



Sekaten: A Multicultural Form for Instilling Tolerance and Acculturation Values in Education in Yogyakarta City

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Abstract. The value of tolerance and acculturation contained in Sekaten Traditional Ceremony is a form of multiculturalism in the city of Yogyakarta, which values can be instilled through education. This study is expected to provide insight into the cultural locality that exists in the city of Yogyakarta, especially the Sekaten Traditional Ceremony and the value of tolerance and acculturation contained in it, so that it can then be implanted in education. This study uses a descriptive qualitative method with a literature study approach. The findings of the study are first, this traditional ceremony is a combination of the values of Islamic teachings and Javanese traditions. Second, multiculturalism is an existence form of individuals who has ethnic, cultural and other diversities who respect each other and has a sense of responsibility to be able to live side by side in social order of society. Third, the value of tolerance and acculturation can be instilled in students through subjects at school.

Keywords: sekaten · multicultural · tolerance · acculturation · education

1 Introduction

The value of tolerance and acculturation contained in Sekaten Traditional Ceremony is a form of multiculturalism in the city of Yogyakarta, which values can be instilled through education. Indonesia is a country that has an abundant natural wealth. Many islands stretching from Sabang to Merauke are part of the Unitary State of the Republic of Indonesia. The breadth of Indonesia, which consists of many islands, makes Indonesia diverse not only in terms of its natural wealth, but also the people who live in it. Indonesian people who are spread across various islands, of course, they all do not have the same thing. There must be differences that appear in each characteristic of a community living in one area. So, if someone visits an area, there must be differences both in terms of culture and traditions that are inside. So, in this case, Indonesia can also be referred to be rich in ethnicity, race, religion and culture. This diversity of tribes, races, religions and cultures usually gives birth to a tradition that is created in social order of society. One area that has a thick Javanese tradition is the city of Yogyakarta.

Yogyakarta is one of the cities in Indonesia that accepts various ethnicities, races and religions in such a friendly manner. So, it's not surprising that you can find a variety of

ethnicities, races and religions living in the city of Yogyakarta either to study or just to stay for a while in this city. Being friendly to diversity makes the city of Yogyakarta feel comfortable and peaceful. In reality, you can find students and employees who come from outside the city but have lived for some time in Yogyakarta. Based on personal experience, some student friends feel like returning to the city of Yogyakarta after returning to their respective areas. This could be because of the comfort and hospitality provided by the city of Yogyakarta with its beauty and romance. Not only that, several celebrations are also held in the city of Yogyakarta. Sometimes the celebration is carried out by not only involving one community group, but can also be enjoyed by the wider community. One of the celebrations referred to here is the Sekaten Traditional Ceremony.

Traditional ceremonies can be interpreted as a form of heritage from culture or social heritage (Purwadi 2005: 1). Sekaten is explained by Nurdiarti (2017: 125–126) as a form of commemorating the birthday of the Prophet Muhammad SAW, where initially the place for this traditional ceremony was held in the courtyard of the Demak Mosque by playing the gamelan Kyai Sekati from the Majapahit Kingdom. Based on this explanation, it can be interpreted that the Sekaten Traditional Ceremony is actually a celebration of the birthday of the Prophet Muhammad in the Islamic tradition in Java. In fact, Indonesia, which at that time was still called Nusantara, had already believed in animism and dynamism. The style and variety of culture that is still thick, indicates that the traditions of the ancestors still exist even today. However, the existence of the Sekaten Traditional Ceremony indicates that Islam first began to be accepted in Javanese society. The gentle and tolerant approach of Islam makes it easy for Islam to get sympathy from the community. Mentioned by Marsono (2019: 30–31) Islam entered the archipelago through ways including trade, da'wah, power and marriage.

The entry of Islam into Java is still being debated with the emergence of several theories. Among these theories are that Islam entered Java from Arabia, Islam entered Java through India, the entry of Islam to Java through Cambodia, Islam entered Java from China (Purwadi and Niken 2007: 5–6). When Indonesia was still called Nusantara, there were kingdoms that stood strong by controlling their respective regions. When Islam entered and established Islamic kingdoms or called sultanates, it was a sign of the process of Islamization in the archipelago. With the establishment of Islamic-style kingdoms, efforts began to be made to introduce and apply Islamic teachings in society (Burhanudin 2017: 11).

Based on this explanation, Islam has long entered in the archipelago. This can be seen from the influence of Islam in the social order of the archipelago's people at that time. The establishment of Islamic-style kingdoms showed that Islam had been accepted in the archipelago. The approach by Islam is also done with some efforts. Among these efforts, they are through trade, da'wah, power and marriage. If it is criticized regarding the efforts to approach Islam in the archipelago through some of the things mentioned, it is quite significant. The life style of the archipelago's people, which at that time was in the form of a kingdom, could slowly be entered by the influence of Islam in terms of power and marriage. Efforts from the trade side can also give Islamic influence slowly but surely. When there is a trade interaction, indirectly good speech or behavior in accordance with Islamic teachings can be introduced to the local community. Da'wah is also good enough to be a means of spreading Islamic teachings in the archipelago. Although, the pattern of

society at that time believed in ancestral beliefs and Hindu-Buddhist had already been influential in the archipelago, but Islam was able to enter and exert its influence.

The Sekaten Traditional Ceremony in this case as one of the Islam's celebrations in Java is proof that Islam can be accepted by the Javanese people. The Sekaten Traditional Ceremony as an Islam's celebration also contains strong Javanese traditional values. However, society can accept this even today. The traditional Sekaten Ceremony in Yogyakarta is still held once a year. Whereas the city of Yogyakarta itself consists of various kinds of people. They are not only Muslim and come from local communities, but also from various religions and people outside Yogyakarta, but the Sekaten Traditional Ceremony can be enjoyed and felt by the wider community in the city of Yogyakarta. The pattern of the people in Yogyakarta City is plural, there is a value of tolerance and of course acculturation from the celebration of the Sekaten Traditional Ceremony. Education is a means of inculcating the value of tolerance and acculturation, because education is an important factor that can provide transfer of knowledge and of course the character of local wisdom from the culture that exists in the city of Yogyakarta. This study is expected to provide insight into the cultural locality that exists in Yogyakarta city, especially the Sekaten Traditional Ceremony and the value of tolerance and acculturation contained in it, so that it can then be implanted in education.

This study uses a descriptive qualitative method with a literature study approach. According to Mulyana (2018: 7) qualitative research is research that is interpretive in nature by requiring a variety of methods when examining research problems. This type of descriptive qualitative research has the purpose described by Hariwijaya (2015: 106), namely making writing in the form of a description by requiring the use of a factual and accurate system of facts and characteristics of the population or object. The literature study approach is carried out by collecting sources, then classifying the data. The stage after the classification of the source data is citing the source data as a study reference and abstracting it. The abstraction process is carried out to obtain complete information. The next stage is data interpretation and conclusions are drawn.

2 Sekaten

Traditional ceremonies can be interpreted as a form of heritage from culture or social heritage, this definition is explained by Purwadi (2005: 1). The Sekaten Traditional Ceremony is marked by the play of gamelan during the Garebeg celebration. In the early days of the Demak Kingdom, Garebeg which began to be discontinued made local people unhappy because they considered Garebeg to be a tradition. Then Sunan Kalijaga asked the King to re-establish Garebeg but it was adjusted according to his era which was used in the context of spreading Islam (Negoro 2017: 6–7). Also explained by Kuncoroyakti (2018: 626), The Sekaten Traditional Ceremony was held one week before the Garebeg Mulud was held and in the sekaten there was the implementation of Miyos and Kunder Gangsa which were processions of playing the gamelan Kanjeng Kyai Sekati which included Gamelan Kyai Guntur Madu and Kyai Nagawilaga.

Kraton Yogyakarta has held the Sekaten Traditional Ceremony since the coronation of Prince Mangkubumi on Friday Legi, 1 Sura in Alip 1675 or December 11th, 1749. The celebration of this ceremony is held within 1 week on 5–12 Mulud (Rabi'ul Awal).

The Sekaten Traditional Ceremony procession series includes the release of the Sekaten Gamelan from the Kraton to the Pagongan of the Gedhe Mosque, the Numplak Wajik Ceremony followed by the making of Gunungan, the Tedhak Dalem Ceremony to the Gedhe Mosque, the Kondur Gangsa Ceremony and the Garebeg Ceremony marked by the release of Hajad or Sedekah Dalem (Gunungan) from the Kraton to the Great Mosque (Setyawati 2019: 10). It should also be noted that in every series of ceremonies at the Yogyakarta Kraton, the existence of the Pakurmatan karawitan becomes something important in the tradition (Subuh 2016: 179).

Referring to the explanation that has been described above, it shows that the Sekaten Traditional Ceremony in Java has been carried out for a long time. It is done with the sign of the gamelan playing at Garebeg. Garebeg is one of the traditions that have existed in the socio-cultural life of the community for a long time. So, in the explanation above it is stated that in fact Garebeg was not originally held at the beginning of the Demak Kingdom which was characterized by Islam. However, because Garebeg had become a tradition passed down in the local community at that time, Sunan Kalijaga asked the ruling King to re-establish Garebeg. In addition, the implementation of Garebeg is adjusted to the culture of the times, which is used as a means of spreading the teachings of Islam. The Sekaten Traditional Ceremony in Yogyakarta City has also been carried out for a long time. In the explanation, it was explained that this traditional ceremony was first held on December 11th, 1749, more precisely when the coronation of Prince Mangkubumi. Sekaten Traditional Ceremony in this case is a combination of the values of Islamic teachings and Javanese traditions. This shows that the approach of Islam to Java at that time was slow and careful. The spread of Islamic teachings in Java still respects the values of cultural traditions that have been strong since ancient times and are trusted by the local community. It was also explained about the existence of Pakurmatan karawitan in every series of ceremonies at the Yogyakarta Palace. There is also gamelan in the procession. So, it shows how thick Javanese culture is in the Sekaten Traditional Ceremony, but there are still values of Islamic teachings in its implementation.

3 Multicultural

Multiculturalism is described by Kamal (2013: 452) as a form of acknowledgment of human existence that varies from an ethnic, cultural or other point of view where each individual is valued and responsible for coexistence with his group. Kariadi and Suprpto (2017: 95) explained that the founders of the Indonesian nation aspired to the life of a multicultural Indonesian society to make the values of Pancasila as a guideline that regulates life as citizens. Based on this explanation, multiculturalism can be interpreted as a form of individuals' existence in various ethnicities, cultures and others who respect each other and have a sense of responsibility to be able to live side by side with other people in the social order of society. This multicultural concept keeps the values of Pancasila as a guideline that regulates the life of the nation and state of society as citizens of Indonesia. Wibowo and Wahono (2017: 202) provide their view that in a multicultural society there is a high possibility of conflict and this provides an understanding that a multicultural society requires multicultural values that are instilled through education.

4 Sekaten as a Multicultural Form for Investing the Value of Tolerance and Acculturation in Education in the City of Yogyakarta

Sekaten as one of the traditional ceremonies in the city of Yogyakarta has become an interesting and meaningful tradition. The rapid development of the times in the midst of globalization has not made the tradition of celebrating the Sekaten Traditional Ceremony fade or even disappear. The people of Yogyakarta City uphold the values of tradition and culture that have been attached for a long time. The Sekaten Traditional Ceremony is also a form of multiculturalism in the city of Yogyakarta, where there is a blend of elements of cultural values in it. The multiculturalism that exists in the social order of society is proof that differences are not an excuse to not build a harmonious social life among individuals. The Sekaten Traditional Ceremony as a form of multiculturalism in Yogyakarta city makes the people still able to live side by side with other people even though they have differences in terms of ethnicity, race, religion and culture. These differences do not necessarily make the city of Yogyakarta far from harmonious. These differences actually make the social life of the people in Yogyakarta City become close and mutually respect. The Sekaten also contains strong cultural values, so that it can provide insight to people outside the City of Yogyakarta regarding the traditions and cultural values of the Sekaten as one of the traditional ceremonies in Java as a general annual celebration and in the City of Yogyakarta as in particular. The blend of culture as a form of multiculturalism is something unique and able to strengthen social relations between an individual to one another. Not only cultural values are contained in the celebration of the Sekaten Traditional Ceremony, but there are also values of tolerance and acculturation values.

Tolerance is an attitude of mutual respect between one individual and another with the aim of achieving peace (Supriyanto and Wahyudi 2017: 63–64). The involvement of various parties such as formal or informal educational institutions is needed in inculcating an attitude of tolerance in each individual soul (Usman and Widyanto 2019: 38). Based on this explanation, tolerance is an attitude that is embedded in the soul of individuals to respect each other in the social life of society. This tolerance is important to be instilled in every individual, in order to create a pattern of community life that is peaceful and harmonious despite their differences. Tolerance can maintain the relationship of human beings on earth by then giving birth to positive attitudes such as helping, cooperation and other positive attitudes. An attitude of tolerance for a pluralistic Indonesian culture is very needed.

The attitude of tolerance is reflected in the Sekaten Traditional Ceremony by looking at it from several points of view. In the previous discussion, it was explained that the Sekaten Traditional Ceremony contained the values of Islamic teachings without leaving the cultural values that had been attached since before the arrival of the Islamic teachings in Java. The Sekaten Traditional Ceremony is also not only intended for one group of people, but also for the entire community, both in Yogyakarta city and outside the city. This phenomenon indicates that the value of tolerance is maintained in the process of celebrating the Sekaten Traditional Ceremony. Elements of local culture with the persistence of the values of Islamic teachings show the existence of harmony in the

structural pattern of community life in the city of Yogyakarta. The public can enjoy the celebration of the Sekaten Traditional Ceremony peacefully without feeling awkward.

In addition to the value of tolerance, there is an acculturation value contained in the celebration of the Sekaten Traditional Ceremony. Acculturation is a social process that occurs when people are faced with a certain culture and meet foreign cultural elements which result in an acceptance of foreign cultural elements which are then processed to merge with local culture without eliminating elements of the local culture itself (Koen-tjaraningrat 2009: 202). Acculturation is also explained by Al-Amri (2017: 192) as a process of mixing two or more cultures as a result of the mixing of nations which influence each other. Referring to this explanation, acculturation can be interpreted as the process of merging local culture with foreign culture which produces a new culture without eliminating the existing elements of local culture.

The value of acculturation is also found in the Sekaten Traditional Ceremony. This is a combination of elements in Javanese cultural traditions with the values of Islamic teachings. This traditional ceremony still maintains Javanese cultural values that have existed even before the arrival of the Islamic teachings to the archipelago, even though the celebration is adjusted to the values of Islamic teachings. This acculturation forms a pattern of multicultural public relations with the principle of tolerance that can strengthen social relations. With the opening of the Sekaten Traditional Ceremony celebration for all people, the celebration can survive in the midst of the current development of the times without causing a division in the life of the people in Yogyakarta City.

The values of tolerance and acculturation contained in the celebration of the Sekaten Traditional Ceremony is one proof that Indonesia, especially the city of Yogyakarta, is friendly with the conditions of a plural society. It is undeniable that sometimes there are disagreements between several groups, but this should not cover the good values of local cultures in Indonesia which are full of tolerance and acculturation. Actually, the value of tolerance and acculturation from the celebration of the Sekaten Traditional Ceremony can be used as a reflection for people's lives today. Sometimes, disputes are unavoidable. From these can give birth to the seeds of hatred, but if the meaning of every celebration in the city of Yogyakarta, especially the Sekaten Traditional Ceremony, is understood so well, it should be able to open eyes and minds widely about how rich Indonesia to have cultural diversity and harmonious public relations.

According to Siswoyo (2013: 46) education is a dynamic force that influences physical, reason, taste, will, social and moral development in human life. Based on Siswoyo's explanation, education indirectly becomes an important factor in the formation of one's character. The cultivation of good values provided from education will have a positive impact on the growth and development of each individual. Education in character building efforts for each individual includes the development of substances, processes and atmosphere that encourage and facilitate individuals in developing good habits and character in their daily lives (Dwiningrum 2016: 144–145). Therefore, in the concept of education, it is necessary to instill character and values such as the value of tolerance acculturation to students.

The value of tolerance in the concept of education can be instilled to the students through subjects at school. History is one of the subjects that has character values in it. The value of tolerance is also included in the character values in history subjects.

By studying the history of past events, reflections can be implemented in everyday life. The value of tolerance from the Sekaten Traditional Ceremony provides an illustration for students that Indonesia, especially the city of Yogyakarta, has various cultures but remains harmonious. The differences that exist in the diversity of ethnic groups, nations, religions and cultures do not prevent people from adopting an attitude of tolerance. The values of tolerance depicted by the celebration of the Sekaten Traditional Ceremony and instilled in students will shape each student individually to become more tolerant from an early age. The school environment and the surrounding environment, both now and in the future, students will definitely meet new people or new things. So, if this attitude of tolerance is embedded in students, they will not find it difficult, let alone feel awkward or dislike differences. Students actually become more respectful of each other and it is possible that the attitude of helping other people will be reflected in the individual behavior of students later.

The value of acculturation in the concept of education can also be instilled in students through subjects at school. Foreign cultures that fuse with local cultures that produce new cultures without leaving the old culture, will let students know that the city of Yogyakarta is friendly to diversity. With the value of acculturation, students' insight is wider and they do not become apathetic to tradition. Not only that, local culture and traditions will not be lost to the times because these cultures and traditions have been introduced to the younger generation from generation to generation. If this is done consistently, claimed to local culture from outsiders will be minimized. Students as the younger generation will not have narrow insight and understand their own culture. Therefore, the value of tolerance and acculturation is very important to be instilled in each individual student through the implementation of student learning activities at school.

5 Conclusions

The traditional Sekaten ceremony in Java has been held for a long time, marked by the play of gamelan during Garebeg. The implementation of the Sekaten Traditional Ceremony in the city of Yogyakarta was first held on December 11th, 1749 during the coronation of Prince Mangkubumi. This traditional ceremony is a combination of the values of Islamic teachings and Javanese traditions. Multiculturalism is defined as a form of individuals' existence who has ethnic, cultural and other diversities who respect each other and has a sense of responsibility to be able to live side by side in the social order of society. The Sekaten Traditional Ceremony is a form of multiculturalism in the city of Yogyakarta. The value of tolerance and acculturation is contained in the celebration of the Sekaten Traditional Ceremony. It can be instilled to students through subjects at school. The value of tolerance will shape individual students to be more tolerant from an early age. Besides, the value of acculturation can add insight to students and make students become individuals who are more concerned with local cultural traditions.

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