

TRADITION OF NYADRAN: AS A MATERIAL FOR THE DEVELOPMENT OF THE TEACHING MATERIAL OF SOCIAL SCIENCES EDUCATION IN THE SECONDARY SCHOOL

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Abstract: This study aims to provide an overview of the existing Nyadran tradition literature as material for social studies development in junior high schools. In addition, it is also intended to create a conceptual model related to the use of the Nyadran tradition. This article is a conceptual article that covers the basics, basic competencies, and curriculum. This research is qualitative research with case study methods. The data collection technique is derived from interviews with the main data source of the Klumutan village community, while the other data is from the documentation of the profile of the Klumutan town and the photographs of the implementation of traditional Clumutan. Sampling techniques using purposive sampling. Data validity testing using source triangulation and methods Analysis techniques using interactive data analysis models: data collection, data reduction, data presentation, and conclusion drawings. The results of this research consist of three conclusions. First, the Nyadran tradition can be used as a source of social studies development in junior high schools. This is because this tradition contains moral teachings and local wisdom relevant to the vision of social science, namely civics education. Moreover, the oral tradition, which is part of anthropology and history, has the same characteristics as social studies material, which combines social science disciplines. The two high social values of the Nyadran tradition can be used as a source of social science learning. These values mean moral, social, cultural, spiritual, and environmental. Third, the development of oral traditions as teaching materials can be carried out through three stages, namely: (a) the analysis stage (defining the oral traditions and their relevance to the curriculum); (b) the design and development stage (determining the form and structure of the learning materials needed); and (c) implementation stage.

Keywords: Cultural Traditions, Educational Materials, Social Sciences, Primary Secondary School

INTRODUCTION

In recent years, Indonesia has been discussing the importance of moral education. Character education has been established as a compulsory course in all subjects at all levels of education, from primary to higher education, by the Indonesian Ministry of Education and Culture (Kementerian Pendidikan Nasional, 2010). Individuals, communities, and institutions play a significant role in raising awareness of the importance of character education, not just government. This is because amoral behavior is becoming increasingly common in society and official government institutions, for example, corruption, murder, robbery, intolerance, terrorism, etc.

The main focus of social science education is moral education, especially morality in the context of society, nation, and state (Uge et al., 2019). Social science education gives students the knowledge, skills, attitudes, and values necessary to be a good citizen (Riswan et al., 2022) (Mutiani & Faisal, 2019). Learning social science enhances four skills: research, think critically, analytically, and creatively; participate socially; and communicate (Kwangmuang et al., 2021). Regarding attitude competence and values, he focuses more on emotions, feelings, and beliefs about right and wrong in the context of a democratic citizen (Jagers et al., 2019), (Hodson, 2020). They have values like brotherhood, responsibility, and loyalty to the country. In addition, (Orofino, 2021) notes four goals of social science education. They are as follows: 1) study ideas related to the life of a community and its environment; 2) acquire basic skills to think logically and critically, curiosity, inquiries, problem-solving, and skills in social life; 3) show commitment and awareness of social values; and 4) have the ability to communicate, cooperate, and compete in a social environment.

Social science education is expected to help students become people who can make decisions and take rational action in dealing with various societal problems, especially those related to the interests of the wider society. They are also expected to be actors and, at the same time, agents in problem solving. But the facts on the ground show the opposite. Social science learning fails to instill human values in students. It also fails to instill social skills and other competencies necessary to build a harmonious social life (Brown & Donnelly, 2022). Besides, learning fails to produce students who are capable of solving problems. As a result, social science learning in schools does not have its primary goal of building a good citizen.

To solve the problem, a thorough evaluation of the learning elements of social science in schools should be carried out. Learning material is an important component that gets attention. Things taught in schools usually focus on facts, according to (Agustina et al., 2023). However, the material has no value. Therefore, the material must be transformed into material that contains value and is relevant to the modern world. This aligns with the opinion (Mohammed & Kinyó, 2020) that social

science learning becomes irrelevant because the material taught does not depend on students' social context. Besides, Hurlbert & Datta (2022) say that the social science material in schools does not reflect the socio-cultural conditions. As a result, they can't connect the world of knowledge to the real world.

Thus, social science teachers in schools should be able to create learning materials that are valuable and relevant to the problems facing students today. Taking advantage of the tradition is an alternative that can be used in Indonesia, which has many different local cultures. Because there are values of character education, the local wisdom of Sadranan culture can be used as a life guideline for the community. These values can be applied in the classroom (Sholeh et al., 2019). According to Sholeh, R. A. 2019, the local Wisdom about the culture of sadranan continues to this day because the community believes that within the Sadranana, there are character values that can guide and make the guidelines for the life of the community so that they can be guarded and inherited from generation to generation.

Furthermore, (Ufie et al., 2021) state that local wisdom serves as a guideline for community life and can be used in every aspect of human life to create a harmonious and dynamic life. Character education is human activity that includes educational and didactic actions aimed at the developing generation (Nargiza, 2022). Character education is a conscious action taken by a person to educate their children to be a strong character generation in the future.

Culture is defined as the whole of human knowledge as social beings used to understand and experience their environment as the basis for their actions (Anderson et al., 2019). Language, technology, economics, social organization, knowledge, religion, and art are the common components of culture. Koentjaraningrat discusses culture in three categories: ideals, activities, and cultural objects.

Culture has eternal values that are passed on from one generation to the next. Enculturation is the process of cultural inheritance ranging from the smallest units, such as families, relatives, communities, and tribes, to the larger units. During the enculturation process, most community members will have shared perspectives and values about what is considered good and bad, as well as what should and should not be done in living together.

The enculturated media in a society familiar with writing consists of writing, video recording, tape recording, and other technological tools. The media enculturation of traditional societies is an oral tradition passed on from generation to generation. The community's oral traditions include folk poetry, folk singing, signals and movements, and traditional ceremonies. Traditional ceremonies are a form of realizing cultural existence in a society almost always present everywhere. Traditions

include cultural existences that are a complex of human behavioral activities in a community, called social systems. This social system consists of human activities that interact with each other occasionally and always follow certain patterns that originate from customary behavior (Lentzas & Vrakas, 2020).

The Java people still maintain their cultural ceremonies and rituals related to natural events or disasters. These ceremonies are performed at birth, marriage, and death (Nasir, 2019). The forms and names of the traditions vary greatly depending on the context and purpose they are carried out. The people do and maintain that tradition for a variety of reasons. Because they have followed the custom from birth, the community considers it a "lumbra" or ordinary thing, for example, a "tomb visit" ceremony or a ceremony of worship.

Based on the above description, it can be concluded that the tradition has great potential to be used as a resource for developing social science educational material at the secondary level. They use tradition as teaching material to give students a rich and real context, making social science learning more relevant and meaningful for students as they have real experience with the real world. Strong social and moral values such as gotong-royong, cooperation, and sacrifice are often found in the habit of slander. Using tradition as a lesson can help students understand and apply these principles in everyday life, building a good character. Developing teaching materials based on tradition is a step in preserving and revitalizing the local culture as part of the cultural heritage and identity of the nation. Students can appreciate, understand, and care for their local culture using this teaching material. Teaching traditions enable integration between various subjects, such as Social science, Indonesian Language, Cultural Arts, and Religion, thus providing a broader learning experience. They'll find a way to look at the problem from different perspectives and make effective solutions.

Schools can provide a more meaningful educational experience by leveraging tradition as a teaching material in social science learning. It can also blend academic learning with cultural, moral, and social principles. This step will shape better students and support efforts to preserve and develop national identity and local culture.

This study aims to provide an overview of the existing Nyadran tradition literature as material for social studies development in junior high schools. In addition, it is also intended to create a conceptual model related to the use of the Nyadran tradition.

METHODS

This research is qualitative research with case study methods. The data collection technique is derived from interviews with the main data source of the Klumutan village community, while the other data is from the documentation of the profile of the klumutan town and the photographs of the implementation of traditional Klumutan. Sampling techniques using purposive sampling. Data validity testing using source triangulation and methods Analysis techniques using interactive data analysis models: data collection, data reduction, data presentation, and conclusion drawings.

RESULTS AND DISCUSSIONS

Result

Traditional Ceremony of Nyadran

Traditional ceremonies are a cultural heritage. Culture is a social gift that can only be possessed by the people who support it by learning it. In this case, the ceremony generally has a sacred value for cultural supporters. These ceremonies are often referred to as traditional or customary ceremonies.

According to custom, religion, and belief, ceremonies are a series of acts or acts subject to certain rules. The ceremonies of confirmation of the head of the tribe, marriage, and burial are some examples of community ceremonies. A ceremony performed consistently somewhere has long been known as a traditional ceremony. Therefore, each district has a unique customary ceremony. This includes the wedding ceremony, the labyrinth, and the village cleansing ceremony.

Ceremonies are a way for people to act to show awareness of their history. Through ceremonies, people tell their history. Ceremonies also allow us to know the history of societies, including the origins of places, figures, objects, natural events, and so on.

The word "tradition" comes from the Latin "tradere," which means "to surrender" or "to convey" through time, according to Ratna (2011). Traditions originate from the past and mostly contain sacred characteristics such as a system of affinity, belief system, art, customs, and various customs carried out downwardly. Traditions can be values, social norms, patterns of action, and certain customs inherited from generation to generation and persist in various aspects of life.

Traditional ceremonies are a collection of events that relate to public beliefs and are considered to be inherited from generation to generation (Handayani, 2007). As stated by Keraf in Mudana (2015), traditional wisdom encompasses all the knowledge, beliefs, views, and habits that determine human morals in an ecological community. Traditional ceremonies have been going on for a long

time. Traditional ceremonies usually have rules associated with local community customs because they are also called customary ceremonies. Traditional ceremonies are formal conduct performed for events not shown in everyday technical activities but related to the belief that there is a power beyond human capabilities. No matter what is related to the ceremony, such as the relationship with the ancestors, the Java community performs the traditional ceremony. Traditional ceremonies are one of how society expresses itself in harmony. Besides, the community carries out traditional ceremonies for a specific purpose.

Adjectives are rules, customs, and traditions built and applied by a community or territory considered to have value and to be obeyed by that community. In Indonesia, the rules governing all aspects of human life become binding laws known as customary ones. Aboriginal has entered society through traditions, ceremonies, and so on, and can control people's behavior with pleasure and pride. Adjective is a rule that has been followed or carried out for a long time. Addictive is an unwritten rule. Adulterous, however, is highly binding, and violators will suffer from the harsh sanctions that are sometimes indirectly imposed. In cases where the slaughter of certain animals is prohibited, for example, the family or the community will suffer disaster or punishment if the animal is slaughtered.

Anthropological methods provide a deeper understanding of the ceremony of tradition or custom. This method sees the ceremony of tradition as a standing social activity and describes all the values, concepts, ideas, paradigms, norms, and spiritual powers that support it. In this way, the community of cultural perpetrators can describe the activity as they see it. One way people adapt to their social environment is by holding traditional ceremonies. Adaptation is finding harmony with nature so that society can protect and be friendly to nature.

People perform customary ceremonies for a specific purpose. The Java community performs a worship ritual in a series of traditional ceremonies. One important ritual considered salvation is approaching and praying to the Almighty God (Thoriqul Huda, 2017). The tradition of nirvana is one of many important rites performed in the traditional ceremony in addition to the celebration. According to (Purwadi, 2012), salvation is a prayer ceremony accompanied by a meal offering. The purpose is to ask for safety and tranquility.

In the middle of the month of Ruwah before Ramadan, it is usually done by the people of Java. In a decreasing manner, each village has a different choice of time according to its people (Mumfangati, 2007). At that time, communities usually gathered in a mansion or village or individually with the nearest family performing the tradition of pilgrimage to their parents' tombs, also known as nyadran.

The word "Nyadran" or "Sadranan" comes from the word *Sraddha*, which means visiting the tombs of the elders to clean them, sowing flowers, and praying to those who have died (Laily & Nashiruddin, 2021). Almost all of Java's people followed it, and many who traveled far and wide preferred to go home on the day rather than on the Day of it. Sending prayers and pilgrimages to the tombs is a form of cultural expression of religion known as *nyadran*. It has similar rituals and objects. Religious traditions come from generation to generation.

Implementation of the Nyadran Tradition in Klumutan Village

The Klumutan village community is rural, and most of the population works as farmers. This community routinely holds various events as a form of gratitude for the blessings the Almighty bestows. The routine event carried out until now is the *Nyadran* tradition, carried out once a year in the month of *Ruwah* in the Javanese calendar. On the day of the *Nyadran* tradition, residents will flock to invite family members to participate, celebrating the *Nyadran* tradition.

The committee determines the time for this implementation through a previous meeting; it is clear that the day of implementation is one of the days in the month of *Sha'ban* or the month of *Ruwah* on the Javanese calendar. On the day of this implementation, residents will come to the cemetery in the village with a variety of foods that they have prepared; the most important and must-have is *Nasi Tumpeng*, complete with side dishes and *ingkung*. The food that was served in ancient times was brought using a *jodang*. *Jodang* is a great food place made of wood measuring 80 cm by 200 cm, which functions as a container for carrying food to be served in celebrations of the *Nyadran* tradition. Usually, community members carry *jodang* by carrying it on their shoulders using bamboo. However, after the development of the times, the community has changed. The habit of bringing food using *jodang* has been abandoned, and now people prefer to use motorbikes and pickups to make it easier and faster.

It turned out that the performers of the *Nyadran* tradition in Klumutan village did not only come from the local community, but many came from outside the village, such as Bongsopotro, Ngepeh, Sidorejo, Tulung, and other areas. The point is that those who participate in carrying out the *Nyadran* tradition are people who have ancestors buried in this Klumutan village. The implementation of the *Nyadran* tradition in Klumutan village was followed by various groups, from parents to youth to even children, who participated in carrying out the *Nyadran* tradition. According to one resident, the *nyadran* tradition, which is routinely held every year in the month of *Sha'ban* or the month of *Ruwah* on the Javanese calendar, apart from being a means to pray for the ancestors, is also a sign of the coming month of fasting for Muslims.

The Nyadran tradition, as a legacy of our ancestors, is still preserved by the Klumutan village community because it has various good goals for the community. This is based on SN's opinion on January 15, 2023, that.

"Tradisi nyadran kui sakjane sing utama nyuwun dunga marang gusti pangeran kanggo leluhur karo sesepuh wong tuo sing wes kapundhut. Liyane kui karo nguri-nguri budoyo jowo"

The purpose of the Nyadran tradition conveyed by SN is in accordance with the opinions of LL and Mr. NR. "tujuane tradisi nyadran iku kango nguri-uri kabudayan tradisi adat deso, liyane kuwi yo iku mau diniati ngirim pandungo poro arwah-arwah leluhur ben entuk syafaat lan tenang neng alame". (LL.15/01/2023)

"tujuane tradisi nyadran sakliyan ziarah kubur nyuwunake pangapuro karo leluhur sing uwis balek ng alam kubur supoyo diampuni diwenahi pangapuro karo seng Kuwoso".(NR,16/01/2023)

The disclosures of Mr. SN, LL, and Mr. NR above illustrate that the purpose of the Nyadran tradition, which until now has been maintained by the people of Klumutan village, has similarities. The main purpose of the Nyadran tradition is to send prayers to the spirits of ancestors or ancestors who have died so that they will be forgiven for all their sins during their lifetime. In addition to praying for the Nyadran tradition as a form of preservation (nguri-uri) of Javanese culture, it is also used to commemorate the important ancestor who was influential in life.

Apart from the disclosures from the three informants above, the Nyadran tradition aims to express gratitude to Allah for everything that has been given and to remind us of death. As expressed by Mr. NR,

"nyadran kui perlambang syukur marang gusti Allah SWT, opo seng wes digariske dan dijalani kango awake dewe, liane kui nyadran kui kango ngelengne pengingat wong seng isih urip elelngo yen manungso kui bakal mati dadi wong-wong kui kui kudu duwe gawan yoiku nyepakne sangu ng akhirat ngadep seng kuoso".(NR,16/01/2023)

From the various opinions above, it can be concluded that the purpose of tradition and the most important thing about Nyadran is to pray for the spirits of ancestors who have returned to the side of Allah SWT. In addition to the main purpose of the Nyadran tradition, it is used to remind humanity that one day they will experience death. For this reason, humans should increase their good deeds as provisions when they meet their deaths. The Nyadran tradition, which has become part of the life of the Klumutan village community, is still being preserved. It is proven that the Nyadran tradition is always carried out every year, although its implementation has shifted due to the influence of

modernization. The various purposes and functions of the Nyadran tradition encourage the maintenance of this tradition. The function of the Nyadran tradition, according to Mr. SN.

“Nyadran kui nek menurutku kegiatan seng apek ojo sampek ditingalake. Mergo nyadran iki sakliyane sg wes tak sampaikan iki juga sebagai panggonan silaturahmi. Pas acara nyadran ngunu kae poro wargo sedulur sak Klumutan kro tonggo kiwo tengen do ngumpul bareng neng acara nyadranan neng sarean. Dadi nyadran kui isoh dinggo ningkatake paseduluran silaturahmi. Seng biasane ra tau ketemu mergo adoh panggonane isoh ketemu pas nyadranan, seng biasane neng perantauan ra tau mudik do muleh biasane. Liane kui nyadran isoh kango ajang resik-resik makam mergo sak durunge dienekne kerjabakti. Soale kerjabakti resik-resik makam dieneke go pas arep nyadran kadang yo pas bersih deso. (SN, 15/01/2023).

From Mr. SN's disclosure, an overview of the Nyadran tradition is obtained. It is a tradition that can increase the sense of brotherhood among the community because, during the implementation of the Nyadran tradition, almost all village residents mingle at the Nyadran event. In addition to increasing the sense of brotherhood, the Nyadran tradition is part of keeping the tomb clean. With the Nyadran tradition, the tomb will be used as a place to hold the clean-up work.

Nyadranan activities are carried out by praying together at the village cemetery by bringing roast chicken, filling it with prayers, and scattering flowers. In implementing the Nyadran tradition, the food served has a symbolic meaning. The foods that must be brought are white rice, ingkung, chicken, and plantains, meaning that white rice can be interpreted as holy or clean. Ingkung, or chicken, symbolizes humans who surrender to God, while plantain symbolizes humans as kings who live honorably.

"This Nyadran begins with a deliberation between the village community and village institutions to determine the right day for Nyadran. Nyadranan is held on Ringkel Village Klumutan day; if it is Ringkel Wuku, then the day has to be Friday, and the committee is formed after that. Nyadranan is a tradition passed down from generation to generation to avoid pageblug. "People are worried if there is no plan to clean the village by consciously preparing grilled chicken, sticky rice for jadah, and bananas to clean the village," explained AP (17/01/2023).

Village clean-up activities are carried out with self-help from the community, namely collecting budgets, afternoon and evening entertainment with shadow puppets and gambyong, and public recitations. The Klumutan Village Head also said that the myth and experience of Klumutan village residents is that if they don't clean the village, something undesirable will happen. "Once the village head intentionally or unintentionally left the village clean and died. Apart from that, problems have

arisen with rat pests attacking the crops in the rice fields. This has been avoided so that the Clean Village tradition continues today," said AP (17/01/2023).

Nyadran is a hereditary tradition related to belief systems and religion. One of the values learned is gratitude to God. As SM (17/01/2023) stated, "Nyadran can be interpreted as a thanksgiving for the harvest; the people of Klumutan village give thanks for the harvest they get." Furthermore, Nyadran activities are usually entertainment in the evening or the next day, namely Gambyong at Mbah Branti's grave and Shadow Puppet performances in the Hall of the Village Head's House.

Nyadran As Social Science Study Material

The curriculum serves as the main guideline for all subjects, including social science education in secondary school. Therefore, the principle of relevance to the curricula is important when creating the material. According to Prastowo (2013), it is important to consider the relationship between the material, core competence, and basic competence when making the material. Therefore, before using the tradition of discretion as the educational material of social science, it is necessary to evaluate whether it is relevant and consistent with the Curriculum. This can be seen from the Core Competencies and Basic Competencies created by the Ministry of Education and Culture.

Table 1. Examples of relevance between the traditions and the social science curriculum for junior and junior high schoolers of the eighth grade

Class	Basic Competence	Learning Themes
VII	The Impact of Social Interaction on Social and Cultural Life	<ul style="list-style-type: none"> • Concepts and Examples of Social Interaction • Social and Cultural Life of Indonesian Society • The impact of social interaction (social mobility) on cultural and social life • Pluralism (religion, culture, tribe, work) of Indonesian society.

Tradition serves as a source of moral teaching or contains moral values. Tradition remains preserved because it has the values contained in the traditions. According to Kluckhohn, value is a conception (which is written or implied, the nature of which distinguishes the individual or the characteristic of the group) from what is desired, which affects the action of choice against the means, the purpose between and the end goal (Murjani, 2021). Therefore, having ensured that it is relevant to the curriculum, the tradition must be developed properly so that the message and moral values can be well conveyed.

For example, nyadran contains the core of Java culture: harmony or harmony. Because the society of Java wants harmony between man and the universe, even with the magical spirits, the sermon is given in the ceremony. Except to "worship" the magical entity, the purpose of the kind is to harmony with the whole of nature.

Flowers, spices, and food have symbolism. The stump symbolizes the hope that God will answer our petitions; the shrimp symbolizes a human being when a baby has not committed a mistake; the king's banana symbolizes the hope of a happy life in the future; the cane, the colak, and the apem are a unity that means asking forgiveness if we make mistakes; the plumage is used to ask forgiveness when praying; and the flowers, if used to beg to forgive, as the basis for prayer, these various "beads" are the components of prayer. After prayer, food becomes the refreshment of the pilgrims. It shows the significance of coherence in the dialect.

For all sorts of reasons, people have a tradition of cleansing. First, they give thanks to God for the rich fruit, and second, they honor their ancestors, who helped to make the land for the dwelling and livelihood of the people. Finally, they hope to improve their social ties with the citizens. Fourthly, they do not destroy their native culture. One of the benefits of the practice is that people can get closer to God, be protected from scourges and pests, and get abundant harvests (Ibda, 2018).

It has many meanings, including social. Emil Durkheim explains that social solidarity is loyalty that indicates a state of relationship between individuals and or groups based on shared moral feelings and beliefs reinforced by shared emotional experiences (Melania Afra et al., 2022). To do this, people have to work together. It contains gotong-royong elements, solidarity, affection, and sacrifice. It's also a way to get together with others in the community. Therefore, the tradition is closely linked to the values of local wisdom characteristic of Indonesian society. The slide shows a strong connection between humans and their surroundings. These traditions usually involve elements of nature, such as rivers, seas, or water sources, considered sacred places. Purgatory activities involving cleansing and respecting these water resources demonstrate human relations with nature and the importance of preserving environmental sustainability.

Besides, nyadran has strong religious ties. In some communities, it is associated with profound religious rituals, such as prayer, praise, or sacrifice to ancestors or other spiritual entities. This activity strengthens human relations with nature and their relations with the spiritual aspects of their lives. The local cultural identity is reflected in the tradition. Each community does it differently in its activities, methods, and meaning. It reflects the rich cultural diversity of Indonesia, and it is an important part of preserving and inheriting cultural identity for future generations. The term enculturation knows this process of cultural inheritance. Enculturation is the process of culture. It is

an individual who studies and adapts his mind and his attitude to customs, systems of norms, and rules that live in his culture (Koentjaraningrat, 1985).

Exploring the social, cultural, and spiritual meanings of traditional social science education will not only enhance students' understanding of the local wisdom of Indonesian peoples. Still, it can also enhance their understanding of mutuality, sacrifice, gotong-royong, and cultural diversity. Through this understanding, students can learn how important it is to maintain a harmonious relationship between humanity, nature, and spirituality to build sustainable societies.

A Conceptual Model of the Nyadran Tradition as Social Science Material

Many development models can be used when developing traditional social science teaching material. Each model has several steps. However, these steps are generally divided into three main phases: planning, implementation, and evaluation. Each phase plays an important role in developing traditional teaching as a lesson in social science subjects. Here is a further explanation of the phases:

First, Planning: Planning is an early stage in creating the social science teaching material based on the tradition of cleverness. Need analysis is the primary stage. It includes defining the learning objectives, the values to be conveyed, and the needs and characteristics of the student. Determination of Learning Objectives: Set clear and specific learning goals to be achieved by developing this material. For instance, is the purpose to understand the social, cultural, or moral principles contained in the tradition of the clergy? Development of Learning Plans: Create plans for teaching materials, activities, resources, and evaluation methods. Adaptation to the curriculum: Make sure the material developed is by the applicable curricula and can be used in other subjects if relevant.

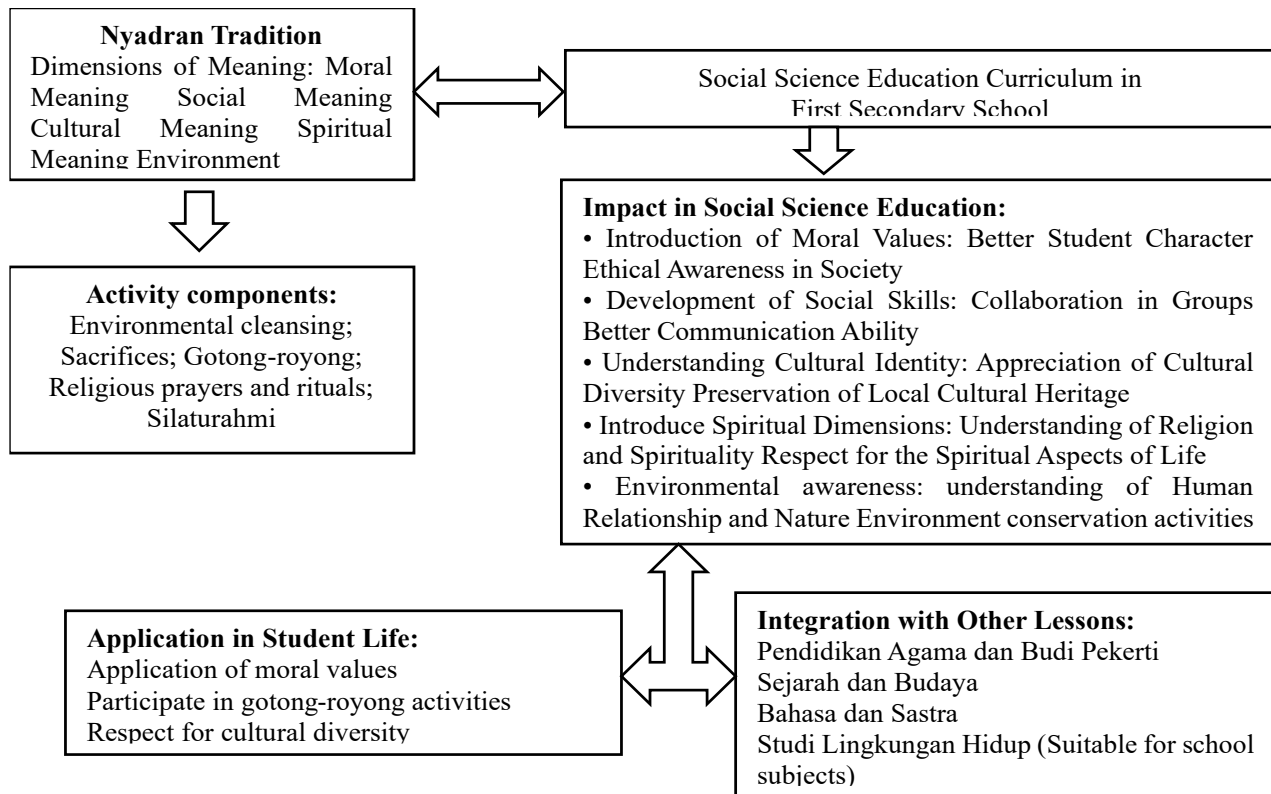


Figure 1. Model of Integration of Traditions in the Social Sciences Education Curriculum in the First Secondary School

Second, Implementation: This phase teaches students the material according to the plan that has been designed. This phase includes an introduction to the material: Inform students about the tradition and explain its background, meaning, and values. Learning Activity: Participate in various activities that match the learning objectives. This can include simulations, discussions, research, role-playing, or relevant field visits. Learning Facilitation: Helps students understand values, encourages discussion, and gives clues about activities to be done.

Third, Evaluation: This phase is done after the teaching material is given. This is done to assess the extent to which the learning goal has been achieved. This phase includes the Assessment of Learning Outcomes: Evaluating student understanding of moral, social, and cultural values. Reflection: Evaluate the learning process and its outcomes and find successful aspects that need improvement. Material development: Based on the results of evaluation and reflection, repair or refine the material if necessary. Sustainable Learning: Based on the results of evaluation, improvement, and reflection, you can create strategies to integrate this material into social science learning sustainably. The development of the traditional teaching material of social science will be more directed, effective, and in line with the educational objectives if done by following these three main stages.

Discussion

Traditional ceremonies are regarded as a means through which people can demonstrate their understanding of their past and are a significant component of cultural legacy. These rituals, influenced by tradition, religion, and belief systems, shed light on the history of societies. This cultural manifestation is specifically illustrated by the Nyadran tradition from Klumutan village, highlighting its continuity from generation to generation. Traditional ceremonies are done on significant occasions for various reasons and have social, spiritual, religious, or civic importance. They serve as a dynamic record of our shared history and are a time-tested method of communication. They are frequently called customary rites and are deeply rooted in regional community traditions. Numerous studies emphasize the value of traditional rites as repositories of cultural heritage and historical understanding (Abdullah & Abdillah, 2021; Atcharee et al., 2015; Galdonez & Reyes, 2023; Harrison et al., 2021).

Expressing cultural identity and historical awareness through traditional ceremonies is crucial to cultural heritage. They are special occasions where important social, spiritual, religious, or public events are carried out for various reasons. Traditional ceremonies serve as a vibrant record of our shared heritage and are a time-honored method of communication. These rituals go beyond simple rituals; they serve as storytelling devices that help individuals connect to their past. Traditional events, including marriages, memorial services, and village cleaning rituals, are frequently unique to each village or group (Harrison et al., 2021). For the benefit of current and future generations, it is crucial to preserve traditional cultural heritage. Due to the high risk of losing this priceless intangible and tangible heritage, libraries, archives, museums, and information centers have acted to preserve it digitally. They do this by gathering, organizing, managing, and making it accessible to current and future generations (Perera, 2023).

The annual Nyadran event is held in a number of the communities of the Klumutan people. The ceremony includes rites at the village cemetery, community involvement, and food offerings. The Nyadran custom serves several functions, including reminding people of death, expressing appreciation to Allah, and sending prayers to ancestors. Villagers coming together to celebrate and uphold traditions helps to create a sense of community. It is underlined how actively the community organizes and participates in the Nyadran tradition. This strategy protects the village's cultural legacy and keeps it tidy while avoiding negative effects. The Nyadran tradition is also considered a means of fostering ecumenical ties and fusing indigenous knowledge with Islamic principles. The Nyadran traditional ritual procession involves tasks like washing the grave, punden, nyekar (spreading flowers

on the tomb), cooking offerings, bancakan, andum sodakhohan (M. Yasin Abidin et al., 2022; Saddhono et al., 2019; Saefullah, 2018).

Every year at Klumutan Village, the Javanese ritual of Nyadran is observed. Offerings to ancestors and spirits, prayers, and communal feasting are just a few of the traditions that make up the celebration. The ritual is regarded as a way of thanking the harvest and requesting blessings for the future. Additionally, it provides a chance for communities to unite and fortify their ties. Traditional rituals like Nyadran have significance beyond their religious and cultural connotations. They contribute significantly to social cohesiveness and cultural heritage preservation. These ceremonies frequently hold a sense of history and customs passed down from generation to generation. People can fortify their cultural identity and keep a link to their past by participating in these festivities. The traditional celebration known as Nyadran, which takes place in Klumutan Village, illustrates how these rituals continue to evolve and adapt while upholding cultural values and promoting a sense of community and gratitude.

The curriculum primarily guides all subjects, including social science education. Therefore, it is crucial to consider the relationship between the material and core competencies and fundamental competencies when developing the material. The Nyadran tradition embodies moral principles and provides moral instruction. It is strongly related to the traditional knowledge values that define Indonesian society. The custom plays a significant role in maintaining and passing on cultural identity to future generations while reflecting Indonesia's vast cultural variety. Students can learn how crucial it is to preserve a harmonious balance between humanity, nature, and spirituality to create sustainable civilizations by grasping the social, cultural, and spiritual meanings of the social science curriculum.

This is based on the tradition's ideals of respect for one another, unity and togetherness, thoughtfulness, social control, and local wisdom. Moral principles that result from applying vertical and horizontal nyadran are moral principles. Vertical moral principles refer to a spiritually developed link between humanity and God through the Nyadran ceremony as a way to express thanks for the countless benefits of nourishment. In the meantime, moral principles explain the harmonious coexistence of people with one another, with animals, and with the environment. Consequently, a natural balance is established. According to the Nyadran tradition, people should always act as responsible managers to prevent disasters. This means they should treat people, animals, and the environment fairly and without causing harm. Collaboration between instructional strategies and student needs is necessary to meet educational objectives. The teaching materials from the Nyadran tradition will be clearer and easier to understand, making it simpler for students to apply local wisdom principles to their daily lives.

By using local knowledge and values in instruction, educators can build a sense of nationalism in their students' personalities. Respect and love for their culture then grow. A teacher must adapt the subject matter to the level of student growth as part of incorporating local knowledge and values into the field of education. Learning teaches pupils always to be close by and capable of overcoming difficulties that arise in everyday life based on local knowledge and values. Additionally, to assist students in developing their personalities, students' cultural insights will develop into local and worldwide knowledge.

CONCLUSION

The Nyadran tradition carried out in the Klumutan village community has the potential to be integrated into the junior high school curriculum as a valuable material for the development of social sciences. This implies that the Nyadran tradition, a cultural and social practice, can be a rich content source for students to learn about various aspects of society, culture, and traditions. By incorporating Nyadran traditions into the curriculum as teaching materials, students can gain a deeper understanding of cultural diversity, community practices, and historical contexts, aligning with social studies education's goals. In conclusion, using the Nyadran tradition to develop social studies in junior high schools can increase students' cultural awareness and social knowledge.

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