
Folklore of the Origins of Dukuh Tambak and Pasar Tambak in Sragen and its Local Wisdom Values

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Abstract. Folklore as a literary work reflects the lives of people, including the origins of a particular place. This research aims to: (1) describe the folklore of the origin of Dukuh Tambak in Sragen, (2) describe the folklore of the origin of Pasar Tambak in Sragen, and (3) identify the value of local wisdom in the two stories. The method used is qualitative with a literary anthropology approach, using purposive sampling technique to select two interrelated stories. Data validity was tested by source triangulation and data analysis using a flow model analysis. The results show that the origin stories of Dukuh Tambak and Pasar Tambak describe the historical journey of the spread of Islam around the Bengawan Solo River, with Joko Tingkir and Kanjeng Raden Tumenggung Tambak Yudho as the main characters in Dukuh Tambak. Meanwhile, Pasar Tambak, spearheaded by Prince Giri Noto, continues the tradition of generosity and honesty in social interaction. From both stories, local wisdom values were found: (1) religiosity value, (2) social value, (3) leadership and responsibility value, (4) hard work value, (5) honesty value, and (6) cultural value.

Keywords: local wisdom values, folklore, Dukuh Tambak, Pasar Tambak.

1. INTRODUCTION

Folklore is an important part of local culture that reflects the values, norms, and wisdom of the local community (Turyani, 2024). Indonesia, which is known for its rich culture and diverse local traditions, has folktales that not only function as entertainment but also as a medium for conveying moral teachings, ethics and local wisdom to future generations (Rozani, 2024). These stories contain life lessons and behavioral guidelines that are considered important in the social and cultural context of the community. One type of folklore taught in schools is origin stories. Origin folktales contain an explanation of how a particular place, object, or phenomenon acquired its specific name, characteristics, and meaning. In this way, origin stories provide insight into how local people interpret their surroundings and the relationship between people and the places they live in (Mustikawati, 2022). Origin stories are rooted in local myths, history or beliefs, and can reveal how people understand their origins and relate them to their identity. As such, origin folktales not only teach about the physical origins of certain places, but also describe the beliefs, rituals and social values upheld by local communities.

The main problem faced is the neglect of local wisdom values resulting in increased negative behavior among students, such as drug abuse, fraud, intimidation, violence, theft, aggression, vandalism, and immoral behavior (Freeks, 2015). This condition is caused by the lack of attention from families, neighborhoods, and adults who are supposed to supervise the

behavior of their children. This obligation should be assumed by parents and other adults who should set a good example. Often, children imitate bad behavior from adults or their surroundings, which results in behavioral deviations becoming commonplace. Therefore, it is important to instill local wisdom values as part of character education, so that students not only become intelligent, but also civilized individuals (Yampap, 2023). This character education can be done through learning local wisdom materials, habituation in the classroom and school climate, and exemplary behavior from educators (Priyatna, 2017). With this approach, students are expected to understand and behave in accordance with social and cultural norms in their environment. Therefore, local wisdom values in folklore are very important to be taught to students in schools.

Sragen Regency has a number of inventoried folktales, such as Dumadine Desa Watu Gong, Pangeran Honggowongso, Kaliyoso Jogopaten, Gunung Tugel, Sendhang Watu Gong, Jati Poleng, Gunung Banyak, Kyai Mada, Dumadine Pasar Tambak, Tumenggung Alap-alap lan Pangeran Mangkubumi, Ki Gede Arum, Wadhuk Brambang, Dumadine Mejid Mujahiddin, Kyai Grasak, and Kyai Nengku (Dewi, 2015). These stories are not just legends, but also contain local wisdom values that reflect the way Sragen people view life, the environment, and their social interactions. The above shows that there are also local wisdom values in folktales that have not been inventoried, such as the origin story of Dukuh Tambak and Pasar Tambak. Dukuh Tambak is the name of one of the dukuhs or villages in Sribit Village, Sidoharjo Subdistrict, Sragen Regency, Central Java. Meanwhile, Pasar Tambak is the name of the Suro market located in Dukuh Tambak. The folklore of the origin of Dukuh Tambak tells the story of how a certain place or village was named Dukuh Tambak, while the folklore of the origin of Pasar Tambak focuses more on the background and development of the market as a center of economic and social activity for the local community.

This study aims to identify and analyze the local wisdom values contained in the two folktales. By understanding these values, it is expected to gain a deeper insight into how Sragen people view and maintain their relationship with the environment and how to convey this local wisdom to the younger generation. Through this study, it is expected to contribute to the preservation of local culture and enrich the understanding of the role of folklore in shaping the cultural and social identity of Sragen people. This study is also expected to provide recommendations for the preservation and development of folklore as part of the cultural heritage that must be preserved and appreciated by both the local community and the government.

2. LITERATURE REVIEW

The findings related to local wisdom values in folklore have been carried out by several researchers before, including the value of local wisdom in the Yuyu Gotho & Ulo Lempe folklore in Bangsri Jepara Village (Nur, 2022), the value of local wisdom in the Luweng Siluman Mandalika folklore in Jepara Regency (Kanzunnudin, 2023), and the value of local wisdom in the Add Ajang story (Enim community folklore) (Ardesya, 2021). In addition, the value of local wisdom about origins is also found in the Robo-Robo tradition in Nuguk Hamlet, Melawi, West Kalimantan (Parwanto, 2023), the origin of Watu Maladong (Bitu, 2022), and the origin of Empat Lawang (Rikeyana, 2020). More specifically, the value of local wisdom of Pasar Tambak folklore has been found previously by Mustofa (2024) who described aspects of cultural elements in the form of seven local wisdom in the folklore of Pasar Tambak Kumandang, namely the language system of four, the knowledge system of ten, the social organization system of six, the economic system of three, the system of living equipment and technology of five, the religious system of nine, and the art system of three. The novelty of this research with previous research is that the folklore of Pasar Tambak will be explained in more depth about its relationship with the origin of Dukuh Tambak and the local wisdom values of the folklore of the origin of Dukuh Tambak and Pasar Tambak as an inseparable unit, given its interrelated naming.

3. METHODS

Research Strategy

This research was conducted using qualitative methods and a literary anthropology approach. Literary anthropology research provides an opportunity to be able to reveal various things related to the true meaning of the word anthropological (Kuzairi & Komalasari, 2023). Ratna (2017) literary anthropology is an analysis of literary works in which anthropological elements are contained. This is in line with Al Ma'ruf, et al. (2017) literary anthropology as a branch of literary science that examines a work of literature by viewing it as a work that is full of cultural dimensions, these cultural dimensions include the relationship between cultural elements and their characteristics such as tradition, primordial images, archetypal images, aspects of local wisdom with functions and namely: (1) their respective positions. The object of research that will be used for the dissecting knife of literary anthropology analysis chooses works that depict ethnography in local communities, simple, unorganized, but have intelligent thoughts; (2) choose works full of challenges, adventures, and traps. Ratna (2017) extrinsic analysis of literary works is used through directions, indicators, characteristics that are in the

object of research such as literary anthropology which contains many cultural elements in literary works. In culture there is a discussion of the elements of culture which includes the elements that form it. Thus, this research aims to: (1) describe the folklore of the origin of Dukuh Tambak in Sragen, (2) describe the folklore of the origin of Pasar Tambak in Sragen, and (3) identify the value of local wisdom contained in both folklore with a literary anthropology approach.

Data and Data Source

The data of this research are in the form of words and sentences that contain origins and local wisdom values. The folktales studied were two stories, namely the origin of Dukuh Tambak and the origin of Pasar Tambak in Sragen. The sources of the research data are transcripts of interviews with *juru kunci* or caretakers, local culturists and data from the Dinas Pendidikan dan Kebudayaan Kabupaten Sragen.

Data Collection Technique

The data collection technique used purposive sampling technique. Based on the research objectives, the sample determination was carried out using purposive sampling technique, namely the origin of Dukuh Tambak and the origin of Pasar Tambak in Sragen with the consideration that both are interrelated and dominantly contain local wisdom values.

Data Validity and Analysis Techniques

Data validity was checked with theoretical triangulation, namely source and theory triangulation. The technique used is an interactive technique or flow model analysis as a data analysis technique. The interactive technique includes the stages of data reduction, data presentation, and conclusion drawing.

4. RESULTS

Based on data collection through interviews, the data obtained from the origin story of Dukuh Tambak and Pasar Tambak as a continuous story unit as the origin of a place, namely Pasar Tambak, which is located in Dukuh Tambak. The results of the interview are transcribed into Indonesian below to facilitate the reader's understanding. In both folktales, local wisdom values were found, namely: (1) religiosity value, (2) social value, (3) leadership and responsibility value, (4) hard work value, (5) honesty value and (6) cultural value.

Folklore of The Origin of Dukuh Tambak

It is said that Kanjeng Sultan Hadiwijoyo, also known as Joko Tingkir, once traveled down the Bengawan Solo River. After a few days of sailing, he arrived at a small village on the banks of the river and decided to stop by. The village was beautifully situated among green

rice fields and fertile meadows. He instructed his followers to make a pathok so that his boat could rest safely. All around the village, there were daily activities, such as someone carrying a hoe, people leading cows to the rice fields, and people chatting while weaving whips and dadungs. Joko Tingkir, in his wisdom, saw the great potential of this village, populated by skilled farmers who lived off the abundant agricultural produce as well as active trading activities.

Assessing the strategic potential of the village located on the banks of the Bengawan Solo River, Joko Tingkir was determined to make this place a center for the spread of Islam, as the local population was still Hindu-Buddhist. He ordered some of his followers, including Kanjeng Raden Tumenggung (KRT) Tambak Yudho, to stay and mingle with the villagers. Their task was to introduce and teach the values of Islam to the community, by interacting and engaging in their daily lives.



Picture 1. Pathok Gethek Kyai Galeh

Source: Dinas Pendidikan Kebudayaan Kabupaten Sragen

Over time, Joko Tingkir's followers, particularly KRT Tambak Yudho, managed to establish a close relationship with the villagers. With a gentle and passionate approach to proselytizing, he became known as Mbah Tambak Yudho, and the teachings of Islam were well received by the villagers. A few years after his arrival, Mbah Tambak Yudho died and was buried in the village. To honor his services in spreading Islam, the residents agreed to name their village as Tambak Village. The village is not only a witness to the history of the spread of Islam around the Bengawan Solo River, but also a symbol of the values of togetherness and the struggle of Joko Tingkir and Mbah Tambak Yudho, whose stories and legends continue to be passed down from generation to generation. Today, the graves of Mbah Tambak Yudho and Pathok Gethek Joko Tingkir, now known as Kyai Galeh, are well maintained and sacred as a form of respect for their contribution in spreading Islam in Dukuh Tambak.

Folklore of The Origin of Pasar Tambak Market

The origin of Tambak Market cannot be separated from the history of Dukuh Tambak. After the departure of the envoys Joko Tingkir and Mbah Tambak Yudho, a new figure

emerged known as Mbah Giri Noto. He was the son of one of the concubines of Sri Sultan Hamengku Buwana, the first king of Yogyakarta Kingdom, who was born on the slopes of Mount Sindoro. Due to conflicts in the palace, Prince Giri decided to leave his family and embarked on an odyssey with two of his followers through the Bengawan Solo River on a Jorong Boat. During the journey, he hid his identity by claiming to be looking for a cure for his illness.

After several days of sailing, the boat docked on the night of Friday Wage in the month of Suro, and Prince Giri arrived at a small village called Tambak. He found a busy market and bought some necessities there. In this village, civilization had developed well, the people were proficient in farming and had active buying and selling activities. Some of the residents had embraced Hindu-Buddhism, while others had become Muslims. Seeing the potential of the village, Prince Giri decided to settle down and help organize the lives of the people, buying foodstuffs and household supplies, and building houses around the market. He was known for his generous attitude, always paying the stated price without bargaining, so he quickly blended in with the locals and continued the struggle to spread Islam.

Over time, Prince Giri's identity was eventually revealed, and he was recognized by the community as an important figure. After his death, he was buried in Tambak Hamlet, and his decision to stay was respected by the people. Prince Giri was respected as a leader who played a role in developing social and religious life in the village, so his name was embedded with Noto, becoming Prince Giri Noto. The activity of buying and selling transactions in Tambak market continued despite changes in the flow of the Bengawan Solo River, which reduced the popularity of the riverside market. The community still maintains this market tradition, which takes place every Thursday night of Friday Wage in the month of Suro, to commemorate the arrival of Prince Giri Noto. Pasar Tambak remains a center of economic and cultural activity, instilling the values of honesty and generosity left by the predecessors.



Picture 2. Pasar Tambak in Sragen
Source: Researcher's Personal Documents

Values of Local Wisdom in the Folklore of the Origin of Dukuh Tambak and Pasar Tambak

The values of local wisdom in the folklore of the origin of Dukuh Tambak and Pasar Tambak include: (1) religiosity value, (2) social value, (3) leadership and responsibility value, (4) hard work value, (5) honesty value and (6) cultural value, as explained below.

Religiosity Value

Strong religiosity is evident in the efforts of Joko Tingkir and KRT Tambak Yudho in spreading Islam to previously Hindu-Buddhist villagers, where their dedication to their religious beliefs and desire to introduce religious values reflect a deep commitment to building a more inclusive community. Joko Tingkir's choice of villages along the Bengawan Solo River as a base, demonstrating a great concern for the spread of Islam, while KRT Tambak Yudho, as a follower, sought to interact and mingle with the villagers deeply, reflecting the principle of Islamic proselytization that emphasizes conveying teachings with wisdom and understanding the cultural background of the local community. His efforts to build a relationship of mutual respect are a manifestation of the value of religiosity that prioritizes love and respect in the spread of religion. In addition, Prince Giri Noto continued this effort to spread Islam, emphasizing the continuity of commitment in the mission of da'wah that had begun, and showing that religious values are not only inherited but also continued from generation to generation. Tolerance arose from the community's acceptance of the teachings of Islam, creating harmonious interactions between people of different religions, and this open attitude reflects the basic principles of Islam that prioritize understanding and respect for diversity in the process of spreading religious teachings.

Social Value

The social value in this folktale is evident through the actions of Joko Tingkir, KRT Tambak Yudho, and Prince Giri Noto who interact with the village community and contribute to local social welfare, where their concern for building harmonious relationships between groups with different cultural backgrounds and beliefs is striking. Joko Tingkir, for example, chose a village on the banks of the Bengawan Solo River as the site for the spread of Islam, demonstrating not only religious considerations, but also concern for the social and economic potential of the village; he sent his followers, including KRT Tambak Yudho, to integrate with the population, reflecting a commitment to understanding and improving the lives of local people through religious teachings. KRT Tambak Yudho also accentuated social values with an empathic approach in interacting with the villagers, building close and respectful relationships that not only introduced the teachings of Islam but also showed concern for the

daily lives of the residents, so these deep interactions reflected his efforts to understand and appreciate local culture, supporting harmonious social integration. Prince Giri Noto continued this tradition by helping to build good relations and contributing to the social life of the community; his harmonious approach reflected values such as gotong royong and solidarity, showing that the spread of religion could contribute to improving the overall quality of life of the community.

Leadership and Responsibility Value

Joko Tingkir and Prince Giri Noto demonstrated strong leadership in guiding and directing the Tambak community, where Joko Tingkir led the mission of spreading Islam, while Prince Giri Noto focused on structuring and developing the social and economic life of the village. The dedication of these three figures is evident in their responsibilities, where Joko Tingkir was responsible for the spread of religion and Prince Giri Noto played an important role in developing the community. Joko Tingkir's leadership and responsibility are striking, especially in his role as the main director of the mission to spread Islam; as the King of the Pajang Kingdom, he chose the village on the banks of the Bengawan Solo River as a strategic point for preaching and directed his followers to interact with the community. Joko Tingkir's actions reflected visionary leadership that focused not only on the introduction of religious teachings, but also on developing the social and economic potential of the village for the common good. On the other hand, Prince Giri Noto continued Joko Tingkir's mission by demonstrating his responsibility in organizing and developing the social and economic life of Tambak Village; he not only continued the spread of religion, but also sought to build harmonious relationships with the local community. Through the management of Tambak Market, Prince Giri Noto demonstrated wise leadership that contributed to improving the quality of life of the community. The responsibilities of these three figures reflect their commitment to the mission of proselytization and successful social integration, ensuring that the changes that occur bring positive and sustainable impacts to the community.

Hard Work Value

The value of hard work is evident from the efforts of villagers skilled in farming and trading, as well as from the dedication of Joko Tingkir, KRT Tambak Yudho, and Pangeran Giri Noto in building and developing communities and markets. The villagers on the banks of the Bengawan Solo River were known for their fertile soil, so they consistently managed their rice fields and pastures to produce a variety of traded commodities. Their earnestness in tending to the land and carrying out trading activities reflects a high dedication to improving economic welfare, demonstrating skills and the ability to utilize existing resources, despite conditions

that are not always easy. The dedication of Joko Tingkir, KRT Tambak Yudho, and Pangeran Giri Noto also reflects the value of hard work in the mission of spreading Islam; Joko Tingkir not only chose the village as a base for preaching, but also put a lot of effort into directing and organizing his followers. His efforts to adapt to the local community and introduce the teachings of Islam tactfully show great commitment and sacrifice. Prince Giri Noto, as the successor to the mission, focused on building the social and economic life of the village; through his efforts to build good relations with the community, improve infrastructure and develop markets, he showed dedication to improving the quality of life of the people. His hard work in organizing village life reflects a real commitment to moving the community forward in a sustainable manner.

Honesty Value

Honesty is demonstrated by Prince Giri Noto through his attitude of paying the price of the goods without further bargaining, which teaches the value of honesty in transactions and inspires the surrounding community to follow similar behavior in fair and transparent transaction practices. This action reflects the principle of honesty, as he did not try to take advantage of his position to get a cheaper price than he should have; although in many cultures haggling over prices is common, Prince Giri Noto's attitude emphasizes that honoring the initial agreement is more important than simply gaining additional financial benefits. This honesty in his dealings conveys a strong message about the importance of integrity in every aspect of life, especially in an economic context, where he sets a high standard of honesty and transparency that can inspire those around him to emulate such behavior. This attitude encourages people to adopt the same practices in transactions, which in turn can strengthen the values of honesty and justice in the community. Furthermore, Prince Giri Noto's actions serve as a behavioral model that demonstrates that honesty is not only important for building trust in social and economic relations, but also contributes to the development of a healthier and more harmonious community. By emphasizing honesty in transactions, it helps to reduce conflict and improve the quality of interactions between individuals, creating a more transparent and fair environment.

Culture Value

Cultural values are reflected in the continuity of the Pasar Tambak tradition, which is an integral part of local culture passed down from generation to generation. This market tradition, consistently held on the night of Friday Wage in the month of Suro, reflects the community's commitment to the preservation and respect of local cultural heritage. Friday Wage is one of the days in the Javanese calendar system that has special significance, and the month of Suro

is the first month in the Javanese calendar that is considered to have religious and historical significance. Holding the market on this night not only demonstrates adherence to the cultural calendar, but also shows how the community preserves and celebrates rites that have historical and spiritual significance. The Tambak market is not just a place for economic transactions, but also a center for social and cultural gatherings. In this market, villagers not only buy and sell goods typical of Dukuh Tambak, namely pathok, dhadhung, pecut, and other household utensils made from traditional materials, but also interact, strengthen social relations, and preserve various cultural practices that have existed for a long time. The continuity of the Tambak market tradition shows how cultural values can survive and evolve over time. Villagers are actively involved in maintaining this tradition, ensuring that the cultural heritage remains alive and relevant. This reflects a sense of love and pride in the local culture, as well as a commitment to maintaining important aspects of local history and traditions. and local traditions.

5. DISCUSSION

Folklore of the origin stories of Dukuh Tambak and Pasar Tambak reflect the historical journey and local wisdom values of the local community. Dukuh Tambak was established by Kanjeng Sultan Hadiwijoyo (Joko Tingkir) and Kanjeng Raden Tumenggung Tambak Yudho as a center for the spread of Islam, where the community accepted the teachings thanks to the interactive approach applied by Joko Tingkir and his followers. Pasar Tambak emerged as a continuation of this tradition through the arrival of Prince Giri Noto, who emphasized the importance of generosity and honesty in transactions. Despite geographical changes, the market remains a center of economic and cultural activity that maintains the noble values of its predecessors. Based on interviews, these two folktales show a close relationship between the origins of Dukuh Tambak and Pasar Tambak, and reveal six main values: The value of religiosity through the efforts of Joko Tingkir and KRT Tambak Yudho in spreading Islam wisely; the social value reflected in the three characters' concern for the welfare of the community; the value of leadership and responsibility shown by Joko Tingkir and Prince Giri Noto in developing social and economic life; the value of hard work seen in the dedication of the villagers; the value of honesty shown by Prince Giri Noto in transactions; and the cultural value represented by the tradition of Pasar Tambak, which symbolizes the preservation of local culture as well as the community's commitment to heritage and sustainable social interaction.

The value of religiosity shows how religion can strengthen interfaith harmony. Tolerance and a wise approach in the spread of religion are relevant examples for the younger generation

to appreciate differences. This is in line with the findings that the value of religiosity and tolerance of religious life are very important for students in schools because they form the basis for creating a harmonious and inclusive environment (Nasir, 2023). Furthermore, it is also explained in another study that this not only helps build mutual understanding and cooperation among students, but also fosters attitudes of empathy and harmony that are very important in a multicultural society (Djollong, 2019).

The social values highlighted in the interactions between the characters and the community show that social care is very important to create a harmonious community that can be applied in education to form student characters who are sensitive to the needs of others. Social values such as mutual cooperation, solidarity and social support are very important for students. This is in line with research findings on the concept of Sekolah Damai as a harmonization of the Pancasila learner profile in the implementation of an independent learning curriculum (Istianah, 2023). By implementing gotong royong, students learn to help each other and work together, which strengthens togetherness and collective responsibility, and improves their emotional well-being to become caring and collaborative members of society.

The leadership and responsibility of Joko Tingkir and Prince Giri Noto teach the importance of having a vision in leading and being accountable to the community. This is very relevant in an educational context that emphasizes the development of leadership among students. This is also found in Hartinah's research (2024) which mentions the value of leadership and responsibility is very important for students in schools because both play a key role in shaping the character and skills needed for the Golden Generation 2045.

The value of hard work displayed by the villagers and story characters shows that dedication and consistent effort are the keys to achieving progress. This attitude should be instilled in students as part of a good work ethic. This is as explained by Zubaedi (2015) that the value of hard work is very important for students in schools to form attitudes and ethics that underlie academic achievement and future success. Furthermore, Raharjo's research (2023) explained that by developing an attitude of hard work, students learn to face challenges and obstacles with perseverance and dedication, which helps them overcome difficulties and achieve long-term goals.

The honesty in transactions exemplified by Prince Giri Noto emphasizes the importance of integrity in all aspects of life, including in educational settings. This is in line with the principle of honesty canteens in schools, where students are expected to pay for food or drinks without direct supervision, teaching the importance of confidence and morality in unsupervised situations. In research conducted by Amiruddin (2021), it is stated that the existence of an

honesty canteen can help build strong character and an attitude of responsibility, and foster anti-corruption character education. In addition, other research findings by Nurhayani (2023) explained that honesty character education also helps prevent fraudulent behavior such as plagiarism or exam fraud, thus ensuring a fair and quality learning process.

The cultural value represented by the Tambak Market tradition shows the importance of preserving local culture. Appreciating cultural heritage can strengthen students' identity and love for the homeland, so students are motivated to maintain traditions for future generations. This is in accordance with Triwardhani's research (2023) which explains that cultural values and a sense of love and pride in local culture are very important for children. Developing a love for local culture allows students to appreciate and preserve the traditions, languages, and arts that are an integral part of their heritage.

6. CONCLUSION

Based on the results and discussion, it shows that the origins of Dukuh Tambak and Pasar Tambak have a deep connection in history and local wisdom, which was developed by three main figures: Joko Tingkir, KRT Tambak Yudho, and Pangeran Giri Noto. This folktale describes the spread of Islam around the Bengawan Solo River, with Dukuh Tambak as the center of teaching Islamic values through a harmonious approach, and Pasar Tambak emphasizing generosity and honesty in social interactions. The wisdom values contained in the story include religiosity, social, leadership and responsibility, hard work, honesty, and culture.

LIMITATION

This research analyzes the folktale “Asal-Usul Dukuh Tambak dan Pasar Tambak” from Sragen, focusing on identifying local origins and understanding six local wisdom values: religiosity, social, leadership, hard work, honesty, and culture. Using qualitative methods through local informant interviews and observations, this research does not discuss external influences or compare with other folktales, and is limited to the local context of Dukuh Tambak and Pasar Tambak during the month of Suro in August 2024 to obtain relevant data.

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