



Analysis of Social and Cultural Values in the *Tedhak Siten* Tradition: An Ethnopedagogical Study

Syaiful Bahri¹, I Wayan Suastra², Ida Bagus Putu Arnyana³
syaifulbahri@stkipgrisumenep.ac.id¹, iwsuastra@undiksha.ac.id²,
putu.arnyana@undiksha.ac.id³

Received: 10/08/2024

Accepted: 10/09/2024

Published: 01/10/2024

Abstract

The objective of this research is to conduct an ethnopedagogical study of the social and cultural values embedded in the *Tedhak Siten* tradition. The research employs a qualitative descriptive method, utilizing interviews and field observations for data collection.

The findings reveal that the *Tedhak Siten* tradition is preserved by the people of Sumenep, particularly in Parsanga Village, with a relatively simple presentation. The *Tedhak Siten* tradition embodies both social and cultural values, which are reflected in its rituals, including the recitation of *shalawat*, stepping on seven colored steps, climbing a ladder, entering a chicken coop, and sweeping with a broomstick.

Keywords: *Tedhak Siten*, Social Values, Cultural Values.

Introduction

Indonesia is an archipelagic country with remarkable diversity, encompassing various ethnic groups, religions, languages, and traditions. This diversity is a cultural treasure that reflects the nation's identity. According to Hafidzi (2020), the increasing diversity in Indonesian society indicates that Indonesia is a country rich in traditions. Traditions are cultural heritages passed down from generation to generation (Rofiq, 2019). Although traditions may evolve in line with the development of the times, their core values remain preserved (Rofiq, 2019). Traditions always contain positive values, both social and cultural, which serve as guidelines for community interactions (Deviyani, 2021).

Social and cultural values are vital components of community life because they foster harmonious interactions among individuals. However, not everyone can interact effectively, making it essential to instill positive values from an early age to shape individuals with good morals who can contribute to society. Every region in Indonesia has unique traditions that reflect its distinctive characteristics, further strengthening the bonds of kinship among its people.

One of the villages that still preserves its traditions today is Parsanga Village. A particularly notable tradition is *Tedhak Siten*, often referred to as the "ground-touching ceremony." This tradition is typically performed before a child steps on the ground for the first time as an expression of gratitude to God for the blessings bestowed upon them (Rohim, 2023). In Parsanga Village, this tradition has been adapted from its original Javanese version without diminishing the social and cultural values it embodies. The adjustments were made to simplify the implementation of *Tedhak Siten* while retaining its essence, ensuring the ceremony remains meaningful and accessible to the local community.

According to the *Indonesian Language Dictionary (Kamus Besar Bahasa Indonesia)*, tradition is defined as customs or practices inherited from ancestors and continuously practiced in the daily lives of local communities. A tradition rich in meaning, such as *Tedhak Siten*, is not only recognized in Java but also well-preserved by the people of Parsanga Village. Etymologically, the term *Tedhak Siten* derives from two Javanese words: "*Tedhak*," meaning "to descend," and "*Siten*," meaning "earth" (Ratna Dewi Setyowati, 2021). This ceremony symbolizes the community's gratitude to God

Almighty for the life bestowed upon their child. The implementation of this tradition is believed to serve as a prayer for the child to face life's challenges with courage and resilience.

As time progresses, maintaining traditions has become a challenge amid modernization. Many traditions have been replaced by more practical modern lifestyles. However, the people of Parsanga Village have continued to preserve their traditions, including *Tedhak Siten*, recognizing the importance of the values embedded within them. Traditions not only serve as cultural symbols but also convey moral messages and social benefits that remain relevant today. In *Tedhak Siten*, various social and cultural values reflect harmonious interactions, respect for others, and gratitude to God.

Social values refer to all aspects highly regarded by society for their role in fostering healthy and harmonious interactions among individuals (Dewi, 2017). As social beings, humans cannot live in isolation and require support from others. Therefore, the application of social values such as politeness, cooperation, mutual respect, and altruism is crucial for maintaining harmony in society. Meanwhile, cultural values represent the efforts of a community to achieve positive changes for future generations (Ramadinah, 2022). These values ensure that every tradition practiced carries deep meaning that remains relevant to modern societal needs.

In this context, ethnopedagogy becomes a critical approach to integrating local wisdom, culture, and traditions into the educational process. By utilizing traditional values, such as those found in *Tedhak Siten*, ethnopedagogy serves as a means to strengthen the character of younger generations. This approach not only preserves traditions but also instills moral, social, and cultural values into students' daily lives. Ceremonial practices, such as stepping on colorful steps, climbing a ladder, and using cultural symbols in *Tedhak Siten*, teach gratitude, responsibility, and resilience, providing essential tools for children to face future challenges.

The social and cultural values inherent in the *Tedhak Siten* tradition have successfully ensured its relevance in Parsanga Village. This tradition continues to be practiced by all levels of society, reflecting the importance of preserving the positive values embedded within traditions for future generations. The engaging, enjoyable, and meaningful process of *Tedhak Siten* is the primary reason for the researcher's interest in

exploring its social and cultural values. A tradition will only endure if it embodies positive values that can be applied and understood by the community. Based on this discussion, the article titled "**Analysis of Social and Cultural Values in the *Tedhak Siten* Tradition: An Ethnopedagogical Study**" has been developed.

Method

The research methodology applied in this study is a qualitative descriptive approach, conducted through interviews, field observations, literature reviews, and documentation. Documentation was carried out during the implementation of the *Tedhak Siten* tradition by the community in Parsanga Village. The information provided by informants serves as the primary source, while several bibliographic studies constitute supplementary sources for composing this journal. The subjects of this research are the *kiyai* (religious leader) and the residents of Parsanga Village. In the *Tedhak Siten* tradition, the *kiyai* acts as the ceremony leader, being an individual known for their closeness to God, along with several members of the Parsanga Village community. Data collected during the research were analyzed by interpreting the findings and translating the verbal descriptions into coherent statements.

Result and Discussion

Based on the findings, the *Tedhak Siten* tradition embodies social and cultural values, which serve as the primary reasons why the people of Parsanga Village continue to preserve it. The analysis of these values is presented in the table below:

No	Activity	Social and Cultural Values
I	Recitation of <i>Sholawat</i>	Represents a spiritual connection, invoking the presence and blessings of the Prophet Muhammad, and seeking his intercession. This practice instills a sense of spiritual devotion, aiming for the child to grow as a devout individual who adheres to the teachings of Allah and avoids what

		is prohibited, as preached by the Prophet in the past.
2	Stepping on Seven Colors (or <i>Menitah</i>)	Develops spiritual and intellectual values, with hopes that the child will grow into a beneficial member of society. Such a child is expected to exhibit good manners, avoid harm, and consistently assist others.
3	Climbing a Ladder	This activity fosters self-confidence in the child while emphasizing the importance of focusing on oneself. It prepares the child to navigate life in the future without being overly influenced by external opinions, as such influences can potentially harm their mental well-being. Additionally, it reflects the parents' hopes for the child to develop a resilient and determined character, understanding that the future will inevitably bring challenges and obstacles that require perseverance to overcome.
4	Entering a beautifully decorated chicken coop, the child selects from the prepared items placed inside.	Instilling the value of self-confidence, as the child selects items from the provided options based on their personal preferences.
5	Sweeping with a Broomstick	This symbolizes the hope that the child will grow with high enthusiasm and be able to navigate life smoothly, much like the act of sweeping their

		feet with the broomstick is believed to clear obstacles in their path.
--	--	--

The analysis of the *Tedhak Siten* tradition reveals various social and cultural values embedded in each stage of the ritual. The opening activity begins with the recitation of *shalawat* for the Prophet Muhammad (peace be upon him) and prayers, aimed at instilling spiritual values in children. By habituating them to start activities with prayers or reciting *basmalah*, children are taught to rely on Allah SWT in all their actions. This aligns with the concept of spirituality, where invoking Allah's name before starting anything fosters the belief that all things proceed with His permission.

The next stage involves stepping on seven colors, which carry specific symbolism as explained by Musdalifah (2021). These colors represent courage, purity, happiness, tranquility, sorrow, sincerity, and strength. In Parsanga Village, this tradition has been modified by replacing colored porridge with colored cloth or paper as a form of respect for food. This modification reflects local values that emphasize respect for food resources, while also conveying the message that every achievement requires a process and that success should benefit others.

The subsequent activity, climbing a ladder, symbolizes the journey of life filled with challenges. Djaya's (2020) research highlights that climbing the ladder teaches children to face obstacles with confidence and emotional control. Parents play a crucial role in guiding children to stay focused on their goals and not be influenced by negative comments from their surroundings. Through this ritual, children are expected to develop self-confidence to persevere toward success, with their parents as the primary support system.

The stage of placing the child in a decorated chicken coop reflects hopes for the child's future. Items placed inside the coop, such as the Qur'an, rice, corn, and a mirror, carry philosophical meanings. The child's selection of an item is believed to reflect their tendencies or the community's aspirations for their future. For example, choosing the Qur'an signifies the hope that the child will become a Qur'an expert who can practice its teachings in daily life, while selecting grains indicates a hope that the child will love agricultural work. This ritual teaches the

value of independence in making decisions based on one's conscience, without being influenced by others.

Finally, sweeping with a broomstick, performed before closing the ceremony with prayers, carries a symbolic message to inspire the child to study diligently and continue growing. This tradition serves as a reminder that humans must keep moving forward and live their lives well.

The entire *Tedhak Siten* ritual is rich with social and cultural values aimed at shaping a child's character from an early age. This tradition imparts lessons on spirituality, respect for resources, patience in life's processes, self-confidence, independence, and a passion for learning. These values align with moral and social development theories that emphasize the importance of character building through culturally and spiritually meaningful activities. The *Tedhak Siten* ritual demonstrates how local communities use tradition to convey profound life messages to younger generations.

Conclusion

Tedhak Siten is a tradition originating from Java, also known as the "ground-touching

ceremony." This tradition has been preserved by the community of Parsanga Village, albeit with certain modifications or simplifications adapted to the local context. While the *Tedhak Siten* tradition in Parsanga Village is not entirely identical to its original version in Java, it retains the essence of the positive values it embodies.

The tradition encompasses various social and cultural values essential for shaping a child's character. From a social perspective, *Tedhak Siten* emphasizes spirituality, as seen in the activities of prayer and the recitation of *shalawat*, reminding participants of the importance of maintaining a connection with Allah SWT. Additionally, the tradition instills values such as self-confidence, resilience, and self-assurance, which are symbolized in each stage of the ritual. The spirit of mutual assistance, politeness, and high enthusiasm are also part of the lessons that the tradition seeks to impart to children.

By integrating local values with cultural adaptations, *Tedhak Siten* serves as a medium for preserving tradition while fostering a generation with strong character, deeply rooted in noble social and cultural values.

References

- Ana Musdalifah, T. A. (2021, April). Tradisi Tedhak Siten Terkandung Konsep Self Efficacy Masyarakat Jawa. *Pamator*, 14 Nomor 1, 63. Retrieved from v
- Deviyani, A. C. (2021, Februari). Nilai Sosial Budaya dalam Novel Proelium Karya Febrialdi R. *NUSA*, 16 Nomor 1, 37. Retrieved from
- Dewi, K. P. (2017). Peningkatan Nilai Sosial Dan Kemampuan Pemahaman Konsep Materi Pendidikan Multibudaya Dengan Media Mindscape Dan Cooperative Learning. 7.
- Djaya, T. R. (2020, Januari). Makna tradisi tedhak siten pada masyarakat kendal. *Jurnalekonomi, sosial & Humaniora*, 01Nomor 06, 27.
- Hafidzi, A. (2020, Oktober). Nilai-nilai Pendidikan Optimisme pada Tradisi Tedhak siten di Masyarakat Jawa. *Education, Humaniora and Social Sciences (JEHSS)*, 3 Nomor 2, 443.
- Indriyana, H. (2020). *Siti Tedak Siten*. Jakarta: Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan Kebudayaan RI.
- Ramadinah, D. (2022, Januari). Nilai-Nilai Budaya Dan Upaya Pembinaan Aktivitas Keagamaan Di Mts N 1 Bantul. *Jurnal Pendidikan dan Dakwah*, 4 Nomor 1, 85. Retrieved from
- Ratna Dewi Setyowati, E. S. (2021, JUNI). Pelaksanaan tedhak siten pada masyarakat jawa dilihat dengan pendekatan sosial budaya. *Opinia de journal*, 1 nomor 1, 87.
- Rofiq, A. (2019, September). Tradisi selamatan jawa dalam

Perpektif pendidikan islam. *Jurnal Ilmu Pendidikan Islam*, 15 Nomor 2, 97.
Retrieved from

Rohim, M. Z. (2023, Juni). Nilai Sosial dan Budaya Tradisi Tedhak Siten Masyarakat Desa Kalangan, Ngunut, Tulungagung. *Jurnal Pendidikan, Bahasa dan Budaya*, 2 Nomor 2, 92.

Curriculum Vitae

Syaiful Bahri, M.Pd merupakan Dosen S1 Pendidikan Guru Sekolah Dasar STKIP PGRI Sumenep. Saat ini mahasiswa S3 Prodi Pendidikan Bahasa Universitas Pendidikan Ganesha Bali.

Prof. Dr. I Wayan Suastra, M.Pd merupakan Dosen Pascasarjana Undiksha Singaraja. Program Magister (S2) Pendidikan IPA Institut Keguruan dan Ilmu Pendidikan Bandung. Program Doktor (S3) Pendidikan IPA Universitas Pendidikan Indonesia.

Prof. Dr. Ida Bagus Putu Arnyana, M.Si merupakan dosen Pascasarjana di Undiksha Singaraja. Program Magister (S2) Biologi Institut Teknologi Bandung. Program Doktor (S3) Pendidikan Biologi Universitas Negeri Malang.