

## TRADITION SRADDHA AT THE GRAVE MBAH BUYUT KI SARENGAT TO IMPROVE THE CHARACTER OF COURTESY AND RELIGIOUSNESS STUDENTS LAMONGAN REGENCY

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**Abstract:** *The tradition of sraddha at the tomb of Mbah Buyut Ki Sarengat is an activity that is often carried out every year in Tlanak Village, Kedungpring District, Lamongan Regency, which is held for three days starting on Rebo Kliwon, Kemis Legi, Friday Pahing. This tradition is carried out to express gratitude to Gusti Allah Almighty and to honor Mbah Buyut Ki Sarengat as the elder of Tlanak Village. The object of this study is to discuss the origins and procedures for implementing the tradition. The purpose of this study is to improve the courtesy and religious character of the Kedungpring Lamongan community. The results of the research on the nyadran tradition at the tomb of Mbah Buyut Ki Sarengat produced the origin of this tradition who was also a figure who spread Islam in Tlanak Village and could improve the courtesy and religious character of the students in Kedungpring Lamongan.*

**Keywords:** *Tradition, Courtesy, Religious, Students, Lamongan.*

### INTRODUCTION

Cultural values that are based on local wisdom and the culture of various ethnic groups with the entry of many foreign cultural elements in cross-national cultural interactions, cause people to tend to ignore local cultural values. Javanese society is one of the ethnic groups that has the most supporters. When viewed from the order of society, Java is in sixth place. (Khasanah et al., 2023). Javanese society is an ethnic group that has many supporters and has a heterogeneous culture, ranging from diverse Javanese



culture, ranging from Central Javanese culture to East Javanese culture. This cultural diversity can be in the form of elements of typical regional food, local traditional ceremonies, traditional folk arts, vocal arts, traditional clothing, and so on. Society cannot be separated from culture, has a close relationship that cannot be separated and cannot be separated. At that time, Javanese society had many colors.(Irvan & Mustadi, 2021)

Local culture as a cultural resource represents superior cultural values based on local wisdom at the community level living in villages, districts, or provinces, which originate from the local community (indigenous people) and are local (regional). The position of local culture in efforts to preserve cultural heritage is strategic within the framework of national cultural development. Local culture needs to strengthen its resilience in facing the globalization of foreign cultures.(Mirmanto et al., 2021). Powerlessness in dealing with it is the same as allowing the elimination of local identity sources that begin with a local identity crisis. Several strategies that can be done to increase the resilience of local culture, including 1) Development of National Identity, 2) Understanding Cultural Philosophy, 3) Issuance of Regional Regulations, and 4) Utilization of Information Technology<sup>1</sup>

Character education is one solution to shape a better student personality. Character education in schools is one of the programs initiated by the Indonesian government through the Ministry of Education since 2010. This program is intended to instill, shape and redevelop the nation's character values. Because education does not only educate students to become intelligent people with high intellectuals, but also builds individuals with noble morals.(Nura & Manik, 2019). People who have good and noble characters individually and socially are those who have good morals, ethics and manners. Given the importance of character in oneself, education has a great responsibility to be able to instill it through the learning process.

The lack or loss of an individual's religious character will of course mean that the education process will not run optimally, this situation will hinder the achievement of educational ideals and goals, another consequence caused by students whose religious character is not well developed is the decline in habits and tendencies to dare to commit various violations, both at school and in society(Shinta & Ain, 2021) Thus, religious character is one of the characters that needs to be developed in students to foster behavior in accordance with Islamic teachings based on the Qur'an and Hadith.

A positive national character is a product of quality education. Thus, if the character of the society is positive and responsible, civilization can be well-established. It can be imagined if teachers do not fulfill their roles as they should. This nation and state will be

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- 1 Khasanah, L. A. I. U., Ningrum, I. E., & Huda, M. M. (2023). Pengembangan Game Edukasi Berbasis Kearifan Lokal Berorientasi dalam Peningkatan Kemampuan Membaca Permulaan di Sekolah Dasar. *Jurnal Basicedu*, 7(1), 760–770. <https://doi.org/10.31004/basicedu.v7i1.4539>
  - 2 Irvan, M. F., & Mustadi, A. (2021). How local wisdom-based story calendar media improve patriotism character of elementary students? *Jurnal Prima Edukasia*, 9(1), 135–144. <https://doi.org/10.21831/jpe.v9i1.34458>
  - 3 Mirmanto, N., Prayitno, H. J., Sutopo, A., Rahmawati, L. E., & Widyasari, C. (2021). A Shift in The Politeness Actions of Grade 5 Elementary School Students With a Javanese Cultural Background. *Pedagogia : Jurnal Pendidikan*, 10(2), 89–99. <https://doi.org/10.21070/pedagogia.v10i2.1006>



left behind in the advancement of science and technology, whose development is increasingly unstoppable (Khoiruddin & Mangkuwibawa, 2021). As the trustees, teachers are morally bound to educate their students until they reach biological, psychological, and spiritual maturity, so teachers work properly and responsibly.<sup>2</sup>

The character of politeness in language must be accustomed from an early age which must be conveyed by a teacher to students. The character of politeness is related to the use of everyday language that does not cause irritation, anger, and offense from the listener and of course this character of politeness follows the development of a region's culture. (Susandi Ari, Wibowo Hadi, Irmaningrum Rizka, 2023). The Indonesian nation is one of the nations that is full of culture, diverse culture and consists of many islands. Therefore, Indonesia is an archipelagic country or maritime country. Most of the islands in Indonesia are divided into several regions, each region has different cultures and traditions and has its own perspective. Especially in the Java region, there are many traditions and cultures that continue to develop from generation to generation from the past to the present in society (Bahar & Teng, 2017)

Half oral folklore has a mixed form between oral and non-oral, the form of this type of folklore includes: customs, traditions, folk games, folk dramas, folk parties, and so on. Semi-oral folklore can also be called derivatives or cecatura, namely a body movement through activities and ceremonies. This tradition is carried out once a year starting on the 4th of the surah, the tradition that attracts attention and wants to be studied is the Nyadran Tradition at the Tomb of Mbah Buyut Ki Sarengat which is carried out at the Tomb of Mbah Buyut Ki Sarengat, Tlanak Village, Kedungpring District, Lamongan Regency (M Fuji Susanto, 2024). This village is one of the villages that adheres to the beliefs of its people and believes in the existence of the ancestors of the village. Many traditions and traditional ceremonies are the result of human creativity, feelings, and will. The Sraddha Tradition at the Tomb of Mbah Buyut has been studied before, but there is something different from previous studies that focuses on the meaning of the Sraddha Thanksgiving Tradition at the tomb of Mbah Buyut Ki Sarengat. The Nyadran Tradition at the Tomb of Mbah Buyut Ki Sarengat that will be studied has a research focus on the implementation and origin of the tradition.

The Sraddha Tradition at the Tomb of Mbah Buyut Ki Sarengat is one of the elements of culture that includes the study of oral folklore. Oral folklore that still thrives in Lamongan, one of which is the Nyadran Tradition at the Tomb of Mbah Buyut Ki Sarenga.<sup>3</sup>

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4 Nura, J., & Manik, S. (2019). Penanaman nilai karakter peduli lingkungan pada siswa sd negeri pleburan 04 semarang. *Jurnal Pendidikan Dasar*, doi.org/10.21009/JPD.011.09, 87–93.

5 Shinta, M., & Ain, S. Q. (2021). Strategi Sekolah Dalam Membentuk Karakter Siswa di Sekolah Dasar. *Jurnal Basicedu*, 5(5), 4045–4052. <https://doi.org/10.31004/basicedu.v5i5.1507>

6 Khoiruddin, H., & Mangkuwibawa, H. (2021). *Al-qur'an dan pembinaan karakter siswa madrasah ibtidaiyah* 1,2. 4(1), 44–51.

7 Susandi Ari, Wibowo Hadi, Irmaningrum Rizka, M. (2023). Nilai Kearifan Lokal Tari Boran Sebagai Upaya Membentuk Karakter Religius Mahasiswa Pendidikan Guru Sekolah Dasar. *Annual Conference for Muslim Scholar*, 1(54), 506–515. <https://doi.org/10.36835/ancoms.v7i1.521>

8 Bahar, H. M., & Teng, A. (2017). *Filsafat Kebudayaan Dan Sastra (Dalam Perspektif Sejarah)*. 5(1), 2354–



This tradition has existed for a long time and is still developing because the community and local government are also involved in supporting the existence of this tradition, so that this tradition is still carried out once a year. In the city of Lamongan. Each region does not exist, the Nyadran tradition at the Tomb of Mbah Buyut Ki Sarengat uses medicine and tools that have certain meanings, prayers and certain behaviors. This Nyadran tradition has a value of belief that religion is a cultural system itself that can shape the character of society. The community in Kedungpring admits that such an idea is not new, but it seems that few people have tried to discuss it in more depth that religion, as a cultural system, is not separate from society. Religion is not only a set of values that are located outside of humans but religion is also a system (Dharma Kusuma, 2021)

Therefore, the researcher has a desire to research and reveal the Sraddha Tradition at the Tomb of Mbah Buyut Ki Sarengat in order to develop it further. The existence of the Nyadran tradition at the Tomb of Mbah Buyut Ki Sarengat can be a means and effort to preserve local culture as part of the national culture and to improve the politeness and religious character of the people of Tlanak village, Kedungpring sub-district. The tradition is expected to attract public attention. The purpose of this attention is so that the public can know more about the Nyadran Tradition at the Tomb of Mbah Buyut Ki Sarengat. Based on the explanation above, the purpose of this study is to improve the politeness and religious character of the local community so that they do not forget Javanese culture and traditions so that they do not fade over time. Based on the explanation above, it shows that the researcher wants to discuss the Sraddha Tradition at the Tomb of Mbah Buyut Ki Sarengat in full. This belief also attracts attention to be used as an object of research. In the research, the researcher will explain in detail how the Nyadran Tradition at the Tomb of Mbah Buyut, Tlanak Village, Kedungpring District, Lamongan Regency, from the beginning to the end, has the values of politeness and religious character. Starting from the form of tradition, implementation and the like in full..<sup>4</sup>

## METHOD

The right method used in this study must be consistent because the right method can produce a study that can be accounted for. The study entitled Sraddha Tradition at the Tomb of Mbah Buyut Ki Sarengat, Tlanak Village, Kedungpring District, Lamongan Regency (folklore review) uses a qualitative descriptive research method with folklore analysis. The qualitative method is a method that records using a careful and precise method all situations that are seen, heard, and read during interviews, field notes, documents in the form of photos, videos, and other documents

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7294.

9 Dharma Kusuma, F. S. (2021). Rasionalitas Tradisi Nyadran Masa Pandemi Masyarakat Kabupaten Sidoarjo. *Inovatif*, 7(2), 351–364



## COURTEOUS AND RELIGIOUS CHARACTER IN THE SRADDHA THE GRAVE MBAH BUYUT KI SARENGAT TRADITION

Culture is a perfect form that exists in the human mind that can be in the form of ideas, concepts, norms, beliefs and so on, but is abstract and intangible. Culture is a total environment that includes knowledge, beliefs, arts, laws, morals, habits, skills acquired by humans as members of society. (Trijanto, 2019). Thus, culture is a series of abstract, universal, or ideational symbols and behavior is a series of energetic, special-natured and observable organism movements. In this case, behavior is a manifestation of culture or culture that gives meaning to humans and the cultural community itself and becomes a positive habit in society.

The original research description describes the village monograph and the research description. In this chapter, the researcher has conducted research in the field so that appropriate data is obtained. The monograph chapter will discuss the description of the village situation and the description of the village situation. Furthermore, based on the research results, it will be explained in detail and clearly below. The Origin of the Sraddha Tradition at the Tomb of Mbah Buyut Ki Sarengat, Talank Village, Kedungpring District, Lamongan Regency. Every region must have a historical story related to the beginning of the formation of the region. The historical story developed from the elders of ancient times which were passed down to their descendants or grandchildren so that it continues to develop until now. One of the magical traditions in Tlanak Village, Kedungpring District, Lamongan Regency which is carried out at the funeral of Mbah Buyut Ki Sarengat. This tradition is one of the traditions that is still known in Tlanak Village to this day. The existence of this tradition shows that the community and the Lamongan city government are involved in supporting the existence of this tradition. Since the beginning of the Nyadran tradition at the Tomb of Mbah Buyut Ki Sarengat, according to informants there was an elder named Ki Srengat (MbahBuyutRaden Aji Sentana Weru).<sup>5</sup>

The activity is marked by the existence of the earth charity activity in the form of an annual activity that is passed down to the children and grandchildren of ancestors. The tradition of Nyadran or earth charity began in 1882 until now. According to the informant I interviewed, "Yes, Nakdulu. The puppets that were made were small. They were puppets from rice stalks. It was just an event like that back then.

*Interview with the father of the sitar 12 July 2024 Son, it was only one day during Jemuwah "Yes, son. The puppets that are made are small. It's a puppet made from rice stalks. It's just an event like that for now, but in the past it was only one day during Jemuwah Pahing, but if you look at the big event, you will definitely be happy with the Tlanak sraddha event, because only Tlanak Village is the only one in Kedungpring District that does this nyadran event.*

*Based on the data above, it is explained that the nyadran or earth alms event has been held since 1882, which is now 141 years old in Tlanak Village. It is held in the cemetery yard of Mbah Buyut Ki Sarengat. Mbah Buyut Ki Sarengat came from Mataram who had the title*

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10 Trijanto, E. K. (2019). Bahasa Jawa Dialek Surabaya Warisan Jati Diri Masa Lalu, Kini, Dan Kelak. *Mabasan*, 6(1), 31–48. <https://doi.org/10.26499/mab.v6i1.220>



"Raden Sentana Weru" who broadcast or spread Islam in Tlanak Village which was nicknamed by the people of Tlanak Village Imam Ponangsih which means a leader who understands what the community wants and likes and is a village leader who has a basis in making decisions. Mbah Buyut Ki Sarengat has led Tlanak Village since ancient times, since the Kartosuro era until the Surokarto era. This activity is held once a year which is held in the 8th or 9th month. The peak of this event is the Tenghul puppet show which was used to spread Islam by Mbah Buyut Ki Sarengat. This is as expressed by the following informant:

Interview with Mr. Yono July 13, 2024 "In the past, the earth alms were given by MbahBuyut or Ki Srengat who spread Islam, and wayang was the entertainment. Well, wayang was held on Jemuwah Pahing day which was in the yard of MbahBuyut's cemetery, in the past using simple wayang made from padai stalks which were carried out until 1948 until now it is still carried out, but it has used original tenghul wayang."

Based on the data, it can be seen that the beginning of the Nyadran tradition or earth alms which has been carried out since 1948 was carried out by the Tenghul puppet, which was previously still carried out with rice stalks formed into puppets. From the results of the informant interviews, it can be concluded about the beginning of the Sraddha tradition at the Tomb of Mbah Buyut Ki Sarengat, Tlanak Village, Kedungpring District, Lamongan Regency. Starting from a simple wayang golek performance made from rice stalks, but along with the development of modern puppetry, the modern Tenghul puppet was created.

## **IMPLEMENTATION OF STUDENTS' CHARACTERS OF COURTESY AND RELIGIOUSNESS**

Implementation of politeness character in Sraddha Tradition at Mbah Buyut Ki Sarengat Tomb in Tlanak Village, Kedungpring District, Lamongan Regency In every traditional activity there must be rules used by the community who perform the ritual they want to do. Each tradition has different rules even though the traditional activities are the same. This is because each region is different and has its own characteristics. In this tradition there is always a ritual carried out by a special person who is an elder or caregiver(Wuryandani et al., 2022). The elder or caregiver who leads the ritual also has special requirements so that he cannot thank the person who can lead it. In carrying out this procedure, it must be done in order, because if it is not in order, an unnatural or chaotic event can occur.

For the rules themselves are divided into three, namely pre-event, implementation and post-implementation. The pre-event stage is part of the customary activities about the beginning where the tools needed for the event must be prepared. Then the implementation stage as part of the peak customary activities where the ritual is performed. The last is the post-implementation stage as part of the customary activities about the end of the event that has been completed. To find out more, click here:

The character of politeness can be accustomed through the Pre-Implementation Stage The implementation stage is a procedure for preparing all preparations for carrying

out sedekah bumi at the Tomb of Mbah Buyut Ki Sarengat. This preparation includes the main part where all emergency needs are implemented in detail and well.<sup>6</sup>

The main thing that must be prepared is of course cooperation between the speaker and the interlocutor, namely the right day to hold the event, then determining who will be the supporting committee for the event, then preparing equipment for the event (Liu et al., 2019). This was expressed by the informant in the following quote:

*"The first meeting was to determine the committee, Mas, then continued to set up the tent. Well, previously the tent was made of bamboo. Now many residents have tents so they are the ones who contribute. For the days starting from Wednesday, Thursday, Friday, and Saturday, the committee is ready to prepare it, there are those who clean around the grave, and the place is close to the mosque so they also clean the mosque too."* (Mr. Sitar, July 15, 2024)

Based on the data, it can be seen that the first preparation was carried out around the cemetery and setting up a stage that was built together with the community who were happy to support the event, which was held on Wednesday. and there was a cleaning of the cemetery, also cleaning the mosque near the cemetery of Mbah Buyut Ki Sarengat.

*"When it comes to cleaning, this is to welcome guests, usually Mbah Buyut is doing his job, also cleaning the graves and painting the damaged fences. Every day he cleans the graves because there is a big ghost there. Yes, it is cleaned twice a day."* (Mrs. Rhayu, July 15, 2024).

Based on the available data, it can be seen that the preparation is not far from what was conveyed by Pak Sitar and of course must obey all the rules and have a high religious character, namely from the grandchildren of Mbah Buyut Ki Sarengat who support the preparation before the first ceremony with the preparation of adek terop, the terop that was made lives there around the cemetery facing the cemetery of Mbah Buyut Ki Srengat. This was expressed by the informant in the following quote:

*"Yes, Masyang first on Wednesday Kliwon afternoon to set up a tent, then if it is not finished it will be continued on Thursday Legi morning, then continued with tahlil in the yard of Mbah Buyut Ki Srengat's grave."* (Pak Sitar, July 16, 2024).<sup>7</sup>

Based on the data, it can be seen that the Nyadran ceremony began with setting up a tent and continued on Thursday morning. This activity has been supported by the Tlanak Village government for the celebration of the Nyadran ceremony and the celebration of the anniversary of Tlanak Village.

Character of politeness and religiousness in the Implementation stage At this stage is the core of the nyadran tradition sequence at Pesarean Mbah Buyut Ki Srengat Before carrying out the ceremony, all equipment must be prepared for the three-day event. 1)

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11 Wuryandani, W., Fathurrohman, F., & Herwin, H. (2022). The Environmental Utilization as a Learning Resource for Civic Education in Elementary Schools by Prospective Teacher College Students. *Jurnal Prima Edukasia*, 10(2), 194–200. <https://doi.org/10.21831/jpe.v10i2.51923>

12 Liu, T., Hu, F., & Li, H. (2019). Spatial ecology of soil nematodes: Perspectives from global to micro scales. *Soil Biology and Biochemistry*, 137(1), 107565. <https://doi.org/10.1016/j.soilbio.2019.107565>



**Tahlil** The first sequence is the tahlil. This tahlil is carried out if the invited guests have arrived at the event venue, then the event can be started and led by the elders to pray together and there is a tumpeng and blessings brought to the event venue. This is as expressed by the informant below:

"Yes, Mas we, before the events that were held for three days, we held a tahlilan event in the morning at the grave of Mbah Buyut Ki Srengat, which was attended by all village officials, village elders, residents, and the sub-district also participated in the tahlilan event." (Mrs. Rahayu, July 16, 2024)

Based on the data, it can be seen that the first activity carried out in the nyadran tradition is tahlil or praying before continuing the next event. Which will be held in Tlanak Village, Kedungpring District, Lamongan Regency.

*Parade* The next event is a parade that is included in the series of events, the parade is held on Thursday Legi which is held in the afternoon, the route is through Tlanak village, this activity is part of the Nydran tradition. This is as expressed by the informant below: "So, Mas, in the past there was no parade or carnival, only tahlilan and then sedadah bumi there was a wayang performance, but since I became the Village Head for two years she has held a parade or carnival and also follows the development of the era Where the era is modern this time so to make it more lively, a parade was held in which all residents participated in enlivening it, plus the remaining students of SDN Tlanak 1, 2 and 3 who participated in the parade and the jaranan arts community in Tlanak Village." (Mrs. Rahayu, July 16, 2024).

Based on the same data as the informant, the parade has been going on for two years, because there are developments in the era so that the event is developed to be more exciting and enjoyable. entertainment for those watching the parade.

**Religious Studies** After the parade or carnival activities held in the afternoon, in the evening a religious study was held at the cemetery of MbahBuyut Ki Sarengat. This religious study was attended by all village officials, Kedungpring District officials and clerics throughout East Java, while the main event began with entertainment in the form of dances performed by elementary and kindergarten students in Tlanak Village then continued with remarks from the village government officials. as the chairman of the committee, the village head, and the Kedungpring District head. This is as expressed by the informant below:

"Yes, sir, after the series of parade events, in the evening there was a religious study event attended by the Kedungpring sub-district head and his staff for a welcoming speech, then there were performances by kindergarten and elementary school students in Tlanak Village, followed by a hadrah group to enliven this event, then the peak of the religious study event this year we invited Nyai Hj. Tan Mei Hwa from Surabaya as a speaker for the religious study event." (Mrs. Rahayu, July 16, 2024)

Based on the data above, it shows that the next event, namely the religious study, was supported by all residents, the Tlanak Village apparatus, the Kedungpring Sub-district Head and not forgetting the kindergarten and elementary school students who also participated in supporting this event so that it would be lively. This is also as explained by this informant.





*"Well, sir, the lecture will be held in the evening after the afternoon parade, so after the parade, the committee will prepare the evening religious study, then the series of events include a speech from the village head, the sub-district head. Then there are still performances from kindergarten and elementary school students to enliven this event. Then the most memorable thing is the speech from the village head, he*

*reading the genealogy of those who led Tlanak Village in previous years. Kui Mas must be read because they are the ones who once led Tlanak Village."* (Mr. Suryono, July 17, 2024)

Based on the same data as the previous informant, he said that the next activity was a religious study attended by village officials and Kedungpring District. Then the core of the teaching event was attended by the scholars who filled the event.

**Thengul Wayang Performance** The Thengul Wayang Performance is the peak of the Nyadran tradition at the tomb of Mbah Buyut Ki Srengat, Tlanak Village, Kedungpring District. As expressed by the following informant:

*"The highlight of this event, Mas, begins on Friday Pahing, when Wayang Thengul begins to be played after Friday prayers, this performance is eagerly awaited by the people of Tlanak Village and the outside community."* (Mr. Sitar, July 17, 2024).

Based on the data above, the event that was the highlight was the Wayang Thengul performance which was held on the first Jemuwah Pahing day after Friday prayers, as explained by the following informant:

*"Now, this is the day we've been waiting for, Mas, the event is the Wayang Thengul performance, which starts from Friday to Saturday for a day, then there will be a session on Saturday at around 3 pm, where blessings will be distributed, where the blessings will be taken to the grave of Mbah Buyut Ki Sarengat and distributed to the audience who attended that afternoon. Well, technically, it's a fight, Mas, so the blessings will be distributed in a group manner."* (Mrs. Rahayu, July 17, 2024).

Based on the data, it tells about the puppet show from the beginning to the end in the Nyadran tradition at the Tomb of Mbah Buyut Ki Sarengat. From all the informants I have provided information about the implementation of the Nyadran tradition at the Tomb of Mbah Buyut Ki Srengat which is held for three days and two nights, and the peak of the Nyadran ceremony on Saturday afternoon which is the distribution of blessings from the Tlanak Village community is distributed to those who come to the tradition.

The final stage of the sraddha tradition is how we as fellow individuals must respect and have a great sense of tolerance in life and have high religious values and of course in the Nyadran activity at the Tomb of Mbah Buyut Ki Srengat where the tradition has been completed. So that this final stage is a pleasure for the people of Tlanak Village. All the committees and residents who support the activity are happy because all the preparations that have been made can be smooth and end for those who see it or participate in the tradition. At the end of the event, instructions were also given about the puppet play that came out, namely the female play. This was explained to the informant as follows:

*"It's over, sir, the end of this event will be marked by the release of a beautiful wayang character. "After the blessings are distributed, the puppets will continue until 12 o'clock in the morning, the community will work together to clean the place where this tradition is held and*



*after 1 week the committee will be disbanded and the funds spent will be reported" (Pak Suryono, 18 July 2024).*

Based on the data above, the end of the event was marked by the emergence of a beautiful female puppet character and in the morning the people of Tlanak Village cleaned the place used to carry out the Nyadran tradition at the tomb of Mbah Buyut Ki Sarengat and the disbandment of the traditional event committee.

## CONCLUSION

In this tradition, there are different rules between one and another. This can be seen from the beginning of the tradition, the procedure for implementing the tradition, how to implement the tradition, the time of implementing the tradition, and so on. The chapter in this place is a chapter that was once presented in the sraddha tradition at the Tomb of Mbah Buyut Ki Srengat. The results of this study will be presented below:

The Sraddha tradition at the Tomb of Mbah Buyut Ki Sarengat is an oral folk tale in Lamongan Regency that has the character values of politeness and religion that can be applied in community life. All available data was collected from informants related to the tradition. Then the data was analyzed to find out important things. The Sraddha tradition varies from the implementation stage and the offering equipment used in the tradition. This tradition is divided into three parts, namely the pre-implementation stage, the implementation stage, and the post-implementation stage. The preparation carried out in this tradition is to set up a tent in the yard of the tomb of Mbah Buyut Ki Sarengat which is supported by all residents of Tlanak Village, the implementation stage which is carried out for three days is a parade, religious studies, and the peak of the event is a Tenghul puppet show. The post-implementation stage is the dissolution of the committee and a report on funds disbursed during the event.

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