

Values of Local Wisdom of Merlawu Tradition as a Source of History Learning

Harpinah Berkah

harpinahberkah@upi.edu
Master of History Education Study Program
Indonesian University of Education

Nana Supriatna

nanasup@upi.edu
Indonesian University of Education

Abstract: The Merlawu Traditional Ceremony is a series of rituals or habits of the people of Kertabumi Village every year before entering the month of Ramadan. This study aims to explore the values of local wisdom contained in the Merlawu Traditional Ceremony in Kertabumi Village, Ciamis Regency, and describe the potential values of local wisdom in the Merlawu Traditional Ceremony as a source of historical learning. The research method used is an ethnographic qualitative method with data collection techniques through literature study, observation, and interviews. The results of this study indicate that there are values of local wisdom in the Merlawu Traditional Ceremony, namely religious values, cooperation (cooperation) values, and historical values. The Merlawu Traditional Ceremony can be applied as a source of history learning at the SMA/MA class X level as an effort to foster historical awareness.

Keywords: local wisdom values, traditional Merlawu ceremonies, historical learning resources

Introduction

Local wisdom is human thought obtained by a certain group through the experience of the local community (Rahyono, 2009). The values of local wisdom are very strongly related to a particular ethnic group and to achieve this, the value of wisdom must go through a long time, throughout the journey of an ethnic group (Daniah, 2016). Local wisdom generally emerges through the process of understanding ancient teachings and values from community interactions with their environment (Hidatuloh, 2019).

This local wisdom is reflected in traditional culture, and local wisdom is reflected in the values applied to community groups. The values of folk wisdom that still exist are often upheld by those who have a special understanding of tradition and culture.

One of the local cultures that are a source of local wisdom is the Merlawu Traditional Ceremony. Merlawu Traditional Ceremony is a traditional procession to welcome the month of Ramadan. The main goal is to pray for the ancestors of the people of Kertabumi Village and forgive each other before the month of Ramadan arrives. Over time, the Merlau tradition has been equated with the concept of uploading by the local community, where people gather to forgive each other and strengthen their bonds of friendship in the form of a shared meal. (Kuswana, interview 18 March 2021).

The purpose of this study is to explore the values of local wisdom contained in the Merlawu Traditional Ceremony in Kertabumi Village, Ciamis Regency, and to describe the potential values of local wisdom of the Merlawu Traditional Ceremony as a source of historical learning.

Research Methods

The research method used is qualitative. Research begins with collecting data from various sources including books, journals, scientific articles, interviews, and other written sources relevant to the research topic. Then the data processing is carried out by describing the relationship between aspects, carefully

analyzing the traditional Merlawu ceremony related to the value of local wisdom and its relevance to history learning. The next step is the presentation of the data in the form of a description and conclusion (Darmadi, 2014).

Ethnography is an effort to build a definition related to culture that is carried out by humans systematically. This approach contains a complex culture or society's habits (Firdaus, 2017). The qualitative ethnographic method is considered appropriate as a research method because the topic of this research is about one of the local cultures found in a community group, namely the traditional Merlawu ceremony. Researchers seek to describe the values of local wisdom contained in traditional Merlawu ceremonies in Kertabumi Village, Ciamis Regency, and their potential as a source of history learning.

Data collection techniques in this study are observation, interviews, document searches, and literature studies. Researchers used observation techniques by observing directly the procession of the traditional Merlawu ceremony. Researchers conducted interviews with Engkus Kuswana a village head in Kertabumi Village, Asep O. Yuliadi a village official in Kertabumi Village, Sandra Ditia Permana as a cultural activist in Kertabumi Village and Eman Hermansyah a member of the culture, youth, and sports department in Ciamis Regency. The author also collects data through library research, namely reviewing written sources in the form of books, journals, and scientific articles that are relevant to the research problem. This study uses an interactive model of data analysis starting from data reduction, and data presentation, to conclude. Data reduction is the process of summarizing, selecting the main things, and focusing on important things related to the values of local wisdom of the Merlawu traditional ceremony and its relation to historical learning resources. Then the presentation of the data is to present the data in the form of a description and presented in a systematic and organized manner to make it easier to understand the research results. The last stage is concluding to answer the formulation of the problems in this study.

Results and Discussion

Merlawu Traditional Ceremony Procession

The Merlawu tradition is a series of rituals carried out every year by the residents of Kertabumi Village in the last week of Rewah month before entering the month of Ramadan. The Merlawu tradition is not a worship ritual, but an annual event for the Kertabumi community, commemorating the services of the ancestors of the predecessor owners of Kertabumi Village. Since ancient times, the people of Kertabumi Village have followed the Merlawu Tradition which is far from mystical rituals. The Merlawu tradition is a form of local wisdom that is still well-preserved in the Kertabumi Village community (Sofiani, 2020).

The Merlawu tradition is always held a week before Ramadan, usually every Monday or Thursday. This Merlawu tradition coincides with the habit of uploading before the month of Ramadan. Uploading etymologically comes from the word upload which means entering a high enough place. The word upload in the Sundanese dictionary means soy sauce pagawean nincak ti handap kanu leuwih sublime, naek ka place nu leuwih sublime means the verb goes from the bottom to the top. In the 1992 Sundanese General Dictionary, upload refers to the first day of Ramadan (Pajriah, 2014).

1) Pilgrimage and Tawasul

This Merlawu tradition starts at around 6.30 am, people begin to visit the tomb of King Dimuntur for pilgrimage. In that place, the one who opens the event and leads the prayer together or tawassul is usually the caretaker or pupuhu. Tawassul etymologically means taking an intermediary or approach. The general procedure is as follows:

- a. Fatihah Gift to Prophet Muhammad S.A.W.
- b. Fatihah gifts to 4 angels and guardian angels.
- c. Fatihah gifts to 4 friends.
- d. Fatihah gifts to the saints
- e. Fatihah gifts to the Ancestors of Kertabumi Village.

- f. Gift of Fatimah Muslimin wal Muslimat.
- g. Continue reading "The Key to Wisdom".
- h. Followed by reading Al-Fatihah, Al-Ikhlas, Al-Falaq, An-Nas.
- i. Followed by reading Tahlil.

After the completion of tawasul then the community went to the Mount Susuru Site which was not far from the tomb of King Dimuntur. Usually, at the Mount Susuru site, a welcome is held for guests who come, the welcome is a form of respect for special guests or special group guests who come from the district. The welcoming event was adjusted to the conditions there, sometimes the greeting was only in the form of a welcome greeting to the guests who were present or sometimes using dances to make the welcome more lively (Permana, interview on 18 March 2021).

2) beber sejarah

The next activity, namely beber sejarah, is a ngabeberkeun sajarah activity or retelling of the history of Kertabumi from the establishment of the Galuh Kertabumi Kingdom to Kertabumi Village. The activity of beber poetry was led by the caretaker of the Mount Susuru Site. This activity aims to remind the public and guests who attended the event about the history of Kertabumi. In addition to telling the history of Kertabumi, the caretaker also tells the history of the Merlawu Tradition.

The kingdom of Kertabumi was founded by the daughter of Maharaja Cipta Sanghyang who founded Galuh Salawe in the Cimaragas area. The daughter of the king of Galuh named Tanduran Ageung married Prince Rangga Permana the son of Prabu Geusan Ulun from Sumedang Larang, who was then given the Muntur area on the banks of the Cimuntur river, therefore the kingdom of Galuh Kertabumi was established in 1585 AD, this is a politics of sumedang and cirebon who have converted to Islam by developing Islam in the Galuh area (Hermansyah, interview on 22 March 2021).

Kertabumi is an area located along the banks of the Cimuntur River before a

kingdom was founded there in 1858 called the Galuh Kertabumi Kingdom. Kertabumi became an extension of Cirebon through Sumedang to spread Islam in the Galuh kingdom, especially Galuh Salawe led by his father-in-law Prince Rangga Permana or Prabu in Muntur (Sofiani, 2020).

Prabu Dimuntur was responsible for the development of Islam in Kertabumi, especially in the Tatar Galuh area. Prabu Dimuntur died in 1602 and was buried in Cogreg Kertabumi Village, then the Galuh Kertabumi Kingdom was continued by his son Sang Maha Raja Cita or Adipati Kertabumi I. Maha Raja Cita had two descendants, the first named Natabumi married Dipati Panaekan and the second named Wiraperbangsa who would later replace the position of his father who died, namely Maha Raja Cita as the Regent of Kertabumi with the title Raden Adipati Singaperbangsa I. Raden Adipati Singaperbangsa I moved the center of government from Muntur to Pataruman Banjar because of the influence of Mataram in Tatar Galuh. In a disagreement with Dipati Panaekan (his brother-in-law) in the face of the politics of the attack on Batavia, Dipati Panaekan took a stand in line with the stance of Dipati Ukur, the ruler of the land of Ukur, which was to immediately attack Batavia because if it was slowed down the power of the Netherlands would be even greater, while Singaperbangsa I had the opinion that The same thing with Rangga Gempol, the ruler of Sumedang, namely before the attack the Regents in Priangan had to unite first to be stronger so that the attack would not fail because of the imbalance of resistance (Pajriah, 2014).

The dispute ended in disaster when Dipati Panaekan was stabbed to death by a gun from the Duke of Singaperbangsa in the Ciharalang area. After the death of Adipati Panaekan, the administrative center of Kertabumi was moved to Pataruman (Banjar). The Duke of Singaperbangsa I died and was buried in Cipaku, Astana, and the position of regent was handed over to his son, Dalem Tambakbaya or Adipati Singaperbangsa II. One of the great things about Adipati Tambakbaya is that he managed to build a dam for Liunggunung agriculture. Dalem Tambakbaya married the daughter of Dalem Wiramantri (Regent of Rajadesa), one of his sons succeeded the Regent of Kertabumi after his death and was buried in the Kokoplak Cemetery (Cikadu, Banjar). Dalem

Pagergunung (Singaperbangsa III) was appointed by the Sultan of Mataram as the guardian of Udug Udug (Wadana Tanjungpura / Karawang, with the title Panatayuda I), and thus changed to Kertabumi Bojonglopang Regency to be handed over to his younger brother, Apun Candramerta. During the reign of Apun Candramerta, with the approval of Mataram, the center of government was moved to Ciancang (Utama) until the end of the Kartabumi period (Sofiani, 2020).

3) Balakecrakan

Next is the closing activity that is most awaited by the community and guests who follow the Merlawu Tradition procession, namely balakecrakan or eating together. These activities take the form of gathering activities to enjoy the dishes served, namely agricultural products that have been prepared by the Kertabumi community such as rice and side dishes, beubeutian or steamed root foods, and the community also bring other types of food besides beubeutian such as food in the modern era. this. Enjoyment is increased because it is eaten while gathering and having fun amid the beautiful nature of Mount Susuru. Another attraction is that the meal together is enlivened by various entertainments in the form of performances of various kinds of art. At that moment, it is used to familiarize themselves with each other and to establish a relationship between communities (Yuliadi, interview on March 18, 2021).

After eating, residents usually do activities in the area of the Mount Susuru site to see historical sites in the area of the Mount Susuru site, including Batu Patapaan, caves, and the Punden terrace. Artifacts from the Galuh Kertabumi kingdom in the form of antiques such as kris, ceramics, and many other items found from the Kawsan site, are well guarded by the caretakers of Mount Susuru. Treatment as a historical artifact is carried out regularly every year, by washing water and lime to clean the rust on the keris. After cleaning everything, use a special oil to prevent damage to rust-prone items (Pajriah, 2014).

The Values of Local Wisdom Contained in the Merlawu Traditional Ceremony

The religious value contained in the Merlawu Tradition Ceremony can be seen from the tawasul activities carried out together or joint prayers which in the prayer contain asking for forgiveness, praying for both parents, and begging for an extended life so that they can perform fasting worship to their parents. Allah SWT. In addition to tawasul activities, there are also mushafahah activities, this activity defined as the embodiment of forgiving one another. With this mushafahah, it is hoped that people who shake hands can forgive each other before entering the holy month of Ramadan so that they can carry out fasting worship with clean hearts and minds. Without realizing it, Kertabumi's nature is very rich and fertile, so from there we must be grateful because it has been bestowed with natural wealth from Allah SWT. to the people of Kertabumi in particular, and in general to people outside Kertabumi through natural resources.

The value of gotong royong (cooperation) is also seen in the people of Kertabumi Village who donate food or bring food they have during the Merlawu Tradition to be eaten together with other communities. For example, some people have rice, peanuts, cassava, and so on which will later be brought during the Merlawu Tradition so that other people can taste each other (Permana, interview on 18 March 2021). The value of this cooperation can also be seen from before the Merlawu traditional ceremony is carried out until the ceremony is complete, where the community works for hand in hand to prepare this traditional ceremony to the end.

The historical value of this tradition plays a very important role in the knowledge of the Kertabumi community in particular and generally for outsiders with the hope that the people who attend the event can understand the history of Kertabumi. The Merlawu Traditional Ceremony cannot be separated from history because this tradition has been passed down from generation to generation from the time of King Dimuntur until now. In the implementation of the Merlawu Tradition Ceremony, there is what is called some history in which

it discusses the history of Islam entering Kertabumi to the history of the Merlawu Tradition. Every year the Merlawu Tradition Ceremony never misses some history so that people who watch can know and understand the history of the entry of Islam in Kertabumi to the history of the Merlawu Tradition.

Values of Local Wisdom of Merlawu Tradition as a Source of History Learning

The results of this study prove that the values of local wisdom in the Merlawu Traditional Ceremony as a source of historical learning are useful in introducing students to their local environment. Learning that introduces students to their environment can encourage them to get to know themselves and their surroundings better (Basri, 2021). Through the Merlawu Traditional Ceremony, the people who witness can find out the origins of Kertabumi Village by re-explaining the history of Kertabumi Village. Merlawu traditional ceremonies contain a lot of local wisdom values that are meaningful. The Merlawu Traditional Ceremony can be a means of building historical awareness of the community, especially in Kertabumi Village.

Learning based on local wisdom can be implemented in schools through learning Indonesian history by looking for the appropriateness of the theme or subject matter in the Indonesian history syllabus (Hardiana, 2017). The values of local wisdom of the Merlawu Traditional Ceremony can be used as a source of history learning, for example by incorporating the values of local wisdom contained in the Merlawu Traditional Ceremony into learning materials as a source of additional material. The values of local wisdom of the Merlawu Tradition Ceremony can be integrated into learning Indonesian history basic competencies for SMA/MA class X. Basic competencies based on data from the Ministry of Education and Culture (2018) can be used as the basis for integrating the values of local wisdom of Traditional Traditional Ceremonies Merlawu in learning history at KD 3.4 Understanding the results and cultural values of the Indonesian preliterate community and their impact on the life of the immediate environment. KD 3.6 Analyzing the development of people's lives, government, and culture during the Hindu and Buddhist kingdoms in Indonesia and showing

examples of evidence that still applies to the lives of Indonesian people today. KD 3.8 Analyzing the development of people's lives, government, and culture during the Islamic kingdoms in Indonesia and showing examples of evidence that still applies to the lives of Indonesian people today (page. 372).

These basic competencies can be used as the basis for learning history which contains the values of local wisdom of the Merlawu Traditional Ceremony. How integrate the values of local wisdom in the Merlawu Traditional Ceremony can be done with the following steps. Educators explore the values contained in the Merlawu Traditional Ceremony procession. This activity is a process of identifying educators in exploring the values that are still maintained by the local community until now. Values that can be used and developed include religious values (attitude of gratitude to God), values of gotong royong (cooperation), and historical values (raising awareness of local history).

The next step is for educators to examine the relevance of the values found in the subject of learning. This activity can be interpreted as a pedagogical analysis, namely the process of finding compatibility between the values of local wisdom of the Merlawu Traditional Ceremony and historical learning which is of course adapted to the curriculum (core competencies and basic competencies). The next stage is the determination of learning components by educators, namely models, approaches, strategies, methods, media, and evaluation. Each component used must support the historical learning process that is based on the values of local wisdom of the Merlawu Traditional Ceremony. Then its application in learning Indonesian history, and the last step is learning evaluation. Evaluation is carried out by educators to measure the success of learning objectives. This evaluation activity must pay attention to aspects of attitude, for example using observation techniques and journal notes.

Based on this explanation, the values of local wisdom contained in the Merlawu Traditional Ceremony have the potential to be integrated into history learning, namely as a source of history learning, especially in the Ciamis Regency area. The local wisdom contained in the Merlawu Traditional Ceremony is expected to be able to encourage and stimulate students to learn. Learning history by

utilizing the value of local wisdom is one of the efforts to build students' historical awareness, considering that historical awareness is a source of ideas and knowledge that has the potential to generate historical awareness (Firdaus, 2018).

Conclusion

The results obtained concluded that the Merlawu Traditional Ceremony is a local culture of the people of Kertabumi Village, Ciamis Regency. This Merlawu traditional ceremony emerged around the 16th century during the Galuh Kertabumi Kingdom led by King Rangga Permana or Prabu Dimuntur and is still developing today in Kertabumi Village, Ciamis Regency. The use of local wisdom values in the Merlawu Traditional Ceremony as a source of history learning can be combined with material on Indonesian history subjects at the SMA/MA class X level. Optimal and requires the cooperation of various parties. This is so that the value of the locality of the Merlawu Traditional Ceremony can remain sustainable and contribute to building historical awareness for students.

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