Utilization of Information Technology for Kudus Local Values

Noor Khamidah1, Sri Utaminingsih2, Mohammad Kanzunnudin3
1,2,3 Masters Program of Elementary School Education, Faculty of Teacher Training and Education, Universitas Muria Kudus, Indonesia

201803159@std.umk.ac.id

Abstract. The purpose of this research is to describe the local wisdom value about rebo wekasan in jepang village, the terminology of Rebo Wekasan is special Rebo (Wednesday) because it doesn’t look like another Wednesday. Its term is understandable, because Rebo Wekasan is last Wednesday in Shofar, second month in hijriyyah calendar. This research is using qualitative approach. Technic of data collecting is using literature review, interview, observation, recording, taping, and photography. The result showed that rebo wekasan tradition is having local wisdom value. The value itself is consisting of leadership value, devotion value, tradition value and cultural value.

1. Introduction

The researcher raises the rebo wekasan tradition because The tradition of Jepang village, Mejjobo sub-district, Kudus district community has a lot of variations in pronouncing and the meaning itself. Part of the community is called as “Rebo Wekasan”, Rebo means Wednesday and Wekasan means message. Based on those terms, Rebo Wekasan is special Rebo (Wednesday) which doesn’t look like another Wednesday. Its terms is understandable, because Rebo Wekasan in the last Wednesday in shofar or sapar, the second month of hijriyyah calendar. And one of the local wisdom in Jepang village is rebo wekasan tradition.

The purpose of this tradition is to do good works in the last Wednesday of the month of shafar. This conclusion can be understood because Rebo Wekasan only occurs once a year where the elders tell to be careful on that day [1].

According to the interview with Mr. Abdul Aziz, as keepers of the keys of developing and utilizing of cultural heritage in Wali mosque in Jepang, initially Rebo Wekasan was simply activity that was just reciting the prayer ritual and distributing the banyu salamun which is located next to Al-Makmur Mosque in the night of Rebo Wekasan. Banyu Salamun which is taken from Wali Mosque’s well which believed by Jepang’s society that it can bring safety and reject all of the disaster which coming in that night. Its Banyu salamun is being nutritious if it takes in the night of Rsbu Wekasan. Therefore nowadays Jepang’s societies are always taking care of rebo wekasan tradition in order to against all of the disaster and calamity in the last Wednesday night of Shafar. The purpose of this research is to describe the local wisdom value about rebo wekasan in jepang village, the terminology of Rebo Wekasan is special Rebo (Wednesday) because it doesn’t look like another Wednesday.

1.1 Value

It is a measurement concept which is related with beauty – beast, good – bad, fair – scholar, and true – false. Value is measurement concept which might the subject will do the
assessment towards to the object. And now value is a measurement concept which is believed by someone and it is part of culture [2][3].

The point of this definition is value can be a scale in beauty – beast, good – bad, fair – scholar, and true – false which its measurement is belong to cultural context. The view about value itself is directly related to degree of good - bad part. Then, [4] stated that value is important subject in human’s life, to involve in all of something good or bad as an abstraction, point of view or various experiences with behavior through tight selection. Value is also a measurement based on good and bad things, so it can be society’s measurement in leading their daily life.

According to [5], value is concept which having highest valuable thing, precious, and important which is staying in society’s thought and the function is as guidance to bring course and having oriented to society’s life. Value is important system in order to know which one is better and worse, which one is true and false. Value is definitions which are felt by someone about what is more important or unimportant, which one is better or worse, and what is true or false [6]. And the value which stays in society is being value system. Its value system must be complied or be obeyed by society member. Those society’s comply and obedience towards value system are reflected in attitude and behavior of daily life so they can separate and do the thighs which is having good or bad behavior in it [7].

Value as a basic for human’s attitude is getting stated by [8] said that value is someone’s attitude which is related to all of something good or bad which is being abstraction or the meaning of some experiences which is getting tight selection, whether sourced by theology, metaphysic, aesthetic, and logic [8].

Based on that limitation of value, the researcher conclude that value is kind of highest valuable and it’s important to convince and to believe, being respected and being as a basic to do something ways especially for individual or society [9]. The value concept can be barometer which is being as norms in beauty – beast, good – bad, fair – scholar, and true – false. So, value is can be binding for someone or society in order how they thought, acted, and spoke.

1.2 Local Wisdom Value

Every society has values which are directly related to daily’s behavior. It is produces in order to get collectively thought for every society member. Those values were sightseeing for long time ago and passed down from one generation to next generation. It is called as local wisdom value.

Local wisdom of potential region with the result of human thought or creation is containing with wise and prudent value and also getting passed down and it can be special features for next generation [10].

The source of local wisdom is cultural tradition which containing something good such as advice, suggestion, doctrine, prohibition, and rule which is practically and passed down by another generation in order to be a guidance, claim of attitude or base and how to behave about individual and group action in practicing and living the environment with harmonically [11].

Local wisdom value as a property which having local cultural which is containing about policy of life stated by [12], local wisdom is collective thought result which is having local cultural property and containing with policy of life. Way of life is accommodating the wisdom and also life ability.
Local wisdom is also being heirs of nation identity which is it the past legacy and coming from ancestors. It cannot be found in traditional literature as society reflection but it can find in human’s real life. Such as philosophy, way of life, healthy and architecture.

The etymology of local wisdom is coming from two words, which are wisdom and local. Another term is local wisdom, local knowledge and local genius. Local wisdom is getting developed in one region because there is requirement in order for having a good life based on the situation and potential of the region so it needs to feel, maintained, and getting developed. Local wisdom is a long experience which is getting deposited, as guidance for someone’s behavior, local wisdom cannot be separated from the owner’s environment, and the character of local wisdom are dynamic, flexible, being opened, and always adapted with every cycle [13][14].

Local wisdom is “intellectual of region property which consist of knowledge, believe, norm, customs, cultural, insight, and others. It is being legacy and maintained as an identity and the guidance to teach us about how to act in perfect life [15].

Based on the statement from those experts, it can be conclude that local wisdom is the result of view, believe, or thought, behavioral or action which is coming from the values of local culture. Local wisdom value is coming from society collective result which is being valuable and sublime which getting tested by time journey and it changed to norms, tradition, ethics, and values which is believed and actual in society behavior who have it. Regarding the scopes of local wisdom are (1) dedicate value, (2) leadership value, (3) cultural value and (4) tradition value.

1.3 The Definition of Rebo Wekasan
The terminology of Rebo Wekasan, in tradition of community, it is having some variations in pronouncing and also the meaning. Part of society called it as “Rebo Wekasan”, Rebo / Rabu means Wednesday and wekasan means message. Based on those meanings, so the term of Rebo Wekasan means special Wednesday which is doesn’t look like another Wednesday. Partly, they are interpreting as Rebo Kasan which same as Rebo Wekasan, because the term of kasan is piece from wekasan. And other people called it as Rebo Kasan which has same term with Rebo Pungkasan, because kasan in a piece of pungkasan [16][17].

1.4 The Tradition of Rebo Wekasan
The tradition of Rebo wekasan was just held in short and simply, in its progress then appears a lot of activities which accompanying it. Syafii, one of the keeper in Wali Mosque explains that some tradition activities in Rebo Wekasan are 1) Reciting Al-Qur’an It is starting on Monday evening with reciting al-qur’an bil-ghoib. 2) The Carnival of Banyu Salamun Approaching the peak event of rebo wekasan ritual, it is held by the carnival of surrounding Jepang village.3) Distributing the Banyu Salamun. The peak of Rebo Wekasan is held after maghrib prayer which is marked by distributing of the banyu salamun.

2. Research method
This research was conducted in the Jepang village, Mejobo Sub-district.Kudus district . the data source of the research is interviewees, review to related literature. The technique of collecting data is observation, interview, documentation. This research is using qualitative approach. According to [18], qualitative research is procedural of research which is producing descriptive data in the written words or orally it is getting from people and
behavior which being observed, the collecting of the data is coming from words, picture, and not number [19]. While the report of this research is containing with data quotations in order to give idea in data presentation. Regarding to those data might be coming from interview script, notes, picture, video recording, owner document, memo, and another official document [20][21].

The technic of data collecting is being done by review to related literature, observation, deep interview, recording, take a note, and taking a picture [22]. The data source of the research is interviewee's, the instrument of the research are interviews, observation sheets, documentation, and the validity of the instrument used is expert judgment.

3. Result of the research and discussion
The review to related literature are scientific books, research reports, scientific essays, theses and dissertations, the observation, the observation result is the researcher directly observed when the rebo wekasan tradition was carried out to see its tradition [23]. The deep interview is research by means of question and answer face to face between the interviewer and the respondent or the person being interviewed, using new (guide) interview s where the interviewer and informants are involved in a relatively long social life. Based on interview said that the rebo wekasan tradition is carried out on Wednesday in the month of Shafar, before the rebo wekasan tradition is carried out by the surrounding community carrying out a pilgrimage to the graves of 9 guardians. At the peak of this tradition, the religious leaders carry out the Khataman Alqur'an after completing the Khataman, the water is given a prayer then after that it is distributed to the surrounding community.

The result showed that local value wisdom of rebo wekasan in Jepang village. As it is explain that local wisdom is the output from society’s collective thought which having positive and glorious value and it is getting tested by long moments then its crystalized being tradition, norm, ethic, and value which is believed and having actualized by the society who have it. Local wisdom value is potency that coming from a region, outcome of human thought as well as human’s masterpiece which is containing with wise and prudent value and its passed down to the next generation and it is becoming an identity. Those limitations of the value are being researcher’s guidance to explain about the wise and prudent value that can be found in rebo wekasan tradition. Local wisdom value is view, thought, ideology, attitude and action which are rooted from the sectional of it. These values is the outcome from collective thought which is having a lot of local cultural and its containing with life policy. Way of life which is being accommodate with wisdom of life. And are the scopes of local value wisdom are (1) leadership value, (2) devotion value, (3) tradition value, (4) cultural value and (5) social value [24].

Syekh Ndoro Ali was separated the Islam values by using polite ways, branch of cultural arts to build mosque gate which had the similarity of shape with temple building. It was giving attraction to the society to come to the mosque and studied about Islam to him. 1). Leadership value is also being depicted through the wise attitude from Syeh ndoro ali when someone is asking about how to do good works in the last Wednesday of Shafar. And then srech ndoro ali told that the implementation of reciting of Al-qur’an bil-Ghoib. This activity is getting started since Monday evening with the main event is reciting of Al-Qur’an bil-Ghoib. The carnival of Banyu salamun in towards of main event of rebo wekasan tradition, and it is held by carnival over Jepang village. As for as the distributing of Banyu Salamun is
the highlight of the event which is held after Maghrib prayer marked by distributing of *Banyu Salamun*.

Rebo wekasan tradition is held by the society of Jepang village, Mejobo, Kudus regency. According to Mastur, (Chairman of Takmir in Mosque of Wali Al-Makmur, the tradition has gone long enough, it was when Sayid Ali Idrus came to Jepang village in order to preach and deliver about Islam. Since the first time of the performances, Rebo Wekasan tradition is being concentrated in Al-Makmur Wali Mosque. It’s getting built by waliyullah. While it cannot be ascertained, Mr. Habsin, as the keepers of key in Wali Mosque, told that based on hereditary stories which is thrive on society, it was built by Aryo Panangsan from Jipang Panolan, which he was the student of Sunan Kudus, Raden Ja’far Shodiq. Wali Mosque has being the most precious and sacred thing especially for society of Jepnag village, with the relic well which is located beside the mosque. Those water in the well, especially which is taken by the night in Rebo Wekasan, it is believed by society of Jepang village that it is can bring safety and bless for everyone who utilize it [25]. Because of these reasons, it is called as *Banyu Salamun*. The manner way and explanation which is containing a lot of good words, it can be showed that syeh ndoro ali is having leadership value that polite, wise, and always cultivating the good and right values in the way to life a live especially for society’s life.

1) About dedication value, it is showed by syech ndoro ali’s principal and manner of life which is using for separating religion and good values. All of his life is used to dedicate in serving all of the societies.

2) About tradition value, is expressed by the societies habitual to do good works in the last Wednesday in the Shafar. Reciting Al-Qur’an bil-Ghoib. It is started in the Monday evening with reciting Al-Qur’an bil-Ghoib. The carnival of *Banyu Salamun* in towards of main event of rebo wekasan tradition, and it is held by carnival over Jepang village. As for as the distributing of *Banyu Salamun* is the highlight of the event which is held after Maghrib prayer marked by distributing of *Banyu Salamun*.

3) Cultural value, it is also revealed by carnival of rebo wekasan. It is involves all of the jepang’s society to join in the carnival. It is held in every rebo wekasan tradition. It is used to commemorate the last Wednesday in month of Shafar. And now, this carnival is used as symbol to celebrate the last Wednesday in the month of Shafar. Its carnival is interesting cultural events especially for society in Jepang village or another village in Kudus city.

![Figure 1. Local Wisdom](image-url)
4. Conclusion
Based on the result and discussion about rebo wekasan tradition, it can be conclude that Local wisdom of rebo wekasan tradition in Jepang village has local wisdom value that is leadership value, dedication value, tradition value, cultural value, and social value and Cultural value is being explained by carnival of rebo wekasan. It is involves all of the Jepang village society to join the carnival. It is held in every rebo wekasan. It is held to commemorate the last Wednesday in the month of Shafar. Even the carnival of rebo wekasan is being a symbol to celebrate of commemorate the last Wednesday in the month of Shafar. It is an interesting cultural and art event especially for society in Jepang village and another village in Kudus city.

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