

Values of Local Wisdom of Gunungan Sewu Apem Traditional Ceremony in Gentungan Village, Karanganyar Regency

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ABSTRACT

The Gunungan Sewu Apem Traditional Ceremony is a traditional ceremony that has been carried out for generations by the Gentungan people every month of Shawwal. The Gunungan Sewu Apem Traditional Ceremony is a sign of preserving Javanese culture with Islamic nuances. This research aims to determine the local wisdom values contained in the Gunungan Sewu Apem Traditional Ceremony in Gentungan Village, Karanganyar Regency. The type of research used in this research is qualitative research with an ethnographic approach. The *Gunungan Sewu Apem* Traditional Ceremony began in 2021 and is held every month of Shawwal with in the context of Eid al-Fitr there is no benchmark date/special day, only it is held on Sunday because it is to attract tourists, in addition to being a means of friendship and a means of forgiveness between residents. In 2021 to 2022, the *Gunungan Sewu Apem* were originally one, but due to the enthusiasm of residents who wanted to succeed in the tradition and government support, two *Gunungan Sewu Apem* were created in 2023. The tradition begins 7 days before the implementation, starting from the preparation of the event committee, the preparation of the performers, the search for sponsors of the activity, the division of labor to the implementation of the activity. The Gunungan Sewu Apem activity takes the form of a procession of 2 Gunungan Apem, numbering a thousand, which is carried around the village and then fought over by the community. The local wisdom values contained in the Gunungan Sewu Apem Traditional Ceremony include religious, social, language, art, history, culture, economics, knowledge and education, ethics and aesthetics values.

Keywords: Ceremony, Traditional, Gunungan, Apem.

INTRODUCTION

The traditional ceremony of *Gunungan Sewu Apem* is an original tradition from Gentungan Village, Mojogedang District, Karanganyar Regency. This traditional ceremony has been going on for a long time since 2021. *The Gunungan Sewu Apem* are an icon of attraction in this tradition, two *Gunungan Sewu Apem* consisting of the *Lanang* and *Wadon* mountains which in total amount to approximately 1000 apem. The apem used is made from glutinous rice flour cooked by steaming and in the form of a cone then wrapped in jackfruit leaves. In this tradition, *Gunungan Sewu Apem* is paraded around the village and then contested by the local community and some from outside the area. The community is confident that they will get goodness and will always be given safety and protection in their lives after getting and eating the apem.

The *Gunungan Sewu Apem* Traditional Ceremony began in 2021 and is held every month of Shawwal with in the context of Eid al-Fitr there is no benchmark date/special day, only it is held on Sunday because it is to attract tourists, in addition to being a means of friendship and a means of forgiveness between residents. In

2021 to 2022, the *Gunungan Sewu Apem* were originally one, but due to the enthusiasm of residents who wanted to succeed in the tradition and government support, two *Gunungan Sewu Apem* were created in 2023. The tradition begins 7 days before the implementation, starting from the preparation of the event committee, the preparation of the performers, the search for sponsors of the activity, the division of labor to the implementation of the activity. This is an attraction for tourists in the region and outside Karanganyar Regency, in 2023 there will be approximately 500 people who will attend the *Gunungan Sewu Apem* Traditional Ceremony (Mulyono, interview June 20, 2023). Visitors are not only to enliven and compete for the Apem Cake but also to buy and enjoy the typical culinary dishes of Gentungan Village, indirectly it also has an impact on increasing the income of residents in the economic sector.

The implementation began with a parade around Mlilir Hamlet and stopped at the Dongde valley tourist market and then the opening of the event was carried out by the MC, followed by remarks from the Chief Executive, Village Head to the Deputy Regent of Karanganyar who were also present in the tradition. The event continued with the Botoklo Dance, a dance by children wearing clothes like scarecrows made from rice plant stalks, Botoklo dance as a form of joy for the community when the harvest arrives. The event continued with the loroblonyo dance telling the story of a newlyweds, the dancers wore costumes and makeup like new entens, the event continued with the performance of the Lesung art a traditional music performance by only hitting the inside of the mortar rhythmically by singing Javanese songs, and at the peak of the event as well as the closing event was the fight for apem, *Gunungan Sewu Apem* It was brought to the middle of the field and then contested by the people who watched. *Gunungan Sewu Apem* consists of *Gunungan lanang* and *wadon* totaling 500 pieces each in the shape of a cone packaged using jackfruit leaves, apem is attached to the mountain using a skewer stem then *gunungan lanang* is given 1 pineapple at the end then the wadon is given 2 pineapples with the philosophy that in men there is only 1 body part that is characteristic of a man, while *Gunungan Wadon* has a philosophy that there are 2 parts of the body that are characteristic of a woman.

Apem cake is a traditional food made from flour-based ingredients that are cooked using the steaming method, usually an oval apem cake. This cake is believed to have been introduced by Ki Ageng Gribig, a descendant of Prabu Brawijaya who returned from a trip to the holy land with apem cakes. Ki Ageng and one of Sunan Kalijaga's students then distributed the apem cake to the surrounding community. Since then, distributing apem cakes has become the culture of the Javanese people to express gratitude and other important moments including the welcome of one Muharram or one suro. With the *Gunungan Sewu Apem* Traditional Ceremony, it opens business fields for the people of Gentungan village and makes profits from the economic aspect. In addition to Apem cake, several other foods are also produced and receive orders such as Dawet drinks, and various souvenirs typical of gentungan village that are still sold even though the *Gunungan Sewu Apem* Traditional Ceremony is not being held. In 1 month, the income earned by gentungan villagers in receiving orders is around 500 thousand rupiah (Agus, interview June 20, 2023).

Some people say that it is believed to come from the Arabic language, namely "*affuan*" or "*afuwwun*" which means forgiveness. Javanese people who have difficulty saying the word affuan then simplify it with the name apem. In Javanese philosophy, apem cake is a symbol of forgiveness or forgiveness from various mistakes. Because as a symbol of forgiveness, apem cake is also a mandatory cake for events that have a symbol of asking for forgiveness as well as expressing gratitude.

According to Fardiaz (1998), regional cuisine or traditional cuisine is food that develops specifically in an area and is cooked using locally sourced ingredients and recipes that have long been known by the local community. Traditional food, on the other hand, is defined by Marwanti (2000) as everyday food that is passed down from generation to generation along with processing and flavors that are also passed down. Both of these definitions indicate that traditional cuisine is one that has been obtained from generation to generation and has a quality that is unique to each location. It is clear from the definition given by Fardiaz

(1998) and Marwanti (2000) that traditional Indonesian cuisine refers to dishes that have been made uniquely for a region, made using ancient family recipes, and using regional ingredients. The traditional cuisine of each region has its own characteristics, which are influenced by the geography, culture, and customs of the region. Although Indonesia has many varieties of traditional cuisine that are diverse and loved by the public, there are also some varieties of traditional culinary that are almost forgotten or lose their appeal. Food can be said to be traditional if it contributes to the history and uniqueness of a place. Each region has a different availability of raw materials, which results in different food qualities regionally. For example, different types of vegetation, such as tubers, rice, beans, and so on, regulate the diet in hilly areas, while fish, shrimp, squid, and other marine creatures are the main food sources in coastal areas.

A study that discusses a little about the *Apem Sewu* tradition has been written, including first, Prabowo Raharjo in a study entitled “Community Attitudes and Actions Towards the *Apem Sewu* Tradition (Qualitative Descriptive Study on Community Attitudes and Actions Towards the *Apem Sewu* Tradition in Sewu Village, Jebres District, Surakarta City)” in 2012. This thesis work reveals about the attitude and actions of the community towards the *Apem Sewu* Tradition in Sewu Village, Jebres District, Surakarta City, namely *Abangan* actively supports by being directly or indirectly involved. Second, a scientific article by Agus Suhendro and T.Yoyok Wahyu Subroto (2023) entitled Cultural Space in the Tradition of the Distribution of *Apem Ya Qowiyyu* Jatinom Village, Klaten. The distribution of *Apem Ya Qowiyyu* is one of the cultural heritages of Ki Ageng Gribig which was passed down to the community which was then preserved to this day. The distribution of *Apem Ya Qowiyyu* itself is carried out in the month of Safar or the community calls it the month of Sapar so that the event is also nicknamed *Saparan* because it is carried out in the month of Sapar which is held once a year. Third, scientific articles published in the Journal of el-Harakah, Volume. 11, No.2, 2009:99-104 entitled *RITUAL YA QOWIYU: The Struggle of the Meaning of Modernity, Religion, Local Culture and Capitalism* by Mohammad Hasan Basri. The focus of this research is that the author tries to analyze the contrast between modernity, religion, and culture. In short, the contrast between the religious teachings (Islam) taught by Ki Ageng Gribig, modernity, and culture (Javanese) is shown in the rituals and socio-economic life (spirit of capitalism) of the Jatinom people, both symbolically and practically. The contrasting relationships and meanings of these three domains not only generate conflicts, tensions, and resistance but also new relationships and interpretations among members of society, so the celebration is held every year. Therefore, the process of interpretation and the difference in economic, social, cultural, and political influences will continue from time to time according to the changes experienced by the Jatinom community in particular and the residents around the area in general. The process of religious interpretation has changed because of its contrast with the values of modernity. In the Jatinom society, the religious process has been formed and influenced by the ideas of modernity, such as the process of rationalization of rituals, it is a decrease in their belief in the ‘blessing’ of the apem, but on the other hand, they still preserve the ritual to honor their ancestors and customs. They also think that it is economically beneficial because of the visit of thousands of people in the celebration.

Based on the phenomenon described by the author above, the author is interested in researching the tradition of *Gunungan Sewu Apem* in Gentungan Village, Mojogedang District, Karanganyar Regency. Thus, the author will focus this study on the Values of Local Wisdom of the *Gunungan Sewu Apem* Traditional Ceremony. The *Gunungan Sewu Apem* Traditional Ceremony which is reviewed from the aspects of religion, social, language, art, history, culture, economy, science and education, ethics, and aesthetics.

METHODS AND MATERIALS

The method that is considered appropriate to solve the main problem of this research is the qualitative method. Qualitative research is research used to research on the condition of natural objects, where the researcher is the key instrument (Sugiyono, 2011:56). The difference between qualitative and quantitative research is that qualitative research is sourced from data, uses theory as explanatory material and ends with

a theory that can be concluded. There are several approaches to qualitative research. One of them is the ethnographic approach.

Ethnography is a combination of the words ethno (nation) and graphy (describe/describe). According to (Meleong, 1990:13) Ethnography is an attempt to describe or describe culture or aspects of culture. Ethnography is also defined as a building of knowledge that includes research techniques, ethnographic theories, and various kinds of cultural descriptions (Spradley, 1997:12). As Sukiman (2006) said, although the meaning of culture is very broad, ethnographic studies are usually centered on patterns of activities, languages, beliefs, rituals, and ways of life (Kusmintayu, 2014: 74).

According to Raco (2010: 90) humans do not arise from nothing. Humans come from something that existed before, namely culture. Ethnography according to Spradley is the work of describing a culture; focuses on the culture of a group of people. Bronislaw Malinowski mentions that ethnography understands the point of view of indigenous peoples thoroughly, including their relationship to life and their views about his world (Kusmintayu, 2014: 74).

Based on the description above, it can be seen that the characteristics of ethnographic research are data analysis carried out holistically. This means that ethnographic studies do not only direct their attention to one particular variable. The holistic form is based on the view that culture is a whole system consisting of a whole whole. The main purpose of this activity is to understand a view of life from the perspective of indigenous peoples.

The ethnographic approach is used because the study in this research is in the form of traditional ceremonies, one form of local culture. As Raco (2010: 90) says, ethnography aims to seek an understanding of culture. For this reason, the *Gunungan Sewu Apem* Traditional Ceremony can be studied with this approach.

Thus, to answer the problems in this study, the researcher uses a qualitative type of research with an ethnographic approach. This is because the results of the study will later be presented using descriptive data in the form of written words from people and observable behaviors. The ethnographic approach is used because this research is a research on local wisdom of community culture. This approach will help researchers in interpreting and answering problems related to aspects of local culture/wisdom, value systems, rituals, life views, and so on from a group of people in a society.

Based on the description above, it can be concluded that the data in this study are in the form of: (1) transcripts of interview results; (2) observation records; and (3) documents/archives/written sources.

This study uses a purposive sampling technique. Purposive sampling is sampling in accordance with the purpose of the research. The purpose of this research is to find out the values of local wisdom of the *Gunungan Sewu Apem* Traditional Ceremony. The selected sample includes: research sites, informants, and written documents/sources.

The technique of checking the validity/validity of the data uses triangulation. According to Sutopo (2006) source triangulation is a data collection technique using various data sources (Kusmintayu, 2014: 84). The goal is for the data obtained to really have the truth. Thus, what is obtained from one source can be more tested for truth when compared to similar data obtained from other different sources.

Triangulation carried out by the author using the following steps: (1) determining informants based on different sources (kuncen, site custodians, elders, officials, and the general public) to dig up the same data, for example about the history or procession of the *Gunungan Sewu Apem* Traditional Ceremony; (2) conducting in-depth interviews to gain an understanding of the research data; and (3) comparing similar data

obtained by researchers from various sources who may have different experiences and perceptions with different perspectives. In addition to the above technique, the researcher also uses the informant review technique. This technique is used to ask the informant again about the validity of the data obtained from the interview results.

Data analysis in this study uses an interactive technique consisting of three flows, namely 1) data reduction, 2) data presentation and 3) conclusion drawn.

Data reduction can be interpreted as the process of selection and focusing attention on simplification, abstraction, and coarse data that emerges from written records in the field. The selected data are only data related to the problem to be analyzed, namely the values of local wisdom of the *Gunungan Sewu Apem* Traditional Ceremony.

Furthermore, data presentation, in this step, data presentation is the process of assembling or organizing information that has been found and allowing conclusions to be drawn. The data was then analyzed so that a description of the local wisdom values of the *Gunungan Sewu Apem* Traditional Ceremony was obtained.

The last is the drawing of conclusions. At this conclusion drawing stage, the researcher has been able to describe the *Gunungan Sewu Apem* Traditional Ceremony and the local wisdom values contained in it. Furthermore, the findings obtained by the researcher were revealed, then the results were concluded.

RESULTS AND DISCUSSION

History Of The *Gunungan Sewu Apem* Traditional Ceremony

The *Gunungan Sewu Apem* Traditional Ceremony is a traditional ceremony that has been held since 2021. *Gunungan Sewu Apem* means Apem which amounts to a thousand and is formed by a mountain, the word apem itself is believed to come from the Arabic word, namely afwan or affuwun. It means forgiveness or forgiveness. Because the Javanese people have difficulty pronouncing the word in Arabic, they also call it apem (Dawud Achrowi, 2017: 16).

Gunungan Sewu Apem literally means a mountain made from apem that is a thousand miles away. In 2021, at the beginning of this traditional ceremony, the community only made 1 mountain, but as it developed and began to be in great demand by the community, finally in 2023 it was made into 2 mountains. The *Gunungan Sewu Apem* Traditional Ceremony was held based on the deliberations of local residents because they wanted to make a cultural product that was typical of Gentungan village and to raise the name of Gentungan village to become a tourist village. Gentungan Village there is a market called the Dongde Valley tourist market, in the tourist market it is used as a means of exhibiting and selling original products made by the Gentungan community. The original products sold range from typical foods such as Cendol, Dawet, Apem, processed cassava foods and others, while souvenirs range from keychains, kentongan, bags and others. In addition to tourism and raising the name of Gentungan Village, another goal is to empower the surrounding community by utilizing existing materials so as to add economic value to the people of Gentungan.

The Dongde Valley tourist market generally operates every Sunday with the target market of young people, families who are on vacation and want to travel to the Dongde Valley tourist market, but as time goes by, the tourist market begins to be empty of enthusiasts and there are few tourists who come. One of the purposes of holding the *Gunungan Sewu Apem* Traditional Ceremony is to attract tourists again to come to the Dongde Valley tourist market so that the tourist market can operate again and many tourists visit.

The *Gunungan Sewu Apem* Traditional Ceremony is a traditional ceremony created based on considerations

of beauty, art, emotions (feelings) and morals as well as the customs of the Gentungan community. The *Gunungan Sewu Apem* Traditional Ceremony is closer to part of religious rituals because it is carried out in the month of Shawwal and with the aim of gratitude to God Almighty for abundant harvests and to ask for blessings. The people of Gentungan and outside the region believe that anyone who succeeds in capturing the apem in the mountains and eating it will receive blessings in his life (Agus, interview June 20, 2023).

Procession of the Implementation of the Traditional Ceremony of *Gunungan Sewu Apem*

Preparation for the *Gunungan Sewu Apem* Traditional Ceremony

The Gentungan community has been preparing for the *Gunungan Sewu Apem* Traditional Ceremony since approximately a month before the *Gunungan Sewu Apem* Traditional Ceremony was held, especially regarding the preparation of funds. The funds obtained are various, some through residents' contributions, then from the Village Government, Agencies or related agencies, donors, and from the Karanganyar Regency Regional People's Representative Council (Agus, interview June 20, 2023).

The preparation for the *Gunungan Sewu Apem* Traditional Ceremony is quite long and complicated. This is because it requires a lot of funds, and the equipment that needs to be prepared is also a lot. The following equipment must be prepared for the *Gunungan Sewu Apem* Traditional Ceremony:

- Gotongan *Gunungan*, this tool is made of square-shaped bamboo with 4 supporting bamboo decorated using colored paper. This tool was made by the people of Genteng Village.
- Frankincense, frankincense flowers or seven-shaped flowers are chosen as flowers that are still fresh or freshly picked the day before the event or in the morning.
- Rice, rice plants are selected rice that is ready to be harvested during the event.
- Meanwhile, the making of mountains consists of apem, made from rice flour which is steamed and given red, yellow and green food colors, then packaged using cone-shaped jackfruit leaves and then steamed; skewers that are cut into small pieces of 5-6 cm to pack apem and install it in the mountains; There are 3 young pineapples that will be installed on top of the mountains, *Lanang* mountains with 1 pineapple while the *Wadon* mountains with 2 pineapples on them.

The *Gunungan Sewu Apem* Traditional Ceremony is not only carried out in the month (shawwal), the implementation day is chosen on Sunday. The choice of the day is based on increasing the attraction of tourists if it is held on Sunday because it is a holiday.

Implementation of the *Gunungan Sewu Apem* Traditional Ceremony

The implementation began with a parade around Mlilir Hamlet and stopped at the Dongde valley tourist market and then the opening of the event was carried out by the MC, followed by remarks from the Chief Executive, Village Head to the Deputy Regent of Karanganyar who were also present in the tradition. The event continued with the Botoklo Dance, a dance by children wearing clothes like scarecrows made from rice plant stalks, Botoklo dance as a form of joy for the community when the harvest arrives. The event continued with the loroblonyo dance telling the story of a newlyweds, the dancers wore costumes and makeup like new dancers, the event continued with the performance of the Lesung art a traditional music performance by only hitting the inside of the mortar rhythmically by singing Javanese songs, and at the peak of the event as well as the closing event was the fight for the apem, *Gunungan Sewu Apem* was brought to the middle of the field and then contested by the people who watched. *Gunungan Sewu Apem* consists of *Gunungan lanang* and *wadon* totaling 500 pieces each in the shape of a cone packaged using jackfruit leaves, apem is attached to the mountain using a skewer stem then *gunungan lanang* is given 1 pineapple at the end then the *wadon* is given 2 pineapples with the philosophy that in men there is only 1 body part that is characteristic of a man, while *Gunungan Wadon* has a philosophy that there are 2 parts of the body that

are characteristic of a woman.

Closing of the *Gunungan Sewu Apem* Traditional Ceremony

After the *Gunungan Sewu Apem* event is over and the apem is over, the *Gunungan Sewu Apem* Traditional Ceremony ends, then it is continued to clean up the remaining uborampe that fell on the ground.

Values Of Local Wisdom Of *Gunungan Sewu Apem* Traditional Ceremony

In the Gentungan community, the inheritance of local wisdom values is not only carried out in the family environment but also through a custom inherited by ancestors, namely the *Gunungan Sewu Apem* Traditional Ceremony. Cultural elements that are universally known to the public consist of seven elements, namely: religious systems and religious ceremonies, social systems and community organizations, knowledge systems, languages, arts, livelihood systems, technology systems and equipment (Koentjaraningrat, 1990: 02). The values of local wisdom of the *Gunungan Sewu Apem* Traditional Ceremony of the Gentungan people, which includes the seven cultural elements, will be explained in detail in the following description:

Religious Values

The implementation of the *Gunungan Sewu Apem* Traditional Ceremony is inseparable from the religious elements or beliefs of the Gentungan community. Religious values are related to the vertical relationship, between humans and God Almighty. In fact, this traditional ceremony is an expression of gratitude to Allah SWT (God Almighty). In addition to expressions of gratitude, the *Gunungan Sewu Apem* Traditional Ceremony was also filled with activities of praying to God Almighty so that the people of Gentungan could live prosperously, prosperously and of course have abundant harvests. Prayers are offered in Javanese and verses of the Qur'an.

The religious value contained in the implementation of the *Gunungan Sewu Apem* Traditional Ceremony can instill the attitude of the community to always remember their creator by always being grateful. Gratitude has a very good effect when humans enjoy the results of the creator's gifts. Physical and spiritual health, abundant harvests and various good works are to be thankful for. As a form of piety, humans always try to obey commands and stay away from the prohibitions of God Almighty.

Religious value in the *Gunungan Sewu Apem Traditional Ceremony* In addition to the village community, this value can also be used by tourists or visitors to always be grateful for all the blessings that have been given by God Almighty. According to the *Kamus Besar Bahasa Indonesia* (KBBI), it has two meanings, namely gratitude to Allah SWT and good luck or feeling relieved with a feeling of pleasure.

Social Values of Society

The implementation of the *Gunungan Sewu Apem* Traditional Ceremony is full of social activities, such as responsibility, deliberation, and mutual cooperation. Social value refers to the relationship between individuals in a community group. The value of responsibility is described by efforts to carry out tasks according to the duties and the division of tasks according to expertise. The people of Gentungan feel that they must hold fast to a sense of responsibility and loyalty. A sense of responsibility for the division of duties and cultural preservation is one of the bases in maintaining the *Gunungan Sewu Apem* Traditional Ceremony. The value of mutual cooperation is very important for the survival of society. Humans need to have a sense of mutual cooperation because humans are social creatures. The value of mutual cooperation in the community can create a safe and peaceful life.

These values become a unit, as a form of cooperation that then creates solidarity in the Gentungan

community. In a group of Genggan people, the unity emerged to form a solid and loyal team for the smooth implementation of the *Gunungan Sewu Apem* Traditional Ceremony. The sense of community unity and the sense of mutual cultural belonging to the tradition of the *Gunungan Sewu Apem* Traditional Ceremony has always existed, and has remained sustainable until now. According to the *Kamus Besar Bahasa Indonesia* (KBBI), values are properties (things) that are important or useful for humanity. While social is related to society. That means, social value is something that is considered good, proper, worthy and can be used as a guideline for life by a group of individuals. The impact of social value for the people of gentungan village and tourists is that humans are individual creatures who need other creatures and to maintain good relationships between humans.

Language Values

According to Kridalaksana and Djoko Kentjono (in Chaer, 2014:32) language is an arbitrary system of sound symbols used by members of social groups to cooperate, communicate, and identify themselves. A system of symbols that includes religion, philosophy, myth, science, language, history and artwork. It is language that is considered the most important symbol system. So, language is one of the important media to be able to express signs in symbols. A symbol can have dozens of meanings. To understand the meanings or signs, language is needed to clarify.

Similarly, in the *Gunungan Sewu Apem* Traditional Ceremony, to express the meaning contained in it, a tool is needed to express it by borrowing a term in the language, namely semiotics. Peirce stated that semiotics is the relationship between signs, objects, and meanings (Fadila n.d: 714). The symbols contained in the *Gunungan Sewu Apem* Traditional Ceremony can be expressed in their meaning through semiotics that are able to connect signs, objects and the meaning itself.

According to Abdullah (2002), in religion, the symbol system is used by humans through the knowledge system as a medium to communicate with the world (Sadilah, 2007:170). Thus, through traditional ceremonies, humans can express ideas (ideas) symbolically. The implementation of the *Gunungan Sewu Apem* Traditional Ceremony is full of cultural symbols, including the throwing which is expressed through the equipment used:

Apem Cake

This apem cake is made from rice flour given granulated sugar and coconut milk, then cooked using a cone mold from jackfruit leaves, this cake is the main symbol used in this ceremony, namely the symbols used to realize the purpose requested, meaning that after the visitor conveys the intention at the ceremony place, then this cake is a tool to realize the request, The visitors try to get this apem cake in as many quantities as possible.

Incense

This incense is a flower pair in making offerings, in the *Gunungan Sewu Apem* Tradition, this incense is intended as a tool in dance. Frankincense is expected to be a symbol of beauty and make the atmosphere fragrant and peaceful.

Rice

Rice is a tool in tradition that functions as an accessory tool for Loro Blonyo dancers who use rice to be distributed to the audience, which causes the rice to fall off and hit the audience, it is said that rice is a symbol of prosperity and so that the surrounding community has a smooth fortune, and is full of blessings.

Gunungan Sewu Apem, Its shape resembles a mountain made from *Apem* and at the end there is a pineapple

fruit showing the value of sacredness, namely to achieve the desired goal, it is necessary to struggle and remind us of the majesty of God the Most High. In addition, *Gunungan Sewu Apem* is a symbol of high life expectancy for the people of Gentungan. The *Gunungan Sewu Apem* is also a form of gratitude to God regarding the Gentungan produce. With the hope that Gentungan produce will continue to be abundant.

Art Value

The *Gunungan Sewu Apem* Traditional Ceremony has its own artistic attraction for the people of Gentungan. The art that is usually held in the *Gunungan Sewu Apem* Traditional Ceremony is a performing art, namely the art of Dance (Botoklo Dance and Loro Blonyo Dance) and the art of Lesung. This art performance is original from the Gentungan community which is used as a means of entertainment before the implementation of the main event. It aims to provide entertainment and an aesthetic experience to the audience.

The botoklo dance performed by the children of Gentungan Village tells the story of joy and joy because of a good and abundant harvest. The dancers wear costumes made of woven rice stalks as a form of celebration of the harvest, while the Loro Blonyo dance is performed by a couple who dress up like a Javanese bride, they dance in pairs like a Javanese bride as a form of maintaining harmony, harmony, harmony and as a form of coexistence because the community is a social creature that cannot live without the help of others.

Historical Value

Every implementation of the Traditional Ceremony always has a historical background, as well as *the Gunungan Sewu Apem* Traditional Ceremony. The implementation of this traditional ceremony cannot be separated from history. Agus (interview, June 20, 2023) a message for the next generation, our children and grandchildren to be able to preserve Javanese culture, especially the *Gunungan Sewu Apem* Traditional Ceremony because without the help of our children and grandchildren, this cultural activity will not be sustainable because this is an expensive heritage that is a characteristic and character for Gentungan Village.

The purpose of history is clearer through the *Gunungan Sewu Apem* Traditional Ceremony, the village community and tourists also participate in studying history as explained by Rulianto & Febri (2018: 133), (1) to satisfy curiosity about past events, about how the event is described, why the event occurred and how the event ended, as well as the estimated implementation or impact of the event on the field of life Other. (2) to find out more deeply whether history is an art or a discipline.

Cultural Values

Traditional ceremonies are a form of culture that is still widely found in Indonesia. In this case, the Traditional Ceremony *Gunungan Sewu Apem* It is one that can enrich the local cultural treasures of the nation. Until now, Traditional Ceremonies *Gunungan Sewu Apem* still being implemented by community supporting it because it is considered to have benefits.

The *Gunungan Sewu Apem* Traditional Ceremony lives in the minds of the Gentungan people considered valuable, valuable, and important in their lives. Cultural values guide attitudes and give direction to people's lives like their ancestors, respecting existing traditions so that they can get safety and well-being in life. The *Gunungan Sewu Apem* Traditional Ceremony was held as one of the efforts to "*nguri-uri budaya jawi*" or preserve Javanese culture and one way to introduce and enliven Karanganyar Regency tourism. In line with that, the Gentungan people carry out the *Gunungan Sewu Apem* Traditional Ceremony as an effort to preserve their traditions. As the local wisdom of the Gentungan community, the *Gunungan Sewu Apem* Traditional Ceremony needs to be preserved. This preservation is one of the community's efforts to maintain something that has cultural value for both individuals and groups. The preservation in question

does not mean that something cannot develop. However, preservation to be relevant to the development of the times but still maintain the values contained in traditional ceremonies so that they do not become extinct.

Cultural values can be interpreted as efforts carried out by a leader, even a community or an institution of education in developing the values that exist in each person and society so that a good change is achieved (F.R. Siregar, 2017). In this case, the *Gunungan Sewu Apem* Traditional Ceremony has Cultural Values that can be implemented by the village community, tourists and visitors to preserve traditional culture.

Economic Value

The *Gunungan Sewu Apem* Traditional Ceremony also has economic value because its implementation is a tourism asset for Karanganyar Regency. Not only the government feels the positive financial impact, but also the people of Gentungan itself. The implementation of the *Gunungan Sewu Apem* Traditional Ceremony took place at the Dongde Valley Tourism Market, a market that sells a variety of traditional culinary specialties typical of Gentungan village ranging from Cendol, Dawet, Tiwul and various other foods, in addition to selling various handicrafts produced by the people of Gentungan Village. The existence of the *Gunungan Sewu Apem* Traditional Ceremony is not only a means of preserving culture, but also to raise the potential of MSMEs by selling traditional culinary, so that traditional culinary remains sustainable and can still be enjoyed while increasing the income of the people of Gentungan Village.

The Value of Knowledge and Education

The *Gunungan Sewu Apem* Traditional Ceremony has contributed knowledge. In addition to presenting a cultural performance that can be enjoyed by the eyes, this ceremony also contains the value of knowledge and education, in the process of the ceremony is full of Javanese traditions through the dances presented so that it is a learning in getting to know Javanese culture. In addition, there is the art of Lesung singing Javanese songs which have the meaning of expressions both in Javanese so as to add knowledge to the people of Gentungan and tourists who come to see the ceremony

In addition, in the *Gunungan Sewu Apem* Traditional Ceremony there are elements of value education that can be used as a guideline for the life of the Gentungan community, such as religious (religious), social, cultural, language, symbols, aesthetics, art, and so on. This value education can be learned and applied in daily life. The values of local wisdom in the *Gunungan Sewu Apem* Traditional Ceremony must be grounded and emulated by every community, in order to produce a society that has a wise identity (arif), in speaking words (language), religious, socializing and so on.

Education is one of the aspects that affects the quality of society and development in a country (Putri *et al.*, 2020). Education is also the main need of the community to have abilities, skills, and character that help improve the quality of life. The *Gunungan Sewu Apem* Traditional Ceremony has a positive impact through science and education that can be implemented by the village community and tourists.

Ethical Values

Humans are social creatures, creatures that cannot live without the help of others in the sense that every individual human must need others. Humans need to maintain good relationships with each other by behaving and speaking well. Through the *Gunungan Sewu Apem* Traditional Ceremony, the Gentungan people also learn to maintain relationships between humans and humans, humans and nature, and humans and God. (Suseno, 1997, 143) said that Ethics teaches that everyone should be kind, regardless of skin color, ethnicity, culture, and religion. The ethical values presented through the *Gunungan Sewu Apem* Traditional Ceremony, have brought harmony in the lives of the Gentungan people. The value of local wisdom shown is one of them in speaking, where the people of Gentungan must try to keep each other saying things that can

offend others.

Aesthetic Value

The value of beauty contained in the *Gunungan Sewu Apem* Traditional Ceremony has a fairly wide scope. The word indah in this study is closely related to an art form that is the result of creations and artistic expressions of the Gentungan community. The art form in question is traditional folk performing arts, namely the art of Botoklo Dance and the Art of Mortar which grew and developed in Karanganyar Regency. In addition, the value of beauty contained in the *Gunungan Sewu Apem* Traditional Ceremony is shown through the *Gunungan Sewu Apem*. *Gunungan* is made and composed from *Apem*, a typical food from Gentungan Village. Then also through the harmony of life between the Gentungan people which further adds aesthetic value in the *Gunungan Sewu Apem* Traditional Ceremony.

The Liang Gie (1996:49) argues that beauty or features that create aesthetic value are properties that are indeed attached to the beautiful object in question, regardless of the person who observes it. In this case, the *Gunungan Sewu Apem* Traditional Ceremony also presents beautiful art full of aesthetic value so that the village community and tourists become more admiring the *Gunungan Sewu Apem* Traditional Ceremony, not only in the Apem Cake but also in a series of other events such as the Botoklo Dance and the Mortar Art which have beauty value.

CONCLUSION

Ceremonies *Gunungan Sewu Apem* is the original culture of the Gengeran people. The traditional ceremony became symbolGentungan community as a tradition that is carried out from generation to generation and must be preserved. Procession of Traditional Ceremonies *Gunungan Sewu Apem*, includes a series of activities that are carried out from morning to noon, and the day of its implementation in the month of Shawwal on Sunday.

The procession on the day of the implementation included *the Gunungan Sewu Apem* carnival activities around the village, then stopped at the Dongde Valley tourist market, followed by the opening of the event with the typical arts of the Gentungan people, namely the Botoklo Dance, Loroblonyo Dance and Lesung Arts, the event continued with remarks from the committee and local government officials and then closed with the seizure of the *Gunungan Sewu Apem*.

The implementation of the *Gunungan Sewu Apem Traditional Ceremony* contains the values of local wisdom. The values of local wisdom that need to be preserved in the *Gunungan Sewu Apem Traditional Ceremony* are: (1) religious values; (2) social values; (2) language value; (4) artistic value; (5) historical value; (6) cultural values; (7) economic value; (8) knowledge value; (9) ethical values; and (10) aesthetic value.

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