

Local Wisdom of Banyumas: Folklor Study of Among-Among Traditions

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ABSTRACT

This study aims to investigate the value of local wisdom in the Among-among tradition in the Banyumas region. This research was obtained from data sources whose informants knew and experienced directly in the Among-among tradition. The method used in this research is descriptive qualitative. The data collection techniques used are; 1) observation; 2) interview; and 3) survey. The analysis technique uses a semiotic and hermeneutic approach. The results show that the Among-among tradition is still considered important for the Javanese people, especially in the Banyumas area. The Among-among tradition contains noble and high teaching values that are still preserved, both in the form of teaching for children and for adults, including: 1) the element of knowing God through origins; 2) elements of prayer and gratitude; 3) elements of sharing and charity 4) social elements in establishing harmony; 5) justice; and 6) cultural preservation. These messages can be a teaching for children to be trained to socialize from an early age in society and provide an initial introduction to religious teachings from their parents. For adults, the Among-among tradition provides teachings about life in society which are also encouraged by religious teachings

KEYWORDS

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1. Introduction

Culture in its development is one of the inseparable because it is a historical concept that exists in society which is the result of the fruit of philosophy, so that culture always accompanies along with human development and growth. As a heritage that is passed down from generation to generation, culture is seen as a directed activity and is studied and taught to community groups at a certain time and place as part of themselves. Lotman Jury (dalam Hasyim, 2016) said that in the semiotic context, culture can be seen as a summary of symbolic activities that are directed, carried out together by all members of the community, can be learned and taught and channeled to all members of the community, and can be used by a community group at a certain time and place.

Literally, the concept of culture comes from the Sanskrit language, namely "budhayah" which is the plural form of budi which means intellect (Thamrin et al., 2013). According to E.B. Tylor (in Thamrin et al., 2013) explains culture more broadly, that culture is a complex whole in which another science is contained, and is a habit that humans get as part or member of society.

Chris Jenks (1993: 5-6) said that culture as a collective unity in the art and intellectual work order in a society so that it becomes a privilege, exclusivity, elitism, special knowledge, and training or socialization. Thus, as cultural creatures, humans have the ability to think and solve a problem that ultimately shapes behavior so that it produces the fruits of thought in the form of art, law, morals, and beliefs that become a habit in a society that in its development produces culture.

Culture as one of the hereditary heritages plays a role that is quite influential on human behavior patterns. Because it contains an order of values and norms that are reflected and bound in society, culture is seen as a handle on life that can provide influence in the form of a code of behavior,

judging from the traditions that have been carried out from generation to generation as a manifestation of culture itself.

Luth (1994: 15) said that cultural value is a series of measures of the good and bad in culture. Luth also added that cultural values are the highest and most abstract level in customs in society. The value order in culture is a form of conceptions of what lives and develops in the mind of some people who are considered to have value, value and have a function as a guideline that provides direction and orientation to all the people concerned. Koentjaraningrat (in Soehardi, 2002: 2) stated that in the cultural value system there are a series of abstract conceptions that live in the minds of most people about something that is considered important and valuable and about something that is considered trivial and worthless in life.

In its inheritance, society internalizes culture through oral culture or in other terms called folklore. Folkloric is a part of the culture of a collective, which is spread and inherited from generation to generation, among any kind of collective, traditionally in different versions, either in oral form or examples accompanied by gestures or reminders (Fitrianita et al., 2018). Suwardi Endraswara said that folklore is a cultural record, which is conveyed aesthetically, artistically, innocently, and more collective. In folklore contains oral traditions, which are nothing but cultural elements. Sulistyorini and Andalas (2017) also said that folklor is a traditional culture whose spread is hereditary and owned by a certain group that contains noble values as a medium of cultural communication that can be a messenger of messages, advice, education and as social control.

The era of rapid development of the times does not make tradition eroded by the times. Tradition is still part of people's lives which is still maintained today. Of the many tribes in Indonesia that still hold fast and still preserve traditions, the Javanese people are the people. Putranto (2014) said that Traditional Rituals are one of the forms of culture carried out by the Javanese people. Of course, this is because the Javanese people cannot be separated from a belief or belief and its aspects. The Javanese people still hold tightly to the traditions that have existed since the time of their ancestors because tradition is an inseparable part of Javanese society.

The emergence of Islam in the archipelago also makes a combination of religion and culture in society. This is related to the procedure why Islam in its spread was able to be accepted in the archipelago, especially Java. Subeqi et al (2018: 4) stated that the reason why Islam was able to be accepted by the people in the archipelago was because the spreaders of Islam made the existing tradition a medium for preaching. However, tradition and culture actually have their own realm in their development as a basic form of local wisdom so that in their role there is no clash between tradition and religious teachings.

One of the series of traditions that still exists today in Javanese society is the Among-among Tradition. This tradition is one of the salvation traditions that exist in the Javanese people. This activity is carried out after humans are born into the world until they reach adulthood and even until the end of life. The implementation of this tradition coincides with the child's birthday (weton). The main actors in this tradition are children who are also attended by adults.

The Among-among tradition is a tradition that is carried out in almost all regions of Java. One of the areas that still maintains and preserves this tradition is Pandak Village, Sumpiuh District, Banyumas Regency. In Pandak Village and its surroundings, the Among-among tradition is still often found. Almost every month, people who have babies or children will carry out this tradition.

However, with the development of the times, the understanding of the educational and moral values contained in a tradition is decreasing. This makes the appreciation of the meanings contained in the tradition low. Modern society today considers tradition only as a heritage that has been carried out in a descending manner without understanding the meaning of the values contained in it. As the inheritor of a tradition that has been given for generations, values like this need to be maintained and understood, so that the values contained in a tradition are not lost.

The assessment of the values contained in the culture that has been passed down is not necessarily based on one point of view, but it is necessary to conduct an in-depth investigation of how a value becomes a clearly meaningful and valuable thing for a group or society. This

assessment includes observations, interviews, and has supporting documentation so that it can obtain abash results.

2. Methods

The background in this study was carried out in Pandak Village, Sumpiuh District, Banyumas Regency. Pandak Village is located in Sumpiuh District with the geographical location of southern Banyumas and based on its geographical location is a lowland area. Pandak Village is bordered by Kuntili Village in the south, Lebeng Village in the north, Kedungpring Village in the west, and Kebokura Village in the east. The implementation time in this study will start from May 2021 to August 2021. The details of the time and activities will be described as follows.

Researchers in the process of collecting data in the form of observation data followed and directly observed the activities of the Among-among tradition carried out by the community in Pandak Village. The perpetrators involved in the tradition are families who have children under five years old or older. In the process, the researcher observed the process of running the Among-among tradition until the completion of the activity. In the analysis process, researchers can analyze the data obtained that is adjusted to the conditions that can be adjusted, such as at home, school, or in other places.

The form of research used by the researcher in this study is qualitative research with semiotic and hermeneutic analysis. Qualitative research was chosen because the researcher wanted to understand in depth the phenomena that exist in the object of research being studied. Faisal (in Salim & Syahrum, 2012) said that in studying human behavior, in-depth research is needed. So that in its use, qualitative research can know and see a person's personality or characteristics about understanding his world.

The data in this study are in the form of notes, images, and text from interviews that can be a source of interpretation about the value of local wisdom in the Among-among tradition. Data sources consist of primary and secondary data sources. Primary data sources are: 1) informants which include elders, actors in the Among-among tradition, and cultural activists; 2) photo documentation; 3) data obtained from surveys through Google form media; and 4) field record files. Meanwhile, secondary data sources are in the form of supporting data sourced from scientific studies or literature in the form of books, e-books, articles in scientific journals, and other literature sources.

The data collection techniques are: 1) observation, which is an observation technique carried out with the presence of researchers directly in the field to observe and study things that occur (Sulistiyorini & Andalas, 2017: 20); 2) interview, which is a collection technique with a question and answer method or face-to-face between the researcher and the informant so that it gets a certain purpose (Nugrahani, 2014: 125); 3) documentation, which is a technique in collecting data by utilizing records, archives, photos, images, and other documentation (Nugrahani, 2014:142); 4) surveys using Google form media using random sampling techniques, namely random sampling so that everyone gets the same opportunity (Supardi, 1993).

The validation test used in this study uses triangulation, which is a technique used to check the validity of data by utilizing other factors outside the data for comparison or checking of the data concerned (Meleong in Nugrahani, 2014: 115). The researcher compares information from data sources that are still related to the research source being studied; comparing the results of the observation data conducted with the results of interviews; comparing the results of interview data with one resource person with another; and compare the data from the interview with the results of observation data records and Google Forms surveys that have been obtained by the researcher.

The data analysis techniques used in this study used semiotic and hermeneutic analysis. Semiotics is the science that studies signs as a part of social life (Sobur in Slistiyorini & Andalas, 2017: 46). The sign in question is a language sign in the form of symbols, both in the form of objects

and concepts that both have meaning for the recipient of the sign. Semiotics is the science of interpretation that exists in an agreed sign about the world. Meanwhile, hermeneutics is a science that focuses on interpretation in order to gain understanding and capture the deepest meaning of information obtained from informants in the form of a text (Raco, 2010: 94).

3. Results and Discussion

The people of Banyumas in the modern era still consider that Among-among has an important role. Among the values of local wisdom obtained by researchers in the Among-among tradition contained is the teaching of religious values in an interconnected society, and the existence of this tradition is still one of the means of cultural preservation.

From the results of this study, the people of Banyumas still maintain and preserve the Among-among tradition that has existed since the time of their ancestors. The people of Banyumas still consider that the Among-among tradition has noble teaching value for children and adults. This means that in the existence of traditions that have existed until now, they are actually not passed down by accident, but because of the high teaching for the perpetrators.

The values contained in the Among-among tradition are as follows:

The Means of Knowing God through Origin

The Among-among tradition is a tradition of salvation for children, starting from the time the child is born to an unspecified age. The existence of this tradition can provide an understanding of how the origin of a human being is marked by the process of its implementation coinciding with the child's birthday (weton).

Knowing the origin means knowing the essence of oneself about how the purpose of human life is in the world. The process of knowing God through origin can be an important teaching, where this tradition indirectly teaches children about the value of religious teachings. So that it will be embedded in the child, even though the child has not yet reached the stage of understanding the concept of God.

Understanding the origin of the self can also provide a lesson about how the majesty of God, with all His power, is able to create humans into perfect beings. In religious teachings, it is also explained about the process of human origin and how humans were created. As contained in the Qur'an, Surah Al-Mu'minun verses 12-13 about the origin of human beings.

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝ ١٣ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝ ١٤

Meaning: And indeed, We have created man from the essence (originating) from the soil (13). Then, We made the semen into something attached, then something attached to it We made a lump of flesh, and a lump of flesh We made a bone, and then We wrapped the bone in meat. Then, We made it another (shaped) being. Most Holy God, the Most Good Creator (14).

Based on the results obtained, the Prophet every Monday carried out a fast to remember the day of his birth. This shows that understanding the origin of oneself is important as a reminder to know God.

Thus, it can be concluded that the Among-among tradition is indirectly the initial introduction to the concept of Godhead for the child of a master. As for adults, the Among-among tradition is a teaching to others that through understanding the origin of the Among-among tradition, we can understand who created human beings and how God with majesty created human beings.

Prayer and Thanksgiving

Based on the results of research in the Among-among tradition, there are elements of prayer and gratitude. The element of prayer can be known from the opening of the Among-among tradition event by parents at the time of pledge and prayer during meals together. The existence of pledges and prayers is very important, because it contains hopes from parents to children in the form of health and safety, even though the prayers spoken do not have to be in Arabic.

The existence of the Among-among tradition as a means of asking for salvation is also in line with the teachings of Islam, and does not contradict the teachings themselves. This is because the Among-Among tradition has elements of prayer and hope to God. Islam teaches people to always ask God in every way. That is, to achieve everything must be accompanied by prayer. As Allah has commanded His servants that whoever prays to Him will have all the wishes of His servants granted. As explained in QS. Al-Ghafir verse 60 which reads *وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ* which means: And your Lord says, "Pray to Me, I will surely allow you" (Al-Quran Ministry of Religion).

The Among-Among tradition as a form of gratitude to God means that the child has been given an age in good health and avoided danger. This is also in line with what is commanded in religion about how a servant should always be grateful for all the blessings that have been given and not deny them. As explained in QS Al-Baqarah verse 152 which reads *فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ* which means "Then remember Me, I will also remember you. Give thanks to me, and do not disobey me".

Thus, it can be concluded that the Among-among tradition can be a means of hope and an expression of gratitude to God for all the sustenance that has been given to parents, namely in the form of healthy and safe children.

Socialization in Establishing Harmony

Based on the results of the research, the Among-among tradition has social values that can establish harmony between others in the form of togetherness. This is because in the implementation of the Among-among tradition, parents will invite children and neighbors to attend the tradition. indirectly, the Among-among tradition is able to educate children's character to be able to socialize with their peers. With children present in the Among-among tradition, children have been taught to mingle with each other and communicate with their peers from an early age.

The Among-among tradition also teaches children how to respect their elders. That way children will have good manners to others. Researchers suspect that blending, coupled with good manners to the elderly, can establish harmony and strengthen the bond of brotherhood between others, both between children of the same age and children and older people. Harmony in this case is the existence of a sense of peace between others. As in KBBI that the meaning of harmony is "A sense of living together in society with a unity of heart".

The existence of harmony will create a sense of close brotherhood between others. As instructed in religious teachings, which commands that fellow human beings must establish friendship. As instructed in QS. An- Nisa' verse 1 which reads *وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ* which means "Fear Allah who in His name you ask of one another, and (keep) family relationships".

Thus, the researcher concluded that the Among-among tradition also contains the teaching that as fellow human beings, we must maintain harmony with each other so that a sense of brotherhood is closely established as taught in religious teachings.

Sharing and Charity

The Among-among tradition can teach children to be able to share with others. As for when the child is invited to attend the Among-among, then when the child arrives on the day of his Among-among, the child will also invite the child who has performed Among-among in the previous time to eat together. This shows that the Among-among tradition has an element of sharing, while if it is associated with religious teachings, the tradition contains religious values about alms.

The existence of an element of alms means that the child has been taught a sense of caring for others through sharing. Judging based on how the people of Banyumas still consider it important to this tradition because there are social values about sharing. By sharing with others, it fosters concern for others in children because of social interaction in it. Tabi'in (2017: 40) said that in society there needs to be concern between human beings.

The existence of the sharing element contained in the Among-among tradition is a manifestation of gratitude to God for the blessings and sustenance that have been given to the child's parents. Blessings and sustenance, according to what the researcher understands in this case, are gifts in the form of healthy and safe children. If a healthy and safe child is the sustenance that has been entrusted by God, then as His servants we should be grateful for the gifts that God has given us by sharing with others. This is also commanded by Allah to His servants to give their wealth for the sustenance that has been given in QS. Al-Hadid verse 7 which reads:

أٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَحْلِفِيْنَ فِيْهِۦۤ فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ - ٧

It means: "Believe in Allah and His Messenger and infak (in the way of Allah) a part of the treasure that He has made you his ruler (trust). So those who believe among you and put their wealth in the way of Allah will receive a great reward."

Strengthening a Sense of Justice

Based on the results of the research, the Among-among tradition seems to teach a sense of justice. This is if it is related to the past, the food served in the Among-among tradition is classified as luxurious and rare food that not everyone can enjoy, so that in its presentation the food in the Among-among tradition is equalized.

This provides an important lesson about a sense of justice with others. For example, when eating with the owner of the house, the side dish in the form of eggs is divided into several parts and all get the same part. This means that in the Among-among tradition, it can indirectly give birth to a sense of justice that is embedded in children from an early age between children so that they do not feel differentiated.

In addition, in the Among-Among tradition, there is another sense of justice in the form of a simple food concept that seems to provide a sense of justice about there is no distinction between the able and the incapable. This means that all those present in the tradition eat the same food between the rich and the poor. This provides a teaching on how people who are able to afford sustenance understand that not everyone is able to eat better food than themselves.

Cultural Preservation

Based on the results of the research, it is stated that the Among-among tradition is still carried out in the Banyumas area. The information obtained stated that the people of Banyumas had experienced traditional activities of Among-among. Based on this, it proves that the Among-among tradition is still preserved in the Banyumas area.

The existence of the Among-among tradition that is still preserved by the people of Banyumas is certainly not solely because of the ancestral heritage that has existed for generations, but because of the existence of elements of noble teaching values that can be used as an example for the people of Banyumas, especially the Banyumas area. This is also in line with Kastolani & Yusof (2016: 20) who discussed that the nyadran tradition is one of the forms of preservation of the adi luhung culture from the ancestors in which there is a number of wisdom in the procession, so that the tradition is relevant to the current context which has become a place of friendship, social glue, and building the nation's identity. This concept of local wisdom is believed to be why the Among-among tradition is still preserved to this day. This is because the Among-among tradition is considered to have noble

values by the people of Banyumas both in religious and social teachings, which is not just a heritage passed down by ancestors.

4. Conclusion

The Among-among tradition is a tradition that has existed since the time of our ancestors that is still practiced by the Javanese people, especially the Banyumas area. This tradition is one of the ways the Javanese people, especially Banyumas, ask God for salvation for children, and in each series has the meaning of noble teaching values. The Javanese people, especially Banyumas, internalize the Among-Among tradition as a heritage tradition that can be a means of educating children in socializing in society and providing initial teaching about basic concepts in religion.

The Among-among tradition is still preserved and considered important until now because the Banyumas people believe that the Among-among tradition contains the teachings of noble values that can be instilled in children from an early age, both related to social and religious teachings. The Among-among tradition can be used as a means of teaching about noble values that are not only good for children but also for adults. This is because the Among-among tradition contains elements of knowing God through human origin, elements of prayer and gratitude, means of socializing for children from an early age so that harmony is established, teaching about sharing with others, strengthening the sense of justice of funds to continue the culture of ancestors that have been inherited from generation to generation.

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