



Kejhung's Oral Tradition as An Educational Media in Strengthening The Profile of Pancasila Students Based on Madura's Local Wisdom

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Abstract

The purpose of this research is to describe kejhung as an educational medium in strengthening the profile of Pancasila students based on Madurese local wisdom. This study used a qualitative descriptive approach and the ethnopedagogic method of the researcher as a human instrument. This research involves hermeneutic and ethnopedagogical analysis methods. Hermeneutics is used to reveal contextual conditions. This research uses data in the form of kejhung text which contains values of character education and in the form of rhymes and performed in Proppo District, Pamekasan Regency. The result of the research is that kejhung contains many religious values, politeness values, social values, and mutual cooperation values so that Madura kejhung can be utilized as an educational media in strengthening the profile of Pancasila students.

Keywords Media, Pancasila, kejhung

INTRODUCTION

Folklore is part of a collective culture, which is passed down from generation to generation, both verbally and non-verbally, as well as semi-verbally. Folklore functions, namely as a mirror or projection of a group, as a tool to ratify the institutions or rules of cultural institutions, as an educational tool or media (pedagogical device), and also as a means of supervising and forcing people to always comply with the norms that apply to society. these community groups (Endraswara, 2017:1)

There are two contexts of Kejhung in society, namely the general context and the performance context. In a general context, kejhung is usually sung at leisure, at home, and at rest in the fields. In the past, the Madurese used to sing loudly when grazing cattle. Kejhung in the form of performances is usually carried out at ritual events such as weddings, circumcisions, and even inaugurations, welcoming guests from the district, usually accompanied by gamelan and integrated with other performing arts such as ludruk, tayub, and saronen. Kejhung is usually also found in other oral traditions such as the performance of the cow (cattle sonok, Kerapan sapi, and rokat.

Kejhung has a function as an educational medium. As an educational medium, Kejhung is like a crash course in society about customs and local knowledge, about norms, religion, social values, moral values, ethics about what is good or bad what to do and what is appropriate. Apart from containing teachings on life and life, kejhung also contains warnings about religious values. Thus, kejhung functions as an educational medium (pedagogical device) and as a media for broadcasting or proselytizing.

But unfortunately, this is only available in certain certain events. In formal situations such as schools and art institutions, kejhung is never taught. This is a fundamental problem and can have an impact on the sustainability of kejhung inheritance and local Madurese values. As a hope for the future, the government is revitalizing this kejhung so that it can be used as an educational medium in the independent learning curriculum in local content or in



Indonesian language material or Pancasila Education material in order to strengthen the profile of Pancasila students. This research will explore kejhung as an educational medium to strengthen the profile of Pancasila students based on local wisdom.

LITERATURE REVIEW

Oral Tradition Concept

Oral tradition is a part of culture that is owned collectively and passed down from generation to generation to their successors (Endraswara, 2013: 3).

The form of oral tradition can be in the form of various folk tales, traditional expressions such as proverbs, proverbs, riddles, folk poetry such as gurindam, rhymes, folk songs, folk tales such as fairy tales, myths (Sibarani, 2018:5).

In this case it can be concluded that kejhung includes oral folklore or oral traditions in the form of rhymes and can also be folk songs.

Ethnopedagogical Concept

Ethnopedagogy is an educational approach that contains a concept based on local wisdom. Local wisdom is an original wisdom and knowledge possessed by a community in the form of noble values of cultural traditions to regulate the order of life (Alwasilah, 2009: 56)

Ethnopedagogy is of the view that local wisdom is a source of skills, knowledge, and innovation that can be empowered for the good of society. Ethnopedagogy focuses on the values of local wisdom that can be used as media to achieve educational goals. Thus, it can be used as a socio-cultural foundation in the interest of national education. Ethnopedagogy aims to explore experiences and good values in the implementation of education and to elaborate the values of patterned behavior in the socio-cultural context for national education (Alwasilah, 2021:56). Therefore, reform in ethnopedagogy emphasizes a cultured education and education culture.

Pancasila Student Profile Concept

The Pancasila Student Profile is a number of characters and competencies that students want to acquire and are based on the noble values of Pancasila.

The Pancasila student profile indicators are (1) Having faith, piety to God Almighty, and having noble character. A student must be moral in relation to God Almighty. Pancasila students understand religious teachings and beliefs and are able to apply these understandings in daily life. (2) Global diversity A student must maintain a noble culture, local wisdom, identity, and have an open mind in interacting with other cultures. The behavior of Pancasila students can foster mutual respect and allow the formation of a new culture that is positive and does not conflict with the noble culture of the nation. (3) Gotong royong a student must have the ability to work together, (4) Independent, is a Pancasila student must have responsibility regarding the process and results of learning. (5) Critical Reasoning. Students who have critical reasoning are students who are able to process information objectively both qualitatively and quantitatively, build relationships between



various information, analyze information, evaluate, and conclude. (6) Creative, creative students are students who are able to modify and produce something original, meaningful, impactful and useful.

Concept of Tradition as Educational Media

Educational media are all the way and tools that can be used by educators to explain useful information for the development of students' knowledge and abilities. According to Heryati (2020: 62) Educational media is useful for (1) explaining learning messages can be clearer, (2) the learning process can be more interesting, (3) learning is more interactive and interesting, (4) the implementation of learning can be shorter, (5) the quality of learning can be increased, (6) the learning process can be flexible, (7) the enthusiastic attitude of students towards learning material and the learning process can be increased, (8) the teacher teaches more directed and interesting. Oral tradition can be used as an educational medium so that in conveying subject matter it is more interesting, students quickly understand and are not easily bored.

RESEARCH METHODS

This study uses a qualitative descriptive approach to reveal the function of the kejhung oral tradition as an educational medium. This research needs to use a descriptive method with an ethnopedagogical study because of the nature of the data source with a natural setting (Utami, 2019:60). Researchers as human instruments. In this regard, this research involves hermeneutic and ethnopedagogical analysis methods. Hermeneutics is used to uncover contextual conditions.

This research was conducted in Proppo District, Pamekasan Regency, East Java Province. The reason is because it is an area where there is still an oral tradition of kejhung in all activities, both rokat or ruwatan rituals, tayuban and culturally the people are still trying to maintain oral traditions as ancestral heritage. This research takes 5 months which includes the activities of taking care of research permits, surveys, interviews, data analysis, report writing, and publications.

This study uses data in the form of text which is an oral tradition of the Madurese kejhung in the form of rhymes that contain local wisdom values.

Data collection in this study used the following techniques: (1) primary observation, namely direct observation of the Madurese kejhung oral tradition held in Pamekasan Regency; (2) exploratory interviews related to the oral tradition of the Madurese kejhung. The procedure for collecting data through document data and the instruments used are recordings of performances or people chanting kejhung in everyday situations.

The informants involved in this study were community leaders who assisted in the process of implementing the Madurese kejhung oral tradition. The factors that are taken into account in determining the informant are (a) the person has experience regarding the focus being discussed, (b) is an adult, (c) physically and mentally healthy, (d) has no personal needs, and (e) has knowledge broad (Utami, 2019:57).



Methods of data analysis in this study using the method of interpretation (hermeneutics) and ethnopedagogical methods. The method of interpretation (hermeneutics) is used to interpret the text based on the context of the situation, social, cultural, and ideological situation. While the ethnopedagogical method is to analyze the cultural values contained in oral literature that can be used as a source of strengthening the profile of Pancasila students based on Madura local wisdom.

RESULTS AND DISCUSSION

Kejhung as Educational Media in Strengthening Pancasila Student Profiles

Education is an effort to develop knowledge, skills, and instill good character values for society in general and the younger generation in particular. Education is an effort that is carried out consciously and systematically, aiming to form a complete human being by teaching knowledge and skills. Education relates to all activities that are useful for forming one's knowledge and knowledge of a group of people. That knowledge requires a medium as an intermediary tool in its delivery, the media is called educational media.

Educational media is a whole way, and tools that can be used by educators to explain information that is useful for the development of students' knowledge and abilities. According to Heryati (2020: 62) Educational media is useful for (1) explaining learning messages can be clearer, (2) the learning process can be more interesting, (3) learning is more interactive and interesting, (4) the implementation of learning can be shorter, (5) the quality of learning can be increased, (6) the learning process can be flexible, (7) the enthusiastic attitude of students towards learning material and the learning process can be increased, (8) the teacher teaches more directed and interesting. Oral tradition can be used as an educational medium so that in conveying subject matter it is more interesting, students quickly understand and are not easily bored.

Kejhung can be used as an educational medium in conveying lessons to facilitate students in the teaching and learning process. According to propaganda theory, *kejhung* as a type of folklore can be used as a medium or introduction to propaganda.

Kejhung is a very strategic medium to convey brilliant ideas in all aspects of life. Propaganda theory has positioned itself as a medium, a tool or an intermediary. *Kejhung* is a tool to achieve a goal in understanding the various values of life.

The use of *kejhung* as an educational medium can be utilized in a variety of disciplines, which of course the choice of *kejhung* to be used as a medium must be appropriate to the subject matter to be taught. The use of *kejhung* will help teachers deliver lessons so that students can better understand the material being taught by the teacher.

Kejhung can be used as a tool to convey clear and interesting information from the message conveyed by the teacher to students so that learning objectives can be achieved. The role of educational media as a tool that can stimulate students' interest and attention to be actively involved in the teaching and learning process.

Besides being useful as an educational medium in a learning process that is easily understood by students, the use of *kejhung* as an educational medium is also useful as an effort to preserve local culture. This really needs to be done now because many young people



have left the culture inherited from their ancestors and is the identity and pride of the region. If the teacher is used to delivering lessons through kejhung media, then students will always remember that there is a traditional expression or advice that the student has never understood and knows maybe even never heard of. This kind of activity is also an effort to preserve kejhung as part of the regional culture, both protection, utilization and development of kejhung in the future. For example, the use of kejhung for educational media is conveying or advising students to seek knowledge seriously and achieve it thoroughly. This can be conveyed by the teacher by singing the kejhung:

*Mon atemmo ban guruna
Sé angajiye origin
Njaré elmo sé aguna
Sé daddiye tebbel iman*

*When you meet the teacher
Those who recite shake hands
Looking for useful knowledge
To be strong in faith*

After singing the kejhung, the teacher must explain that the kejhung is an art that originates from the Madurese tribe. To make it easier to remember, the teacher can ask whether students have ever heard of the kejhung. If students answer that they have never, before explaining the meaning of kejhung, the teacher must first explain that kejhung is an art originating from Madura. Kejhung or regional poetry is often sung in Karapan cow performances, sono cow performances, or also in sea picking ceremonies. This Kejhung means seeking knowledge must be useful knowledge, not misguided knowledge. Good knowledge that is useful for mankind. If a person studies knowledge and devotes himself to society, he will be rewarded in this world and in the hereafter. Useful knowledge when mastered will make man's faith strong. Useful knowledge is not only religious knowledge but any knowledge that is useful for people's lives. The teacher then explains why we should seek knowledge, what for, what knowledge should we seek, not only religious knowledge but also sciences that are useful in people's lives.

A teacher who will explain about how to be devoted to parents, it would be better for the teacher to be able to package it by playing videos about visits with the help of information technology. The teacher asked the students to see the kejhung performance. After watching, students are given the task of conveying what they can come up with after watching the incident.

With the ability to package a jhung and students are invited to watch the jhungan, it means that the teacher has used a jhung in delivering lessons to his students. Thus, kejhung can be used as an educational medium in strengthening the profile of Pancasila students. The teacher can also play rhymes or kejhung. Teacherask students to play rhymes or kejhung answer each other with rhymes. Here it can be related to the Indonesian subject of chapter



2, namely Wandering in a fantasy world. In this chapter, we learn about folk poetry. Students are asked to identify the characteristics of folk poetry and are told to read them, then students are asked to state the values or mandates of the folk poetry by relating them to the six characteristics of the Pancasila student profile.

Faithful, Fearful of God Almighty

Kejhung can be used as a learning medium in strengthening the profile of Pancasila students, namely the first element of faith, piety to God Almighty, as in the following kejhung:

Ampon maso' religion of Islam

Saradda maos sahadad

Pon tundu' Nabi cut

Da'saja para sahabad

Already converted to Islam

The verse reads the creed

Already submit to the last prophet

To all my friends

The Kejhung teaches that belief or faith in God is the belief in the existence of God Almighty. As an ethnicity, one of its characters is Islam. From an early age, the Madurese generation tried to be connected with their creators. A mother is about to put her child to sleep, she hums *sabhadad*, *asapo' faith apajung Allah asandhing Nabbhi'* The meaning of the hum is very firmly absorbed so that when the child begins to speak fluently, he will always read two sentences of *sahadah* before going to sleep. In his heart, before closing his eyes, he always surrenders to Allah and assures his faith in Allah, angels, books, messengers and the last day and destiny comes from Allah alone.

Masjid jema'ah tore ja' kosongé

Sabban bakto tore éssé

Solat wajib tore lakoné

Haram makro tore sénglaé

Congregational mosques should not be emptied

Please fill in every time

Prayers must be done

Haram, macros should be avoided

Kejhung gives the meaning of prospering the mosque by carrying out congregational prayers and if the mosque is empty of people congregating then it must be filled and prospered immediately by praying in congregation at the mosque. By prospering the mosque, that person will increase his faith, get protection on the Day of Judgment, and get a high rank



and forgiveness from Allah. So it is not surprising that Madurese people always pray in congregation at the mosque, and even every Madurese house always has a viol in front of the house. The langgar is used to perform congregational prayers with their families. In the contents of the kejhung it also implies the meaning of having to always carry out the five daily prayer orders that must be carried out as well as avoiding and avoiding Allah's prohibitions on unclean and makruh actions.

Global diversity

A student of Pancasila must maintain locality, ethnicity, and be open to other cultures Utilization of other arts that use kejhung such as ludruk or cow sono as learning media Indonesian is also very important. For example, in the 7th grade Indonesian lesson, Explore the Archipelago. The art of Ludruk or Madura mask puppet was introduced. This understands the performances in Madura. This material approach is so that students know and understand local wisdom in the Madura area. Seen in the following example:

Namen bhako e Madure

Bektoh mulong nanggek saronen

Sopaja odikna nyaman

Mon alakoh koduh telaten

Growing tobacco in Madura

Harvest time is considered fun

So that his life is prosperous

If you work, you have to be patient

From the kejhung we can see that the livelihood of the Madurese people is as a farmer. Geographically, Madura is a barren land for growing vegetables and is not suitable for growing tobacco. This is the hard work and patience of the community in cultivating tobacco. Thanks to the patience of the community, they can live in prosperity.

The social condition of the Madurese community cannot be separated from the eyes The main livelihood of the Madurese is farming. In general, they cultivate tobacco in the dry season. The yield of tobacco plants is very large. Usually during the tobacco harvest season, Madurese people shop for their pleasures, such as buying gold jewelry, and there are also many night markets and performances. The show is like seronen art. Seronen is a traditional musical instrument and at the same time the name of art originating from Madura. This musical instrument is made of wood which has 6 holes in a row in front and one hole in the back, a small bracelet of brass connects the top and bottom. This musical instrument is in the shape of a cone that resembles a trumpet so that the sound produced from this instrument is very loud and loud. Seronenan music consists of 9 traditional instruments namely 1 saronen, 1 gong besar, 1 kempul, 1 big kenong, 1 middle kenong, 1 small kenong, 1 korca, 1 big drum, and 1 small drum. The seronenan music is the rhythm of the jhalan hall and the toju' hall rhythm. This seronen music is used to accompany the sonok cows, cow races, sea picking, and other ritual ceremonies.



IPS learning in schools can also utilize kejhung as an educational medium. Social studies learning objectives provide basic knowledge about the basic concepts of social knowledge which includes basic concepts, social interactions, social values and social norms, social conditions, and socio-cultural changes

Mutual Cooperation

A student must have the ability to cooperate, The use of folk game kejhung, a traditional expression, is very useful as a medium in social studies learning. Kejhung can also be used in PKN lessons because there are several materials about family and mutual cooperation. In teaching these materials, many traditional expressions or advice can be used as a medium in conveying the messages or values that are the goals of the educational materials. By teaching this form of kejhung, it is hoped that it will make it easier for students to catch the lessons given by the teacher.

Kejhung can be useful in delivering PKN lessons which are usually considered boring lessons so that with the help of the Kejhung the lessons will become interesting. Teachers are required to be more creative in conveying material, one of which is to include forms of oral tradition that are appropriate to the subject matter. Thus, students do not feel bored with the lesson and add to their repertoire of knowledge about folklore

Legends, proverbs and parables contain many moral teachings, and these can support some of the material that will be taught in the classroom and tutoring where the teacher works. Usually, students will be happy to listen to songs, stories, or expressions before entering into the material to be studied. Legends, proverbs, and parables were also chosen as well as introducing jhungan which is rarely heard to students. With the hope, students will be able to love their own culture more through this ludruk.

For example, as follows

Bekoh Madure e kettok-kettok

E tanem e tana barbatoh

Ka kanca agotong rojong

Odhik rokon saleng abantu

Madura Tobacco cut into pieces

Planted in rocky soil

To friends working together

Living in harmony helps each other

Kejhung The above reveals that the tradition of gotong royong is very strong in the life of the Madurese community. This mutual cooperation is seen in the rokat tase or sea larung ceremony, celebrations, building mosques, and funeral ceremonies. In the wedding ceremony, relatives and neighbors help and attend to their neighbors. The spirit of gotong royong in the Madurese community is 'song osong lombhung' which means lifting the barn.



The meaning of the expression is to work together to help each other do a job that is done by many people so that the work is quickly completed.

Through kejhung or folk poetry, indirectly students will be able to learn lessons about character values in shaping the profile of Pancasila students contained in the game. Therefore, in folk poetry, namely kejhung can develop the behavior of faith, piety, noble character, global diversity, namely knowing and respecting culture, mutual cooperation.

The Kejhung also contains traditional expressions. The use of traditional expressions for educational media can be used when learning about socio-cultural values and norms. The traditional expressions used are then formed with graphic media or charts, then students are given the opportunity to analyze the expressions used in the kejhung according to the desired character value. Through these examples, students are expected to better understand the concept of values and norms for a group and understand that values for one group will not be the same as values for other groups. For example: 'song osong lombhung' means lifting the granary.

Independent

Independently, a Pancasila student must have responsibility regarding the process and results of learning. Seen in the following kejhung:

*E ka'dinto pon disa Tanjung
Badha beddi pas léngka tasé'
Karé ésto ban badha nanggung
Mon gi' soddi tore danté*

This is the village of Tanjung
There is sand stepping on the sea
Already love responsibility
If so, let's wait

Kejhung This shows that if someone has made a promise to someone else, then he must be responsible for keeping his promise, whether it's a promise to marry, a promise to get something done. People who are responsible will be trusted by others because they are not cowardly. Responsibility for a human being is very important because if there is no sense of responsibility life will fall apart. Responsibility is not only on himself, but also responsibility for God, parents, wife, husband, and children, or also responsibility for what has been done. In the social life of the Madurese community, responsibility is an attitude that must be firmly held, promises are things that must be kept because they believe that if you don't keep your promises, you will be in debt, and it will be carried over to the afterlife. In life, if their children are already in love with other people, the Madurese will immediately ask the woman for a proposal or fiancé even though they have not been married. As a form of parental responsibility, parents have discussed their child's relationship so as not to cause slander.



Critical Reasoning

Students who have critical reasoning are students who are able to process information objectively both qualitatively and quantitatively, build relationships between various information, analyze information, evaluate, and conclude.

Mon atemmo ban guruna

Sé angajiye asalaman

Njaré élmo sé aguna

Sé daddiye tebbel iman

When you meet the teacher

Those who recite shake hands

Looking for useful knowledge

To be strong in faith

Kejhung This shows that human seeking knowledge is the obligation of every human being. Knowledge should be useful for people's lives, not misleading knowledge. Knowledge that is useful for human life in society will be useful for confirming and strengthening one's faith. If someone has good knowledge and strong faith, that person can be an example for society. Madurese also have a futuristic view, doing something is always based on a goal Hereafter, namely for provision after death.

Creative

Creative students are students who are able to modify and produce something original, meaningful, impactful and useful. Seen in the following *kejhung*:

Taneyan lajang e Madure

E Klampar aghabay betek

Prasaan koduh senneng

Maskon ombelen sakonik

Madura long yard

In Klampar making batik

Feelings should be happy

Even if the pay is low

For teachers who are creative and understand culture, oral tradition can also be used as a medium for teaching other subjects such as art and other subjects. Oral tradition researchers together with teachers in the field of study need to explore the use of *kejhung* oral traditions as educational media and arrange them in curriculum, syllabus or other subject matter designs so that students can understand each subject effectively and efficiently and remain familiar with the local wisdom of their region.



CLOSING

Based on the discussion above, it can be concluded that as a local wisdom, the Kejhung oral tradition contains high cultural values. The cultural values are religious values, educational values, knowledge values, social values, and mutual cooperation values. These values are very useful in building student character. Thus the kejhung oral tradition can be used as an educational medium in strengthening the profile of Pancasila students because it contains many religious values, manners, mutual cooperation, solidarity. These values and norms can be used as a source of character education in schools so that students have better character.

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