

THE SOCIAL AND CULTURAL VALUES TRANSMISSION OF AN ORAL TRADITION

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Abstract: The purpose of this research is to explore the oral traditions that exist in the Becirongengor village as well as the social and cultural values contained in these oral traditions so that these values can provide learning for the local community. Starting from the problem that the oral tradition that develops in society is starting to lose its existence. Currently the role of oral tradition has begun to be replaced by the existence of social media that has mushroomed in the community. The question is how the oral tradition is able to provide social and cultural values among the community, especially the Becirongengor Village community. The qualitative descriptive method is the chosen research method. The results found that there are still oral traditions that develop in the community, namely (1) the history of Beciro and Ngengor; (2) Haul Mbah Janten and Mbah Surogati; (3) the Kleman Tradition; (4) Paseban Karang Jiwo; (5) Mbet traditions; and (6) Slametan. The social and cultural values implicit in the oral tradition are the values of mutual cooperation, *andap ashor*, *tepo seliro*, *aji mareng sesepuh*, friendship, tolerance, religious, and historical values. Of course, oral tradition also provides benefits in social science and cultural education among people, who have experienced the process of transmitting social values that function for entertainment, reminiscing about the past (meaning to history studying), solidarity and togetherness, religious or religious functions, social control, and education.

Keywords: oral traditions, society, social and cultural values, value transmission

1. INTRODUCTION

Culture is a custom owned by the local people who live in an area. This culture can live in the society across a time and the generations. This means that the culture is able to live in a long period of time because of the inheritance to the younger generation. However, the loss of interest of the younger generation in their local culture can obstruct the process of cultural preservation. This is because in this modern era, the younger generation (especially the millennial generation, the children born in the last of 1990s and early 2000s) have a tendency to prefer of pop culture or western culture. Of course, this will make them not interested in local culture, so they are lazy to learn. As the result, the local culture will gradually become extinct. This is where the importance of cultural preservation is promoted, so that the values of local wisdom can still be learned by those who live in the different generations.

An example of a culture that is familiar at the community is oral tradition. The oral traditions are described as habits that are passed down from generation to generation by a certain group of people and used to convey a message in spoken form (spoken language) to the younger generation. As explained by Roger and Pudentia (in Endraswara, 2013) that the oral tradition is part of folklore

which contains a variety of knowledge and forms of customary ideas conveyed through oral in a hereditary manner and includes folk tales, legends, myths, and cognitive systems what was complete and original that used as an example of history, law enforcement, customary regulations, and medicine. Finnegan (in La Sudu, 2012: 8) adds that tradition is a general term used in the everyday speech and is also a term used by anthropologists, folklore researchers, and oral historians. There are differences meaning for regarding the tradition itself. For example, the function of tradition that carries distinctive features for a culture because it is part of a means of communication is the oral tradition. The journey of oral tradition is almost as old as the human life. Since humans have existed, they have had an oral tradition. In addition, Sibarani (2012: 11) also explains that the oral tradition does not only involve mere oral speech such as speech that is distinguished from writing, but an oral form that has a patterned form, lives as knowledge with a community, and is passed down from generation to generation with various version. Because of that, we often come across oral traditions with various versions of the story.

In this modern era, the presence of oral traditions among the community is increasingly being forgotten, especially among the millennial generation. Many of them have never heard of the oral tradition in their village. This is suspected to be due to messages from oral traditions that have been replaced by social media, such as television, mobile phones, internet, newspapers, and so on. Therefore, it is necessary to have in-depth research related to the oral traditions that live in the community. With the aim that this oral tradition can be documented in a book as a form of implementation of local culture documentation.

The oral traditions are closely related to the oral literature. This is because in an oral tradition there are elements of an art or a literature. The oral literature is also alive and present in the oral tradition that develops in the community. Amir (2013: 18) explains that oral literature stores and conveys the values adopted and guided by the community. This means that in the oral tradition / oral literature, the values held by the community are stored.

The oral traditions are very important to be researched and studied. Some of these reasons are explained as follows. First, the oral tradition lives and will continue to live in the midst of the community that owns it, society that has given birth to and brought it to life, namely in the place of origin. Second, in the oral tradition there are local wisdom, traditional scholarly, moral messages, and socio-cultural values; all of which grow and develop and are passed on to the community. Third, there are genres that show the relationship between one culture and another. This means that besides having its own literary genre / oral tradition, it is very possible for a culture to show the influence of another culture or influence another culture. Amir (2013: 24-25) provides an example of a wayang story from the Ramayana. Wayang performances that tell the story of Rama are available in several countries. For example, Indonesia, Thailand and Malaysia. Although each of these countries recognizes wayang as its culture, the appearance of each wayang culture in different countries is also different. Finally, for some purposes, the oral tradition / oral literature can represent the Indonesian nation to be compared with other nations in the world.

In addition, the oral traditions that developed in Java Island were heterogeneous. Almost every village, sub-district, city and district, even backwoods, has different oral traditions. Of course, the oral tradition is often related to the existence of the origin of place, the existence of characters, epics, and so on. The expressions of society that are told in the oral tradition do not always contain fairy tales or legends, but about the formation and enforcement of customs, religious systems, history, law, coronations, local wisdom, and the origins of society by relying on the memory of the speaker in expressing his or her oral. In the oral tradition there are also many

social and cultural values that reflect the customs and character of the community as a form of local wisdom in the area. These social values, for example, are the values of togetherness, hospitality, care, solidarity, and other values that are inherited from our ancestors. Therefore, it is very important to preserve these oral traditions. One way to do this is by exploring the oral traditions that exist in a society through a research.

A research that related to the oral traditions is still very rare. This can be seen from the results of offline and online searches related to the oral tradition research that has been carried out, the researchers did not find the same research as the research to be conducted. Researchers found three studies on the oral traditions, but all studies have difference with a research that will be investigated by researcher. First, research conducted by Yeni Mulyani Supriatin in 2012 with the title “Oral Traditions and National Identity: Case Study of the Sinarresmi Sukabumi Traditional Village”. Second, research conducted by Hermi Yanzi in 2017 with the title “Strengthening Oral Traditions as Efforts to Existence of Multi-Follow Values”. Third, research conducted by Cahyo Budi Utomo and Ganda Febri Kurniawan in 2017 with the title “When Oral Traditions Become Social Science Education Media in Gunungpati Community”.

The third studies above have similarities and differences with the research to be carried out. The similarity is found in the object to be studied, namely the oral tradition that develops in Indonesian society. As for the difference, previous studies have focused more on the relationship between the oral traditions in a region and local wisdom which is the identity of the Indonesian nation and its preservation, whereas the current research does not only focus on the preservation of oral traditions that become culture and national identity but also focus on the values that exist in these oral traditions, so that they can be taken advantage of by society at now. Thus it can be concluded that the research to be carried out has never been carried out by previous researchers.

By looking forward several reasons from the description above, the researcher is interested in studying the oral tradition that developed in Becirongengor Village, Wonoayu District, Sidoarjo Regency. For this study entitled “Oral Traditions as Learning Media for Social and Cultural Values of the Society of Becirongengor Village Wonoayu District Sidoarjo”. This study aims to improve in deeply the oral traditions in Becirongengor Village and the socio-cultural values contained in these traditions so that these values can provide lessons for the local society.

2. METHODS

This research uses qualitative methods with a qualitative descriptive approach. With the reason that this research aims to reveal events or facts, circumstances, phenomena, variables, and circumstances that occurred during the research by presenting what actually happened. Nazir (1988) explains that the descriptive approach is an approach chosen in examining the status of human groups, an object, a set of conditions, a system of thought, or a class of events in the present. The purpose of this descriptive research is to make a description or painting systematically, factually, and accurately regarding the facts, properties, and relationships between the phenomena being investigated.

Sources of research data were obtained by conducting a field research in Becirongengor Village. The field research was carried out from June to September 2020 by identifying the existing oral traditions in Becirongengor Village and conducting interviews with resource persons and village elders who know about the oral traditions in the village. As complementary data, offline and online archive and library studies were also conducted. The oral traditions as a source of data are also analyzed to see whether these traditions also have a role in the village society to learn the

social values of life in the society. This analysis was carried out by conducting interviews with the people of Becirongengor village. The results of the analysis are translated into journal articles that published in the international journal.

3. RESULTS AND DISCUSSION

Based on the research that has been done, two research results were obtained. First, data on oral traditions at the village of Becirongengor Wonoayu. Second, the socio-cultural values in the oral tradition. The two results of this research will be discussed in the following bellow.

3.1 The Oral Traditions at the Becirongengor Village

After conducting field research and interviews with resource persons in Becirongengor Village, five data were found related to the oral traditions that are still practiced by the village society. The five oral traditions are described as follows.

1) The history of Beciro and Ngengor

Becirongengor Village is a village that is a part of two hamlets, namely Beciro and Ngengor. This village was founded in 1825 AD. In the beginning this village became the territory of the Kadipaten Terung which was led by Raden Patah after he overthrew the Majapahit government, The Fifth of King Brawijaya. In 1825-1830 AD there was a massive war against Dutch colonialism. In short story, in the midst of the war against Dutch colonialism, some of Pangeran Diponegoro's troops fled to escape to the remote areas, including the Beciro area (before becoming a village). This is where the troops mingle with the local society and teach Islamic teachings. One day, one of Prince Diponegoro's students found a suitable place to build a mosque. The place is a swamp which is believed that there is something live overthere and there is a puddle of land or a pond known as MBET. From the term of MBET, Beciro finally became.

Based on the existing story, the term Ngengor originates from a resident who always talks about anything that no purposed (in the javanese known as "*ngalor ngidul tak ada juntrungannya*"). Javanese people call it the term "kakean congor" (in Javanese), which means "talk a lot". Another version story say that there is a traveler who always "ngenger", which means "he likes to follow people wherever and wherever he is". This means that the traveler always follows what the people there say and follows what the people is talking about. In fact, he also participated in the place of residence, following the society in which they lived. As a result, the people calls it the term "ngengor". In a short story, the name BECIRONGENGOR became the name of a village with the meaning "BECIKO SIRO NGENGER". This means that it is better for you to participate in all forms of kindness, live and do good things that are beneficial to the local society (based on an interview with Pak Hadi on 18 July 2020).

2) Haul Tradition

Haul tradition is a tradition that is carried out routinely once a year and coincides with the Islamic New Year, the evening of the Suro month. The purpose of holding this tradition is none other than to honor the elders of Beciro and Ngengor. In practice, although Beciro and Ngengor exist in one village, the implementation of the haul tradition in these two hamlets has a time difference. Beciro Hamlet carries out the haul tradition on the 20th according to Javanese calender,

namely *Kamis pon malam Jumat wage* and is led directly by Mbah Janten. Although this tradition is carried out once a year, it turns out that the people of Beciro also perform *istighosah* once a month on *malam Jumat wage* in the pavilion near the Mbah Janten's grave.

The Ngengor hamlet carries out the haul tradition on the 12th of the month of Suro and takes place in one of the people houses. During the recitation, the Ngengor people also held a congregation by bringing yellow rice, boiled Javanese chicken, boiled eggs, noodles, tofu, bananas, and market snacks all in one container. Then, people pray for the food before sharing and eating it together.

The series of traditional haul events held by the people of Becirongengor village have the same event, even though they are held on different dates. The program in the morning is a *istighosah* 30 juz Khataman, in the afternoon there is a donation for orphans, followed by a general recitation program, and ending with a *tumpengan* which is held along the Becirongengor highway at night.

3) Ritual Kleman

The Kleman ritual is a routine salvation ritual once a year that performed by farmers. As for the practice, the people prayed and recited the recitation together at Paseban Karang Jiwo, a sacred place located in Beciro hamlet. The purpose of this ritual is to prevent agricultural crops in Becirongengor Village from disasters, such as plant pests, so that the harvest is abundant. This ritual depicts the farmers gathering at Paseban Karang Jiwo bringing various foods such as traditional cakes, yellow rice cone (meaning hope for a prosperous life), *wrap-urap* (in line with the meaning of life which means being able to support), whole boiled eggs. (symbolizes actions that must be thought about in advance, done according to plan, and evaluated for the sake of perfection in the afterlife), as well as other snacks packaged in a container. Then, the farmers together praised God Almighty by reading the holy verses of *al-quran*, *istigosah*, and *sholawatan*. In short, all the symbols in this Kleman ritual are things that must be fulfilled in order to achieve the welfare and prosperity of the Becirongengor society.

4) Paseban Karang Jiwo

Paseban Karang Jiwo is a place used for the implementation of the Kleman ritual. This place is believed to be a place full of mystical, magical, and sacred places. Many residents believe that everyone who fasts and prays in this place will fulfill all his wishes. In addition, this place also stood during the Majapahit kingdom. According to the story, this place was used as a means of training students to obtain various kinds of power. Because this place was used as a means of training the knights and warriors of justice and defenders of the homeland, this place was given the name "Karang Jiwo" which means "warrior with a rock soul".

5) Mbet

Mbet is one of the traditions that the Becirongengor people have abandoned. Mbet is defined as a well formed from a swamp whose water never runs out. The water from Mbet is believed to be able to eliminate many diseases by washing Mbet's water on the sick body. As a result, in ancient times, many residents flocked to Mbet to collect water using a bucket directly. Currently the Mbet well still exists, but is no longer used. Mbet is right next to the village mosque Becirongengor.

3.2 The Social and Cultural Values in the Oral Traditions

The oral traditions that live in a society always hold a lot of values that can be used as role models or examples for the supporting communities. None other than the oral tradition that developed by the society of Becirongengor village.

When a person is born, social and cultural values in him are not just obtained, but are obtained through a value system taught by both parents with existing adjustments. When adults, every individual needs a system that regulates or some kind of direction for action in order to develop a good personality in associating and interacting with society (Nottingham, 1994). In short, social value can be interpreted as an abstract concept in humans in a society of what is considered good and what is considered bad, beautiful or not beautiful, and right or wrong.

After going through observations in the research that has been carried out, it turns out that the oral tradition has an educational function. Oral texts as cultural expressions contain values that function to educate and teach the people. This educational function is often used in everyday life as advice and living teachings for society members. Furthermore, the function is to form attitudes, morals, and public knowledge. The oral tradition provides advice to the owner society regarding how to behave and behave in accordance with the norms of decency and good moral attitudes, so that they are able to become useful humans for their own life and the surrounding society.

The process of conveying or spreading an oral tradition by word of mouth turned out to have a tremendous impact. An oral tradition is a reflection of the social condition of the supporting for society. In addition, oral tradition has a role in the process of cultivating character, which is the forerunner of a child to become a better person, which can be formed through stories that develop in the society.

In addition, oral texts are also interpreted as a result of the expressions for the past people's lives that must be remembered and are often associated with today's life. The need to remember the past life is carried out with the aim for getting a comparison or reflection of a past lives when compared with this life. This means that the past life that occurred at that time was a reflection of life in his era which could be compared with the present life to be a reference for dealing with existing problems, so that the life at this time could be better.

A society of Becirongengor, who mostly work as farmers, think that tradition is a sacred heritage, of course even with the oral tradition that is still cultured in this society. As explained by a secretary of the Becirongengor village, who is usually called Mr. Hadi, that the Becirongengor people still regard oral traditions as sacred inheritance from their ancestors. Therefore, it is not surprising that the Becirongengor society still adheres to customs and upholds religiosity in everyday life (based on interviews with informants on June 25th, 2020).

As a community that has established its social identity, the Becirongengor people has interpreted their social life in several ways. Mr. Hadi said that the Becirongengor people has a wealth of social and cultural values which are transmitted through several traditions, namely (1) Haul Mbah Janten, (2) Haul Mbah Surogati, (3) Ritual Kleman, (4) Paseban Karang Jiwo, (5) Istigosah, (6) Slametan, and (7) MBET Tradition (based on interview on 25 July 2020).

The transmission of social values in the oral tradition has played a role in shaping citizenship identity. The oral traditions are also useful for forming good citizens. As Barr (2003: 21) explains that a good citizen is someone who adapts to the environment, adheres to certain beliefs, and adapts to norms that are local characteristics. It can be interpreted that to be a good citizen, someone cannot break away from local norms. This is because the oral tradition already contains the local

norms that can be used as lessons for every member of the community. Therefore, it is very important to take a conservative step by transmitting social values in the oral tradition.

A social value transmission has a focus and concentration on four aspects. First, the transmission of social values has the character of instilling social values (also initiating and creating, if the public does not have seeds and potential for excellence). Second, the transmission of social values is inheriting and transferring the social values and norms (through interaction, what is in society should be passed on by the new generation). Third, the transmission of social values is to develop social behavior (through innovation and adaptation, if the society already has the seeds of excellence then it is increased and expanded). Finally, social value transmission strengthens social identity (also includes preservation and conservation, if the community has developed an integrated and collectived tradition of excellence).

This social value transmission process is important to do. So it is not just knowing that in the oral tradition in Becirongengor village there are many social and cultural values that can be taken for the continuity of life, but these values also need to be transmitted to the younger generation. The important factors that require transmission to occur are (1) needing for existence in a particular society or ethnic group; (2) the transmission leads to the conservation of social values, because in the process it shows the activities of the inheritance of values, norms, and cultures that develop in the society; and (3) the transmission of this value has an impact on the conservative and preservative nature of the value itself, so that the existing construction is more defensive in nature.

Typically, the transmission of social and cultural values occurs because of the communication of two interactors of different ages. For example, by parents to children, grandparents to their children and grandchildren, or grandmothers to their children and grandchildren. This can also happen through the top down pattern. It means, the stories that conveyed contain experiences and moral messages that related to life. Social interaction like this is a process of inheriting for the social and cultural values and is still preserved in a life of the Becirongengor people.

As the previous explanation that the oral tradition in the Becirongengor society is very thick with religious nuances, Islam in particular, considering that most of the Becirongengor people embrace Islam. There are even those who embrace *Islam Kejawen*. Based on the observations of the researchers, the people who embrace Islam Kejawen or the existence of Islam Kejawen are still very strong in Becirongengor Village. This is in accordance with Mr. Hadi's explanation that the Becirongengor people cannot give up their traditions from religious matters. As a result, the Haul Desa which is held once a year at Makan Mbah Janten and Mbah Surogati which is interspersed with historical speech and recitation is the most popular tradition in the Becirongengor village (based on interview on 1 August 2020).

Haul desa which is carried out in Becirongengor Village is divided into two events, considering that the date of death of each hamlet elder is different. First, the implementation of *Haul Mbah Janten* on the 20th according to Javanese calender, namely *kamis pon malam jumat wage*, by the people of Beciro. Although this ritual is carried out once a year, it turns out that the residents of Beciro also pray for the village elders through a *istighosah* that is held once a month, to be precise on *malam Jumat wage*, in the pavilion near Mbah Janten's grave. Second, the implementation of Haul Mbah Surogati on the 12th of *bulan Suro* by the people of Ngengor. Even though they have different *Haul* dates, the rituals carried out by Beciro and Ngengor are the same. The ritual is in the morning there is *istighosah* session with *Khataman 30 Juz*, in the afternoon

continued with donations for orphans, general *istighosah* (lectures), and *tumpengan* which are held along the Becirongengor highway (based on an interview on 1 August 2020).

He also added that *Haul* as a tradition is a very important and good medium for elderly people (village elders) to provide an understanding of history or moral values to the younger generation. There is also a kind of process or a ritual of planting the social and cultural values such as mutual cooperation, *tepo seliro*, tolerance, and so on. The children or young people who attend this event will hear advice from elders and religious leaders. All of them have a dialogue and discussion that related to the romanticism of the past and today. The social and cultural values are not given within raw, but there must be a thought process that is passed. A younger generation or children who attend will pay attention and imagine how the stories that have been told can take place in real life.

Pak Hadi added that at this time the process of transmitting social and cultural values was carried out during *Haul Mbah Janten* and *Mbah Surogati*, in between events there is usually a speech from village elders that telling the history of Becirongengor (related to the *MBET* story). The social and cultural values that are contained and are still developing are the values of mutual cooperation, *andap ashor*, *tepo seliro*, *aji mareng wong tuwo*, and friendship. Bu Khatamah confirmed that if examined further, it will show the value of religiosity in every activities in the Becirongengor village. A part from that, historical and social values that are unique to Javanese society, such as tolerance and mutual cooperation, are also inserted. In addition, *Haul Mbah Janten* and *Mbah Surogati* are a very appropriate moment to convey the history of Becirongengor Village, such as the *MBET* tradition, which has begun to be abandoned, and the *Kleman* tradition, which is still actively carried out once a year by village farmers (based on interview at 1 August 2020).

An oral tradition as one of the local wisdoms must be preserved that has a very big influence on people in any cultural community, as well as the people in the Becirongengor village. Pak Hadi shared that the oral traditions that live in the village of Becirongengor greatly influence the lives of the people. This is because the oral tradition is the origin of a society knowing itself. Therefore, if this tradition is lost, the Becirongengor society will actually also disappear. For this reason, Pak Hadi and several other village officials hope that the younger generation will learn about their own traditions. If oral traditions today are very influential, then if in the future we do not have a tradition, it is certain that society does not have its social identity. So I hope that the people, especially the younger generation, will remember where they came from (based on nterview in 1 August 2020).

The most important thing to remember is that social and cultural values in the oral tradition that develop in a society really need to be transmitted. Why? Pak Hadi replied that the Javanese society is identical with culture, if the oral tradition is not transmitted, the cultural roots will be lost. The cultural transmission needs to be carried out in order for the people to remember its cultural roots, so the people has its social identity. Social identity is defined as a special characteristic of a society that has elements of social and cultural values in it (based on interview, 1 August 2020).

The transmission of social and cultural values always occurs systemically and continuously. That is, the process will occur continuously and repeatedly, so that it becomes a habit that will eventually form a character, without exception in the Becirongengor society. For example, the traditions of *Haul Mbah Janten* and *Haul Mbah Surogati* are carried out periodically, once a year, every month of the Javanese calendar. So this has become a pattern of traditional value management, including social and cultural values in it. It should be underlined that in the

transmission of social and cultural values there is no change. Given that the process is more about internalizing a value that already exists and is developing in a society.

In more detail, the transmission of social and cultural values through oral traditions is very useful in order to protect the cultural roots of a society, so that the identity of the Becirongengor society does not disappear. In line with research conducted by researchers when mingling with society, oral traditions are very important for a society. The people must be more active and care more in maintaining and preserving their culture. Do not let this nation one day lose its social identity because of its lack of pedigree to its own culture. As Pak Hadi's last explanation in the interview on August 1th, he was of the opinion that people also need to be grateful for or preserve their own culture through their social actions. For example, the people plays an active role in maintaining traditions around their homes, such as mutual cooperation, being helpful, having respect for elders, being tolerant, not being easily offended, accepting differences of opinion, respecting the opinions of others, etc.

4. CONCLUSION

There are two points resulting from this research. First, in this Becirongengor village, there are still many the oral traditions that develop in a society. The oral traditions referred to are (1) the history of Beciro and Ngengor, (2) Haul Mbah Janten and Mbah Surogati, a yearly warning to village elders who played an important role in establishing Becirongengor Village; (3) Kleman Tradition, a slametan that done every year by saying prayers and recitation together at Paseban Karang Jiwo; (4) Paseban Karang Jiwo, this place has a mystical history, is believed to be a sacred place that has good luck or *yoni*; (5) The MBET tradition, water from MBET is believed to be able to cure various diseases, however its existence is currently closed and right next to it is the Becirongengor village mosque; and (6) Slametan which is held once a month on the 20th of the Javanese calendar in the dining hall og Mbah Janten's tomb. Second, the whole of oral tradition that is still developing in Becirongengor Village holds many social and cultural values that can be used as examples or role models for the society. These values also characterize the social identity of the people of Becirongengor Village. The social and cultural values referred to are the values of mutual cooperation, *andap ashor*, *tepo seliro*, *aji mareng sesepuh*, friendship, tolerance, religion, and historical values from the history of Becirongengor Village.

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