

Exploring Sodoran Tengger's Local Wisdom, Arranging Learning Media of Responsive Tradition

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Abstract—*Sodoran* dance is a classical dance that has religious-philosophical values. This sacred dance symbolizes the origin of human life. The dance *Sodoran* is performed in pairs carrying bamboo sticks, which means that men are ready to fight if something breaks the relationship, especially the relationship between men and women. *Sodoran* dance has many acts of local wisdom that can be incorporated into local content learning in schools. Therefore, this study described the local wisdom in the *Sodoran* dance as a learning medium. This research used a descriptive qualitative approach. Sources of data in this research were the results of interviews with informants. The results of this study were local wisdom form of the delivery symbol of sexual education for young people through dance in indigenous categories of local intelligence, content knowledge of sex into the category of local wisdom in the form of local knowledge, offerings in the dance *Sodoran* and teen dancer in Tengger is the utilization of resources local power and *tradition-bethek-sinoman* to prepare for the implementation of *Karo-sodoran*. It is a local social process presented in the booklet *sodoran* dance as a bridge between the learning of local wisdom and local knowledge learning media.

Keywords—*Sodoran dance, local wisdom, learning, learning media*

INTRODUCTION

As well as being known as a geographic name (mountains), Tengger is also the name of a group of indigenous peoples who preserves their ancestral heritage with a long history of unique cultural characteristics. Tengger people live on the slopes of Mount Semeru and Bromo. There are four districts where the Tengger people live, namely Probolinggo, Malang, Pasuruan, and Lumajang. (Bahrudin et al., 2017). History records that the existence of the Tengger community has several versions. A number of strong versions state that the people who settled on the slopes of Mount Bromo were escapes who came from Majapahit. Apart from the Bali area, the Tengger Region was the last stronghold for the Hindu community to save themselves at that time.

The Tengger tribe has many customs including the *Entas-entas*, *Unan-*

unan, Kasada, Pujang Mubeng, Sesayut, Walagara, Pujan Kasanga, Pujan Kawulu, Sesayutceremonies, and Karo. The Karo ceremony is held in the second month according to the Tengger calendar. *Karo* includes the meaning of everything on earth that is always in two or pairs (*karo*: two), for example, male-female, day-night, life-and-death, and so on. In the Karo ceremony, there is a series of sacred ritual arts, namely the dance of *Sodoran*. dance *Sodoran* is a classical dance having religious-philosophical value. This sacred dance symbolizes the origin of human life (Malangtimes, 2018). In one dance movement, when the dancer raises the index finger is a symbol of the occurrence of the first human being. The dance of *Sodoran* is performed in pairs carrying bamboo sticks, which means that men are ready to fight if anything breaks the relationship, especially the relationship between men and women.

Sodoran dance needs to be introduced to the younger generation of the Tengger tribe through the world of education. *Sodoran* dance has many acts of local wisdom that can be incorporated into local content learning in schools. Learning local content can take advantage of learning media so that the delivery of local values can be done optimally. The selection of local wisdom learning media

in the form of a booklet can be an option. Booklet can contain information and messages about the dance of *Sodoran* that are focused on local wisdom.

I. FINDINGS AND DISCUSSION

Local Wisdom In *Sodoran* Dance

Local wisdom leads to the various cultural richness that grows and develops in society. Local wisdom is believed, recognized, and recognized as an important part that is able to strengthen social relations in the community. Local wisdom has the aim of increasing welfare and creating peace (Maria, 2013). In local wisdom, there are several components in the form of local skills, local knowledge, local resources, local intelligence, local normative, local social processes, and local customs (Khusniati, 2014). The local wisdom component contained in the *Sonoran* dance is in the form of the delivery of symbols of sexual education for adolescents through dance movements. It is local wisdom in the local intelligence category. The content of sexual knowledge is included in the local wisdom category in the form of local knowledge, the offerings in the *Sonoran* dance and Tengger youth dancers are the use of local resources, and the tradition *bethek-sinoman* to prepare the

implementation of *Karo-Sodoran* is a local social process.

Local Intelligence in the Movement of the *Sodoran* Dance

Local wisdom evidence of the local intelligence possessed by certain ethnic groups is obtained through community experience. The Tengger community has local intelligence in the form of conveying symbols of sexual education for adolescents that are obtained through the *Sodoran* dance. In the *Sodoran* dance, there is meaning that can lead teenagers to the truth. The dance of *Sodoran* depicts the presence of two people, where a marriage requires a meeting of two people, namely a woman and a man.

The *Sodoran* dance is divided into three stages. The first is *papakan* which means meeting each other. The second is fighting for *sodor*, and the third is *salipan* or intersecting each other. In the process, the dance of *Sodoran* begins with a *sungkem* movement, which means that a meeting between men and women must be mutually respectful and tolerant. Respect is needed in living life because humans are created with differences in physical and religious terms, so the key that must be considered is tolerance.

First, the *papakan* movement is carried out by forming a meet-back-meet-back pattern up to three times. This movement has the meaning that after the meeting there is an introduction process between the man and the woman leading to marriage. The introductory stage is carried out in the movement of the *Sodoran* dance. This movement is done three times, which means that the process of starting a relationship requires a long time and needs to be done carefully.



Figure 1:

Movement of *Papakan*

The second stage is *adu sodor*. *Sodor* in Tengger language means to offer. In *Sodoran* dance, *sodor* means *menghaturkan* devotion and love affection. *Sodor* also describes the reproductive organs that symbolize the existence of sexual relations between a husband and wife to achieve *libido* towards sexual satisfaction. In the *sodor* fighting movement, the dancers carry the *Sodor* bamboo which symbolizes a serious

relationship, namely marriage. Sodor bamboo (wuluh) contains seeds that will be scattered indicating the rupture of a mother's water to give birth to a superior baby according to the selection of seeds in Sodor.



Figure 2:
Adu sodor movement

The last stage is *salipan* or cross. In this movement, the dancer bends the legs which means that household life is not always peaceful but there are twists and turns of life.

Utilization of Local Resources in The Sodoran Dance

The utilization of local resources is divided into two, namely the use of human resources and natural resources. The use of human resources basically aims to realize common goals between individuals, institutions, organizations, and companies (Nuryanta, 2008). The use of

human natural resources wisely by organizations or community groups can be done by recruitment. Recruitment is carried out by the perch community through the selection of *Sodoran* dancers.

In the process of selecting *Sodoran* dancers, there are no specific requirements to become prospective dancers, for example, dancers must be virgins or not

virgins. But there is another process that must be undertaken while being a *Sodoran* dancer, namely that the dancer cannot stop for seven performances. If in the process the dancer has an obstacle that requires the dancer to stop, then the dancer will individually be guided by a *dukun pandita* in an obligatory manner to carry out a special ritual, namely the *ngepras* ceremony.

The *ngepras*

ceremony is a traditional solution for dancers who have been unable to complete their duties seven times in a row. *Sodoran* dancers who have been dancers seven times will be replaced by younger dancers. After the replacement process, the old dancers must attend the *Ngepras* ceremony. The *ngepras* ceremony will also be carried out if there are dancers who have gone four times and cannot continue, the dancer must continue one time

between three or five to seven from odd numbers. The dancer does not have to continue seven times because in the process during that time the dancer may have children and must attend the *ngepras* ceremony. *Ngeprasi* aims to make the dancer free from misfortune (all the bad things) or apologize to the creator, if there is a lack and excess of time while being a *Sodoran dancer*.

In addition to the use of human resources, the Tengger people also utilize natural resources to support the *mblarai* ceremony. The *mblarai ceremony* is the opening of the *Karo ceremony*. The offerings used include *gedhang ayu* (a symbol for invited ancestors), traditional snacks, a glass of coffee, a glass of water and a flower composition (*putihan*, *genjret*, *senikir*, *tlotok*, and *tanlayu*). Flower compositions are offerings containing various flowers that are placed in a place that contains water such as a bathroom or a place filled with water at home. The use of plants used for flower compositions comes from fields that are intentionally planted or grown wild.

Local Social Processes in Preparing *Karo-Sodoran*

Local social processes are the main key for rural communities to make compromises with the aim of meeting community needs. Local social processes can strengthen pedestrian solidarity and defense to face social problems (Pohan & Gunawan, 2019). Solidarity pedestrian can be created through mutual cooperation between communities. One form of mutual cooperations in Tengger is the tradition of *bethek-sinoman*.

The tradition of *bethek-sinoman* is one of the processes to prepare the implementation of *Karo-Sodoran*. *Bethek-Sinoman* is defined as an activity of helping to help which is carried out from the beginning to the end of a celebration or subsection. *Bethek* is likened to a woman and *sinoman* is a man. In the *Karo-Sodoran ceremony* only certain people are referred to as *Bethek-Sinoman*, namely elders and *legen*. In carrying out the *Karo ceremony*, the Tengger community gather to help *Bethek-Sinoman* to prepare a celebration. The place for the *Karo opening* is carried out based on the selected village, so the village community becomes *Bethek-Karo*.

Mutual cooperation in the tradition of *Bethek-Sinoman* makes Tengger people live in harmony. Living in harmony can strengthen solidarity between communities which is beneficial for

solving social problems. Social problems can be in the form of a lack of energy in preparing the ceremony. in Karo ceremony, the community helps with physical assistance or energy. Other assistance can also be material, such as groceries, cigarettes, and cash which are referred to as *buwuhan*.

Learning Local Wisdom Local

Wisdom can be used as the glue for community relations to feel one unity. In practice, local wisdom can be incorporated into the world of education. Transforming local wisdom into the world of education will indirectly teach students to preserve their culture. In the future, local wisdom will also guide students through signs of social and natural life.

One of the goals of education is to preserve culture. Through education, ancestral cultural values can be introduced to students so that they can become heirs of the nation's culture and be proud of their culture (Shufa, 2018). Including local wisdom in a lesson can produce benefits, including (a) creating a generation that is dignified and competent in its field, (b) reflects cultural values, (c) helps shape the character of a nation, (d) creates cultural identity and preserves culture nation (Kaimuddin, 2019).

In the context of local education in Tengger, efforts to include local wisdom in learning can be done through a number of institutional and curricular policies. Schools can make policies in the form of wearing traditional clothes on certain days. The use of traditional clothes has indeed been carried out routinely at Karo celebration. The message of local wisdom will be more strongly conveyed if regional clothing is worn at every traditional celebration, for example during the ceremony of *unan-unan*, *Kasada*, *Pujang Mubeng* / *Pujan Kasanga*, *Mayu Desa*, and so on. Through Curriculum, Indonesian language teachers can provide local themes of perch in language competency activities. Social studies teachers can provide examples of *bethek-sinoman* to convey material about mutual cooperation, for example. Likewise, Mathematics and Natural Sciences teachers can make offerings that serve as a discussion in plant or food material. In particular, schools can make special subjects in the form of lessons about the local wisdom of the Tengger tribe.

In facing the times, students need to be equipped with knowledge of local wisdom so that local culture is not replaced by a foreign culture. Including local wisdom education in the learning process is one of the right ways. In the

learning process, it is necessary to have learning media so that students do not feel bored during the learning process and it will further help students in understanding the learning material.

Various learning media can be used to bridge the process of delivering local wisdom learning contained in the dance *Sodoran*, one of which is a booklet. Booklet is a printed media in the form of books or magazines that contain certain information according to the wishes of the maker (Gemilang, 2016). By using the booklet students can 1) find information about the dance of *Sodoran*. This information is in the form of the origin of the dance *Sodoran*, its attributes, the tools used in the dance *Sodoran*, a series of offerings, and the movements of *Sodoran* dance, each of which has a symbolic meaning. 2) Booklet can provide knowledge to students about local wisdom in the *Sodoran* Dance. 3) This booklet is designed systematically, interestingly, and accompanied by pictures.

Making a booklet is a potential medium to provide an understanding of local wisdom because Tengger is furious that its local content is not relevant to Tengger culture.

"It needs learning related to this matter. If possible, this learning will be included in the curriculum

because so far the local content here has no Tengger element, but Javanese in general "

(Romo Pram, interview in Tengger 05 April 2020)

With this booklet-shaped learning media, it is hoped that in the future it can contribute to the learning process of local wisdom in Tengger.

II. CONCLUSION

Local wisdom can be used as the glue for community relations to feel one unity. In practice, local wisdom can be incorporated into the world of education. Transforming local wisdom into the world of education will indirectly teach students to preserve their culture. In the future, local wisdom will also guide students through the signs of social and natural life. Learning local wisdom in Tengger can be started by including local content in the form of *Sodoran* Dance in learning at school. Local wisdom contained in the *Sodoran* dance includes local wisdom in the form of conveying symbols of sexual education for adolescents through dance movements in the *papakan* and fighting movements which are local wisdom in the local intelligence category, the content of sexual knowledge falls into the category of local wisdom in the form of local

knowledge, the offerings in the dance of *sodoran* and teen dancers of Tengger are the utilization of local resources and *tradition-bethek sinoman* to prepare for the implementation of *Karo-sodoran*. Local social processes are presented in the booklet *about Sodoran* dance. The selection of booklet learning media is one of the potential media to provide an understanding of local wisdom because Tengger local content is relevant to Tengger culture. Local content in Tengger only focuses on Javanese, while local content such as Tari Sodoran needs to be implemented in learning local content as well so that the Sodoran Dance does not only become a tradition.

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