

ANALYSIS OF THE IMPLEMENTATION OF THE "TRADITIONAL "NYEBAR UDIK-UDIK" MARRIAGE IN CENTRAL JAVA IN CENTRAL JAVA CHARACTER EDUCATION PERSPECTIVE

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ABSTRACT

This study aims to describe the implementation of "the custom of "Nyebar Udik Udik" in Javanese traditional marriages in Central Java in the perspective of character education. The type of research: descriptive qualitative research, with the research subjects being teachers and make-up friends, community leaders, religious leaders, and youth leaders in Central Java and the objects are "customs "Nyebar Udik Udik" and character education. Methods of collecting data are interviews, questionnaires and documentation. Data analysis using qualitative analysis techniques. The results of the study: based on the results of interviews conducted with the google form, information was obtained, that: the implementation of "the custom of "Nyebar Udik Udik" to date has been carried out, although not in all areas of Central Java, this is evidenced by information obtained from 150 respondents who stated that they still stated the custom of "Nyebar Udik Udik" when carrying out Javanese traditional weddings. The results of a questionnaire from 150 people obtained information that 125 respondents considered the implementation of the "Nyebar Udik-Udik" custom to be carried out differently, 21 respondents stated that the " Nyebar Udik-Udik " custom was completely left to the bridal makeup artist, 4 respondents stated that the "Nyebar udik –udik" custom had been modified. to be aligned with religious values. The conclusion is that the implementation of "the custom of "Nyebar Udik Udik" is still being carried out, only in different ways. "The custom of "Nyebar Udik Udik" contains character values: religious, cooperation, caring, responsibility, and togetherness.

Key words: "Nyebar Udik Udik" Customs and Character Education

INTRODUCTION

Indonesia is a pluralistic country, meaning that it is rich in various kinds of diversity: religion, ethnicity, language, culture and customs. This diversity is not only a potential for the state but also a potential for conflict.

There are many conflict phenomena due to this diversity, including inter-religious conflicts, inter-ethnic conflicts, and inter-cultural conflicts, customs and so on. The existence of cultural diversity is also evidence that Indonesia has multidimensional local wisdom values according to the characteristics of each region. Its existence is still preserved because it becomes the capital in developing national culture. This is in accordance with the mandate of Article 32 (1) of the 1945 Constitution of the Unitary State of the Republic of Indonesia which reads that the State shall advance Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the people to maintain and develop their cultural values.

Globalization has an impact on the shift in customs towards modernization, meaning that globalization is a threat in efforts to preserve customs that exist in every region throughout Indonesia. The occurrence of this shift is due to a change in the mindset of an irrational to a rational one. Because in general, customs are more dominated by things that are irrational, for example, Hinduism values are still strong, namely worship with offerings.

This research is focused on Javanese traditional marriages, especially in the event "Nyebar Udik Udik". The custom of "Nyebar Udik Udik" in the Javanese traditional wedding tradition is still running even though it has undergone various changes, both in terms of the provision of facilities and infrastructure as well as in its implementation. This study has an assumption that the custom of "Nyebar Udik Udik" in Javanese marriage customs contains various character values, therefore it must be preserved and maintained.

The main problem in this study is: how is the implementation of the "Nyebar Udik Udik" custom in Javanese traditional marriages in the perspective of character education? The purpose of this research is to describe the implementation of the "Nyebar Udik Udik" custom in Javanese marriage customs in the perspective of character education.

THEORETICAL REVIEW

1. Study Javanese traditional marriage

a. Definition of Javanese Traditional Marriage

Traditional marriage ceremonies are a series of traditional activities that have been passed down from generation to generation that have the intent and purpose so that a marriage is safe and prosperous and brings happiness in the future. Javanese culture has interacted with religious norms so that Javanese traditional marriage is a traditional religious ceremony which in its implementation there religious norms.

According to history, the customs of Javanese wedding procedures came from the palace. The "tempo doeloe" customary procedure for the greatness of Javanese marriage can only be carried out within the walls of the palace or people who are still descendants or courtiers of the palace, who in Java came to be known as priyayi. When Islam later entered the palaces in Java, especially in the palaces of Yogya and Solo, since then, Javanese wedding customs have mingled between Hindu and Islamic cultures. This combination is finally the moment, when this Javanese traditional wedding procedure becomes prima donna again. In particular, the Javanese traditional wedding ceremony basically has several stages that are usually passed, namely the initial stage, the preparation stage, the peak stage of the event and the final stage.

But not everyone who organizes a wedding always does all the stages. Several series of these stages have now undergone changes in line with the values that are currently developing. In ancient times every couple who wanted to find a mate, their initial stage was usually observing and seeing their potential partner first. But at this point it is no longer needed. Before marriage, children generally know each other and have been friends for a long time. In the past, the proposal ceremony was intended to ask whether the woman already had one or not, now the proposal ceremony is just a formality as confirmation, that the woman has already ordered to be married. Currently, it is also very rare for the bride and groom to undergo a seclusion ceremony. Day by day the times have changed greatly where men and women have the same opportunities for a career. As career people, it is certainly impossible for them to linger on leave just to undergo seclusion, or not to see each other between the bride and groom. In addition, as the bride and groom who are the "main actors" in the "drama" of the wedding ceremony, they cannot just sit idly by and leave all matters to their parents, the committee, or the wedding organization. They also want the party to be a success.

b. The purpose of the Javanese traditional wedding ceremony

Before discussing specifically, the purpose of marriage according to Javanese custom, it is better to understand the purpose of marriage from various sides. The purpose of marriage according to Islam is to fulfill religious instructions in order to establish a harmonious, prosperous and happy family. Harmonious in using the rights and obligations of family members; Prosperous means the creation of inner and outer peace due to the fulfillment of the necessities of life both physically and mentally, so that happiness arises, namely love between families. According to the marriage law number 1 of 1974 which was renewed by law number 16 of 2019 Chapter I article 1 explained marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on In addition, there are those who argue that the purpose of marriage in general depends on each individual who will do it, because it is more subjective in nature. However, there is also a general goal that is desired by all who will do marriage, which is to obtain happiness and well-being of inner and outer happiness and prosperity in this world and the hereafter.

When a marriage is going to be held, Javanese people are always given education to prospective husbands about household education in Javanese science education, the teachings of a husband are indeed more focused on cleanliness, tenderness, and refinement of heart which means that it focuses more on the process of sharpening the inner region, which means discussing the inner region. Humans, when viewed from a religious point of view, are focused on the nature of focusing on problems that are substance or essence which contain four important elements, namely first, noble character or good character, good deeds, morals, and morals or philosophy of behavior. Second, the discourse about where humans come from and where are they going, namely metaphysics or philosophy about "being". Third, have an understanding or union between the servant and God. There is a Javanese kebatinan theory such as feeling good, happy, happy, interdependent internally and cannot be separated in everyday life. No one can be happy or sad

In kebatinan often heard expressions that hint at the meaning of sincerity, gentleness with noble character is also determined in everyday life, both when hanging out with neighbors, society, state and nation. Although customary law is carried out in marriage, as an Indonesian citizen, marriage is also held based on the provisions of the Marriage Law in accordance with the provisions of Law Number 1 of 1974 concerning Marriage.

The purpose of Javanese traditional marriage, according to Saetono, is to bind the hearts of men and women in order to get eternal happiness and spirituality so that they can get pious and pious offspring that are useful for religion, parents, society, nation and state.

c. 9 Deep Meanings Behind the Javanese Traditional Wedding Procession

Marriage is one of the important moments in life, this holy day is carried out with sacredness and good wishes in it. When the promise has been made, that's when the responsibility and independence with all its ups and downs begin to be shared by both of them. This important event is usually packed with a series of ceremonies according to ancestral traditions. If previously discussed the ins and outs and the meaning behind the Javanese Solo traditional wedding procession, here is a series of Javanese traditional wedding processions and the meaning behind.

1. Although more concise, the beginning of the Javanese traditional procession is starting with the installation of tarub, bleketepe, and tuwuhan



The installation of the tarub is an early sign that the owner of the house will hold a celebration of the in-laws. Tarub and bleketepe (woven) in the form of houses made of coconut leaves. This tradition stems from the ancestors of the Mataram kings, namely Ki Ageng Tarub who at that time married his daughter Dewi Nawangsih to Bondan Kejawan.

While tuwuhan is a plant that is installed on the right and left of the gate and is the hope of parents so that their children have good offspring and easy sustenance. Tuwuhan consists of plantain tree trunks, wulung sugar cane, young coconuts, randu leaves or rice stalks, and yellow leaves.

2. Then proceed with nyantri which is the submission of the prospective groom to the family of the prospective bride



“Nyantri” is carried out on 1-3 days before the wedding with the aim of preventing the prospective groom from coming on the appointed day. Now this procession is rarely done because the two partners have loved each other and agreed to live together. So, usually nyantri are held at the same time as the midodareni procession.

3. The ritual of siraman must be done as a symbol of self-cleaning physically and mentally



Siraman is the ritual of bathing the bride-to-be carried out by parents and elder pini who are considered successful in marriage. Siraman also aims to get the blessing of happiness in a lasting married life such as old parents and pini. The number of bathing is odd and not limited, usually 7-9 people.

On the part of the prospective groom, a shower is also carried out at his home. Water for the siraman procession is mixed with the prospective bride through a messenger from the bride, this water is called banyu perwitasari.

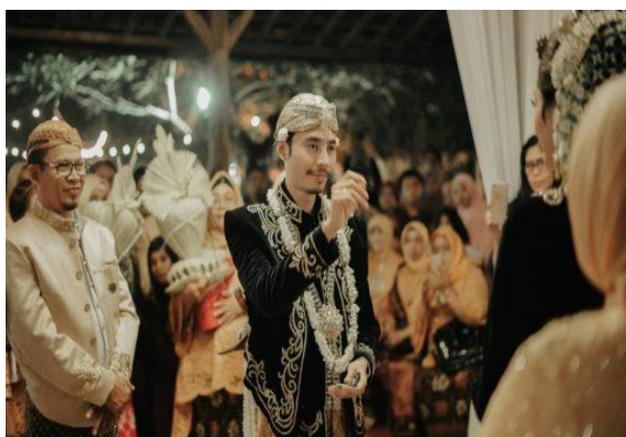
4. Next is the ritual of creaking and midodareni, kerik is the ceremony of shaving hair which means removing bad things from the bride and groom



The creaking ceremony is a continuation of the siraman which aims to remove fine hair around the forehead so that the face looks radiant. The meaning is to get rid of the bad things that have happened to the bride and groom, so that when entering the wedding gate, the bride and groom are truly clean and spiritual.

After that, it was continued with midodareni which is a time where the bride-to-be just sat quietly in the room accompanied by her mother and close relatives until midnight. Midodareni in the Javanese traditional procession of Jogjakarta is associated with the legend of Dewi Nawangwulan, an angel who promised to come down to earth to visit and bequeath her beauty to her daughter before the wedding took place. After passing the Midodareni night, the wedding ceremony is held according to the religion or belief of the bride and groom in accordance with applicable law.

5. Panggih or dhaup is the culmination of a series of traditional ceremonies that bring together the bride and groom after officially getting married



The Panggih ceremony is also called the dhaup ceremony or meeting which is the highlight of the event, this procession brings together the bride and groom after being officially married religiously. The series of Panggih ceremonies are usually accompanied by funny dances that aim to attract the attention of invited guests.

6. Then proceed with the ritual of sanggan (redemption of the bride), balangan gantal (string of love) and the wijikan procession.



Sanggan is a symbol to redeem the bride, some materials are used such as plantain, betel ayu, flower telon and balangan gantal. While gantal is one of the sanggan which is a symbol of the meeting of the soul mate between the bride and groom who are united with the thread of holy love.

After that, it is continued with wijikan which is a procession of washing the feet of the groom by the bride, symbolizing the wife's devotion to her husband and to obtain happiness. The order of the Panggih Procession: Balangan Gantal, Ngidak Tigan (stepping on the egg), Sinduran/Disingepi sindur, timbangan, Ngombe rujak degan, Kacar kucur, Dulangan, and Ngabekten.

- Balangan bantal



- Menginjak telur



- Sinduran



- bobot/timbangan



- Ngombe rujak degan



- Kacar kucur



- Dulangan



- Ngabekten



7. Next is the procession of pondongan and tampa kaya. It means that the husband will give fortune to the wife



Pondongan for palace weddings is the ceremony of the groom holding the bride. Outside the palace, the pondongan is replaced with kanten asto, where the bride and groom intertwine their little fingers while walking towards the aisle.

Tampa kaya is a ritual in which the groom pours a kaya of grain, metal, and flowers from woven pandam mats into a handkerchief on the bride's lap, which is then wrapped so it doesn't spill. Being rich symbolically shows the husband's responsibility to provide sustenance to his wife and the whole family, while the wife must be good at managing so that everything is fulfilled.

8. After tampa rich, the bride will take bribes (dhahar klimah) which means harmony that brings happiness to the family



After that, it is continued with dhahar klimah, where the groom feeds the bride. This ritual means that the harmony of husband and wife will bring happiness in the family he builds.

While ngunjuk rujak degan is a drink for the bride and groom in the form of young coconut shavings mixed with brown sugar and drunk together with the whole family. This process means harmony and togetherness, that everything sweet is not enjoyed alone, but must be shared with the whole family.

9. The last is mapag besan and sungkeman, sungkeman shows a sign of child devotion to parents who have raised



Mapag besan (pick up besan) is the time when the parents of the bride will pick up the parents of the groom. Sungkeman is the last procession in which the bride and groom bow down to both parents as a sign of children's devotion to parents who have raised and educated them to adulthood, apologies for all mistakes, and requests for prayers and blessings so that one day they become a happy family.

That was a series of Javanese traditional weddings, especially Jogjakarta. It's a bit more concise when compared to the Javanese Solo traditional wedding ceremony, but both still have their own characteristics.

d. The stages of Javanese customary law to make a marriage valid

The traditional leaders and the male and female parties, especially parents at the time of traditional events, convey advice, instructions and education, the point of which is that in the future their marriage will be happy and eternal which is the purpose of marriage according to Javanese custom, in addition to education for children. Children are also presented at the implementation of Javanese customs, because the Javanese view that offspring must be of increasing quality from their parents, children who will be useful for the family, society, nation and state.

The following are the stages of Javanese custom which are carried out before marriage and after marriage:

- a. Before the proposal or application Ngeresek is a female parent or male parent asking the family of a female candidate, especially a female candidate if they know their son, this happens because previously the male candidate has told his family that he wants the woman to be his wife, when the parents of the male candidate agree. then the parents of the male party came just to ask the family of the prospective girl to do a rub to clarify whether her son's statement was true

b. Application

Proposal means to propose, because in ancient times between men and women who were about to get married sometimes, they didn't know each other, so in this case it was the parents who found a mate by asking someone whether or not their daughter had a potential husband, from here it's normal. It is a good day meeting to accept applications by mutual consent.

c. Surprise or Fiance

Peningsetan is done to bind or bind each other between a man and his prospective wife to sign an agreement so that the man and his wife have an agreement or are called fiancé. The word Peningsetan is derived from the root word *singset* in Javanese which means to bind, *peningsetan* means to bind. Peningsetan is a ceremony to hand over something as a binder from the parents of the male candidate to the female candidate.

d. Parents' advice and education after sexting (engagement)

After getting pregnant or getting engaged, both male and female parents provide advice and education to their children, including: First, women do not have rights as wives to prospective men because they have not carried out the marriage contract. Second, the essence of education is to create an understanding that there is a prohibition on further relationships such as husband and wife relationships that are carried out before the marriage contract. Third, it is forbidden for both male and female candidates to be close to other people related to love, in order to maintain a good engagement relationship and fourth to maintain the good names of both families, especially parents so as not to cause slander in society in the future.

e. Gethok dina

The *gethok dina* event is an event to determine the day of consent and reception, usually involving someone who is an expert in calculating good days, dates and months or only by agreement of both parties. Because at the *gethok dina* event, the ceremony for determining the consent *qabul* has arrived.

f. Understanding About Speech or Family Genealogy

That the family is inseparable from the kinship of both men and women on the basis of not distinguishing between men and women, Javanese people have a collective kinship or high togetherness, so for that it is necessary to be educated or advised on how to establish family relationships. Therefore, it is explained about the speech or family structure of the prospective wife or husband before the proposal occurs in the sense that the bride and groom are introduced when the male family arrives at the woman's house, in order to know which ones are commonly referred to as.

g. Deliveries

The next process, after the man has completed the step-by-step process, the male candidate comes with his relatives to the woman's family home to ask when is a good time for his family to come regarding the implementation of the proposal or application, and explain how many people from his family came to attend and to find out the preparation after the family of the woman agrees to determine the time, then the male candidate who comes with his relatives also explains about the handover or gift from the family of the man, the size of the handover has been discussed.

h. Sanctions Against Parties Who Break the Agreement on Proposals or Applications In Javanese society that an agreement is a promise that must be kept, it means that the promise is a debt that must be paid. The Javanese community has anticipated customary law sanctions against parties who break promises that have been agreed upon by each male party and the female party. Sanctions given to parties who deny.

i. Tratak and Tarub After the completion of the marriage requirements data, the next step will be on customs, preparation or equipment to carry out customs, where the family of the woman performs *tratak* and *tarub*.

j. Siraman Before the marriage contract is held, according to Javanese customary law, the woman's family holds the *Siraman* custom. The *siraman* event is held one day before the wedding, a *siraman* event is held for the prospective ex-girlfriend, which is meant to cleanse the soul and body of the prospective ex-wife. *Siraman* means bathing with water, in this ritual, there will be 7 people who will pour water on the bride and groom later, the father of the future woman will complete the ritual which is meaningful as self-cleaning before carrying out the next more sacred ritual. In addition to being in charge of ending the shower, the father will also carry the bride to her bridal chamber.

2. Study "Nyebar Udik-Udik"

a. Definition of " Nyebar Uik-Udik "

Javanese traditional marriages have their own uniqueness, in addition to ritual events that must be carried out there are still other events, namely the tradition of "*Nyebar udik-udik*". The tradition of "*Nyebar udik-udik*" is carried out if someone marries their last child, meaning that after that the parents no longer have a celebration to marry off their child again.

The tradition of "*Nyebar udik-udik*" carried out from generation to generation is still carried out in the Central Java region, although its implementation varies from region to region in terms of the method, rituals, as well as the facilities and infrastructure used.

From here the researcher looks at the custom from the perspective of Islamic law, whether the tradition carried out by the Javanese community is contrary to Islamic law or is it appropriate. What character values are contained in the tradition of "*Nyebar udik-udik*". The tradition of "*Nyebar Udik-udik*" is a tradition of scattering or throwing coins which aims to distribute to guests who are present at a celebration in Javanese society. The guests in the celebration and/or the surrounding community are welcome to take the money that has been spread by the giver of intent.

b. The purpose "*Nyebar Uik-Udik*"

The tradition of "*Nyebar Udik-udik*" as part of Javanese marriage customs has a unique and interesting side. In fact, this tradition has become a cultural asset that has an attraction for tourists both domestically and abroad. Among humanists, cultural values in this tradition are the power of taste, human creativity which is expressed in a reality of human life which is symbolized by various symbols.

Actually, before innovation was carried out, this tradition was still thick with the existence of rituals that must be carried out along with various offerings, all of which were aimed at obtaining the safety of the world and the hereafter, both for those who had the intention and the bride and groom. However, with the passage of time, offerings and rituals have begun to be avoided and harmonized with religious values, so that their sustainability is accepted in all communities. And able to be a harmonic harmonious life.

The main purpose of the tradition of "*Nyebar Udik-udik*" is to give testimony to the community that the celebration is a sign of the last celebration, meaning that after that no more wedding celebrations will be held, while the equipment used starts from small change in the form of coins or paper, equipment household and others that are distributed free of charge means having concern for others.

c. Scope of "*Nyebar Uik-Udik*"

Customary law is justified in Islam as long as the custom does not conflict with the texts of the Qur'an and Al-Hadith. It can be understood that the accepted customs are customs that "do not justify unlawful goods and do not forbid goods that are clearly halal". Customary law is one of the influences on the development and formation of Islamic law. One of the evidences is the Maliki Imam's *ijtihad* which is heavily influenced by the customs that exist in the Medina community, the Shafi'i Imam who is heavily influenced by the customs that are in Egypt on his *qauljadid* and the Baghdad community on his *qaul qadim*.

The meaning of the statement above is that a custom may be carried out as long as it does not conflict with Islamic principles. Likewise, a series of traditional marriage ceremonies, including the tradition of "*Spreading Udik-Udik*" traditions. It can still be carried out but must be harmonized with Islamic values.

The factor of the existence of the traditions of "*Nyebar Udik-udik*" in Javanese traditional marriages is the level of belief of the community that is strong. According to the community, sharing with children, neighbors and guests is a way for them all to pray for all families who have intentions, besides that another factor is the community's sense of obedience to their ancestors or ancestors who have provided good cultural and traditional heritage and contain benefits. The practice of the tradition of "*Nyebar Udik-udik*" in Javanese traditional marriages is a symbol of gratitude to Allah SWT because the obligations of parents have been completed, namely to marry off all their children. It has become a human custom and what they are used to, besides that it has become their need and is in accordance with their benefit. The tradition of "*Spreading Udik-Udik*" can make a *mashlahah* and *madharat*.

i. Maslahah

Aspect Even though the culture was initially a little 'deviated' from Islamic law, the ulama did not immediately punish heresy or prohibit existing local cultures/traditions. Precisely with this local presence, the ulama used a cultural approach. Which still preserves the existing culture by incorporating Islamic values into it. Thus the people there do not feel like they are being blamed. In addition, the positive influence of this tradition is to make the public aware of the cultural heritage that must be preserved as a form of respect for the ancestors and the previous people who have unique qualities that cannot be found in other countries or other regions.

ii. Aspect of madharat

If the community does not carry out this Udi-Udik Spreading tradition, most of the community believes that there will be a disaster that will be encountered after the marriage, this is very worrying about the level of trust which in the end can have an effect on people who are economically lacking, then the community will impose As for the negative effect, if this tradition is not supervised by religious leaders, it is feared that in its implementation there will be things that deviate from the Shari'ah. The consequences for the village community who do not follow it are if they do not carry out the *Nyebar Udik* tradition. -Udik will get ridicule by other communities because by not carrying out the *Udik-Udik Spreading* tradition, the community is meant to not participate in civilizing and caring for the traditions of their ancestors that should be preserved.

d. Facilities and infrastructure of “Nyebar Uik-Udik”



There are many ways to show gratitude to God. In Indonesia, they have a different and unique way of expressing their gratitude. One of them is the tradition of “Nyebar Udik-udik”. The tradition of “Nyebar Udik-udik” is usually carried out by “Nyebar Udik-udik” or coins of Rp. 100 - Rp. 1000.

The coins of Rp. 100 - Rp. 1000 were distributed during the Carnival of Tradition to spread out and about. The residents of Klaten, Central Java, especially the village of Soropaten, Karangnom, have just carried out the tradition of “Nyebar Udik-udik”.

The tradition of “Nyebar Udik-udik” went lively. Many residents of various ages, small children to adults who follow this tradition of “Nyebar Udik-udik”. Many children were enthusiastic and excited about the coins that were distributed. The tradition of spreading back and forth has become a culture in this area. Because this tradition has been carried out for generations, the purpose is to give thanks to God for the abundance of fortune and produce of the earth. The udik-udikan tradition is a tradition of fighting over loose change. Sang has the intention of throwing change, and the people present are ready to snatch it. This tradition was carried out by Mrs. Syam's family because she had just bought a motorcycle. First of all, this tradition begins with bathing a new motorbike with water. And continued with the distribution of the change. When spreading the change, the money is placed in a plastic bowl mixed with water and flowers. I don't know what is the real meaning and purpose.



3. Study Character Education

a. Definition of Character Education

Character education according to Thomas Lickona (1991) is education to shape one's personality through character education, the results of which can be seen in one's real actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on.

The definition of character education is further put forward by Elkind and Sweet (2004). “Character education is the deliberate effort to help people understand, care about, and act upon core ethical values. When we think about the kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within” It was further explained that

character education is everything that teachers do, which is able to influence the character of students. Teachers help shape the character of students.

This includes examples of how the teacher behaves, the way the teacher talks or conveys the material, how the teacher is tolerant, and various other related matters. Understanding character education is an educational system that aims to instill certain character values to students, in which there are components of knowledge, awareness or willingness, as well as actions to carry out these values. So, character education is a conscious and planned human effort to educate and empower the potential of students to build their personal character so that they can become individuals who are beneficial to themselves and their environment. Character education is closely related to moral education where the goal is to shape and train individual abilities continuously for self-improvement towards a better life.

b. The purpose of Character Education

Character education is currently a topic that is widely discussed in the world of education. Education is a process in which there are rules and procedures that every student must have. Every student has the same responsibility in the learning process. Education is the main pillar to advance the nation's next generation for the intellectual development of children. This intellectual development will later shape the child's personality or character.

The spread of bad attitudes to life and a culture of violence, or the populist language of economics and politics, whether we realize it or not, has contributed to the weakening of the character of the nation's children, resulting in noble values and wisdom of suspended animation. Today's children are very easy to use oral language and body language which tends to be reduced by a rude and vulgar style of expression. Ethical and aesthetic values have been bored and dwarfed by an instant and constant lifestyle (Purwanto, 2011: 2).

Given the importance of character in building strong human resources (HR), the need for character education that is carried out properly. It can be said that character building is something that cannot be separated from life. Therefore, it is necessary to pay attention to various parties, both by the government, the community, families and schools. This condition will be awakened if all parties have a common awareness in building character education. Thus, character education must accompany all aspects of life, including in educational institutions. Ideally the formation or education of character is integrated into all aspects of life, including school life (Hidayatullah, 2010: 3).

Basically, the main purpose of character education is to build a strong nation, where the people are noble, moral, tolerant, and work together. To achieve this goal, students must instill character-forming values originating from Religion, Pancasila, and Culture. 18 Values in the Ministry of National Education's Version of Character Education:

1. Religious, namely obedience and obedience in understanding and implementing religious teachings (schools of belief) that are adhered to, including in this case a tolerant attitude towards the implementation of religious worship (schools of belief), as well as living in harmony and side by side.
2. Honesty, namely attitudes and behaviors that reflect the unity between knowledge, words, and actions (knowing what is right, saying what is right, and doing what is right) so as to make the person concerned as a person who can be trusted.
3. Tolerance, namely attitudes and behaviors that reflect respect for differences in religion, belief, ethnicity, customs, language, race, ethnicity, opinions, and other things that are different from themselves consciously and openly, and can live calmly in the midst the difference.
4. Discipline, namely habits and actions that are consistent with all forms of applicable rules or regulations.
5. Hard work, namely behavior that shows serious efforts (struggling to the last drop of blood) in completing various tasks, problems, work, and others as well as possible.
6. Creative, namely attitudes and behaviors that reflect innovation in various aspects in solving problems, so that they always find new ways, even new results that are better than before.
7. Independent, namely attitudes and behaviors that are not dependent on others in completing various tasks and problems. However, this does not mean that you cannot work collaboratively, but that you cannot pass tasks and responsibilities to others.
8. Democratic, namely attitudes and ways of thinking that reflect the equality of rights and obligations in a fair and equitable manner between himself and others.
9. Curiosity, namely ways of thinking, attitudes, and behavior that reflect curiosity and curiosity about everything that is seen, heard, and studied in more depth.
10. The spirit of nationalism or nationalism, namely attitudes and actions that place the interests of the nation and state above personal or individual and group interests.
11. Love for the homeland, namely attitudes and behaviors that reflect a sense of pride, loyalty, care, and high respect for language, culture, economy, politics, and so on, so that it is not easy to accept offers from other nations that can harm their own nation.
12. Appreciating achievement, namely an open attitude to the achievements of others and admitting one's own shortcomings without reducing the spirit of higher achievement.
13. Communicative, likes to be friendly or proactive, namely open attitudes and actions towards others through polite communication so as to create good collaborative cooperation.
14. Peace-loving, namely attitudes and behaviors that reflect a peaceful, safe, calm, and comfortable atmosphere for their presence in a particular community or society.

15. Love to read, namely the habit of without coercion to devote time specifically to reading various information, whether books, journals, magazines, newspapers, and so on, thus creating policies for him.
16. Care for the environment, namely attitudes and actions that always try to maintain and preserve the surrounding environment.
17. Social care, namely attitudes and actions that reflect concern for others and the community who need it.
18. Responsibility, namely the attitude and behavior of a person in carrying out his duties and obligations, both related to himself, socially, society, nation, state, and religion.

In Indonesia, the Strengthening Character Education (PPK) movement focuses on five main character values sourced from Pancasila, namely:

1. The Value of Religious Character The application of religious character values in the daily life of Indonesian people can be seen in several ways, including; Peace loving attitude. Tolerance. Respect differences in religion and belief. Resolute. Confidence. Cooperation between followers of religions and beliefs. Anti-bullying and violence. Love the environment.
2. Nationalist Character Values Nationalist character values are ways of thinking, behaving, and acting that show loyalty, care, and respect for the language, environment, social, culture, and politics of the nation. The application of nationalist character values in people's daily lives can be seen in several ways, including: Appreciation of Indonesian culture. Protecting Indonesian cultural wealth. Love the homeland. Respect for cultural, ethnic and religious diversity.
3. Value of Integrity Character Integrity character values are values that are the basis for the behavior of each individual so that the individual can be trusted in words and actions, and is committed to morals and human values. The application of integrity character values in people's daily lives can be seen in several ways, including; Responsible attitude. Actively involved in social life. Be consistent in words and actions based on the truth.
4. Value of Independent Character Independent character values are attitudes and behaviors that do not depend on others in their lives. In other words, independent individuals will use their thoughts, energy, and time to realize their hopes and ideals. The application of independent character values can be seen in several ways, including; Have a good work ethic. Has high fighting power. Tough in the face of challenges. Have courage and be creative in action.
5. Value of Mutual Cooperation The value of the gotong royong character is an attitude and behavior that respects the spirit of cooperation and works hand in hand in solving common problems. The application of the value of the gotong royong character can be seen in several ways, including; Respect each other. Can cooperate. Able to commit to joint decisions. Help each other. A sense of solidarity and volunteerism. Anti-discrimination and violence.

c. The Importance of Character Education

The definition of character education is a conscious and planned human effort to educate and empower the potential of students to build their personal character so that they can become individuals who are beneficial to themselves and their environment. Character education is an educational system that aims to instill certain character values to students in which there are components of knowledge, awareness or willingness, as well as actions to carry out these values. Character education is closely related to moral education where the goal is to shape and train individual abilities continuously for self-improvement towards a better life.

As we know that the process of globalization will continuously have an impact on changing the character of Indonesian society. Lack of character education will cause a moral crisis that results in negative behavior in society, such as promiscuity, drug abuse, theft, violence against children, and so on. According to Thomas Lickona, there are at least seven reasons why character education should be given to citizens from an early age, namely;

1. This is the best way to ensure students have good personality and character in their lives.
2. This education can help improve students' academic achievement.
3. Some children cannot form a strong character for themselves in other places.
4. Can form individuals who respect and respect others and can live in a pluralistic society.
5. As an effort to overcome the root of moral-social problems, such as dishonesty, impoliteness, violence, low work ethic, and others.
6. Is the best way to shape individual behavior before entering the world of work/business.
7. As a way to teach cultural values that are part of the work of a civilization.

From this explanation, it is realized that character education is very important for everyone. That way, teachers, lecturers, and parents should always instill good character values in their students.

d. Purpose of Character Education

Basically, the main purpose of character education is to build a strong nation generation, where the people have noble character, morality, tolerance, and mutual cooperation. Character Education Design (2012) which mentions three functions of character education in schools. When these functions are: 1) The function of forming and developing potential so that students are able to develop their potential to think well, have a good conscience, behave well, and are virtuous. 2) Function for strengthening and improvement Improving and strengthening the role of individuals, families, educational units, communities, and the government to carry out their responsibilities and participate in developing the potential of groups, agencies, or society in general. 3) Filter

function Character education is used so that people can choose and sort their own nation's culture, can filter out other nations' cultures that are not in accordance with the character values and virtuous culture of the nation itself.

METHOD

This type of research is descriptive qualitative research. The research location is in Central Java Province, the research period is 3 months starting from February – April 2021. The research subjects are: makeup artists, community leaders, religious leaders, traditional leaders, and youth leaders, while the objects of research are: spreading village and character education.

Methods of collecting data using observation, interviews, questionnaires and documentation. The validity of the data is done by triangulation of sources and methods. The data analysis technique was carried out with qualitative analysis techniques consisting of 3 stages, namely; data reduction, data display and data verification.

RESULTS AND DISCUSSION

Based on the results of field observations carried out on September 2-20, 2020, it was found that of the 35 districts/cities throughout Central Java Province in carrying out the "Nyebar Udik-Udik" tradition, it can be classified as follows: 15 regencies/cities in carrying out the tradition of "Nyebar Udik-Udik" can be classified as follows: udik' is still very strong, meaning that it is carried out with various rituals equipped with complete offerings, 10 districts/cities in carrying out the tradition of "spreading Udik-udik" reduce traditions and offerings, while 10 districts / cities carry out the tradition of "spreading hicks". Hometowns have been modified, that is, they are aligned with existing religious values.

Furthermore, the results of interviews with 15 make-up artists in Central Java Province which were carried out on 2 to 10 October 2020 obtained information; that basically the Makeup Artist only follows the directions of community leaders, religious leaders, traditional leaders and youth leaders in carrying out the tradition of "Nyebar Udik-Udik", so that what the Makeup Artist does is already known to him. According to the Makeup Artist, basically this tradition is good and can be maintained and preserved. The character values/moral messages are very good for educating the younger generation.

The results of interviews with 35 community leaders throughout Central Java Province who were taken randomly from November 7 to 15, 2020, obtained information that basically the tradition of "spreading the home towns" really needs to be maintained and preserved. Because the moral messages are very good, it just needs to be adjusted to the needs, interests and developments of the times. In its implementation, it is adjusted to the ability of the person who has the intention so that it is not too burdensome. The tradition of "Nyebar Udik-Udik" is a cultural heritage from our ancestors so it should not be destroyed, instead it should be cultivated because it can also be a regional asset and can be used as a tourist attraction for both foreign tourists and local tourists.

The results of interviews with 30 religious' leaders throughout Central Java Province who were randomly selected and conducted from December 11 to 15, 2021, obtained information that honestly the tradition of "Nyebar Udik-Udik" especially rituals and offerings was contrary to religious rules in particular; Islam, Christianity and Catholicism. However, in order to uphold a sense of tolerance and maintain the legacy of our ancestors, it can still be maintained and preserved. It's just that in its implementation it must be more rational than irrational. Indeed, the tradition of "Nyebar Udik-Udik" contains a moral message and good character values to educate the younger generation.

The results of interviews with 35 traditional leaders throughout Central Java Province which were carried out from January 17 to 21, 2021, obtained information that the implementation of the tradition of "spreading the homelands" must be maintained and preserved, because this is a characteristic of the people of Central Java in particular and Indonesian society in general. The tradition of "Nyebar Udik-Udik" can be a local wisdom value and an asset in developing Indonesian national culture as mandated in Article 32 of the 1945 Constitution.

The results of interviews with 35 youth leaders throughout Central Java Province which were conducted from February 7 to 15, 2021, obtained information that the implementation of the tradition of "Nyebar Udik-Udik" essentially has cultural, religious, and economic values, therefore it can be preserved and maintained. It's just that rituals accompanied by offerings should be removed *because they are not in accordance with religious rules. The tradition of "Nyebar Udik-Udik" can be modified towards a more religious and cultural value so that it can be used as a tourist attraction for both foreign tourists and local tourists. The governance of the tradition of "Nyebar Udik-Udik" can be managed professionally by involving youth elements, so that youth participate in its implementation.*

The results of the questionnaires given to makeup artists, community leaders, religious leaders, traditional leaders and youth leaders were related to: 1) whether the tradition of "Nyebar Udik-Udik" had cultural, religious, and economic value, 2) whether the tradition of "Nyebar Udik-Udik" had cultural, religious, and economic value. contrary to religious values, 3) whether the tradition of "Nyebar Udik-Udik" needs to be preserved and maintained" 4) whether the "Nyebar udik-Udik" tradition contains elements of Hinduism, 5) whether the tradition of "Nyebar Udik-Udik" should be modified with elements of -religious elements The questionnaire that the researcher distributed using google form on 19 February 2021 to 105 respondents was answered by 102 respondents while 3 respondents did not respond.

The results of the questionnaire responses are as in table 1 below :

Table 1 Respondents' answers to the adoption of the tradition of "Nyebar Udik-Udik"

No	question	answer		amount
		yes	no	
1	whether the tradition of "Nyebar Udik-Udik" had cultural, religious, and economic value	97	5	102
2	whether the tradition of "Nyebar Udik-Udik" had cultural, religious, and economic value. contrary to religious values	70	32	102
3	whether the tradition of "Nyebar Udik-Udik" needs to be preserved and maintained	100	2	102
4	whether the "Nyebar udik-Udik" tradition contains elements of Hinduism,	60	42	102
5	whether the tradition of "Nyebar Udik-Udik" should be modified with elements of -religious elements	90	12	102
	amount	407	93	510

Discussion

Based on the results of observations, the following explanation can be given, the tradition of "Nyebar Udik-Udik" in the area of Central Java Province is still being carried out even though the frequency, procedures and equipment used in each region are not the same. However, sacred values are still used as guidelines, therefore some regions adhere to rituals and the use of offerings, there are also some areas that reduce rituals and offerings and there are areas that completely eliminate rituals and offerings.

Based on the results of interviews from: makeup artists, community leaders, religious leaders, traditional leaders and youth leaders throughout the province of Central Java regarding the tradition of "Nyebar Udik-Udik" it can be explained as follows: the majority admit that the tradition of "Nyebar Udik-Udik" is an ancestral heritage ancestors therefore must be preserved and preserved. In relation to rituals and offerings, many suggested that rituals and offerings be reduced because they tend to be close to Hindu teachings, some suggested that their traditions be harmonized with religious values.

Based on the results of the questionnaire from 102 respondents, the following explanation can be given: in relation to the tradition of "Nyebar Udik-Udik" whether it needs to be maintained and preserved, the majority are of the opinion that it should be maintained and preserved. In relation to whether the tradition of "Nyebar Udik-Udik" has a Hindu element, the majority answered yes, because it needs to reduce rituals and offerings that reflect Hinduism. Regarding whether the tradition of 'spreading hicks' has cultural, religious and economic values, the majority answered yes. And with regard to whether the tradition of "Nyebar Udik-Udik" needs to be harmonized with the teachings of the majority religion, the answer is yes.

CONCLUSION

Based on the results of the research and discussion above, it can be concluded that the implementation of the tradition of "Nyebar Udik-Udik" is still maintained and preserved. It's just that it has undergone modifications, namely being harmonized with religious values, so that rituals and offerings with Hindu shoulders are removed. The tradition of "Nyebar Udik-udik" in it contains character values: religious, caring, responsible, cooperative, mutual cooperation and independence.

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