

ANALYSIS OF CHARACTER VALUE IN THE JAVA MARRIED TRADITION IN A VALUE PRESERVATION PERSPECTIVE LOCAL WISDOM IN CENTRAL JAVA

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ABSTRACT

This study aims to describe the character values in the traditional krobongan tradition of marriage in Central Java in the perspective of preserving local wisdom values in Central Java. This type of research is a qualitative descriptive study. The research subjects are religious figures, community leaders, and youth leaders in the Central Java region, and the objects of research are krobongan, Central Javanese wedding customs and local wisdom values. Data collection methods using; interviews and documentation. The data analysis technique used qualitative analysis techniques consisting of 3 stages, namely: data reduction, data display and data verification. Research result; Based on the results of interviews with religious figures, community leaders, and youth leaders conducted online using the Google Form application, the following information was obtained: the krobongan tradition in Central Javanese traditional marriage has many character values including: religious character values, cooperation character values, values discipline character, caring character value. The character values in the krobongan tradition do not scientifically conflict with any religion. The character value of krobongan needs to be preserved so that it can be used as a reference for the younger generation in the future. The exploration of character values in the krobongan tradition is a real effort in preserving the value of local wisdom in the Central Java region. The conclusion is that analyzing the character value of the krobongan tradition in the marriage customs of Central Java can be used as a means of preserving the value of local wisdom in the Central Java region.

Keywords: krobongan, marriage customs, and local wisdom values

INTRODUCTION

"Another field, another skeleton, another hole, another fish". This proverb illustrates that each region has different customs, customs and traditions. These differences must be maintained and cannot be generalized, because the existence of differences creates harmony and beauty of togetherness. Likewise, the marriage problem of each region has its characteristics. As with traditional Javanese marriages, which have many characteristics, including "krobongan customs". The krobongan custom is a characteristic of wedding customs in Central Java. The bridal Krobongan traditional ceremony is a ceremony that is carried out after the bride and groom (pelih). There are four traditional krobongan ceremonies: kacar-kucur, dulang, weighing scale, lann sungkeman, "(Sutadjo, 2008: 82). (The bride's krobongan ceremony, a ceremony held after the bride and groom meet at the wedding ceremony.

Namely the krobongan ceremony which consists of four krobongan, trays, scales, and sungkeman.) The krobongan traditional ceremony until init tap is carried out in Central Java in particular. From the results of field observations that the researchers carried out for 2 months, July - September 2020, in 35 districts, the traditional / traditional city krobongan ceremony was still held. From the results of interviews with makeup artists in the residency areas of Surakarta, Kedu, Pekalongan, Banyumas, Semarang and Pati, information was obtained that with the krobongan traditional ceremony the bride and groom will find it easier to find a fortune so that it can be used to support their welfare. Meanwhile, interviews with community leaders in the Kartesidenan areas of Surakarta, Kedu, Pekalongan, Banyumas, Semarang and Pati obtained information that with the krobongan traditional ceremony the bride and groom will be able to live in harmony, in harmony to kaken kaken and ninin ninin. In this study, the focus is on what character values are present in the krobongan traditional ceremony as a means of preserving local wisdom.

The main problems in this research are formulated: First: What character values are there in the krobongan traditional ceremony? Second, whether the krobongan traditional ceremony can be used as a means to preserve local wisdom values? Based on these 2 main problems, the research objectives can be formulated as follows: 1. Describe the character values that exist in the Krobongan traditional ceremony, 2. Describe whether the krobongan traditional ceremony can be used as a means of preserving local wisdom values.

THEORITICAL REVIEW

1. Krobongan traditional ceremony study

The purpose of marriage, among others, is to continue the life of generations through the development of a prosperous family. All obstacles / obstacles will not weaken his confidence in what must be fought for in an effort to build a prosperous family, especially with the blessing of the parents of the bride and groom, whatever he will face will continue to be fought for until his hopes and aspirations are realized. To realize the purpose of marriage, various rituals are carried out in the implementation of marriage, although sometimes they are not regulated in religion or in the marriage law. Various rituals in traditional Central Javanese marriages were pioneered by our ancestors and carried out turyun from generation to generation because they have been recorded and become guidelines for all people of Central Java. Central Javanese traditional wedding ceremonies are more inclined to follow

the rules of the Surakarta hadiningrat case, in which the implementation uses very unique and interesting rituals and rituals. For traditional wedding ceremonies in the Surakarta area, especially in the Surakarta Hadiningrat Palace, the celebration ceremony is still being carried out in its entirety, which consists of "Sophisticated and Krobongan".

The so-called "Krobongan" traditional ceremony for the bride and groom, is a ceremony that is carried out after the "Sophisticated" ceremony. The ceremony procession consists of the ceremony: "Scales, kacur kucur, dulang, and drink rujak" The four parts of the "Krobongan" ceremony can be explained briefly and clearly. The detailed explanation is as follows: The "Krobongan" process begins with the "Scales" procedure. In this way, the bride and groom sit on the lap of their father, while the mother sits opposite them. The mother then asked you about the weight of the bride and groom, you answered that if the weight of the bride and groom is the same there is no difference. This procedure states that as a parent there is no sense of favoritism / differentiation between boys and son-in-law. Next is the custom of "kacur Kucur", in which the husband "Nyuntak" money and rice from "kampil" to "pangkon" of the bride with "klasa bangka". Kacar kucur means that the husband must follow or be obliged to give well to his wife, while as a wife is obliged to meet the needs of his family. This means that husband and wife must remain united in accordance with their ideals. Both husband and wife must accept the situation sincerely. "Drinking rujak" is a Krobongan event after panning. The husband-and-wife drink in the same way, first from the groom, then the bride. The event of drinking salad with hope that the bride and groom both can have children. Rujak is the testimony of the bride and groom in a marriage without hesitation. By drinking salad with the bride and groom it will be facilitated and facilitated in having children as a sign of love for the couple. Central Javanese traditional marriage as well as other traditional marriages is an opportunity to provide *petitih* / advice in the form of traditional rituals, where if followed by *petitih* quotes in the form of symbols, at least it will be more spacious to navigate this life. Indeed, the meaning of the Javanese traditional wedding ceremony is very strong which can lead to goodness. The long series of traditional Central Javanese wedding ceremonies are not meaningless, but contain a deep message for the bride and groom as well as for their families.

The meanings and terms in the series of traditional Central Javanese wedding ceremonies can be explained as below. The steps for the Central Javanese traditional wedding ceremony begin after the pronouncement of the marriage contract, after which the following steps are taken: Step I: grill, which is where the groom is reunited with the bride, who has now been united in a marriage bond, Step II: *balangan gantal*, which means throwing betel leaves to each other, which means that the leaf consists of two sides but still it is one leaf or means that life is always there are two human sons there is always a difference but it must be it remains one even though it tastes bitter like the taste of betel leaf in wading the household ark so that the dream dreams can be achieved. Step III: not eating or chewing chicken eggs means that the household must be independent, it must be able to solve problems by itself. Step IV: *toya wening* or each of the bride's drinks water, which means seeing the matter clearly. Step V: *sinduran* or the bride wearing a red and white veil and being carried by her mother-in-law means that the parents always deliver goodness and always remind us to *amar ma'ruf nahi munkar*. Step VI: *krobongan* where the bride and groom are already in the aisle.

Krobongan, let's talk about in-laws, after the *panganten* meets. The talk will be briefly described. This *krobongan* consists of: 1. Scales, namely the groom's position in the middle on the bride's father's seat, while the bride sits on the lap on the left. While his mother's girlfriend sat in front of him. Furthermore, the father and mother of the bride converse as follows. Mother: Dad, how about the actual weight of the two wants, is it balanced? Her husband replied: I think the bride and groom are balanced. The meaning of this conversation is for parents to treat their children fairly. *Tanem jero* or placing the bride and groom by the parents of the bride in the aisle, which means that she has now graduated as an independent family. Weights weigh where the bride sits on her mother's lap and the groom sits on her father-in-law's lap. This means that the parent will not differentiate between the treatment of their child or their son-in-law.

Kacar-Kucur the way: the groom spills coins or paper mixed with turmeric mixed rice on the bride's lap using the "Bongko" mat. The meaning is the obligation for the groom to provide for the bride. *Kacar kucur* or pour rice and coins by the groom which is accepted by the bride, which means that the groom is responsible for supporting his wife physically and mentally. The glass-running ritual is one of the rituals in Javanese traditional marriage which is also unique. Because this ritual only exists in the traditional traditions of Central Java. In this process the groom pours the juice which is placed in a bag of cloth. As the groom pours the drops, the bride accepts by stretching out her hand with a large handkerchief in her lap, which contains peanuts, soybeans, rice and a few coins in the cloth. According to maxx.brides.com this means that the groom will provide a living, to be rich and his efforts for the bride. Meanwhile, the bride and groom receive the income and manage it economically and well. Therefore, all the drops given must be caught, no one should be scattered. After the running out, the bride ties the handkerchief used as the container at all four ends.

The tied handkerchief is then given to the mother of the bride or the representative elder. After being taken by the mother, then the *kucur* is poured into a container called *klemuk*. *Klemuk* is a container made of clay and looks like a pitcher. *Klemuk* used there are two alias pairs of Ladies. And the *klemuk* already contains yellow rice, *kluwak*, *candlenut*, *gepak jendhul*, chicken liver, and the like all mixed together. 3. *Dulang*, in which the groom feeds and drinks food and drinks to the bride and groom and vice versa the bride feeds and drinks to the groom. It means that the bride and groom become one both body and soul, therefore they must live in harmony, peace, and harmony. The meaning is for the bride and groom to be launched to have children, as a sign of the love of the bride and groom. , Step VII: *mapag besan* or the bride picks up the parents of the groom to the aisle, Step VIII: congratulations to the parents of the bride and groom as a sign of respect., Step IX: *walimahan* or reception.

2. Character value study Character

Values are attitudes and behaviors based on norms and values prevailing in society, which include spiritual aspects, personal / personality aspects, social aspects, and environmental aspects (Directorate of Early Childhood Development, 2012: 4). Talking about character values, there are various views from experts where each view has a different point of view. Some views on the value of character as expressed by experts are as follows: according to Maxwell, the definition of character is actually much better compared to a word. More than that, character is a choice that can judge a person's level of success. In contrast to Wyne, the notion of character indicates how technical and technical aspects are used in centralizing the application of virtue values into behavior or action. Likewise, with Kamisa. The notion of character is the mental, moral and ethical properties of a person which makes him different from other people. Character can be interpreted as having a character and personality. Doni Kusuma the definition of character is a style, trait, characteristic, or characteristic that a person has that comes from the formation or forging he gets through the environment around him. Gulo W The definition of character is an identity that can be witnessed from a moral point of view and ethical resistance, for example, a person's honesty. Usually, characters have a relationship to traits that are usually fixed. W.B Saunders the definition of character is a real and contrasting characteristic which is shown by a person. The distance can be seen from the various attributes in one's behavior. Ryan & Bohlin The definition of character is a pattern of one's behavior. People with good character will certainly understand goodness, like goodness, and do something good too. People with behavior that fit moral principles are called people of noble character. Imam Al-Ghajali the definition of character is a trait which is embedded in the nature and soul of a person. So that it will be spontaneous and easy for the attitudes, actions and actions to be scattered. Kemedikbud The definition of character is a format for how someone thinks and behaves, which will later become his trademark. As well as the Language Center of the Ministry of National Education (2008).

The definition of character is innate from the heart, soul, character, personality, traits, character, personality, temperament, and character. Character can also be interpreted as personality, character, behavior, character, and character. From these various views, in simple terms, character values can be interpreted. Character values are attitudes and behaviors that are based on norms and values prevailing in society, which include spiritual aspects, personal / personality aspects, social aspects, and environmental aspects (Directorate of PAUD Development, 2012: 4). Individuals with good character are people who always try to do the best for God Almighty, himself, his environment, other people, nation and country.

Good character means an individual who knows about his own potential and has the following values:

1. Value Relationship with God In this case, it is religious values, which are actions of an individual who are always strived for based on divine values or religious teachings.
2. Value Relationships with Peers The values of relationships with others include: Respecting the rights and obligations of others. It is an attitude that always respects and implements what is the right of others and themselves. Always obey social rules Is an obedient attitude towards regulations that have to do with public or community interests Polite and polite Is an attitude of respect, friendly and good behavior towards others. Appreciating the work and achievements of others Is an attitude that recognizes and respects what has been achieved by others. Democratic Is the attitude and behavior of a person which is based on democratic values.
3. Value Relationship with Yourself The value of the relationship with oneself includes: Being honest It is behavior to make yourself a person who can always be trusted in words, actions, other people and towards himself. Always be responsible It is the attitude and behavior to carry out obligations and duties as it should be done both to oneself, the environment, the country and others. Always discipline It is the attitude and behavior to comply with the rules or norms and make the best use of your time. Always work hard It is an attitude of not giving up easily and is really good at achieving something, solving problems and so on. Healthy lifestyle It is an attitude to always try to implement a good lifestyle, so as to create a healthy life and always try to avoid bad lifestyles. Confidence Is an attitude that is owned by an individual who believes or believes in his own ability to achieve something or his desire. Independent Is an attitude that does not always depend on other people to solve the problems that befall him. High curiosity Is an attitude of high curiosity or always trying to find out more than what has been learned. Love for science Is a way of thinking to show high concern for science, namely by studying and adding to knowledge. Always think logically, critically and innovatively Is a way of thinking in doing something in accordance with reality and logic to produce new and updated results from what you already have.
4. Value Relationship with the Environment The value of its relationship with the environment includes: A sense of care for the environment It is an attitude that always prevents damage to the environment and always tries to fix it if there is damage to the environment and always preserves nature. Social Care Is an attitude that always gives assistance or helps other people who really need help. Respecting diversity or difference Is an attitude that respects and respects diversity of cultures, religions, customs and others. National value is an attitude that always puts the nation and state first above personal interests. A person from birth to three years or even up to five years, their reasoning skills have not grown so that their subconscious mind can still accept all information and stimuli without any selection starting from parents and the environment.

This is the main response in the formation of a person's character, which in turn will be influenced by the surrounding environment, television, books, internet and other sources that can increase knowledge and skills in analyzing external objects. This is where the role of the conscious mind will become increasingly influential and filtering information through the five senses will be easily accepted by the subconscious mind. With the more information received, the higher the belief and mindset to the point that it will build the prevalence and character that is the opposite of each individual. This will create that each individual will have a belief system, a self-image, and an interesting habit. If the belief system is right and in harmony, then the person will have a good character and vice versa if the belief system is not aligned, the person will have a bad character. In this study, the character values referred to are the character values that exist in the traditional wedding ceremony "Krobongan" with a series of: weighing customs,

kucur kacar customs, kembol bujana customs / eating with the bride and groom, which is done with 'dulang dulang' and drinking rujak. excited. Therefore, this research focuses on what character values are present in the "krobongan" traditional ceremony.

3. Local Wisdom Value Study

Assessment Wisdom comes from the word wisdom. According to the set of meanings contained in the Big Indonesian Dictionary, wisdom has two continuous meanings, namely to know or to know. Meanwhile, the second meaning is smart, smart, and wise. Etymologically, the word of wisdom is added with the prefix "to" and the suffix "an" which then forms the word wisdom which means wisdom, intelligence as something that is needed in the process of interacting with the environment.

Definition of local wisdom. If seen from the Indonesian English Dictionary, local wisdom comes from 2 rich, namely wisdom (wisdom) and local (local). Wisdom means wisdom and local means local. In another sense, local wisdom, namely ideas, values, local views that are wise, full of wisdom, have good values, which are embedded and followed by members of the community. Local wisdom differs in certain regional and time dimensions. Differences in local wisdom in each region are caused by challenges in natural conditions and various needs of life, so that experiences in fulfilling needs will lead to various knowledge systems, both natural and social. Another definition of local wisdom, namely, local wisdom is part of the culture of a community that cannot be separated from the language of the community itself. Local wisdom is generally passed down from generation to generation through word of mouth. Local wisdom resides in folk tales, proverbs, folk songs and games. Local wisdom is knowledge found by certain local communities through a collection of experiences in trying and integrated with an understanding of the culture and natural conditions of a place. There are several views on the value of wisdom from several experts, including: Quaritch Wales Explains that local genius or local wisdom means the ability of local culture to face the influence of foreign cultures when the two cultures are connected. Haryati Soebadio said that local genius is also a culture identity, national cultural identity / personality that causes the nation to be able to absorb and cultivate foreign culture according to its own character and abilities (Ayatrohaedi (1986) and Saragih (2013)). Law No. 32 of 2009 Provides an understanding of local wisdom, namely the noble values that apply in the order of community life, among others, to protect and manage the environment in a sustainable manner. S. Swars Stated that conceptually, local wisdom is human wisdom that rests on a traditional institutionalized philosophy of values, ethics, ways and behavior. Local wisdom is a value that is considered good and true so that it can last a long time, and even become institutionalized (Mariane, 2014). Phongphit and Nantasuwann State local wisdom as knowledge based on the experience of the community from generation to generation. This knowledge becomes the rule for people's daily activities when dealing with family, neighbors, other communities and the surrounding environment (Kongprasertamorn (2007) in Afandi and Wulandari (2012)). Local wisdom is a broad and comprehensive phenomenon.

The scope of local wisdom is quite large and varied, so it is difficult to be limited by space. Traditional wisdom and wisdom is now different from local wisdom. Local wisdom emphasizes more on the place and locality of this wisdom, so it doesn't have to be a wisdom that has been passed down from generation to generation. Local wisdom can be wisdom that has recently emerged in a community as a result of its interactions with the natural environment and its interactions with other communities and cultures. Therefore, local wisdom is not always traditional in nature because it can encompass contemporary wisdom and therefore has a broader meaning than traditional wisdom. To distinguish local wisdom that has just emerged from local wisdom that has long been recognized by the community, the term can be used: wisdom now, new wisdom, or contemporary wisdom. Traditional wisdom can be called first wisdom or old wisdom. In this research, what is meant by the value of local wisdom is anything that is the result of the agreement of the ancestors which is believed to be the glue and binder of harmony and comfort in living together in society.

Local wisdom has several characteristics, namely: It has the ability to control. Is a fortress to withstand the influence of outside culture. Has the ability to accommodate outside cultures. Has the ability to give direction to cultural development. Has the ability to integrate or unify external and indigenous cultures. The functions of local wisdom include: Functioning for the conservation and preservation of natural resources, functioning for the development of human resources, for example relating to with a life cycle ceremony, the concept of kanda pat rate. Functioning for the development of culture and science, for example at the saraswati ceremony, belief and worship at the Panji temple. Functioning as advice, belief, literature and taboo. Social meaning, for example, communal integration ceremony / relatives. Has social meaning, for example in agricultural cycle ceremonies. Has ethical and moral meaning, which is manifested in the Ngaben ceremony and the purification of ancestral spirits. Political meaning, for example the languid ng bowl ceremony and the patron client's power. The form of local wisdom is categorized into 2 aspects, namely: First: Local wisdom that is tangible (Tangible) Local wisdom that is tangible, namely:

- a. Textual Several types of local wisdom, such as value systems, procedures, special provisions are poured into written notes such as those found in traditional primbon books, calendars and prasi or the culture of writing on palm leaves.
- b. Building / Architectural Cultural heritage / traditional objects (works of art), such as keris, batik and so on. Both Intangible Local Wisdom Intangible local wisdom such as advice that is conveyed verbally and from generation to generation which can be in the form of songs and songs that contain traditional teaching values. With advice or other intangible forms of local wisdom, social values are conveyed orally / verbally from generation to generation. The following is an example of local wisdom that contains Sundanese environmental ethics, namely: Breathe katungkul ku pati, paeh teu nyaho on the prey (Everything has a limit, including natural resources and the environment).

METHOD

This type of research is a qualitative descriptive study. The research subjects are: traditional makeup artists, community leaders, traditional leaders, religious leaders and youth leaders in the Central Java region, and the objects of research are: Krobongan traditional ceremonies, character values and local wisdom values.

Data collection methods used: observation, questionnaires, and documentation. The validity of the data was done by using the sources and methods. The data analysis technique was carried out with a flow technique consisting of 3 stages, namely: data reduction, data display and data verification.

RESEARCH RESULTS AND DISCUSSION

1. Research Results

Based on research data obtained through a questionnaire with the google form application for bridal make-up teachers, community / traditional figures, religious leaders, and youth leaders throughout the region of Central Java, the following data were obtained:

- a. Data from the questionnaire of the bride makeup artist. From each district to take 1 official juru pengantan randomly obtained the following information: the character values that exist in the traditional "Krobongan" ceremony in the Central Java region, namely: religious values, cooperation values, caring values, and responsibility values. In relation to local wisdom values, 32 makeup artists responded that the traditional "krobongan" wedding ceremony could be used as a means to preserve local wisdom values. Because the "Krobongan" marriage custom is the result of an agreement on the noble values of our ancestors which can foster harmony between the groom and the bride. The results of the questionnaire with 35 community leaders / traditional leaders obtained the following information: that the character values contained in the "krobongan" ritual are: religious, the value of responsibility, the value of caring and the value of mutual cooperation. Furthermore, in relation to the preservation of the value of local wisdom from 35 participants, 34 participants responded that the traditional "Krobongan" wedding ceremony can be used as a means of preserving the value of local wisdom because it must be maintained.
- b. The results of interviews with religious leaders as many as 35 people through questionnaires with the google form application obtained information that the character values contained in the "krobongan" wedding ceremony contain character values; religious values, cooperation values, caring values, responsibility values and togetherness values. In relation to the value of local wisdom, 31 participants responded that the "Krobongan" traditional ceremony could be a means of preserving local wisdom values. Therefore, the "Krobongan" traditional ceremony needs to be maintained and things that are contrary to religious values must be modified.
- c. The results of interviews with 35 youth leaders in Central Java which were conducted with a questionnaire through the google form application obtained information; that the "Krobongan" wedding ceremony has character values; religious values, mutual cooperation values, responsibility values. In relation to the preservation of local wisdom values, 33 youth leaders responded that the traditional "Krobongan" wedding ceremony could be used as a means to preserve local wisdom values. However, things that are contrary to religious values must be avoided if they need to be eliminated.

2. Discussion

Based on the description of the research data conducted with a questionnaire through the google form application obtained from: bridal make-up, community / traditional leaders, religious leaders, and youth leaders it can be explained as follows:

- a. In relation to the character values that exist in the traditional wedding ceremony "Krobongan" from several sources, there are several elements of similarities and elements of difference, the elements of the similarity are all sources stated that the traditional wedding ceremony "Krobongan" contains character values; religious values, responsibility values, caring values, and togetherness values. While the difference is that there are 3 sources who stated that the traditional "Krobongan" wedding ceremony has character values: cooperation, cohesiveness, and mutual cooperation.
- b. Its relation with the preservation of local wisdom values All informants stated that the traditional "Krobongan" wedding ceremony can be used as a means of preserving local wisdom values, however things that are not in accordance with religious values must be abandoned, for example; the existence of offerings, the existence of prayers that are not in accordance with religious values and rituals that are contrary to religious values. The main reason for the "Krobongan" wedding ceremony must be preserved because it is the legacy of our ancestors and can be used to create a harmonious life and social harmony.

CONCLUSION

Based on the description of the research results and data descriptions, it can be concluded that the "Krobongan" wedding ceremony has character values; religious values, the value of cooperation, the value of togetherness, the value of cohesiveness, the value of caring, and the value of mutual cooperation. The traditional "Krobongan" wedding ceremony can be used as a means to preserve local wisdom values in the Central Java region.

RECOMMENDATION

The traditional "Krobongan" marriage ceremony can be maintained provided that things that are not in accordance with religious values must be abandoned, for example: meditation, offerings, and rituals that are not in accordance with religious values.

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