

PICKING 'MANTEN TEBU' IN THE SYNCRETISM OF THE CEMBENGAN TRADITION PERSPECTIVE OF VALUE EDUCATION AND 'URF'

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ABSTRACT

In facing the era of openness of society 5.0, an ethical filter is needed with an effort to give meaning to the aesthetic values that are assets of national culture. Value education and 'urf are one of the counter hegemony in the millennial era. The flow of industrialization brings consequences for social change. The existence of a traditional religious system has its own charm. This phenomenon can be seen in the syncretism of the cembengan tradition that took place in sugar factories on the island of Java, especially in this study in Solo Raya. This study aims to describe the history, implementation of picking 'manten tebu' cane and the relevance of picking 'manten tebu' cane in the syncretism of the Cembengan tradition in terms of value education and 'urf. This research is field research using primary and secondary data, and Milles and Huberman model analysis techniques. The results of this study show that the harmony of the community around the sugar factory in Solo Raya as a multicultural society can be seen from the ritual symbols and spiritual symbols in the Cembengan tradition which contains syncretism between Confucianism-Islam-Javanese which is integrated into mystical cultural discourse. The phenomenon of the procession of marrying 'tebu' cane/cembengan in the procession of the cane 'manten tebu' carnival is followed by the *ijab qobul* led by the *penghulu* who in this case is represented by the traditional leader and the procession ends with a *sukur* (the distribution of each *ubo rampe*). The value education of picking 'manten tebu' cane in the synchronization of the cembengan tradition can be seen from religious values and social values. When viewed from the implementation, it includes 'urf *fi'li* but from its scope it is 'urf *Khash* because it is only carried out by sugarcane farmers around the sugar factory. And in terms of assessment, it is *urf shohih* if the belief or belief in carrying out the tradition continues to ask God and will become 'urf *fasid* if there is a misunderstanding and causes damage to *aqidah* if it is done to ask the unseen ruler.

Keywords: Picking 'manten tebu', cembengan, value education, 'urf

1) INTRODUCTION

Background

At the end of the 20th century, there were physical and non-physical changes by the transformation process of Western culture in the universal era. The hegemony of western culture affects the values, individual character, taste and identity of the Indonesian nation. This is where the importance of counter hegemony in facing the era of openness by trying to give strength to

the meaning of aesthetic values which are national cultural assets. Cultural engineering by strengthening values is one of the counter hegemonies in the millennial era.

The implementation of cultural values is a manifestation and legitimacy of society towards culture. The existence of culture and the diversity of noble cultural values possessed by the Indonesian people are a means in building the character of citizens. The above conception shows that the importance of culture and values contained in culture as a foundation in the development of the nation's character. The nation's character is not built based on instant formulas and instantaneous conditions but is built based on community needs by paying attention to community activities that have been nurtured from generation to generation. This can be obtained if we pay attention to local wisdom and cultural values owned by this nation (Yunus, 2014).

The need to strengthen local wisdom-oriented traditions (local genius) in building national identity serves as a source or reference for new creations in language, art, community governance, technology, and so on, which are then displayed in the context of cross-cultural life. Local wisdom found in people in Indonesia contains many noble values of the nation's culture. But on the other hand, the value of local wisdom is often ignored, because it is considered not in accordance with the times. One way to trans internalize values in local wisdom can be done through the development of three integrated dimensions, namely first, tradition must involve aspects of knowledge about goodness (moral knowing), second, desire or love for goodness (moral feeling) and third, how to do good (moral action) (Marianto, 2002; Suyanto, 2006).

The result of the traditional component is an action on moral values. The emergence of this moral act is also driven by three other aspects, namely competence, will and habit. The process of instilling values from local wisdom traditions can take place gradually in five phases that must be passed by the learner/community. First, knowing is knowing values. Second, comprehending is understanding values. Third, accepting, accepting values. Fourth, internalizing, namely making values as attitudes and beliefs. The five implementers are practicing values (Zubaedi, 2018). The flow of industrialization brings consequences for social change. The existence of a traditional religious system has its own charm. The community holds a *slametan* (gratitude) ceremony to get closer to God.

This phenomenon can be seen in the cembengan tradition that takes place in sugar factories on the island of Java. In Solo Raya the cembengan ceremony was carried out by the community at Ngijo Village in the Tasikmadu Sugar Factory, Karanganyar, the Gulo Mojo Factory in Sragen and the Gondang Sugar Factory in Klaten. The harmony of the community around the sugar factory on the island of Java, especially in Solo Raya as a multicultural society can be seen from the cembengan tradition. Cembengan ceremonies at sugar factories in Solo Raya are a tradition carried out by sugarcane farmers and sugar factories. In the process of life today, the traditional value system is starting to be replaced by a modern value system so that the reference system is no longer oriented to tradition, but to the values of modernity with a different logic of thinking (Abdullah, 2009).

The values of traditional syncretism are facing challenges in the digital era. The generation that pays attention to tradition is getting less and less, the rise of hoaxes and hate speech and religious understanding that tends to be textual and non-literate which is characterized by liking to blame others because of differences in understanding is one indication of the erosion of local wisdom values.

Based on the above background, the author wants to examine the Adaptation of 'Petik Manten' cane in the Syncretism of the Cembengan Tradition from the Perspective of Value Education and 'Urf (a phenomenological study of local wisdom in sugarcane factories in Solo Raya). The choice of location in Solo Raya is because Solo Raya is one of the cultural cities with the "spirit of java" which is full of unique and distinctive cultural values.

The objectives to be achieved in this research are describe the historical and implementation of harvesting 'manten tebu' cane in the cembengan tradition and explaining the relevance of picking 'manten tebu'cane in the syncretism of the cembengan tradition at the Sugarcane Factory in Solo, in terms of value education and 'urf.

Literature Review

Muhammad Priyatno's research entitled "Character Education Based on Local Wisdom" concluded that the Pulo Indigenous village community still exists and holds fast to the traditions that have been passed down by their ancestors because of their sacred nature, such as making pilgrimages on Wednesdays by giving offerings. "Kuncen", is a descendant of Grandmother Mbah Dalem Arif Muhamad, a traditional ruler and local religious ruler, who takes the role and power over the overall maintenance of the socio-cultural system in the Pulo village. The values of traditional village communities that can be promoted as the basis for forming the character of the Indonesian nation, according to the author, are religious, honest, tolerant, and responsible (Priyatno, 2016). Fitrahayunitisna's research entitled Performance of Ujub: Prayer and Communication of the Three Realms in the Clean Tradition of Krisik Village in Blitar, East Java Province concluded that the performance of village ujub in Krisik Village has a different character from folk poetry, namely in the *slametan* ritual. The content of the ujub prayer contains the communication of three realms, namely the human realm, the spirit realm and the divine realm. The communication of the three realms in the ujub text is intended to achieve stability and harmonious relations so that humans are safe (Fitrahayunitisna, 2018). Istanto's research in a study entitled 'Urf's view of the Sadranan Tradition in Karangmojo Village, Klego District, Boyolali Regency which states that the Sadranan tradition is the 'urf of the Sadranan tradition, with the main aim of asking God Almighty so that people who have died get forgiveness and hope for safety for them. who are still alive in order to avoid calamity (Istanto, 2017). In literature reviews, there are similarities and differences between this study and previous research, the general similarity in studying culture and the difference between this study and previous research lies in the object of research on picking manten sugar cane in the syncretism of the cembengan tradition in Solo Raya in terms of value education and 'Urf.

Local Wisdom

Local wisdom is the capital of the formation of noble values. Noble values as the character of the nation who always act with full awareness, primeval self, and self-control. Local wisdom-based traditions are traditions that teach people to always be attached to the concrete situations they face (Wagiran, 2012). Paulo Freire in Wagiran mentions, by being faced with concrete problems and situations, the community as learners will be increasingly challenged to respond critically (Wagiran, 2010).

Various studies suggest that it is true that wisdom cannot be transferred, but through modelling and the availability of a conducive environment, wisdom can be developed as a learner's character. Concepts of local wisdom that are passed down from generation to generation through fairy tales, legends, advices, and traditional traditions are important values transformation strategies for children to have. Local wisdom in cultural traditions is a cultural movement that teaches people to always be attached to the concrete situations they face by inculcating values.

Cembengan Tradition

The offering is one of the rituals performed by the ancient inhabitants of the archipelago. However, most of the people do not know about the origin of the inner offerings that they do. Either about the background of the tradition of offerings or the actual purpose of the implementation of the offerings. One of the reasons is that the transfer of inheritance from the ritual procession is not followed by an explanation of the aims, objectives and symbols contained

in it (Giri, 2010). Religion basically experiences contextualization, which shows the special characteristics of religion that is tied to a place. Religion is adaptive to a socio-cultural setting because it responds to the interests of a cultural environment. The encounter of Islam with local culture has given birth to a syncretic cultural style that is functional in its community (Abdullah, 2009). The term *cembengan* was known at the time of the Padokan factory in Chinese called Cing-bing. This tradition aims to ask for blessings from God Almighty.

Value Education

Education is related to the revolution in human historical awareness of the nature of life which is directed not only at science and technology. In this context, the emphasis on process education is not just a product and revives historical awareness by looking at historical roots and contemporary problems. In an effort to match the uniformity of thought, creative steps are needed to utilize the local context in the educational process (Suryawan, 2017). In QS. Al-alaq (96:1-5) implies the importance of education in human life to become human beings. During an increasingly consumptive and materialistic society, there has been a decline in the sense of humanity and the fading of cultural values. From this, it is necessary to develop value education in tradition/culture.

Value education is education that develops the noble values of students by practicing and teaching moral values and civilized decision making in relationships with fellow human beings and in their relationship with God. In character education/instilling good values, there is a process of giving demands to students to become fully human beings with character in the dimensions of heart, mind, body, and taste and intention. Value education is a system of inculcating good values to all involved and as school members so that they have knowledge, awareness, and action in implementing these values (Azzet, 2011).

'Urf

Islam as a revealed religion has certain teaching doctrines that must be believed in, nor does it give up its attention to certain conditions of society. The local wisdom (law) of Islam is shown by several legal provisions in the Qur'an which are the preservation of the traditions of pre-Islamic society. Islam is also very concerned about the traditions and conventions of society to be used as a source for Islamic legal jurisprudence with certain refinements and limitations (Syarifudin, 2004). Al-'urf (custom) is something that is believed by most people, either in the form of words or actions that have been repeated so that it is embedded in their souls and accepted by their minds. In terms of object, 'urf (customs) is divided into al-'urf al-lafẓi (customs/customs involving expressions) and al-'urf al-'amali (customs/customs in the form of actions) (Khallaf, 1996). Al-'urf al-lafẓi is the custom or habit of the community in using certain expressions in reducing something. So that the meaning of the expression is understood and crossed the minds of the people. Al-'urf al-'amali is a community habit related to ordinary actions or civil muamalah. What is meant by "ordinary actions" are people's actions in matters of their lives that are not related to the interests of others.

In terms of scope, 'urf is divided into two, namely al-'urf al-ām (general custom) and al-'urf al-khāṣ (special custom). widely in one place throughout the community and throughout the region (Syarifudin, 2004). In terms of its validity from the *syara'* point of view, 'urf is divided into two, namely al-'urf as-ṣaḥīḥ (legitimate customs) and al-'urf al-fāsid (customs that are considered damaged). Al-'urf as-ṣaḥīḥ, is a habit that applies during society that does not conflict with texts (verses or hadiths), does not eliminate their benefit, and does not bring harm to them. Al-'urf al-fāsid is a habit that has been running in society, but the habit is contrary to Islamic teachings or justifies what is forbidden (Syarifudin, 2004). The arguments supporting the blasphemy of al-'urf are in accordance with the letter Al-Baqarah verse 180.

The conditions for 'urf to be accepted by Islamic law are there is no specific evidence for a problem either in the Qur'an or as-Sunnah. Its use does not result in the exclusion of the Shari'a texts, nor does it result in mafsadat, difficulties or limitations. It has been generally accepted in the sense that it is not only done by a few people (Dzamali, 2006). 'Urf as the basis for establishing law or 'urf itself which is stipulated as law aims to realize the benefit and convenience of human life. Based on this benefit, humans also determine everything they like, and they know. This kind of custom has been rooted in society so it is difficult to abandon it because it is related to the various interests of their life (Syarifudin, 2004). Tradition, conditions (social culture), and place are factors that cannot be separated from humans (society). With this al-'urf method, it is hoped that it can solve various problems according to the Qur'an and As-Sunnah.

2) METHODS

Research Approach

This research is included in the category of field qualitative research (field research). The main source of this research is the phenomenon that develops in the object of study in the form of behavioural phenomena and other responses. While the secondary sources can be in the form of literature supporting primary sources.

Qualitative research is research that intends to understand phenomena about what is experienced by research subjects such as behaviours, perceptions, motivations, actions and others holistically and by way of description in the form of words and language, in a special context that is natural and with utilizing various natural methods (Moleong, 2018).

The phenomenological approach assumes that human experience is mediated by interpretation. Objects, people, situations, and events have no meaning of their own. Phenomenological analysis seeks to describe the characteristics of the 'world' like what, organized rules, and the interrelationship of objects and events (Moleong, 2018).

This research is also descriptive qualitative empirical, which is a research method that examines the empirical world by using data as a source of theory. This study uses a phenomenological approach. Ontological phenomenology demands a holistic approach, placing the object of research in a "double" construction and seeing the object in an outdated context. Sources that are "old" may contain theories or concepts that are no longer valid because their truth has been refuted by newer theories or recent research results (Mantra, 2016).

Phenomenological research on the contextualization of acculturative values: Confucianism-Islam-Java in the *Cembengan* tradition of cultural engineering perspective based on this field research model does not pretend to prove existing theories, but collects data to build propositions, concepts, as well as theories, especially those related to value contextualization. acculturative: Confucianism-Islam-Javanese in a cultural perspective of value education and *urf*.

Research Subject

The research subjects whose data will be extracted in this study are the community (community leaders and religious leaders), employees of the Sugarcane Factory in Yogyakarta and Solo Raya. The choice of sugarcane factories in Solo Raya as cultural cities.

Data Type

To identify data sources, the authors classify the types of data into primary data and secondary data with the following explanation:

a. Primary data

Primary data is a data source that directly provides data collectors (Sugiyono, 2013). The primary data sources in this study were the results of interviews with the sugar factory in Solo Raya and visitors and the local community.

b. Secondary data

Secondary data is data that does not directly provide data collectors (Sugiyono, 2013). Secondary data sources come from relevant articles and literatures.

Data Collection Techniques

Data collection techniques were carried out by observation, interviews, and documentation.

- a. An interview is a conversation with a specific purpose. Conversations carried out by two parties, namely the interviewer (interviewer) who asked the question and the interviewee (interviewee) who provided the answer to the question (Moleong, 2018). The sampling technique used in this research is purposive sampling. Purposive sampling is the determination of sources of information based on certain goals or considerations to obtain informants related to this research (Yusuf, 2014). Interviews were conducted with several key informants on the implementation of the *Cembengan* tradition.
- b. Observation. In this case, the researcher involves himself directly in the social process carried out by the community group that is the object of the study by doing first, non-participant observation (observing indirectly the contextualization of acculturative values: Confucianism-Islam-Javanese in the tradition of cultural engineering perspective *Cembengan*).
- c. Documentation in the form of pictures, photos, and archival documents of the implementation of the *Cembengan* tradition.

To ensure data validity, this study uses triangulation techniques, namely testing the validity of the data by comparing and checking back the degree of confidence of an information obtained through different times and tools, with qualitative methods. This can be achieved by: (1) comparing observational data with interview data; (2) comparing what people say in public with what is said in private; (3) comparing what people say about the research situation with what they say over time; (4) comparing one's situation and perspective with various opinions and views of people at various levels; (5) compare the results of the interview with the contents of a related document.

Data Analysis Techniques

In this study, the approach used is qualitative, and the data is presented descriptively. Data analysis using Miles Huberman model. Data analysis technique activities in the Miles and Huberman model include data reduction, data presentation and drawing conclusions (Wijaya, 2018). Data reduction is a form of analysis that sharpens, categorizes, directs, discards unnecessary, and organizes data so that final conclusions can be drawn and verified (Miles et al., 2014).

The presentation of the data used in this qualitative research is in the form of a narrative. Researchers will narrate field data both from interviews with respondents at 3 Sugar Factory in Solo Raya as well as based on observations made on the object of study which in this case is picking *manten tebu* in the syncretism of the *Cembengan* tradition perspective of value education and *urf*. The last stage is drawing conclusions.

3) RESULTS

Historical and Implementation of Picking 'Manten Tebu' in Cembengan Tradition

The Cembengan tradition is a legacy of the Chinese people who work in sugar factories. Once a year before doing something big like grinding sugar cane, they make a pilgrimage to the tombs of their ancestors. This tradition is called *Cing Bing*. Because the Javanese sometimes find it difficult to pronounce, the word *Cing Bing* changed to *Cembengan*. The tradition carried out by the Chinese community was then followed by the community around the sugar factory. The community together held a big ceremony meant to ask for blessings from the ancestors for the smooth milling of sugar cane in the sugar factory. The tradition has existed since decades ago and is still maintained today in several areas on the island of Java, especially the Solo Raya area.

The harmony of the community around the sugar factory on the island of Java, especially in Solo Raya as a multicultural society can be seen from the Cembengan tradition. Cembengan is a unique ritual to welcome the sugar cane milling season carried out by all sugar factories on the island of Java, especially in Solo Raya. In Solo Raya, the cembengan ceremony is performed by the Ngijo village community at the Tasikmadu Sugar Factory in Karanganyar, the Gulo Mojo Factory in Sragen and the Gondang Sugar Factory in Klaten.

Ritual symbols and spiritual symbols are actualized by the people of Solo Raya in the Cembengan tradition which contains syncretism between Confucianism-Islam-Javanese which is integrated into the discourse of mystical culture. The Cembengan ceremony at the Sugar Factory in Solo Raya (Tasik Madu Sugar Factory, Mojo Sugar Factory and Gondang Sugar Factory) is a tradition carried out by sugarcane farmers and sugar factories. This ceremony has been going on for a long time and until now its existence is still maintained by sugarcane farmers and sugar factories.

The ceremony in the Cembengan tradition is a series of traditions before the sugar cane milling period begins. This tradition is believed to be a symbol of asking for safety during the sugarcane milling process at the factory. The ceremony includes Julen and Manten Tebu. Julen is a procession of offerings consisting of market snacks, produce, tumpeng rice, brown rice, and seven buffalo heads. These various offerings are placed in small palanquins decorated with colorful paper. These offerings are then placed at the bottom of the production machine. The existence of a buffalo head is believed to be a repellent to reinforcements or so that during the sugarcane grinding process, unwanted events can be avoided. Meanwhile, picking 'Manten Tebu' is a ritual for marrying sugar cane/*cembengan*. This ritual is done by taking two bunches of sugarcane from several local sugarcane plantations. The philosophy of 'Manten Tebu' is a symbol of the partnership between sugar cane produced by the people and sugar cane belonging to the Sugar Factory. In *Cembengan*, the male friends' sugar cane is named Bagus Guntur Madu. While the female sugar cane is named Rara Sekarsari. The *Cembengan* ceremony at the Sugar Factory is carried out in a procession, namely the cane bridal carnival. Just like the *Kirap* wedding, the *Kirap* manten parading the bride and groom. The procession was continued with the *ijab qobul* led by a *penghulu* who in this case was represented by a traditional leader and the procession ended with a gratefully (the distribution of each *ubo rampe*).

Picking "Manten Tebu" in the Syncretism of the Cembengan Tradition

In this study, syncretism is a mixture of two or more traditions, and occurs because people adopt a new belief and try not to clash with old cultural ideas and practices and create tradition harmony. The *Cembengan* tradition is a cultural acculturation in which it contains syncretism, which is understood as a new understanding (stream) that is a combination of several different understandings (schools) in order to seek harmony, and balance. This syncretism in the Cembengan tradition is shown through various rituals as symbols of the flow of culture, religion, and tradition.

Although basically this tradition is a hereditary culture, it contains values that are in harmony with certain religious teachings. As understood, that religion has undergone contextualization which shows attachment to a place. In the *Cembengan* tradition, the values of religious teachings have been adapted to the setting of the socio-cultural environment in Solo Raya. The meeting of Islamic teachings with local culture has given birth to a cultural style of *Cembengan* syncretism with the meaning of traditional values and religiosity.

In the picking ritual, 'Manten Tebu' shows the syncretism of religious understanding, both the meaning of Islamic teachings and Confucianism, and Javanese culture. This is shown in the 'Manten Tebu' picking ritual which is carried out in a procession in the form of a sugar cane bridal carnival. Carnival or *Kirap manten* is carried out by parading a pair of sugar cane brides followed by the qobul consent. The *Ijab Qobul* is led by a traditional leader or the other leader. Then the procession in this tradition ends with a thanksgiving event.

The process of cultural transformation, in the Cembengan 'Manten Tebu' picking tradition, there are two important elements of changing values, both inculturation and acculturation. Inculturation in this tradition is an activity that encourages the birth of adaptation to the existing culture in society. Inculturation in the 'Manten Tebu' picking tradition is a test for each individual as a cultural subject, expected cultural ideals, control against fraud, and encouragement of community creativity. The success of inculturation in the 'Manten Tebu' picking tradition will be seen if there is harmonization of traditions and personal expression of the community towards the expected values. Meanwhile, acculturation in the 'Manten Tebu' picking tradition is a meeting of the culture of the Solo Raya community and values in both Islam and Confucianism with the fulfillment of the requirements for compounding, uniformity and selection.

4. DISCUSSION

The relevance of picking 'manten tebu' in the syncretism of the cembengan tradition at the Sugarcane Factory in Solo Raya, in terms of value education and 'urf.

Various studies show that it is true that wisdom cannot be transferred, but through example and the availability of a conducive environment, wisdom can be developed as a character for students. In *Teaching for Wisdom Through History: Infusing Wise Thinking Skills in the School Curriculum*, Sternberg, Jarvin and Reznitskaya in Ferrari and Potworowski, Ed., state that schools can help develop wisdom (Sternberg et al., 2008). The concept of local wisdom passed down from generation to generation through fairy tales, legends, advice and traditional traditions is an important value transformation strategy for children to have. Education based on local wisdom in traditional cultural traditions is a cultural movement that teaches students to always be attached to the concrete situations they face by instilling values. The ritual and spiritual symbols updated by the people of Solo Raya from the Cembengan tradition, especially the 'Manten Tebu' picking ritual, include values in the Confucian religion, Islam, and Javanese culture, which are incorporated in the syncretism of the new local cultural discourse.

The value education in this tradition includes:

- a. The value of religiosity is the Cosmic Relationship between Man and God. This tradition is related between humans and God, namely in the implementation of slametan (gratitude) still mention and pray to Allah SWT.
- b. The social value of society is wisdom in the form of relationships between humans. The relationship between humans is mutual cooperation in preparing equipment and social engineering efforts in the context of carrying capacity for site conservation and utilization. If the implementation of this tradition continues to be preserved this will be an attraction for local tourists who are curious about the location of the implementation of picking manten sugar cane in the cembengan tradition.

- c. The value of religious moderation. Local wisdom is the capital of the formation of noble values. Noble values as national character who always act with full awareness, self-pride, and self-control. Local wisdom-based education is education that teaches students to always be attached to the concrete situations they face (Wagiran, 2012). Paulo Freire in (Wagiran, 2010) states that by being faced with concrete problems and situations, students will be increasingly challenged to respond critically.

With the values contained in the 'Manten Tebu' picking ritual in the Cembengan tradition, it is hoped that it can provide education that emphasizes the formation of quality human beings, namely having a work ethic, being productive, professional and mastering science and technology. In addition, through understanding these traditions, it is hoped that they can provide good education to improve the quality of the nation, develop values, provide excellence and creative abilities. Learning the culture of local wisdom in the formation of values can be a fairly effective means in dealing with global challenges such as moral degradation and increasingly complex technological developments.

As revealed by (Abdullah, 2009) that in the process of life today the traditional value system is starting to be replaced by a modern value system so that the reference system is no longer oriented to tradition, but to the values of modernity with a different logic of thinking. The values of traditional syncretism are facing challenges in the digital era. The generation that pays attention to tradition is getting less and less, the rise of hoaxes and hate speech and religious understanding that tends to be textual and non-literate which is characterized by liking to blame others because of differences in understanding is one indication of the erosion of local wisdom values.

Local wisdom is the capital of the formation of noble values in the form of self-awareness and self-control. Family education based on local wisdom is education that teaches children to always be attached to the concrete situations they face. The need for local wisdom-oriented education (local genius) in building national identity serves as a source or reference for new creations in language, art, community governance, technology, and so on, which are then displayed in cross-cultural life. Local wisdom found in people in Indonesia contains many noble values of the nation's culture. But on the other hand, the value of local wisdom is often ignored, because it is considered not in accordance with the times.

The 'Manten Tebu' picking tradition in the *Cembengan* tradition aims to clean oneself, give alms to the earth, ask for blessings, safety, prosperity, and health. So that it can be said as long as the goal remains towards Allah, it will become '*Urf Shobih*'. '*Urf Shobih*' according to Abdul Wahab Khallaf is what people know, does not violate the arguments of the Shari'a, does not justify the forbidden and does not cancel the obligatory, this is in line with the objectives of the community around the sugar cane factory regarding the implementation of the *Cembengan* tradition. In the results of interviews found in the community itself because of the large number of religious socialization and knowledge that entered and received by the community around the Sugarcane Factory in Solo Raya, the tradition of picking *manten* in *cembengan* is only limited as a tradition that needs to be preserved for prayer, intentions and goals are returned to the community. creator of creatures, namely Allah SWT. From the object, it is included in '*Urf Fi'li*', namely habits that apply in actions. The tradition here is included in '*Urf Fi'li*' because it also involves actions that become a habit of the community, namely the habits of the people from generation to generation as a sign of the start of the sugarcane milling process. When viewed from its scope, this tradition includes '*Urf Khashs*', which is a custom that applies specifically to a certain community or certain area, namely in particular the Solo Raya area which is the location of a sugar factory and the place where the *Cembengan* tradition is carried out.

In Urf's perspective, the quote of 'Manten Tebu' in the *Cembengan* tradition can become a hereditary tradition and culture with values that are interpreted and implemented along with the

process of social change. The values in these traditions become the manifestation and legitimacy of society towards culture. Through the noble values of culture possessed in this tradition, it is hoped that it can be a means in building the character of the community. Community needs by paying attention to community activities that have been nurtured from generation to generation through the existing local culture, are expected to be one of the foundations in building a noble national character.

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