

## Research Article

# Nyadran Tradition as Local Wisdom of the Community to Form Civic Disposition

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**Abstract.**

*Nyadran* is a Javanese cultural tradition that involves visiting ancestral graves and bringing offerings and prayers to ancestors. This tradition has etymological roots in various languages and strengthens social relations. *Nyadran* creates moments of hustle and togetherness. The tradition reflects the harmony between culture and religion in the lives of Javanese people and remains relevant in diverse cultures around the world. The study is a literature review conducted using a qualitative approach. The data sources consist of books and journal articles that are relevant to the topic of *Nyadran* and civic disposition. The data were collected using documentation and observation studies. The results showed that the tradition of *Nyadran* as a local wisdom of the community formed a civic disposition through the civilizing of *Nyadran*, a cultural tradition that encourages the values of togetherness, respect for ancestors, and gratitude for the blessings given by God. Forming an ideal civic disposition through *Nyadran* culture can internalize character values such as moral responsibility, respect, and tolerance.

**Keywords:** *Nyadran*, local wisdom, civic disposition

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## 1. INTRODUCTION

Indonesia is one of the largest multicultural countries in the world. This can be seen from the complex, diverse and wide-ranging sociocultural and geographical conditions of Indonesia [1]. The myriad of ethnic, religious, racial and cultural diversity is an invaluable wealth possessed by the Indonesian people. This diversity can be a gift as well as a disaster if it is not managed properly [2]. It is become a gift as diversity patterns become mutually reinforcing unity. It is a disaster if it does not manage well because diversity can lead to disputes [3]. Caring for diversity is certainly by respecting each other. Indonesia is rich in local wisdom values that have developed over the centuries from one generation to the next [4–7]. This is the main foundation in shaping the identity and character of the nation.

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Local wisdom is a view of life, science and various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. Local wisdom itself is the root of National culture where the values contained in it are loaded with teaching of goodness. The elimination of local wisdom results in the loss of the moral and identity forming joints of the nation's children [8]. Local wisdom is the accumulation of knowledge and policies that grow and develop in a community that summarises theological, cosmological and sociological perspectives [9]. Local wisdom refers to the concepts of philosophy, values, ethics, and actions that have existed for generations to regulate the use of natural and human resources. This is expressed as a view of life held by a community regarding natural and social phenomena. Local wisdom is inherited traditionally or be the strong part of particular region.

The acculturation of diverse cultures in Indonesia is an existence that should be preserved. Tradition has become a habit carried out by some Indonesian people. In Java, there are various kinds of traditions that require the value of being a life story. However, tradition in Java means a form of gratitude to the creator. Nature, environment and humans are a unity in an interaction of life. The environment is described as a medium used by humans to survive [10]. Local wisdom, customs, and values that exist in a society are the basis in regulating the behavior of the community [11]. Javanese culture and its practice always reflect two important aspects [12, 13]. The first is belief in a philosophy of life that has religious and mystical dimensions. The second is a commitment to ethical principles that respect morality and human dignity.

One of the annually Javanese society traditions that still exists today and has become ingrained in Javanese society is earth alms [14]. Earth alms or nyadran is a ritual tradition of religious value that has been inherited from generation to generation until now. Earth alms or nyadran is a tradition carried out by the Javanese community as a form of gratitude to the creator. This relates to nature, the environment and society as a medium of life engagement [15]. The Nyadran tradition was originally carried out by the Javanese community as a worship of ancestral spirits and after the presence of Walisongo in Java, the spirit worship ritual was transformed into an Islamic cultural value [16].

The Javanese tradition itself has several famous traditional ceremonies which are still preserved today such as *wetonan* ceremony, *ruwatan*, *syawalan*, *tingkeban*, *tedak sinten*, *nyadran* tradition, and many more [17–21]. *Nyadran* tradition is a symbol of a relationship with ancestors, neighbors, and the Almighty God [22]. Usually, ceremonies in Java are carried out based on the months in the Javanese calendar, namely the months of *Suro*, *Sapar*, *Mulud*, *Bakdo Mulud*, *Jumadil Awal*, *Jumadil Akhir*, *Rejeb*, *Ruwah*, *Poso*, *Sawal*, *Dzulqoidah*, and *Besar*. For instance, the *syawal* tradition carried

out in the month of *sawal*, the *saum* tradition carried out in the month of *rejab*, and so on [16].

Regional culture, including traditional Nyadran ceremonie, contains the values needed to strengthen the character of the community and the nation [23]. Character is a habit that is firmly embedded in a person, community group and nation, becoming a soul and trait that reflects a person's mental or character qualities, moral, and ethic. These characters can be imprinted and formed through habits and traditions. Character values as life values are the basic values of life that are generally reflected in various habits [24]. Branson [25] said the main commitment in Citizenship Education Competence is character building. Among the aspects of civic competence include civic knowledge, civic skills, and civic disposition so as to foster good citizen character.

Civic Disposition, like civic skills, develops slowly as a result of what has been learned and experienced by someone at home, school, community, and civil society organisations<sup>10</sup>. The main purpose of civic disposition is to foster the character of citizens, both private characters such as; moral responsibility, self-discipline, and respect for the human dignity of each individual, as well as public character for example; concern as citizens, politeness, obeying the rule of law, critical thinking, and the willingness to listen, negotiate and compromise [25].

The development of the nation's character can be achieved by transforming local cultural values as a means to build the nation's character [26]. However, over time, the culture and cultural values inherent in Indonesian society have not reached the optimal level in shaping the character of citizens. In fact, we often witness various community behaviours that result a negative impact on the nation sustainability, such as decreasing norms of courtesy, honesty, a sense of solidarity, and a spirit of mutual cooperation among community members. Based on research data, the impact of globalisation on the existence of culture [27–30] are the loss of indigenous culture of a region or a country, the erosion of cultural love and nationalism of the younger generation, the decline of nationalism and patriotism, the loss of kinship and mutual cooperation, loss of confidence and western lifestyle.

Thus, Indonesian people with diverse cultures inherited by their ancestors must be able to survive in the midst of the onslaught of globalisation. One of the traditions that symbolises the strength of unity in togetherness is *Nyadran* tradition. This tradition will have an impact on a life habit which is full of values. These values will be embedded in being able to become the identity and character of the nation. Habituation and culture will create custom so as to form a civic character. Therefore, how is the tradition of *nyadran* as the local wisdom of the community form a civic disposition?

## 2. METHODOLOGY/ MATERIALS

This research is descriptive using a qualitative approach in the form of words and images so that it is not just numbers [31]. The data collected were in the form of words in detail explaining and describing the general tradition of Nyadran as local wisdom to form a civic disposition with the study through supporting literature on Nyadran culture. The studies analysed were in the form of words, data, and several supporting references related to the tradition of nyadran and civic disposition.

This research uses literature review research, which emphasises a finding of data using complete data in the form of literature. The results of extracting these data were classified and analysed to find their meaning and significance. The meaning in question is the urgency of the nyadran tradition as local wisdom to form a civic disposition. Therefore, it is necessary to analyse to find the meaning. Analysis is conducted by considering theories about the role of society as a subject in the nyadran tradition to form a civic disposition. The research procedure consists of three stages: (1) preparation stage, (2) implementation stage, and (3) completion stage.

## 3. RESULTS AND DISCUSSIONS

### 3.1. Nyadran Culture

Enculturation is a process of culture, where individuals try to adjust the mindset and rules that exist and apply in culture and society. Interaction in society through cultural traditions is able to form a directed thinking paradigm. The purpose of the mind pattern in the community is how to provide positive energy in everyday life. Positive energy can be expressed in a virtue that is simplified into the prevailing order in society. The order is binding so that it creates a flow of custom which is full of values and traditions. The full value of usefulness becomes recognition in local customs. Therefore, culture synergises through an adaptive learning process. The learning process adapts to the nature of the mind as well as attitudes towards customs, norm systems, and all regulations contained in one's culture [32]. Then, the process of learning culture with a social system, where individuals learn patterns of daily actions in interactions with other individuals who have social roles in the community is called socialization [33].

In its history, Nyadran is an acculturation of Javanese-Hinduism culture with Islam. Before Islam entered Java, the community already had believed a custom that respected the spirit of their ancestors. The practice of nyadran in each region has interesting

diversity [34]. In terms of etymology, the origin of the word “nyadran” comes from various languages. First, in Indonesian, according to Indonesian Dictionary [35] “nyadran” comes from the word “sadrn-menyadran” which refers to activities to visit graves in the month of Ruwah with the aim of giving prayer to ancestors such as father, mother, and others, while bringing flowers or offerings. Secondly, in Sanskrit, the word “sraddha” means faith. Third, in Javanese, “nyadran” takes inspiration from the word “sadrn” which means Ruwah Syakban, as was done before Ramadan [34].

The *Nyadran* tradition was able to increase the sense of brotherhood among the community because almost all of the community mingled in the *Nyadran* event [36]. *Nyadran* and grave pilgrimage are two expressions of religious culture that have similarities in their rites and objects. The difference lies only in the implementation, where the time is usually determined by the party who has the authority in the region, and the implementation is carried out collectively [37]. Keillor and Hult [38] explained the importance of culture, ethnicity and heritage in shaping the idea of national identity which is described as four basic components of a national identity framework, namely cultural homogeneity, belief structure, national heritage, and ethnocentrism. *Nyadran* is a Javanese cultural tradition carried out by the Javanese people, especially in Indonesia, to commemorate their ancestors or ancestral spirits. *Nyadran* ceremonies are usually held as a form of gratitude and respect for deceased ancestors, as well as to strengthen social relations between community members. The following are some of the procedures in the nyadran ceremony as Table 1 shows:

TABLE 1: Procedures in the Nyadran ceremony.

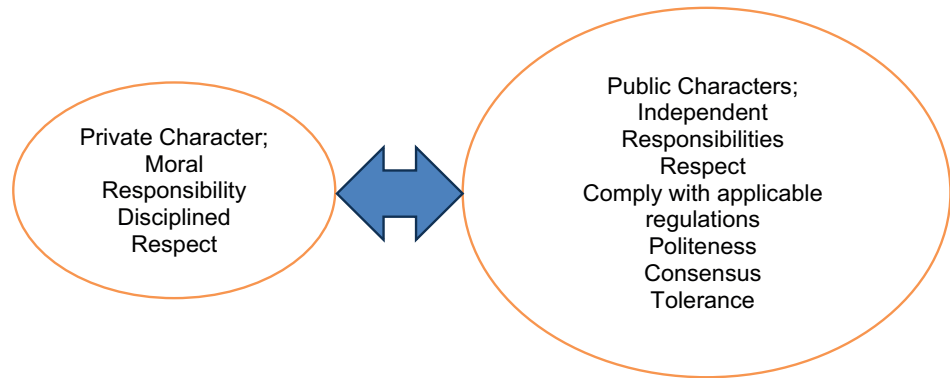
No	Procedure	Description
1	Organising	<i>Nyadran</i> is often held periodically, such as annually or at certain intervals. The preparation involves the preparation of food, clothing, and the location of the ceremony.
2	Offering	In <i>Nyadran</i> , people prepare various foods and drinks as offerings to ancestors. This type of food can be yellow rice, vegetables, fruits, and other Javanese specialties, which are then placed on the offering table or a special place.
3	Prayer Ceremony and	<i>Nyadran</i> ceremonies often include prayers led by a ceremonial leader or priest. These prayers are said as a form of respect for ancestors and as the expression of gratitude.
4	Crowds	The <i>Nyadran</i> ceremony is often attended by many residents from the local community, creating an atmosphere of crowd and unity, as well as providing opportunities for the community to meet and interact.
5	Eat together	After the ceremony is over, the food is usually distributed to all participants of the ceremony. Eating together became an important social moment in Javanese culture.

*Nyadran* is an example of a cultural tradition that encourages the values of togetherness, respect for ancestors, and gratitude for the blessings given by God. Although more common in Javanese society, respect for ancestors can also be found in other cultures around the world with different forms and traditions. The values of togetherness in *Nyadran* are the manifestation of maintaining harmony with the universe, because these values become a social adhesive media for citizens for the common good [39]. Therefore, these values become guidelines in the social life of the community that become habits and form a character. The tradition of *nyadran* is open and harmonious as the culture of the community.

Malinowski [40] distinguished three social functions. First, regarding the influence or effect on custom. Human behaviour and other social institutions in society. Second, the influence on the needs of a custom that is conceptualised by the community. Third, the influence on the absolute needs of the social system. *Nyadran* as a tradition that is rooted in the land of Java becomes a symbol of the power of culture that preserves values and traditions. Based on Malinovsky's theory that the tradition of *nyadran* as local wisdom in shaping society is in line with the practice of *nyadran* in Indonesia, especially Java. *Nyadran* is a social institution that is used as a tradition and cultural symbol that forms the value of harmony in society. Therefore, the cultivation of *nyadran* through existing culture, traditions, procedures and practices becomes a habit so as to form a civic disposition. *Nyadran* is embedded through the internalization of the values of moral responsibility, discipline, togetherness, tolerance and mutual cooperation that exist in society.

### 3.2. Forming an Ideal Civic Disposition

The *Nyadran* tradition has moral character values vertically and horizontally. Moral values vertically give rise to a relationship that must be maintained spiritually and harmoniously between humans and God as a human form of His grace. Therefore, *nyadran* has relevance to the character values that shape people's morals. One of the indicators of Civic Disposition according to [25] public and private character includes being an independent member of society, fulfilling the personal responsibilities of citizenship in the economic and political fields, respecting the dignity of each individual, participating in civic affairs effectively and wisely, and developing the healthy functioning of constitutional democracy. Thus, the classification of the civic disposition indicators is illustrated in Figure 2 below.



**Figure 1:** Classification of the civic disposition.

The internalisation of the above values, if they are applied to the traditional culture of *nyadran* will create a good relationship. It can be seen that the activities in the form of ceremonies through procedures, symbols, and prayers contain the meaning moral character habit. The activities in the series of ceremonies have historical, philosophical and spiritual values that shape the character of society. The *nyadran* tradition consists of several activities carried out depending on the region and the customs of the local community.

*Nyadran* becomes an expression of joy, happy, and gratitude for the presence of the blessing month. The form of maintenance, offerings, prayers and ceremonies, and eating together are able to form a character of the residents. Therefore, *nyadran* must be preserved as one of the local wisdoms that full of character values. The character values which formed civic disposition of Branson’s theory cannot fully fit into the *nyadran* culture of the Javanese people. However, these values can melt and dominate in the formation of civic disposition. The following distribution table is related to the concept of the event, which is integrated with private and public characters.

TABLE 2: Concept of the event integrated with private and public characters.

No	Private and public characters
1	Organising; Respect, consensus
2	Offerings; Moral responsibility
3	Prayer and Ceremony; Responsibility, Comply with applicable regulations
4	Crowd; Tolerance, respect
5	Eat Together; Consensus, politeness, independence

Based on the distribution of the concept of *nyadran* and character values, it can be said that value is started from the cultural behaviours of *nyadran*. Therefore, *nyadran* should be preserved as culture since this tradition will become a habit that can form

a civic disposition. National identity is defined as the degree to which a given culture recognises and identifies a set of focal elements that distinguish it from other cultures by showing greater complexity and variation within the institution of those aspects than others [41]. National identity according to Smith involves political community, history, region, homeland, citizenship, shared values and traditions [42].

Building the nation's character is a very vital thing because it is related to efforts to form, improve, and pass on to citizens the concepts, behaviours, and noble values of Indonesian culture sourced from Pancasila and the 1945 Constitution. It aims that these values can become an internalised part of each individual and produce citizens who are strong, competent, noble, ethical, social, patriotic, innovative, technology-oriented, all rooted in faith and piety to God Almighty. Pancasila values-based characters are needed, such as tough, competitive, noble, moral, tolerant, cooperative, patriotic, dynamic, cultured, and science and technology-oriented if they want to advance the Republic of Indonesia [41].

Thus, forming an ideal civic disposition begins with community procedures through *nyadran* culture which internalised in cultural activities. Therefore, as a society, it is necessary to preserve and care for *nyadran* culture. The need for cultural behaviours is an example for young generation and the wider community. Hence, culture can arouse the spirit to be exist. If applied properly, it will make a civilisation. As well as being the hallmark of national identity. Therefore, from all the processions, the procedures and symbols of *nyadran* activities can create an ideal civic disposition.

In summary, *nyadran* is a tradition or culture originating from the people of Java, Indonesia, which has the potential to form an ideal civic disposition. Civic disposition refers to the attitudes, values, and qualities of individuals that support active involvement in social and political life. However, it is important to remember that an ideal civic disposition is not simply the result of one particular tradition or culture, but rather the result of a variety of influences in an individual's life, including education, social experiences, family values, and so on. Therefore, although *nyadran* traditions can make a significant contribution, the formation of an ideal civic disposition requires a variety of mutually supportive influences. The implication of the findings in this research is that the *nyadran* tradition forms a habit of community character. This character focuses on a civic disposition that is full of togetherness and consensus. This is part of the importance of citizenship education in a civilized environment.



## 4. CONCLUSION

Based on the conclusion that *nyadran* is a Javanese cultural tradition that combines the values of togetherness, respect for ancestors, and gratitude for God's blessings. First, the cultivation of this *nyadran* tradition consists of various activities, such as cleaning ancestral graves, a procession of participants to the ceremony site, praying together, and eating together. Character values, both vertical (spiritual relationship with God) and horizontal (positive relationships between humans, animals and the environment), can be found in *nyadran*. Second, building an ideal civic disposition, which includes independence, personal responsibility, and participation in civic affairs, as well as respect for cultural values. *Nyadran* also has relevance to national identity, because it represents the complexity and cultural variation that distinguishes Indonesia from other cultures. Therefore, preserving the *nyadran* tradition is an important step in forming a strong national character.

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