

THE EDUCATION VALUES OF SUSUK WANGAN TRADITION FOR CHARACTER FORMING IN THE MILENIAL ERA

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Abstract

Tradition is one of Indonesia's cultural richness to preserve. Everyone should know and learn it, especially the younger generation. Tradition contains a wide variety of educational value. This research aims to know the value of education of Susuk Wangan to construct characters in the millennial era. Susuk Wangan is one of Islamic culture in Wonogiri Regency. The type of this research is a descriptive qualitative research. The results showed that the tradition of Susuk Wangan contains educational value, namely religious, social, morality, and culture values. These values can be embedded on the younger generation in order to have a good character in the millennial era.

Tradisi merupakan salah satu kekayaan budaya Indonesia yang perlu dilestarikan. Setiap orang harus mengetahui dan mempelajarinya, khususnya generasi muda. Tradisi memuat berbagai macam nilai pendidikan. Penelitian ini bertujuan mengetahui nilai pendidikan tradisi Susuk Wangan sebagai pembentuk karakter di era milenial. Tradisi Susuk Wangan merupakan salah satu budaya Islam yang terdapat di Kabupaten Wonogiri. Jenis penelitian ini adalah penelitian deskriptif kualitatif. Hasil penelitian menunjukkan bahwa tradisi Susuk Wangan memuat nilai pendidikan, yaitu nilai religius, kesosialan, kesusilaan, dan budaya. Nilai-nilai tersebut dapat ditanamkan pada generasi muda agar memiliki karakter yang baik di era milenial.

Keywords: *education values; tradition; Susuk Wangan; character forming*

Introduction

Tradition is known as a local wisdom in which there is a source of cultural wealth that needs to explore, preserve, and develop. The delivery of cultural messages in the tradition has been used long before humans are familiar with literacy. The society retains the tradition because of the necessity of various interests or because from birth they have followed the habit. Tradition is one form of cultural heritage (Purwadi, 2005: 1). It is a mechanism in society to study the culture that contains the norms and values of life to obey and uphold the norms and values for the sake of the preservation of community life.

Things that can do to find out are life, values of philosophy, local wisdom, and trust. It also includes many things, customs, ideals, and various other activities that exist in the region. Tradition and store things that are implied meanings or symbols that have benefits for living beings must be excavated and preserved in order not to become extinct. Thus, the contents of the traditions exist in these areas can be extracted, preserved, and developed to be beneficial in the past or the present. Lately a lot of traditions do not get support from the public, from various genres of oral communities there are living, so that some are faded, some even extinct (Amir, et al., 2007: 2). Therefore, it requires creativity to explore the potential that exists in life as a medium for learning to form a good character for the younger generation.

Today young people prefer watching television, movies, and listening to songs through DVDs, mobile phones, MP3s, or others rather than reading books or finding out about traditions. It occurs as the influence of the rapidity of modern technologies, so to appreciate the existing traditions in the region was less desirable of the young generation. They feel foreign to the tradition, even they do not know the traditions of the area. The younger generation concern less with their own culture, especially about traditional ceremonies. Indeed, traditional ceremonies also contain meaning useful for the development of ethics and character (Sharif, et al., 2016: 22). In addition, the loosening of customary ties, habits, and indifference makes the tradition gets less attention even not desirable. These three things can happen because of lack of knowledge about the role and importance of tradition for the community. Whereas in a tradition many contained the values of education that is needed to be emulated by the young generation. Therefore, teaching

them about a tradition can be used for the cultivation of educational values for the young generation.

Seeing the above phenomenon, it is necessary to attempt to overcome the existing problems, by socialization starting from the smallest scope. The socialization of the smallest scope is through families familiarizing themselves with telling each other or seeing directly about traditions that are rich in educational values. The existence of cohesiveness of the community to maintain and preserve the tradition in their regions can also cultivate a sense of curiosity of the young generation to investigate further about its meaning and value of education. These efforts can revive the traditions contained in an area. In addition, another effort is through the school environment by making tradition as a learning material. Therefore, the traditions that exist in these areas need to be examined because it is a legacy of the nation's noble culture and contains educational values as well as useful for character building for the young generation.

In a study conducted by Prabowo (2015) the values of education contained in a tradition can be used as an alternative means of character education for the young generation. A tradition full of educational value that is packed philosophically is even used as an alternative learning at school leading them to know then feel and ultimately behave in accordance with the expected educational value. Meanwhile, in a study conducted by Saddhono and Kurniawan (2017) shows that a tradition contains religious values that high school students can use in as an effort to cultivate character education.

This study focuses on the traditions of *Susuk Wangan* because it tells the form of gratitude to God Almighty. In addition, it contains many educational values needed by the younger generation. Therefore, research on the tradition, especially *Susuk Wangan* needs more exploration on the value of education for the younger generation.

Research Methods

The research on *Susuk Wangan* tradition is done in Setren village, Slogohimo sub-district, Wonogiri regency, Central Java. This research is a descriptive qualitative research done examining the object found and interpreting the relationship of various elements in it (Sutopo, 2006: 86). Data collection techniques in this study are observation, interview, and content analysis. Data validity is done through triangulation of source and triangulation theory. The sampling technique used in this research is purposive sampling. While data

analysis uses interactive data analysis, namely data collection, data reduction, data display, and conclusion drawing (Miles & Huberman, 1994: 429).

Research Result

Background of *Susuk Wangan* Tradition

Setren village, Slogohimo sub-district, Wonogiri district was once a barren and dry village, until a community leader in Setren village found a spring based on the dream about a spring in the Girimanik jungle. It was also revealed by one of the residents of Setren village who said that once the village of Setren had experienced a drought, to meet the daily needs of water is very difficult, it was grateful to finally find springs by Mbah Pono so Setren village no longer has drought (interview with Sakinem, on May 25, 2017).

The discovery of this spring originated from a dream or *wangsit* obtained by one of the community leaders of Setren village who met a man dressed in white who is supposedly believed to be Prince Samber Nyawa Raden Mas Said. The man informed him that in the forest of Girimanik there was a spring and he advised that the spring would be preserved not to be damaged. After traveling a considerable distance, the effort was not in vain, because Mbah Pono finally proved that the springs really exist in the forest. *Umbul* or the source of this spring is located in Silamuk area which is now known as *Umbul Silamuk*. (interview with Wiyono, on May 11, 2017).

The existence of the water source is then said to the people of Setren village that in the forest of Girimanik there are springs that can be utilized for daily necessities and agriculture. After the deliberation or *rembugan* with the people of Setren village, the next day Setren village people together to the forest to follow the source of the springs to the village of Setren. They made a drainage from the spring to Setren village using bamboo. Prior to working on the water canal, the people of Setren village led by the elders and community leaders pray together for safety and convenience. The community believes that the forest is guarded by forces beyond human power so the people of Setren village must ask for permission to make their work run well. Cooperation of Setren village community was fruitful, finally water can flow to the village.

As a form of gratitude for having found the spring water, the people held a *slametan* with offerings in the form of *tumpang* and *ingkung*, after praying the people of Setren village enjoy the food near the springs in Girimanik forest. There are certain ways or mechanisms in each society to force every

citizen to learn the culture in which contains the norms and values of life that apply in the association of the society concerned. Various traditions of a social nature, in essence create a harmony, balance, and safety for the integrity of the community. Tradition is actually a medium that aims to ask for salvation (congratulations) on all dangers and obstacles that may be used as a platform for mutual introspect themselves (Munawaroh, 2013: 114). With the source of the springs, the farm in the village of Setren was better so that the community finally held the tradition of *Susuk Wangan* as a festive. *Slametan* as a form of gratitude eventually became a tradition to this day. The water flows right on Saturday *Kliwon* so it is related to the day of holding the *Susuk Wangan* tradition every year. In the Javanese society, one way to achieve a harmonious and peaceful situation is through salvation or often called tradition (Ariani, 2003: 279). The Javanese people always cling to their religion and mystical worldview, even they strongly upholds the moral or degrees of his life embodied through action. In addition, the Javanese way of life in life always connects everything with a spiritual and magical God with respect to the spirit of the ancestors and the forces not seen by the human senses. As a form of gratitude for the people of Setren village after the discovery of the springs so that their village has an abundant supply of water, the community conducts the ceremony of salvation.

Selamatan is essentially the most common religious ceremony performed by the Javanese. The Javanese recognize various forms of religious ceremonies that are individual, especially the ceremonies related to life cycle or ceremony that is social. This community ceremony is realized by the people of Setren village, Slogohimo subdistrict, Wonogiri regency through the *Susuk Wangan* tradition. *Susuk Wangan* consists of two words in Javanese, namely *Susuk* and *Wangan*, *Susuk* means clean and *Wangan* means water flow. Overall the *Susuk Wangan* impairment can be interpreted by cleaning the water canal (interview with Sri Purwanti, Head of Setren village on 25 May 2017). In *Susuk Wangan* tradition, the community together clean the drains that flow from the spring water source in the Silamuk area to Setren village. The people of Setren village hold a *Susuk Wangan* tradition based on their needs, but at least held once a year on *Besar*, the twelfth month, exactly on Saturday *Kliwon* according to Javanese calendar. The existence of the day's determination in Javanese society cannot be separated from the existence of a tradition called *petangan*. *Petangan* is a representation of the Javanese way of thinking and feeling in an attempt to get closer to nature as the center of life and God Creator as the

source of life in Javanese cosmology (Widodo & Saddhono, 2012: 1168). From the description above, it is obvious that the tradition of *Susuk Wangan* is one of Islamic culture in Wonogiri regency. It is seen when people believe that everything exists in this world is governed by God. In addition, the existence of *selamatan* culture is evidence of the most common religious ceremonies performed by the community. *Susuk Wangan* is a tradition of cleaning waterways. In Islamic culture, cleaning up the environment is a necessary thing to do and is set in the Qur'an.

The procession of *Susuk Wangan* Tradition

Susuk Wangan tradition held annually in *Besar*, the twelfth month on Saturday Kliwon. It is still performed today as a traditional ceremony, because the ceremony there is a form of social activity involving citizens with the aim to seek safety together (Soepanto, 1992: 5). Approaching the day, the community of Setren village are getting busy. Before the peak of the event, they appointed the committee that has the duties and roles so that the performance of society in this tradition becomes more effective. Before the peak of the event on Friday morning the community gathered at the place where the *Susuk Wangan* tradition was held, the community worked together to collect the various equipment needed in the tradition.

Communities jointly clean the waterways or *wangan* that flows into the village of Setren and then clean the field located in the 2nd post of tourism object Girimanik waterfall Setren. They prepared the venue decorated with with cloth, under the tarub given the base and stage for art performances. In every road to the waterfall from the first post to second one they set *umbul-umbul*. The community also install the *janur* in place of holding tradition as in other events of Javanese society celebration. The chairs of invited guests began to be laid out, where prayer readings were prepared tables large enough to put offerings, and gamelan for art performances are also arranged neatly. Sound system is also well prepared, and they play the music of Java similar to those holding a massive celebration like wedding ceremony in Java community. In addition, the community also clean the office in second post of Girimanik forest as the dining place. The activities on the day before the peak of the event were also monitored by the Setren village Chief and representatives of the Office of Education and Culture. After the preparation is complete, in the evening this place is used for the *lek-lekan*, men staying up allnight.

The procession of *Susuk Wangan* tradition is divided into two stages. The first stage was done on Friday afternoon before the big event was held and the next day on Saturday Kliwon (interview with Wiyono, village elder of Setren on May 11, 2017). In the first procession on Friday evening Afternoon Kliwon Saturday, the elders of Setren village gathered at the home of the elders then they went together to the spring in the forest of Girimanik. This event is called a salvation event to ask permission for the event in the morning to run smoothly. Before leaving for the spring, the offerings brought to prayer in the Girimanik jungle were prepared. The offerings are *tumpeng*, chicken *ingkung* and *kembang telon*. In addition, the elders also brought drinking water and buckets.

The second procession is the culmination of *Susuk Wangan* tradition event that has been packaged by the Office of Education and Culture. This tradition is held on Saturday Kliwon, the community flocked since morning and came to the second post of Girimanik Setren waterfall by bringing various *ubarampe* traditional equipment. The people consider it a special day or party of Setren village. The young men and women who served as *punggawa* and *dhomas* at the parade were also ready. Along the road to the Girimanik Waterfall Setren looks quite crowded, not only the people of Setren village but also people around the village and the domestic tourists deliberately came to join the ceremony. The event was attended by local officials in Wonogiri District such as Wonogiri Regent, Head of Education and Culture Office, Head of Slogohimo Sub-district, Head of Regional Water Company and so on. This procession consists of several stages from beginning to end. The printed and electronic media are also not left behind in this tradition to perpetuate the tradition that is held every year. Beautiful mountain scenery and cool air strongly support this tradition. The top procession of *Susuk Wangan* tradition consists of several stages that must be passed from the beginning to the end of the event described as follows.

Traditional equipment parade or *ubarampe*

Procession of traditional equipment or *ubarampe* means to bring the offerings of *jodhang*, *gunungan*, *tumpeng* and roast chicken *ingkung* to place at the second post of Girimanik Setren waterfall. The convoy is led by the head of Setren village, wearing traditional Javanese women's clothing, *kebaya*, *jarik* and hair bun. Then followed by a young man wearing clothing like a Javanese courtier who brought a *songsong agung* or umbrella of greatness. Followed by

a group of prayer readers wearing Javanese traditional dresses, *blackbeskap*, *jarik* and *blangkon*. Then behind the group of prayer readers appear two men who bear *Jodhang* (containing offerings). Behind *Jodhang*, a group of princess *dhomas* wearing a pink *kebaya*, followed by a group of young men carrying *gunungan*. In the last row there was a group of women carrying a *tumpeng* and grilled encasement.

Opening

All invited guests and the people who have gathered at the venue are ready to follow the tradition. The host in charge of opening the event read out the arrangement that morning. The first event was the opening ceremony of the *ubarampe* tradition equipment handover from the parade group to the village elders of Setren. The next event was a welcome speech from invited guests who attended the opening speech of the Head of Setren village, Head of Slogohimo, Head of Education and Culture and The Regent of Wonogiri. After the greeting finished proceed with prayer reading by modin. The event ended with a meal together with both the invited guests, the public and anyone who attended the tradition. After the feast, the community enjoy art performances in the form of *lesunggamelan* dance, *campursari* with backing music by *gamelan* and art performances of *kethek ogleng*.

Handover equipment *ubarampe* tradition

Submitting traditional equipment or *ubarampe* means the Head of Setren village handed *ubarampe* procession in the form of offerings to elders or community leaders Setren village. The village head of Setren also gives speech to the invited guests. After the offerings are handed over symbolically in the form of a given *encek* containing *tumpeng* and grilled chicken *ingkung*, then the elder receive the offerings and other event equipment. Afterwards, they prayed together led by modin and the offerings are then distributed to the people of Setren village at the end of the event.

A praying together

The event continued with the reading of prayer after the ceremony was finished which led by Modren Setren village accompanied by the elders of Setren village. The prayer delivered by modin essentially requests salvation to Almighty God, to Prophet Muhammad SAW and also to the guardians who have given salvation to everyone involved in *Susuk Wangan* ritual.

Modin expressed gratitude to Almighty God for his blessing and grace for the people of Setren village over abundant water, fertile soil. Hopefully with the implementation of this *Susuk Wangan* tradition, Setren village people can be safe, prosperous in carrying out their daily life and in doing farming. In prayer, Modin reads out Islamic prayers as well as several short letters. The traditional Javanese mindset has a belief that the universe is made up of the *jagad gedhe* and *thejagad cilik*. *Jagad gedhe* is the universe, while the *jagad cilik* is human. A harmony in social life is manifested in a vertical relationship, the relationship between human and God, also in the form of a horizontal relationship, the human relationship with the universe. Harmony in people's lives will ensure a good life for each individual. Cosmological balance of life can be interpreted by the maintenance of a harmonious relationship between microcosm and macrocosm, between man and God (Sutiyono, 2013: 41).

Closing

The closing ceremony is a series of traditions after the joint prayer event is over, the event begins with the sharing of roast and *tumpang* to the people present in this tradition. The offerings of *tumpang* and grilled chicken *ingkung* are distributed to all invited guests and everyone who attended the ceremony.

Performing Arts

Tradition procession ends with various arts performances as entertainment events. This art performance is organized by the people of Setren village with the support of the Department of Education and Culture of Wonogiri Regency so the event becomes very festive. Performing arts are presented among other art *gamelanlesung*, *campursari*, *kethek ogleng* dance. Various art performances are displayed by residents of the village of Setren, even dance *kethek ogleng* and *campursari* performing by young people in the village of Setren.

Education Values in *Susuk Wangan* Tradition

Religious Values

Education is often interpreted as a human effort to foster its personality in accordance with the values in society and culture. Education in general is an attempt and strength to develop ethics such as divinity, character, mind, and the physical state of the learner (Saddhono, et al., 2016: 308). In a traditional

ceremony, both recorded and unrecorded, there are various values that can be taken as learning materials. It further argues that values can be divided into four, namely cultural values, social values, moral values, and religious values (Mardiatmadja, 1986: 55). Religious value is a consciousness that is deeply ingrained in the depths of the human heart as human nature. Religion is a belief or a human belief about the existence of supernatural (supernatural) which is beyond the control of human beings who control all human life (Krishna & Desti, 2015: 59). In addition to human beliefs about the existence of the occult that controls human life, religion also regulates the relationship between humans with humans and humans with nature. Indeed, religion is not only about the outward aspect of life but also the total of the total human self in the integration of the relationship into the oneness of God.

Implementation of *Susuk Wangan* tradition cannot be separated from religious element or belief of village community. Religious values relate to vertical relationships, between man and God Almighty. The relationship between human and God can not be separated from religion. Religion is used as a belief and a guide of life for human beings. The belief in a particular religion makes human life purposeful, peaceful, and peaceful. The religious value contained in the execution of this tradition can instill the attitude of society to always remember its creator. The belief or belief in God as the owner of the universe shows one's faith. A believer will always submit and fear God. In addition to faith in God, human beings are expected to believe in the things that *ghaib*, such as spirits, *jinn*, and demons. The spirits do not appear to be body but live around humans. The belief in God and the supernatural things fosters human devotion. As a form of piety, humans always try to obey the command and stay away from the prohibition of God Almighty. Religion is not only about the outward aspect of life but also the total of the total human self in the integration of the relationship into the oneness of God (Rosyadi 1995: 90).

Ikhtiar and tawakal are two things that can be used as guidance in human activities everyday. Ikhtiar means trying to maximize in order to obtain the desired results. Furthermore, tawakal intends to surrender after doing all efforts maximally. After getting the results, then humans as God's creatures are expected to always be grateful. Gratitude is a form of human gratitude for all the favors God has bestowed upon him. Religious elements include belief, devotion, endeavor, tawakal, and gratitude into a unity that serve as a guide of life for the community. Religious values are reflected in the implementation of

the *Susuk Wangan* tradition. This can be seen from: 1) their belief in the God Almighty and the supernatural beings, 2) their devotion by carrying out the grateful commands and away from the restrictions by restricting themselves not to the Lord, 3) the attitude of endeavor and tawakal in everyday life, everything for the execution of tradition as an effort to preserve nature and preserve the culture and surrender to the results obtained later; and 4) be grateful as the end of all human endeavor, manifested by the implementation of *Susuk Wangan* tradition.

The value of education teaches positive things and goodness that can be taken by others. Education not only provides knowledge and information, but also builds the character of human identity (Shoba & Kala, 2015: 193). The value of religious education is intended for young people to get a life that comes from religion. The *slametan* ritual ceremony in tradition is actually a symbol of communication between human and God where humanity as a weak creature asks God for help to provide protection to his people (Humaeni, 2015: 176). Based on the result of research, religious education value in *Susuk Wangan* implementation is grateful and pray to God Almighty. Through *Susuk Wangan*, the young generation can learn about how to pray for survival in their lives and to be grateful for what God has given them. Thus, religious values will underlie every activity of the young generation both at home and elsewhere.

Social Value

Social activities are obviously in direct contact with people's lives. Social values are values that are upheld by a society and become an orientation in every action through social interaction. For a person who does not comply with the social values prevailing in a society, he will get punishment, such as feelings of shame or ostracism. The social value of long-standing general guidance directs behavior in everyday life. The social values that exist in society are oriented towards common interests, such as responsibility, deliberation, and mutual cooperation.

The value of social education will make people aware of the importance of group life in the bonds of kinship between one individual with another individual. Social value refers to the relationships of individuals with other individuals in a society. How one should behave, how they solve problems, and deal with certain situations are also included in social values. In the world of education, educators have a great role as motivators and facilitators, they can help students in childhood to be motivated to think creatively, to give

help and respect to others, to cooperate with others honestly and politely (Wardoyo et al., 2015: 151).

Social value becomes one unity, as a form of cooperation which then creates solidarity in society. Social value is the value that people acquire in their association with other human beings in society related to the formation and maintenance of behavior (Purwaningtyastuti et al., 2014: 8). The value of social education will make people aware of the importance of group life in the bonds of kinship between one individual with another individual. Within a community group, the unity emerges to form a solid team for the smooth implementation of the *Susuk Wangan* tradition. The sense of community unity when implementing *Susuk Wangan* makes this tradition always exist, always implemented from generation to generation. Tolerance is a willingness to accept differences, respect all other forms of rights and duties that others have, and be willing not to disturb them. Given the nation of Indonesia is a multicultural nation, tolerance should exist in each individual to create a harmonious relationship in the community. It also becomes as a guide in respecting differences in society.

In a group discussion, many ideas or ideas emerge from each member. Each head has a different thought. For that reason, it takes deliberation to get results that will not harm others. This activity is still considered efficacious as a remedy to overcome differences within community groups. Things that would be an obstacle, will be discussed first with the elders or the head of the group and other members to be resolved immediately. Deliberation can also be used as a guide for Indonesian people who have diverse interests. For that reason, the community needs deliberation to agree in order to get the best way in solving a problem.

Social value is not only about human relationships with others, but also human beings with the natural surroundings. Humans need to maintain harmony with nature as a place to stay in the world. Humans must maintain the preservation of nature in order to remain friendly with future generations. Based on the above description, social value plays an important role in human life. Social value not only keeps the unity and harmony of human relationships on society, but also preserves nature as a place of life. Social value becomes the source of community dynamics. If the social value is not preserved, it will not create a unity and unity of the people of Indonesia as a comprehensive development effort.

The value of decency/morality

The value of decency or morals is related to right and wrong in society. This moral value contains about the right and wrong character in a group or society that embraces it. If the members of the community violate it, the sanctions they receive are social sanctions such as being mocked and ostracized by other members of the community. Similarly, character education not only teaches what is right and what is wrong with the child, but more than that character education instills good habits that students understand, are able to feel, and want to do good (Kamaruddin, 2012: 225). The ethics of the Javanese describe that conveying something can be done in two ways, namely through *pituduh* and *wewaler* (Saddhono & Kurniawan, 2017: 76). *Pituduh* is associated with values that can be imitated and emulated. While *wewaler* are the values that should be avoided. This moral value also applies in a tradition. The value of moral education teaches about how to behave and behave in social life in accordance with moral norms in accordance with his conscience. A person who have a certain attitude and behaves inappropriately with the life of his or her society will be considered rude and unlawful. Education can create a balance between their intellect and morality if human resources have a high degree of morality (Huda, et al., 2016: 667). Therefore, it can be said that the formation of the educational front must indeed be based on the noble character of the nation's value.

Moral can be viewed as a theme in a simple form, but not all themes are moral (Nurgiyantoro, 2013: 320). Moral is a view of the values of truth and that view to be conveyed to society. It further discloses that education can create a balance between their intellect and morality if human resources have a high degree of morality. Therefore, the formation of an educational front must indeed be based on the nation's noble character traits (Huda, et al., 2016: 667). The moral values in the traditional ceremony aims to educate people to recognize the values of ethics which is a good value bad an act, what to avoid, and what to do, so as to create an order of human relationships in a society that is considered good, and beneficial to the person, society, environment, and nature. It can be concluded that the value of moral education shows the rules of behavior and customs of an individual of a group that includes behavior. In relation to the *Susuk Wangan* tradition, the moral value is evident from the attitude and behavior of Setren village people who exhibit praiseworthy behavior. The existence of deliberation activities do not trigger any differences of opinion. In addition, tolerance among the people of the village of Setren

consisting of various religions, professions, and educational level is well preserved in the community of Setren village. If the younger generation can imitate and apply in everyday life then the young generation in this millennial era will have a commendable moral.

Culture value

According to Law no. 20 of 2003, education is a conscious and planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential to have spiritual power of religion, self-control, personality, intelligence, noble character, as well as the skill needed by him, nation and state. In a simple sense education is often defined as a human effort to foster its personality in accordance with the values in society and culture (Hasbullah, 2005: 1). Ritual ceremonies are still a tradition for certain communities. Various traditions have different characteristics in every region in Indonesia. Therefore, the ritual ceremony becomes a local cultural tradition for the support community. As a ritual event, the *Susuk Wangan* tradition is complemented by various customary offerings and behaviors as a symbol of hope in life. The offerings reflected the prayers of community expectations. They hope that the life that is lived is always blessed and gets the easy way. Development and application of culture inherent in society can realize harmony and balance in life. Based on such a goal, people make culture as a guide and guidance in behaving individually, in groups or society as a whole about being bad, right, wrong or inappropriate. Organizing tradition is very important for socio-cultural development of the citizens concerned (Rahmawati, 2013: 126).

The *Susuk Wangan* tradition lives in the minds of people and is considered valuable, precious, and important in their lives. Cultural values guide attitudes and give direction to people's lives like their ancestors, respect the traditions that exist in order for them to gain salvation and prosperity in life. Organizing tradition is very important for socio-cultural development of the citizens concerned (Rahmawati, 2013: 126). Cultural values are the most abstract level of adat, life and rooted in the minds of the people, and are difficult to replace with other cultural values in a short time. Behavior based on culture is considered necessary in modern times as it is today. This is aimed at the young generation of the Indonesian nation not to forget his identity. Speaking of modern times, *Susuk Wangan* needs to be sought for its preservation. Conservation is concerned with the human effort to preserve everything that has value for both individuals and groups. Preservation can

not be separated from the uniqueness of the lifestyle of a particular social environment that has a strong tradition. Local traditions are cultural resources that must be preserved so as to enrich the beauty and value of life for the people. Local traditions can also enrich regional and national culture as a national identity.

In addition, local traditions can serve as one of the tourism assets of a region. The development of good tourism, will have a positive impact on the economic income of a region. In modern times like today, traditional arts and games, such as *kethek ogleng* dance, the art of *lesung*, and *campursari* are no longer showed in Wonogiri regency. Arts and traditional games are performed at the annual event *Susuk Wangan*, as a conservation effort. Thus, arts and traditional games as local culture of the Wonogiri community will not be forgotten. Through the preservation of local cultural heritage, future generations can learn from these inheritances and appreciate them as did their predecessors. Efforts to preserve and utilize culture as an asset of regional tourism, can be adapted to the times without having to eliminate the meaning and cultural value. Thus, there will always be an attempt to improve culture and preserve the values of local wisdom that is in accordance with the lives of people from generation to generation.

Conclusion

Various processions on the implementation of the *Susuk Wangan* tradition seems to be part of religious ceremony that contains the meaning more than just asking for salvation and grateful for the blessings and grace from God. If observed from each process, *Susuk Wangan* tradition contains various values of education, namely religious values, social values, moral values, and cultural values. Religious values are reflected in their belief in the God Almighty and their supernatural beings and their devotion by carrying out the grateful commands and avoiding restrictions by restricting themselves from God's sanction. Social values are oriented to common interests, such as responsibility, deliberation, and mutual cooperation. While the embodiment of moral values is seen in all the people of Setren village who have the attitude and praiseworthy nature, do not attach importance to each ego. The embodiment of cultural values appears in the presence of their love of local culture, namely *kethek ogleng* dance, *campursari*, and *gamelan lesung* art. Research on the tradition of *Susuk Wangan* is one of Islamic culture that should be preserved because it contains various educational values. If the values in the *Susuk Wangan* tradition can

penetrate the souls of the younger generation, then in this millennial era they will have good character.

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