

# Cultural Values of the *Mendhak Sanggring* Tradition and Their Integration into Social Studies Learning in Indonesian Junior High Schools

Kusnul Khotimah<sup>1</sup>, Wiwik Sri Utami<sup>2</sup>, Katon Galih Setyawan<sup>3</sup>

<sup>1</sup> Universitas Negeri Surabaya, Surabaya, Indonesia; kusnulshotimah@unesa.ac.id

<sup>2</sup> Universitas Negeri Surabaya, Surabaya, Indonesia; wiwikutami@unesa.ac.id

<sup>3</sup> Universitas Negeri Surabaya, Surabaya, Indonesia; katonsetyawan@unesa.ac.id

---

## ARTICLE INFO

### Keywords:

*Mendhak Sanggring* tradition;  
local values;  
social studies education;  
merdeka curriculum;  
junior high school

### Article history:

Received 2025-05-07

Revised 2025-08-01

Accepted 2025-09-29

## ABSTRACT

The *Mendhak Sanggring* tradition in Tlemang Village, East Java, represents a local cultural heritage rich in spiritual, social, historical, and educational values. In the context of Indonesia's *Merdeka Curriculum*, which promotes contextual and culturally responsive learning, this tradition offers significant pedagogical potential. This study aims to identify the core cultural values embedded in the *Mendhak Sanggring* tradition and explore their integration into Social Studies (*Ilmu Pengetahuan Sosial*, IPS) learning at the junior high school level. A qualitative case study approach was employed, with data collected through in-depth interviews and participatory observations at the sacred site of Ki Buyut Terik's tomb. Data were analyzed using Miles and Huberman's interactive model, involving data reduction, presentation, and conclusion drawing. The study identified six key cultural values in the *Mendhak Sanggring* tradition: (1) religious (spiritual devotion and ethical conduct), (2) social (mutual cooperation and solidarity), (3) cultural (heritage preservation and identity), (4) historical (local historical awareness), (5) economic (community-based microeconomy), and (6) educational (character and intergenerational learning). These values align with the learning objectives of the IPS curriculum, including cultural identity, civic engagement, historical literacy, and economic understanding. Their integration into classroom learning enhances student engagement, relevance, and character development. The findings suggest that the *Mendhak Sanggring* tradition can serve as an effective model for culture-based Social Studies education. Educators are encouraged to design thematic, project-based modules that connect students to their local cultural environment, fostering critical and reflective learning.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



## Corresponding Author:

Kusnul Khotimah

Universitas Negeri Surabaya; kusnulshotimah@unesa.ac.id

---

## 1. INTRODUCTION

Indonesia is a country with extraordinary cultural richness, encompassing thousands of tribes, regional languages, and traditions that are still preserved today (Ardiwidjaja, 2016). These local traditions are not only symbols of community identity, but also hold educational values that are important for strengthening the character of the younger generation (Hasanah, 2021). Local wisdom that is passed down from generation to generation is not only a matter of cultural pride, but also functions as a social mechanism in maintaining social harmony. In the context of globalization, which is increasingly eroding local values, efforts to maintain and integrate local culture in education are becoming increasingly relevant (Suradi, 2018). Local culture-based education allows students to understand themselves in contextual social and historical relations. Especially in social studies subjects, the dynamics of society and cultural values are an integral part of the basic competencies that must be achieved. Therefore, it is important to make local traditions a source of concrete and meaningful learning (Mahardika, 2021).

One of the traditions that is rich in value and is still preserved is the *Mendhak Sanggring* tradition that developed in Tlemang Village, Ngimbang District, Lamongan Regency, East Java. This tradition is a form of respect for spiritual figures or ancestors who are believed to have contributed to the village community and have a spiritual closeness to the residents. *Mendhak Sanggring* is not just a pilgrimage ritual, but rather a cultural procession that unites the community in the spirit of mutual cooperation and respect for the history of the community. This activity is carried out collectively by involving various levels of society, both from the old and young, showing the strong social ties formed through tradition. Various symbols and series of processions in *Mendhak Sanggring* reflect noble values such as spirituality, solidarity, respect for nature, and togetherness. Active community involvement also shows that this tradition is not passive or merely symbolic, but forms a dynamic social structure. Therefore, *Mendhak Sanggring* has great potential as a social and cultural learning medium that can be used as a learning resource in social studies (Arif, 2023).

Sociologically, *Mendhak Sanggring* functions as a social instrument that strengthens social cohesion and integration in rural communities. This tradition is a space for the actualization of collective values that are still upheld by the Tlemang community, such as deliberation, cooperation, and respect for the noble values of ancestors. Apart from being part of local spirituality, this tradition represents a value system that lives in the daily lives of the community. Cross-generational involvement in this procession is also a form of informal education for children and adolescents to understand the social history of their community (Nugroho, 2023). They learn about the values of responsibility, discipline, and the importance of preserving cultural heritage through direct experience, not just from books. The values taught are not conveyed verbally alone, but are realized through real actions and shared experiences. This is the strength of tradition as an authentic and contextual source of learning.

The relationship between tradition and education is very important in order to build character education that is rooted in the nation's culture (Sudrajat.a, 2020). Traditions such as *Mendhak Sanggring* carry moral and social messages that are in line with the goals of national education, namely to form Indonesian people who are faithful, pious, have noble morals, and have social and cultural awareness (Ilham, 2019). In the context of social studies learning, the values in *Mendhak Sanggring* are in line with material on social structure, norms, values, and dynamics of community life. Learning based on real experiences from students' social environments can increase the absorption of material while strengthening their sense of belonging to their own culture (Widyastono, 2012). This will make students not only understand social concepts theoretically, but also be able to interpret and apply them in everyday life. Tradition-based learning also strengthens the affective dimension in education, which often receives less attention in conventional approaches. Therefore, the integration of local traditions in education is a strategic need in strengthening national identity.

At the junior high school level, social studies learning has a strategic role in shaping students' perspectives on society and their culture. However, the reality of learning in schools shows that many teachers still rely on textual and abstract approaches in delivering material (Budiyono, 2020). Textbooks that are general and detached from the local context make it difficult for students to relate lessons to real

life around them. In fact, students come from certain social communities that have their own experiences and cultural references. When learning does not touch on students' local realities, the potential for education to shape social awareness is reduced (Bahtiar, 2015). Therefore, it is important to reorient social studies learning to be more based on local social and cultural realities. The *Mendhak Sanggring* tradition that students are familiar with and have experienced in their communities can be a bridge to explain various social concepts more meaningfully.

The integration of local traditions in social studies learning is also in line with the Independent Curriculum approach, which provides space for teachers to develop materials based on local contexts (Handayani, 2024). The Independent Curriculum encourages project-based learning and exploration of the surrounding environment as the main learning resource. This provides a great opportunity for teachers to make *Mendhak Sanggring* a relevant, up-to-date, and developmentally appropriate teaching material for students. Through tradition-based learning projects, students can explore local history, conduct interviews with traditional figures, document cultural processions, and interpret their values in the context of modern life. Thus, they not only become recipients of knowledge, but also become young researchers of their own culture. Learning experiences like this are much more impactful in shaping students' cultural and national awareness. Teachers also act as facilitators who direct students to understand culture through direct experience (Lisnawati, 2023).

However, there are still many challenges in implementing local traditions into learning. Among them are the lack of written documentation of traditions, minimal teacher training in developing teaching materials based on local culture, and the strong perception that traditional culture is not relevant to modern education. In addition, a dense curriculum and time constraints are often reasons for teachers not to explore learning resources outside of textbooks. The lack of collaboration between schools and indigenous communities is also an obstacle to preserving cultural values through formal education (Qomarrullah, 2024). This condition causes social studies learning to often lose the social context that should be its strength. Therefore, a systematic approach and policy support are needed to integrate local culture into the national education system (Intitsal, 2024). Collaboration between teachers, community leaders, and village governments is an important key to realizing this.

To bridge the gap, an in-depth scientific study is needed on the values in the *Mendhak Sanggring* tradition and its implementation in social studies learning. This study aims not only to describe the cultural values contained in the tradition, but also to develop learning strategies that are applicable and in accordance with the curriculum. With a qualitative approach, values such as mutual cooperation, social responsibility, respect for ancestors, and tolerance can be explored in depth from the cultural practices of the community. Furthermore, these values can be translated into learning tools such as teaching modules, contextual media, and project activities in the classroom. This process will help teachers develop teaching materials that are closer to students' lives and facilitate reflective learning experiences. Ultimately, education will become a means to preserve culture, not the other way around, becoming an instrument that distances students from their cultural roots (Sudrajat.b, 2020).

This research can also be a reference for other schools in areas that have similar traditions to develop local culture-based learning models. The implementation of *Mendhak Sanggring* values can be developed into a thematic model in social studies learning that is integrated with collaborative projects and cultural literacy activities. Thus, students do not only know culture as a passive heritage, but as an active part of their lives that must be maintained and inherited. This will also build a sense of pride in their own culture and encourage student involvement in preserving local traditions. In the midst of the flow of global cultural homogenization, this approach is very important to maintain the uniqueness and sustainability of the nation's cultural identity. Education is the last bastion in forming a generation that is deeply rooted in cultural values, but remains open to the development of the times (Desyani, 2024).

Furthermore, involving students in local cultural studies and practices will develop 21st-century skills such as collaboration, communication, problem solving, and creativity (Jaya, 2023). Through a culture-based learning process, students are required to think critically about social phenomena around them and find solutions to various local problems (Lusmianingtyas, 2022). Learning like this not only

forms individuals who are academically intelligent, but also sensitive to social and cultural values. This activity can also build students' emotional connections to their communities, strengthening their sense of belonging and social responsibility. The implementation of culture-based education is also in line with strengthening national character which is a priority in the national education system (Hapudin, 2019). That way, tradition is no longer just a part of the past, but becomes a source of inspiration for shaping the future.

With this background, it is important to conduct research on the values in the *Mendhak Sanggring* tradition in Tlemang Village and how these values can be implemented in social studies learning at the junior high school level. This research is expected to provide theoretical and practical contributions to the development of social studies education that is contextual, culture-based, and relevant to the lives of students. In addition, the results of this study are also expected to be a reference for teachers and policy makers in developing curricula and teaching materials that are rooted in local socio-cultural realities. Strengthening local culture-based education is part of an effort to realize inclusive, relevant, and character-based national education. By making local traditions a source of learning, education will be better able to form a generation that understands its past, is able to face the challenges of the present, and is ready to build the future.

The literature review in this study covers three main focuses, namely the concept of cultural values in local traditions, contextual learning based on culture, and integration of local culture in the Social studies curriculum. Koentjaraningrat (2005) stated that cultural values are a system of meaning that is a reference for acting in community life and is passed down from generation to generation through tradition. These values form a collective identity that is an important part of understanding the social structure and cultural dynamics of a community. In learning, Vygotsky (2018) emphasized the importance of social and cultural contexts as the main vehicle in shaping students' knowledge, which makes local cultural experiences very potent as a source of meaningful learning. Social studies learning in Junior High Schools aims to form citizens who have social knowledge, historical awareness, and sensitivity to the social and cultural environment. Sardiman (2012) emphasized that social studies learning needs to raise social realities that are close to students' lives, so that students not only understand the concept, but are also able to appreciate and apply it in real life. Therefore, the integration of local traditions such as *Mendhak Sanggring* in social studies learning serves to strengthen the affective and cognitive dimensions in a balanced way, while also fostering students' appreciation of the noble values of the nation's culture.

Based on the background that has been described, the formulation of the problem in this study is: (1) What are the cultural values contained in the *Mendhak Sanggring* tradition in Tlemang Village, Ngimbang District, Lamongan Regency? and (2) How is the implementation of these values in Social studies learning at the Junior High School level? The purpose of this study is to identify and describe the noble values in the *Mendhak Sanggring* tradition, as well as to formulate strategies for implementing these values into the social studies learning process contextually and meaningfully. This study also aims to show that local traditions have great potential as relevant and applicable learning resources for strengthening character education. In addition, this study is expected to be the basis for developing social studies learning innovations that are able to integrate students' cognitive, affective, and psychomotor aspects holistically. The results of this study are expected to contribute to the development of learning models that are rooted in local culture and in line with the principles of the Merdeka Curriculum. Thus, education is not only a means of transferring knowledge, but also a means of preserving and developing the nation's cultural values.

## 2. METHODS

This study uses a qualitative approach with a case study type (Denzin, 2011). This approach was chosen to gain a deep understanding of the cultural values contained in the *Mendhak Sanggring* tradition and its implementation in Social Sciences (IPS) learning at the Junior High School level. Case studies are

used because the focus of the research is directed at a particular cultural phenomenon that occurs specifically in one location, namely the *Mendhak Sanggring* tradition in Tlemang Village, Ngimbang District, Lamongan Regency.

The research location was determined in Tlemang Village because this village is where the *Mendhak Sanggring* tradition takes place, which is the main object of the study. The tradition is carried out at the tomb of Ki Buyut Terik, who is believed by the community to be a respected ancestral figure and has a strong historical and spiritual influence. The site is a cultural space as well as a center for ritual activities that are full of social, religious, and communal solidarity values.

Data collection techniques in this study were conducted through in-depth interviews and participatory observation. The interviews were conducted purposively, targeting traditional leaders, cemetery custodians, community figures, and local residents directly involved in the implementation of the *Mendhak Sanggring* tradition. In-depth interviews were used to explore the meaning, symbols, values, and perceptions of the community towards the tradition and its relationship to the education process. Meanwhile, observations were conducted directly on the implementation of the tradition, social interactions of the community, and expressions of cultural values that emerged during the ritual activities.

Data analysis in this study uses the interactive analysis model from Miles and Huberman (1994) which consists of four stages, namely: (1) data collection, (2) data reduction, (3) data presentation, and (4) drawing/verifying conclusions. Data collection was carried out simultaneously during the interview and observation process. Furthermore, the data obtained was reduced by sorting relevant information according to the focus of the research. Data presentation is carried out in the form of a descriptive narrative that is systematically arranged to make it easier to see patterns and relationships between data components (Hadi, 2021). The final stage is drawing temporary conclusions, which are then continuously verified to obtain valid and scientifically accountable results.

### 3. FINDINGS AND DISCUSSION

#### 3.1 The Values of *Mendhak Sanggring*

The *Mendhak Sanggring* tradition is a local cultural heritage that is full of life values that are still held firmly by the people of Tlemang Village to this day. Behind the seemingly simple ritual, there is a deep meaning that reflects the identity of the community, the relationship between humans and others, nature, and the Creator. The values contained in this tradition are not just part of the annual ceremonial ritual, but have taken root as a guideline for the social, spiritual, and cultural life of the community. The values contained in the *mendhak sanggring* tradition are as follows:

##### 3.1.1 Religious Values

The *Mendhak Sanggring* tradition in Tlemang Village is not just a traditional activity that is passed down from generation to generation, but also contains a very strong spiritual dimension. Religious values are clearly visible through a series of prayers, dhikr, and tahlil readings that accompany the entire procession. The prayers and dhikr that are recited when accompanying offerings or when stopping at several sacred places indicate a sacred relationship between humans and God. The community believes that safety, blessings, and healing can only be achieved by asking for help from Allah, so that this ritual becomes a concrete manifestation of devotion and submission to the Creator.

Moreover, religious values are also reflected in the respect for ancestors and spiritual figures such as Mbah Buyut Terik. Although the pilgrimage to the tomb of Mbah Buyut Terik contains traditional elements, the community does not associate partners with Allah in its implementation. Instead, they make the pilgrimage a means to pray to Allah through the means of pious people. This shows that local traditions can still run in harmony with Islamic teachings without sacrificing the purity of monotheism. Personal and collective piety are also built through this inherited tradition.

The religious values in the *Mendhak Sanggring* tradition also teach the importance of patience, sincerity, and tawakal. For example, those who are experiencing illness or difficulties in life follow this

procession in the hope of getting God's help. They undergo asceticism and fasting before following the tradition, which is a form of self-purification and spiritual practice to get closer to God. This asceticism is understood as an inner effort to improve the quality of faith.

The presence of religious figures in this tradition, such as kiai or village elders, also shows that religious values do not only live in discourse, but are actively present in social practices. The kiai guides the community in reciting prayers and keeps the tradition within the corridors of Islam. They ensure that the ritual is not trapped in the practice of shirk or superstition, but rather becomes part of the contextual and grounded propagation of Islam in local culture.

These religious values do not stop at rituals alone, but also influence the social behavior patterns of the community. The attitude of mutual respect, mutual cooperation in carrying out traditions, and compliance with religious norms is evidence that this tradition educates the community to live a more religious life. In fact, children who are involved from an early age in this activity are indirectly introduced to Islamic teachings in a more contextual and enjoyable form.

Finally, the *Mendhak Sanggring* tradition is proof that local wisdom and religious teachings do not have to be contradictory. The religious values contained in it show a harmonious integration between culture and spirituality. This tradition is a shared learning space for the community to continue to strengthen their faith, maintain a vertical relationship with God, and build harmonious horizontal relationships with others. Therefore, *Mendhak Sanggring* is not only a cultural ritual, but also a form of worship within the framework of Islamic locality.

### 3.1.2 Social Values

The *Mendhak Sanggring* tradition in Tlemang Village, Ngimbang District, Lamongan Regency, is not only a cultural practice passed down from generation to generation, but also reflects high social values in the lives of the community. This tradition shows how residents are bound together in a strong social network, where a sense of togetherness and family are the main foundations for carrying out the ritual. The involvement of various levels of society—from the nuclear family, relatives, to neighbors and religious figures—indicates the existence of close social cohesion in the rural social structure.

One of the most prominent social values in this tradition is the spirit of mutual cooperation. The people of Tlemang Village are not only involved as spectators in the *Mendhak Sanggring* event, but they also take part in the preparation process until the implementation. For example, women help with kitchen and consumption matters, while men work together to prepare the place and equipment for the ceremony. This value strengthens social relations between families and creates solidarity that strengthens the social structure in the village.

Other social values reflected are respect for ancestors and spiritual values maintained in the social life of the community. The mendhak procession is not only a form of gratitude, but also a reminder of the importance of the relationship between humans and the universe, as well as the relationship between generations in one lineage. This respect strengthens the collective identity of the community as a community that upholds the heritage of its ancestors and makes it a guideline for life.

The active participation of the community in carrying out this tradition also shows the value of social responsibility. Every individual feels that they have a role in maintaining the sustainability of existing customs and culture. In the *Mendhak Sanggring* tradition, there is no striking distinction of social class; everyone is involved according to their role and ability. This shows the existence of social equality which is the basis of community life in Tlemang Village.

The value of unity is also strongly evident in the implementation of this tradition. When *Mendhak Sanggring* is held, all individual differences—whether differences in age, economic status, or family background—are set aside for the sake of the success of the communal event. This momentum is used by the community to strengthen ties, repair relationships that may have been strained, and strengthen a sense of belonging to local culture that is beginning to be eroded by modernization.

Finally, this tradition also becomes a vehicle for passing on social values to the younger generation. By involving children and teenagers in the procession or preparation of the event, noble values such as

cooperation, respect for parents, and social concern are indirectly instilled from an early age. This process becomes an important part of social education based on local culture that is relevant in shaping the character of the next generation.

### 3.1.3 Cultural Values

The *Mendhak Sanggring* Tradition in Tlemang Village represents the strong cultural value of spirituality in the lives of the community. This tradition is a form of respect for ancestors, especially Ki Buyut Terik, who is believed to be close to God. This spiritual value is reflected in religious rituals such as reading prayers, tahlil, and dhikr, which are the core of the implementation of the tradition. The community believes that through this respect, they will receive blessings, safety, and peace in life.

In addition to spiritual values, *Mendhak Sanggring* also contains strong social solidarity values. This tradition is carried out collectively by involving all villagers, from children to the elderly. Mutual cooperation in preparing the event, such as cooking, decorating the location, and welcoming guests, is real evidence of the importance of togetherness. Thus, this tradition becomes an event to strengthen social relations between residents and build a sense of belonging to a shared cultural heritage.

Another cultural value inherent in this tradition is respect for history and local wisdom. The community does not merely preserve ancestral customs, but also understands the historical meaning behind them. *Mendhak Sanggring* is a means to commemorate the history of the village and realize the cultural identity that distinguishes them from other communities. This tradition shows that local culture is not only something that is inherited, but also something that is maintained and interpreted contextually by the current generation.

The aesthetic aspect is also an important part of the cultural value in the *Mendhak Sanggring* tradition. This can be seen from the presentation of offerings, decorations at the event location, and traditional clothing worn by ritual participants. This visual beauty is not just to attract attention, but has symbolism that reflects the harmony between humans, nature, and God. The aesthetics in this tradition create a sacred and meaningful atmosphere, thus providing a deep cultural experience for the community and visitors.

This tradition also contains cultural educational values that take place informally but effectively. Children who participate in this activity from an early age have been introduced to noble values such as respect for ancestors, tolerance, and social responsibility. This intergenerational process becomes an important medium for cultural inheritance, because it takes place naturally in a family atmosphere. Thus, *Mendhak Sanggring* acts as a vehicle for learning cultural values that strengthen the identity of the community.

Finally, the value of cultural sustainability becomes an important closing in this narrative. The implementation of *Mendhak Sanggring* which continues every year shows a collective awareness to maintain cultural sustainability. The community realizes that culture is not only a legacy of the past, but also social capital for the future. By involving the younger generation and adapting the implementation of traditions to remain relevant, the Tlemang community shows that local culture can coexist with the dynamics of the modern era.

### 3.1.4 Historical value

The *Mendhak Sanggring* tradition has a strong historical value as a manifestation of the collective memory of the Tlemang Village community towards an important figure in the history of the spread of Islam in the Lamongan region, namely Ki Buyut Terik. This tradition is not just an ordinary commemoration, but is a form of respect for ancestors who are believed to have a great influence on the spiritual and social life of local residents. In the community narrative, Ki Buyut Terik is known as a figure who spread Islam and had a spiritual relationship with the saints of Allah. The existence of his grave in the middle of the forest marks the importance of the location in the early history of the spread

of Islam in rural areas. Thus, *Mendhak Sanggring* is an important marker of the presence of Islam and the role of religious figures in shaping the local identity of the Tlemang community.

Furthermore, the historical value of *Mendhak Sanggring* is evident in the story behind it, namely the spiritual journey and struggle of Ki Buyut Terik's da'wah. The community believes that Ki Buyut Terik was a figure who came from a noble family or a descendant of a saint, who chose to dedicate his life to spreading Islamic teachings in secret or inconspicuously (ngalap berkah). Local folklore states that he often moved places and lived a life of asceticism. The traces of his struggle were finally marked by the existence of his grave, which became the center of the community's annual ritual. This history is a strong foundation for why the *Mendhak Sanggring* tradition continues to be maintained and passed down from generation to generation.

Another historical aspect can be seen from the involvement of village elders and traditional figures in compiling and managing the course of this tradition. In each implementation, there is a structure of involvement that reflects the pattern of historical relationships between religious figures and the community. The elders are considered to be the guardians of knowledge about the history of Ki Buyut Terik and the values he instilled. They not only act as ritual leaders, but also as historical narrators who revive past stories. This shows the continuity of historical memory that is actively maintained in the social life of the Tlemang community.

The *Mendhak Sanggring* tradition also contains a symbolic historical dimension. For example, the location of the tomb in the middle of the forest reminds people of the simplicity and isolation carried out by Ki Buyut Terik as a form of piety. Access to the tomb, which is quite difficult and must be reached on foot, is a symbol of the spiritual journey and sacrifice in seeking knowledge or blessings. Every element in this tradition—from the pilgrimage route, the time of implementation, to the offerings brought—is a representation of historical and spiritual values that have long been rooted. In this context, history is not only present in the form of stories, but is also represented through meaningful ritual actions.

It is also important to note that the historical value of *Mendhak Sanggring* plays a role in shaping the cultural identity of the local community. This tradition is a distinctive differentiator between Tlemang Village and other villages around it, as well as a means of internalizing Islamic values and local culture. The younger generation is introduced to the history of Ki Buyut Terik and invited to understand the struggle for da'wah which was carried out in a peaceful and wise manner. This historical narrative becomes a tool to strengthen the collective identity of the community which does not only rely on written texts, but on living cultural practices. Therefore, *Mendhak Sanggring* is a history that is celebrated, not just remembered.

The historical value of this tradition also shows the close relationship between local history and the socio-cultural dynamics of the Madurese people who settled in Lamongan. Some of the residents of Tlemang Village are of Madurese descent and have brought syncretic Islamic traditions from their area of origin. The *Mendhak Sanggring* tradition is one form of adaptation and acculturation between Madurese culture and local Javanese values. Through this celebration, the community not only commemorates the history of individuals (Ki Buyut Terik), but also unites various elements of ethnic and spiritual identity in one cultural unity. This is what makes the historical value of *Mendhak Sanggring* so important and relevant that it continues to be preserved in the context of local and national history.

### 3.1.5 Economic Value

The *Mendhak Sanggring* tradition in Tlemang Village not only has cultural and spiritual meaning, but also has a significant impact on the local economy. Preparations that require various equipment such as food, traditional clothing, and ceremonial equipment create demand for goods and services from the surrounding community. This economic activity triggers a fairly large turnover of money, especially during the implementation of traditions that take place collectively and involve many families. For example, people who have home catering businesses receive large orders for the provision

of consumption, either in the form of tumpeng rice, traditional cakes, or snacks. This shows that cultural traditions can be a trigger for productive economic activities based on the community.

In addition to the food consumption sector, the service sector such as sound system rentals, stages, and documentation equipment providers (cameras and videos) also experienced a surge in demand. The Tlemang Village community creatively took advantage of this opportunity by renting out personal equipment or forming service groups to support the needs of implementing traditions. Local transportation services, such as motorcycle taxis and pick-up trucks, were also used to transport equipment or guests coming from outside the village. In fact, village youth who have expertise in traditional dance or music are often invited to perform, giving them additional income. This condition reflects the economic multiplier effect of a sustainable local tradition.

Economic value is also seen from the increase in informal trading activities during the *Mendhak Sanggring* procession. Many street vendors sell their wares, such as soft drinks, snacks, and children's toys, especially around the procession location. This condition provides business opportunities for small economic actors and encourages the community to actively participate in this seasonal economic activity. Even some villagers who do not trade regularly take advantage of this moment to sell impromptu items, such as selling ice, fried foods, or mineral water. This phenomenon proves that local traditions are not only a means of cultural expression, but also a stimulus for an even economy.

Economic activities based on mutual cooperation in *Mendhak Sanggring* also have a dimension of family economic empowerment. Many families contribute in the form of food, equipment, or services, all of which are considered social contributions but implicitly also strengthen economic networks between residents. Families who are better off usually contribute in larger amounts, while others contribute in the form of labor or household goods such as market snacks or handicrafts. This kind of participation strengthens economic solidarity among residents and creates an informal economic redistribution system that functions effectively in traditional societies.

The village government also saw the economic potential of this tradition and began to direct policies so that the *Mendhak Sanggring* tradition could become part of the village's cultural tourism agenda. With proper development, such as professional promotion and event packaging, this tradition can attract tourists and create new sources of income. The village government can work together with tourism awareness groups (Pokdarwis) to prepare supporting infrastructure, such as homestays, parking lots, and souvenir kiosks selling local products typical of Tlemang Village. This effort will expand the economic impact to the tourism sector, while improving the welfare of the local community.

The economic value of the *Mendhak Sanggring* tradition lies not only in money and goods transactions, but also in strengthening social capital, local empowerment, and fair distribution of resources in society. This tradition shows how culture can be a catalyst for sustainable economic development if managed wisely. The sustainability of this tradition can be a village economic asset that can reduce dependence on the formal sector. Therefore, preserving this tradition is important not only from a cultural perspective, but also from a local economy based on the people and mutual cooperation. Thus, *Mendhak Sanggring* is a concrete example of how local traditions contribute significantly to micro-economic development in rural areas.

### 3.1.6 Educational Value

The *Mendhak Sanggring* tradition has a very deep educational value, especially in the context of cultural inheritance and character formation of the younger generation. This tradition is not just a spiritual activity or traditional ritual, but also a medium for transmitting life values from the older generation to the younger generation. Children and teenagers involved in this tradition not only learn about the procedures for carrying out rituals, but also absorb moral values such as mutual cooperation, respect for ancestors, and high spiritual awareness. These values are instilled through oral stories, prayers, and cultural symbols used in the procession. Thus, this tradition functions as an effective educational vehicle in the context of community-based informal education.

Furthermore, the implementation process of *Mendhak Sanggring* also teaches the importance of cooperation and social responsibility in society. Tlemang Village residents are actively involved, both in planning and implementing the event, showing an even distribution of roles among community members. This involvement educates residents, including children, to be part of a solid and mutually supportive community. The values of solidarity and collective spirit instilled through this process contribute to the formation of the social character of participants, especially the younger generation who are still in the stage of forming their identity. These values indirectly shape adaptive mindsets and behaviors towards community life.

In the dimension of spiritual education, the *Mendhak Sanggring* tradition strengthens human relationships with God and ancestors. Through prayers, thanksgiving, and pilgrimage rituals to graves, participants are taught to realize the importance of spirituality in everyday life. The value of this religious education is not doctrinal, but is applicative and reflective, so that it is more easily accepted by the community that practices it. The younger generation learns that life is not only about material things, but also about awareness of the noble values inherited from their predecessors. This is a very relevant lesson in the context of the moral and spiritual crisis that has hit modern society.

This tradition is also a means of preserving regional languages and local cultural expressions that are increasingly threatened by globalization. In its implementation, various cultural expressions such as tembang, pantun, and Madurese language are actively used. This serves as an authentic language and cultural learning space for young people, who are indirectly involved and absorb these elements. Preserving local languages is part of cultural education that is very important in maintaining local identity and wisdom. Such education is not available in the formal curriculum, so the role of tradition becomes very vital.

Furthermore, the *Mendhak Sanggring* tradition contains ecological and sustainability education values. In this ritual, the use of offerings and natural materials is done very wisely and consciously. Residents are taught to appreciate natural resources, pick enough, and not damage the environment. These values are transmitted through cultural symbols and ecological ritual practices. Environmental education based on culture like this is very effective because it is rooted in the community's value system, not just an appeal or theory from outside. Thus, this tradition also forms a generation that cares more about environmental sustainability.

The educational values contained in *Mendhak Sanggring* reflect the synergy between formal and informal education in forming a whole individual. Although not implemented in a classroom, this tradition offers multidimensional learning that includes cognitive, affective, and psychomotor aspects. The young generation involved in this tradition not only learns about culture, but also learns to become human beings who have empathy, responsibility, and integrity. Culture-based education like this is an important alternative amidst the crisis of relevance of formal education which is often detached from the socio-cultural context of students. Therefore, *Mendhak Sanggring* deserves to be maintained and developed as a meaningful and sustainable medium for community education.

**Table 1.** Integration of Mendhak Sanggring Cultural Values with Social Studies Learning Outcomes (Junior High School)

Cultural Value	Key Practices in Mendhak Sanggring	Relevant IPS Learning Outcomes	Learning Implications
Religious Value	Prayer rituals, tahlil, pilgrimage to Ki Buyut Terik's tomb, respect for ancestors	Sociology: Elaborating interaction, social institutions, and national integration in a plural society	Promotes tolerance, harmony, and moral values as foundations for integration in a diverse society
Social Value	Mutual cooperation (gotong royong), cross-generational	Sociology: Analyzing social dynamics and cultural change to foster	Contextualizes cooperation, solidarity, and local strategies for social cohesion

	participation, egalitarian roles	national unity based on Bhinneka Tunggal Ika	
Cultural Value	Preservation of songs, language, food, clothing, ritual symbols	Geography and Culture: Reflecting on cultural adaptation to environmental and climate change; supporting SDGs in local contexts	Enhances understanding of local adaptive practices, sustainability, and the role of culture in climate resilience
Historical Value	Oral narratives of Ki Buyut Terik, symbolic pilgrimages, ancestral memory	History: Explaining concepts of chronology, space, time, and connecting past-present-future through local history	Strengthens chronological awareness and contextual learning of historical continuity via local traditions
Economic Value	Local trade, home industries, food production, seasonal markets	Economy: Identifying economic activities, price, market, and potential in digital and global economy	Builds entrepreneurial mindset and contextual economic literacy using community-based examples
Educational Value	Informal transmission of values, ecological awareness, language preservation	Geography-SDGs: Reflecting on adaptation and mitigation strategies for sustainability; Sociology: Learning social roles and moral responsibility	Supports holistic learning (cognitive, affective, psychomotor) and links informal learning to formal curriculum goals

### 3.2 Implementation in Social Studies Learning

Social Studies (IPS) learning at the Junior High School (SMP) level in the Independent Curriculum is designed to equip students with critical, contextual, and character-based thinking skills through exploring learning resources based on the social and cultural environment. In this context, the *Mendhak Sanggring* tradition in Tlemang Village, Ngimbang District, Lamongan Regency, is a form of local cultural heritage that is rich in educational values and can be integrated into IPS learning. Based on the research findings, the values contained in the *Mendhak Sanggring* tradition can be categorized into six main domains, namely: religious, social, cultural, historical, economic, and educational. The following is a mapping of these values in relation to the achievements of the Independent Curriculum IPS learning.

The religious values contained in the *Mendhak Sanggring* tradition are related to spiritual practices such as tahlil, prayers, and reading of holy verses of the Qur'an. In the Merdeka Curriculum, social studies learning is directed at developing the character profile of Pancasila students, including aspects of faith and devotion to God Almighty. Through the introduction of local religious practices, students can understand how religious values are integrated into the social life of society. This supports social studies learning in achieving the elements of "Identity and Self-Respect" and "Social Interaction and Values". Previous research by Nurhayati (2021) showed that the integration of religious values in social studies learning can strengthen students' understanding of pluralism and social harmony (Ladson-Billing, 1995).

However, several previous studies tend to emphasize social studies learning that is more secular or based on socio-economic issues, so that religious values are not too much of a focus. In this case, research based on the *Mendhak Sanggring* tradition actually rejects this tendency and emphasizes that religious values are an important element in social dynamics. Religious traditions preserved by the

community such as tahlil and pilgrimage also function as educational vehicles to strengthen the spiritual identity of the younger generation. Therefore, social studies learning should open up space for strengthening local religious values as part of the context of students' daily lives.

By including religious elements in social studies learning, teachers can facilitate the process of reflecting on values and forming students' awareness of the importance of spiritual harmony in social life. This is in line with the principles of the Independent Curriculum which emphasizes meaningful learning based on local contexts. This approach encourages students not only to know values, but also to be able to internalize them in real life. Strengthening religious values through local contexts is also a preventive strategy against adolescent moral decadence. Therefore, the integration of religious values is not only relevant, but urgent to be actualized in social studies learning.

The *Mendhak Sanggring* tradition contains social values in the form of mutual cooperation, solidarity between families, and collective work of villagers. In social studies learning in junior high schools, these social values are closely related to the learning outcomes of "Social Life of Indonesian Society" and "Social Interaction in a Multicultural Society". Students are invited to understand that the social life of society is built through reciprocal relationships, empathy, and a sense of belonging to their community. Mutual cooperation in *Mendhak Sanggring* teaches students about the importance of collaboration and strengthening social networks as social capital for society. This is in line with the results of research conducted by Fitriani (2020), which shows that local cultural practices that contain social values can increase students' attitudes of tolerance and social responsibility.

Moreover, the social values taught in this tradition reject individualism that is starting to strengthen among urban students. The Merdeka Curriculum provides ample space to develop project-based learning that emphasizes group work and social action. Local traditions such as *Mendhak Sanggring* can be used as a context for real and relevant social projects. Thus, students not only learn the theory of social interaction, but experience it contextually. Social studies teachers can use this mutual cooperation practice as a case study in the topic of social dynamics and social change.

Strengthening social values in social studies learning through this tradition can also help instill awareness of the importance of the sustainability of local culture based on the community. In the long term, this will produce a generation that cares about social development based on participation and local values. Therefore, this kind of local wisdom-based pedagogical strategy is able to bridge the gap between the national curriculum and the social reality of the students' community. Thus, social values in local traditions must be integrated into social studies learning to create an authentic and meaningful learning experience.

Cultural values in the *Mendhak Sanggring* tradition are evident in local customs, language, symbols, and value systems that are passed down from generation to generation. This is closely related to the elements of social studies learning outcomes in the dimension of "National Identity and Local Culture". In the Merdeka Curriculum, students are directed to recognize and appreciate cultural heritage as part of the nation's identity. Research by Sukardi (2022) states that the integration of local culture in social studies learning can strengthen students' national identity and prevent cultural alienation. *Mendhak Sanggring* can be used as concrete teaching materials in introducing the social structure and local cultural expressions of Javanese society.

The use of local cultural values in social studies learning simultaneously criticizes the conventional social studies learning approach that is too dominant in national cultural narratives without accommodating local diversity. In fact, local culture is the most effective entry point to introduce students to national culture as a whole. By linking local culture with national identity, students will have a stronger and more contextual understanding of Pancasila and Bhinneka Tunggal Ika. In addition, local culture-based learning also increases student engagement because the material is closer to their daily lives.

In the context of the Merdeka Curriculum project, social studies teachers can develop learning modules based on local cultural exploration such as *Mendhak Sanggring*, for example through observation, interviews, or documentation projects. This process will foster students' critical thinking

skills and cultural empathy. Students will not only become consumers of culture, but also preservers and innovators of culture. The cultural values in this tradition enrich social studies learning with depth of meaning and strong emotional closeness.

The *Mendhak Sanggring* tradition holds high historical value because it is directly related to the figure of Ki Buyut Terik, a local figure who is believed to be the spreader of Islam and the spiritual leader of the local community. In social studies learning, this historical value is in line with learning outcomes in the elements of "Historical Development and Civilization" and "Past Life of Indonesian Society". Through this local narrative, students can understand how local history contributes to national history. This strengthens Budiharto's argument (2019) which emphasizes that local history is a strategic entry point for fostering students' historical awareness from an early age. By studying local historical traces, students can feel emotional closeness and a concrete historical identity.

The historical value of *Mendhak Sanggring* also contains important information about the dynamics of past societies, such as value systems, belief structures, and the roles of prominent figures. This tradition serves as a source of oral history that should be incorporated into social studies lessons, enabling students to understand history not only through textbooks but also through the lived practices and narratives of the community. It challenges historical approaches that focus solely on national figures and major events while neglecting local cultural roots. In this way, local histories such as *Mendhak Sanggring* can help fill the gaps in students' understanding, which previously may have been shaped only by a centralized historical perspective.

In the Merdeka Curriculum, teachers are encouraged to develop learning projects based on community history exploration. Students can be invited to create historical documentation of *Mendhak Sanggring*, interview traditional figures, and explore local artifacts. This will train historical thinking skills, such as chronology, cause-effect analysis, and understanding of context. Thus, the historical value in the *Mendhak Sanggring* tradition is not only important for local identity, but also as a pedagogical strategy to form critical historical awareness in students.

The *Mendhak Sanggring* tradition also contains actual economic value. The implementation of this event involves community economic activities, such as providing food, renting traditional tools, trading agricultural products, and other services. This supports the achievement of social studies learning in the elements of "Economic Activities and Welfare" and "Entrepreneurship and Local Economy". Students can learn how a cultural event triggers local economic turnover. In a study by Wulandari (2021), it was found that the integration of economic activities in local cultural practices can improve students' economic literacy and foster an entrepreneurial spirit.

In addition to being a cultural medium, *Mendhak Sanggring* can also be understood as a community-based circular economy model. Residents who produce food, sell crafts, or rent equipment also feel the economic impact. This is a real example of economic activities based on solidarity and mutual cooperation. This model enriches students' understanding of the concepts of microeconomics and community economics. Here, social studies learning is not only theoretical but is connected to the economic reality of the surrounding community.

Local economic project-based learning is highly recommended. Social studies teachers can invite students to analyze the economic chain created during the implementation of *Mendhak Sanggring*, including calculating the potential income and expenditure of the community. This activity can be developed into a mini-study that trains students to think analytically and reflectively about economic life. Thus, the economic value of this tradition supports the development of economic literacy, social empathy, and students' economic creativity holistically.

The educational value in *Mendhak Sanggring* is reflected in cultural inheritance, spiritual learning, and the transfer of historical knowledge and morality between generations. This is very relevant to the elements of social studies learning related to "Character and Citizenship" and "Social and Cultural Identity". Through this tradition, students can see that education does not always take place in the classroom, but also in social and ritual spaces. According to research by Hasanah (2021), local tradition-

based education is effective in instilling character values such as responsibility, honesty, and social concern from an early age.

This tradition is also an informal educational medium that teaches social involvement, activity planning, resource management, and value preservation. Children and adolescents are often involved in activities such as preparing equipment, welcoming guests, and listening to stories from elders. This process is contextual education that encourages active involvement and cross-generational learning. In the context of the Merdeka Curriculum which emphasizes learning differentiation and local context, educational values such as these can be integrated exploratively.

Social studies teachers can use this tradition as a vehicle to discuss topics such as citizen participation, lifelong learning, and community value systems. By designing local wisdom-based learning such as *Mendhak Sanggring*, teachers help create a space for dialogue between culture, history, and education. This will not only enrich students' learning experiences but also strengthen the bridge between schools and communities. Educational values that live in local traditions are a reflection of education that is rooted in real life and are worthy of being used as references in the reform of social studies pedagogy in junior high schools.

The integration of *Mendhak Sanggring* traditional values in social studies learning in junior high schools is in line with the direction of the Merdeka Curriculum which prioritizes contextual, locally-based learning, and is oriented towards strengthening character. By utilizing local cultural richness as a learning resource, teachers can create learning that is relevant, meaningful, and encourages active involvement of students in understanding their social life.

**Table 2.** Categorization of *Mendhak Sanggring* Tradition Values and the Context of Junior High School Social Studies Learning

Value Category	Examples of Practice in the <i>Mendhak Sanggring</i> Tradition	Elements & Learning Outcomes of the Merdeka Curriculum for Junior High School Social Studies	Contextualization in Social Studies Learning
<b>Religious</b>	Joint prayer, pilgrimage to the grave of Ki Buyut Terik, tahlil prayer	Social and Cultural Identity, Character & Citizenship	Students analyze religious practices in local cultures and reflect on the values of spirituality in multicultural societies.
<b>Social</b>	Mutual cooperation in preparing events, social gatherings, community participation	Social Interaction, Social Dynamics	Students identify forms of cooperation in local communities and compile participatory reports on social activities.
<b>Culture</b>	Javanese songs, traditional food, traditional symbols	Cultural Heritage, Social Identity	Students map local cultural elements and design posters on preserving regional culture.
<b>Historical</b>	The story of the origin of Ki Buyut Terik, a tradition passed down from generation to generation	History and Historical Consciousness	Students create a local history timeline and compare it to national history.
<b>Economy</b>	Micro, Small and Medium Enterprises trade during tradition, production of special foods	Economic Activity, Local Economy	Students observe local economic potential and prepare culturally based business proposals.
<b>Education</b>	Advice from traditional figures, passing on values between generations	Social and Emotional Learning, Character	Students reflect on values in traditions and compose articles on the theme of character education from local culture.

#### 4. CONCLUSION

The *Mendhak Sanggring* tradition carried out by the people of Tlemang Village, Ngimbang District, Lamongan Regency, is not just a cultural practice, but also a social, religious, and educational space rich in life values. Through a qualitative approach and case studies, this study successfully identified six main values contained in the tradition, namely: religious, social, cultural, historical, economic, and educational values. These values are not only an integral part of the lives of local communities, but also have great potential as contextual learning resources in Social Sciences (IPS) learning at the Junior High School (SMP) level. The analysis conducted shows that religious values in the *Mendhak Sanggring* tradition are able to strengthen the spirituality and tolerance dimensions of students, while social values teach the importance of interaction, cooperation, and solidarity in community life. Cultural values in this tradition enrich students' understanding of local heritage and identity that need to be preserved, while historical values help them build chronological awareness and the relationship between local and national history. Economic values foster students' ability to recognize community-based economic potential, while educational values contribute to character formation and cross-generational knowledge transfer.

The integration of these values in social studies learning supports the learning outcomes promoted by the Merdeka Curriculum. This contextual learning approach based on local wisdom allows students to learn more meaningfully, relevantly, and applicatively. In addition, the findings of this study also strengthen previous studies that emphasize the importance of local culture as a source of learning, and provide a new offer in the form of a categorization model of cultural values in local traditions that are directly linked to learning elements and achievements. Therefore, it is recommended that social studies teachers at the junior high school level utilize local cultural richness, such as the *Mendhak Sanggring* tradition, as teaching materials that can strengthen understanding of the material and shape students' character. This study also opens up further space for the development of culture-based thematic teaching modules, the creation of digital learning media from local traditions, and collaboration between schools and the community in maintaining cultural sustainability. Thus, social studies learning is not only a means of transferring knowledge, but also a vehicle for preserving national values and identity.

#### REFERENCES

- Ardiwidjaja, R. (2016). Pelestarian warisan budaya bahari: daya tarik kapal tradisional sebagai kapal wisata. *KALPATARU*, 25(1), 65-74.
- Arif, V., Afnan, M., Usmiyatun, U., & Lestari, C. (2023). Development of Social Studies Animation Video (S2AV) Teaching Materials on the Material "Plurality of Indonesian Society" for Junior High School Students. *Assyfa Learning Journal*.
- Bahtiar, B. (2015). Pembelajaran Kooperatif Untuk Meningkatkan Sikap Sosial dan Pemahaman Konsep Siswa Sekolah Multietnis. *JEMS: Jurnal Edukasi Matematika Dan Sains*, 3(1), 1-13.
- Budiharto, B., Triyono, T., & Suparman, S. (2019). Pengaruh Teknologi Pendidikan Pada Era Revolusi Industri 4.0. *SEUNEUBOK LADA: Jurnal Ilmu-Ilmu Sejarah, Sosial, Budaya Dan Kependidikan*, 6 (2), 96-144.
- Budiyono, B. (2020). Inovasi pemanfaatan teknologi sebagai media pembelajaran di era revolusi 4.0. *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran*, 6(2), 300-309.
- Denzin, N. K., & Lincoln, Y. S. (Eds.). (2011). *The Sage handbook of qualitative research*. sage.
- Desyani, D., & Yadegar, R. (2024). Integrating Earth Alms Values: A New Approach to Teaching Social Sciences. *Journal of Social Knowledge Education (JSKE)*.
- Fitriani, S. (2020). Keberagaman dan Toleransi Antar Umat Beragama. *Analisis: Jurnal Studi Keislaman*, 20(2), 179-192.

- Hadi, A. (2021). *Penelitian kualitatif studi fenomenologi, case study, grounded theory, etnografi, biografi*. CV. Pena Persada.
- Handayani, N., & Abdulkarim, A. (2024). Value learning: integrasi modal sosial bermuatan nilai kearifan lokal tradisi perang topat melalui pembelajaran IPS. *Didaktika: Jurnal Kependidikan*, 13(1), 1051-1062.
- Hasanah, A., Hikmayani, A. S., & Nurjanah, N. (2021). Penerapan pendekatan STEAM dalam meningkatkan kreativitas anak usia dini. *Jurnal Golden Age*, 5(2), 275-281.
- Hasanah, L. U., & Andari, N. (2021). Tradisi lisan sebagai media pembelajaran nilai sosial dan budaya masyarakat. *Jurnal Ilmiah Fonema*, 4(1), 48-66.
- Ilham, D. (2019). Menggagas pendidikan nilai dalam sistem pendidikan nasional. *Didaktika: Jurnal Kependidikan*, 8(3), 109-122.
- Intitsal, A. F., Muadin, A., & Zamroni, Z. (2024). Pendidikan Multikultural dalam Pengorganisasian Institusi Pendidikan. *El-Idare: Jurnal Manajemen Pendidikan Islam*, 10(1), 39-48.
- Jaya, H., Hambali, M., & Fakhurrozi, F. (2023). Transformasi pendidikan: peran pendidikan berkelanjutan dalam menghadapi tantangan abad ke-21. *Jurnal Review Pendidikan Dan Pengajaran*, 6(4), 2416-2422.
- Koentjaraningrat. (2005) *Pengantar Antropologi* Jakarta: PT. Rineka Cipta
- Ladson-Billings, G. (1995). Toward a Theory of Culturally Relevant Pedagogy. *American Educational Research Journal*, 32, 465 - 491.
- Lisnawati, L., Kuntari, S., & Hardiansyah, M. A. (2023). Peran Guru dalam Penerapan Pembelajaran Berdiferensiasi untuk Menumbuhkan Minat Belajar Siswa pada Mata Pelajaran Sosiologi. *As-Sabiqun*, 5(6), 1677-1693.
- Lusmianingtyas, I., & Sriyanto, S. (2022). Model Pembelajaran Berbasis Masalah untuk Meningkatkan Kemampuan Berpikir Kritis Siswa pada Pembelajaran IPS. *Proceedings Series on Social Sciences & Humanities*, 3, 520-525.
- Mahardika, M. D. G., & Ramadhan, F. N. (2021). Pembelajaran IPS sebagai penguat nasionalisme dalam menghadapi tantangan di era globalisasi. *Jurnal Teori dan Praksis Pembelajaran IPS*, 6(2), 78-91.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.
- Nugroho, W. B., & Kamajaya, G. (2023). Sistem Moral Universal Masyarakat Desa Pegayaman di Kabupaten Buleleng, Bali: Moral Universal System Of Pegayaman Village Community In Buleleng Regency, Bali. *Jurnal Sosiologi Nusantara*, 9(2), 147-164.
- Nurhayati, S., Musa, S., Boriboon, G., Nuraeni, R., & Putri, S. (2021). Community Learning Center efforts to improve information literacy in the community for cyber crime prevention during a pandemic. *Journal of Nonformal Education*, 7(1), 32-38.
- Qomarrullah, R., Sokoy, F., Suratni, S., & Tammubua, M. H. (2024). Peran masyarakat adat dalam pengembangan pendidikan berbasis lingkungan sosial. *Indonesian Journal of Intellectual Publication*, 4(2), 1-11.
- Sardiman. (2012). *Interaksi dan Motivasi Belajar Siswa*. Jakarta: Raja Grafindo Persada.
- Sudrajat, T., & Hasanah, A. (2020). Nilai-Nilai Pancasila Dan Peradaban Bangsa: Konsepsi Dan Implementasi Kebijakan Pendidikan Karakter. *Moderat: Jurnal Ilmiah Ilmu Pemerintahan*, 6(4), 857-867.
- Sudrajat, S., Supardi, S., & Milhani, Y. (2020). Humanistic Learning of Social Studies at Junior High School of Budi Mulia 2 Yogyakarta Indonesia. *International Journal of Education*, 12, 46-58.
- Sukardi, H. M. (2022). *Metode penelitian pendidikan tindakan kelas: implementasi dan pengembangannya*. Bumi Aksara.
- Suradi, A. (2018). Pendidikan berbasis multikultural dalam pelestarian kebudayaan lokal nusantara di era globalisasi. *Wahana Akademika: Jurnal Studi Islam Dan Sosial*, 5(1), 111-130.
- Vygotsky, L., & Cole, M. (2018). Lev Vygotsky: Learning and social constructivism. *Learning Theories for Early Years Practice*. UK: SAGE Publications Inc, 68-73.
- Widyastono, H. (2012). Muatan pendidikan holistik dalam kurikulum pendidikan dasar dan

menengah. *Jurnal pendidikan dan kebudayaan*, 18(4), 467-476.

Wulandari, R. (2021). Upaya meningkatkan pemahaman konsep geometri ruang pada pembelajaran daring dengan model discovery learning. *Plusminus: Jurnal Pendidikan Matematika*, 1(2), 197-206.