



## The Value of Local Wisdom of the Syawalan Tradition from a Social Studies Education Perspective

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### Abstract

This study aims to analyze the meaning of local wisdom values in the Syawalan tradition in Pedurungan Tengah Subdistrict, Pedurungan, Semarang, through a case study approach with qualitative methods. Syawalan tradition contains social, cultural, and religious dimensions that are in line with the objectives of Social Science Education (IPS): fostering understanding of social interaction, cultural diversity, and internalization of values in social life. Data were obtained through observation, in-depth interviews, and documentation. The data validity technique uses triangulation techniques, namely triangulation of methods and sources. The results showed that the Syawalan tradition functions as a means of inheriting the values of mutual cooperation, solidarity, respect for plurality, and strengthening local identity. In the Syawalan tradition, there are essential values for the formation of good citizenship. Thus, the integration of the Syawalan tradition into social studies education can be a pedagogical strategy to preserve local wisdom while actualizing the goals of national education in building a harmonious society, nation, and state.

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## INTRODUCTION

Local wisdom is a value which embraced and used as guidelines by the community in everyday life. Law No. 32/2009 on Environmental Protection and Management article 1 paragraph 30 explains that local wisdom is noble values that apply in the community's life system, among others, to protect and manage the environment sustainably. Local wisdom has existed in people's lives since ancient times, starting from prehistoric times to the present (Hidayat, 2021). Indonesia has a lot of local wisdom which is also the character value of the Indonesian nation (Inscription, 2020). However, recently there has been a degradation in morality in Indonesia (Prasasti, 2020). One of the causes is the negative impact of technological advances. One of the negative impacts of cultural globalization is the development of individualism because people feel facilitated by the presence of increasingly advanced technology, so they perceive they no longer need other people (Ernawam, 2017). The community as a supporter of cultural heritage, especially the older generation, still has a desire or tendency to maintain the culture of the past. In comparison, most of the younger generation tends to be more open and ready to make cultural updates in the hope of shaping the achievement of their life goals (Widyanti, 2015). Choliq (2020) states that there is a need for efforts that can be made to revitalize local wisdom to remain the identity of the nation, contribute to the nation, and build a multicultural, plural, and civil society in Indonesia. One of the negative impacts of globalization is the loss of local wisdom owned by the Indonesian people (Harmawati, 2017). This is in line with Wagiran's opinion (in Harmawati, 2017) that local wisdom is not an obstacle to the progress of a nation, but instead becomes a force to achieve a nation with character.

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System article 37 states that social studies education plays a role in increasing students' knowledge, understanding, and ability to analyze social dynamics in society. Thus, students are expected to contribute gradually to overcoming various social problems. Based on this, the practice of education and teaching in schools should be able to equip students with insight, experience, and development

of social and cultural life values, both local and national. Social studies education can understand and analyze the concept of social interaction between humans and the concept of social life space, to produce the sustainability of human life in economic, social, and cultural aspects (Susilaningtiyas & Falaq, 2021). This is in line with the opinion of Widyanti (2015) who states that social studies education helps us to understand how to live together with others, such as being neighbors and interacting with their environment, so that in general it can foster a sense of concern for social problems, starting from the family and more broadly, namely social and community problems.

One of the aspects addressed in social studies education is related to aspects of individual development (Darsono & Karmilasari, 2017). Zuchdi (in Ridwan, 2014) states that the purpose of social studies education is to build good citizens. In line with this idea, this study comprehensively examines the implementation of Syawalan tradition in Pedurungan Tengah Subdistrict, Pedurungan City of Semarang, analyzes the socio-cultural and religious meanings contained therein, and analyzes how the local wisdom values of Syawalan tradition can be integrated into pedagogical objectives and strategies in the perspective of social studies education. This research combines an educational approach with the preservation of local culture, emphasizing that the values of local wisdom in the Syawalan tradition can be the foundation for shaping the character and social awareness of individuals through social studies education. This approach has not been widely discussed in the previous literature, thus offering a new perspective that is significant and relevant to today's educational and cultural challenges.

In-depth exploration of local wisdom values from the Syawalan tradition, analysis of the relevance of these values to the core and basic competencies in the social studies curriculum, and the proposal of a concrete model of integration of these values into social studies learning strategies. Thus, this research is not only descriptive but also applicable and solutive, in answering the challenge of declining understanding and appreciation of the younger generation of local traditions. This research is important to contribute to strengthening national

identity through informal, formal, and non-formal education channels. Social studies education is strategic in shaping the character and social awareness of individuals. The values in the Syawalan tradition can be an effective means to foster a sense of social care, tolerance, and national spirit in the life of society, nation, and state in harmony.

## **METHOD**

This research uses a qualitative method with a case study approach to capture the depth of meaning of the Syawalan tradition. Data were collected through observation, in-depth interviews, and documentation. Observation is carried out by researchers directly involved in the entire series of implementation of the Syawalan tradition, researchers record the rites, social interactions, artifacts, and cultural symbols, and the context of space, time, and implementation. In-depth interviews, where informants were selected by purposive sampling, namely religious and community leaders (interpreters of spiritual and social values), chairman of the Syawalan committee (organizers and guardians of the event structure), youth members (Areja) technical implementers and agents of tradition regeneration, the community (recipients and inheritors of local wisdom values). Researchers used the in-depth interview method by interviewing several informants, namely religious and community leaders totaling 1 person, 2 youth members, and 2 people from the community.

The researcher observed the implementation of the Syawalan tradition in Semarang directly in the field. After observing the activity, the researcher will pour out what has been observed in both written and unwritten form. The results of observation are in the form of activities, events, objects, conditions, or certain atmospheres. The documentation research instrument uses a checklist that records various forms of documentation related to the implementation of the Syawalan tradition. This includes written documents, archives, and photographs taken during the tradition in Pedurungan Semarang. Documentation was conducted by researchers by examining written archives (committee meeting minutes, pamphlets, and local news), as well as religious/folkloric texts that record the history of the Syawalan tradition.

This research used method triangulation (comparing the results of observation, in-depth interviews, and documentation) and source triangulation (validating information between informants with different social backgrounds). In addition, the researcher applied member checks by confirming interim results to key informants and maintaining an audit trail in the form of transcripts, photos, and analytical memos to maintain researcher transparency. The comprehensive case study research approach in this study enables a holistic understanding of the values of cooperation, solidarity, and local identity internalized in the Syawalan tradition while ensuring credibility, transferability, dependability, and confirmability.

## **RESULT AND DISCUSSION**

### **History of the Development of Syawalan Tradition**

Tradition is a pattern of behavior that is deeply rooted in society, as a habit that a certain community has long carried out in a certain area. Traditions are activities carried out by the community to fulfill various needs, such as beliefs, social systems, and entertainment (Safitri et al., 2024). Idul Fitri is a Muslim holiday that falls on the 1st of Syawal in the Hijrah calendar (Walida & Syarofi, 2022). The Syawalan tradition is also known as Eid al-Fitr ketupat or kupatan, which is usually held one week after Eid al-Fitr or the 8th of Syawal (Misbah, 2019). This tradition has been running since ancient times, carried out after fasting in the month of Syawal for 6 days. The Syawalan tradition in Central Pedurungan is thought to have taken place since the early days of the spread of Islam in Java (Linnaja et al., 2023).

The Syawalan tradition functions as a joint effort to forgive each other and foster unity Azis in Safitri et al. (2024). The Syawalan tradition has cultural and religious significance, which was originally a medium for spreading Islam outside Java; it transcends religious boundaries and involves people from different backgrounds across Indonesia (Safitri et al., 2024). The Syawalan tradition in Pedurungan has no official record of the year it began, as like many traditions in Indonesia, it developed organically as part of the acculturation of culture and Islamic teachings. However, some historical indications can be used to estimate the

origin of the Syawalan tradition. The Syawalan tradition in Central Pedurungan most likely began to develop during the spread of Islam by the Walisongo, around the 15th-16th centuries (Nurrokhmah et al., 2022). The origin of the Syawalan tradition in Pedurungan Tengah has not been officially recorded, but it is known that this tradition has been going on since around the 1950s, according to Setyaningrum (Linnaja et al. (2023). At that time, people returning from refugee camps in Mranggen (Demak) and Gubug (Grobogan) began to carry out the Syawalan tradition as an expression of gratitude to Allah SWT after fasting in the month of Ramadhan and celebrating Eid al-Fitr. In difficult economic conditions, the Syawalan tradition was initially organized simply, with the main activities in the form of joint prayers and recitation of tahlil, then continued with a meal together. Typical foods that are part of this tradition are ketupat containing bean sprouts, chicken boiled in coconut milk, fried chili sauce, vegetables in coconut milk, various vegetables mixed with coconut sauce, and other dishes. In 1965, the ketupat in the Syawalan tradition changed, and some of them were filled with firecrackers as a form of expression of protest against the political and social conditions of Indonesia at that time. Over time, the Syawalan tradition has developed significantly. The increase in the economic welfare of the people of Central Pedurungan has an impact on the variety of dishes in this tradition. If previously ketupat only contained bean sprouts, now there are additional distinctive symbols such as money and various types of snacks. The innovation aims to increase the spirit and enthusiasm of the community in following the Syawalan tradition so that the values of togetherness and local culture are maintained for generations to this day.

### **The Meaning of Local Wisdom Value in Syawalan Tradition**

The results showed that the Syawalan tradition has various local wisdom values that contribute to the social life of the community, including:

#### **a. Religious Value**

The Syawalan tradition in Pedurungan Semarang strengthens the spiritual aspect of the

community through the recitation of prayers and tahlil, as well as joint worship. This tradition can also be an effective medium of da'wah in conveying the teachings of Islam and strengthening the spirituality of the community through the recitation of tahlil, prayers, and recitations (Munandar, 2018). In the current context, where digital tendencies and urban lifestyles often lead to decreased engagement in religious activities, traditions such as Syawalan provide a tangible space for spiritual reflection and communal bonding (Rifai et al., 2017). These traditions help preserve local Islamic values while fostering a sense of community in an era characterized by increasing individualism. Thus, Syawalan not only maintains the community's Islamic identity but also strengthens social cohesion amid the challenges of modernization and individualism (Muna et al., 2023).

#### **b. Value of Togetherness**

Syawalan tradition is a cultural activity held after Eid al-Fitr, where people gather to stay in touch and strengthen social relations. This tradition is not only a means of strengthening social ties between residents, but also a form of gratitude and solidarity in society (Fadilah et al., 2022). The community participates in the Syawalan tradition event which increases the sense of brotherhood between each other. The Syawalan tradition is not only a place to strengthen social relations between residents, but this activity can be an opportunity to stay in touch to strengthen social ties and togetherness between residents (Munandar, 2018). People voluntarily participate in this activity, such as sharing food as a symbol of gratitude and togetherness. This tradition has also developed into tourism and local economic potential without eliminating existing cultural values (Muzadi et al., 2021). In multicultural communities, such as in Pedurungan Tengah, the Syawalan tradition is a means to strengthen relations between residents of different religions, races, and ethnicities.

#### **c. Value of Mutual Cooperation**

The implementation of the Syawalan tradition involves cooperation between residents in preparing events that reflect the spirit of cooperation. The Syawalan tradition shows the spirit of the community jointly preparing all the

needs of the event, starting from the venue, and consumption, to the implementation of activities until completion. Mutual Cooperation in the Syawalan tradition is local wisdom that prioritizes cooperation to achieve mutual prosperity (Munandar, 2018). This tradition reflects the values of cooperation and togetherness. This tradition not only strengthens social relations between residents but also has a positive impact on the community's economy, especially for traditional food traders (Naftalia, 2022). The value of cooperation in the Syawalan tradition is seen where the community jointly prepares and carries out rituals as an expression of gratitude for the sustenance obtained. This activity strengthens social solidarity and cooperation between residents in preserving local culture. Thus, the Syawalan tradition reflects local wisdom that emphasizes the value of cooperation which remains relevant and important in people's lives today.

#### d. Social Solidarity Value

The Syawalan tradition in Pedurungan Semarang strengthens relationships between residents through friendship and the sharing of food and money with the community. Syawalan tradition is a celebratory activity that can strengthen social solidarity between residents through the symbol of ketupat (Novakarti & Utomo, 2021). The Syawalan tradition in Pedurungan Tengah is a typical celebration that strengthens relationships between residents through food and money-sharing activities. One of the unique traditions carried out is the distribution of ketupat, which is a ketupat that is split and filled with vegetables such as bean sprouts and coconut milk. This tradition not only symbolizes simplicity and gratitude but also strengthens social solidarity among the community (Alfian, 2025). Interestingly, in recent years, money is often tucked inside the ketupat, adding to the excitement, especially for children who enthusiastically follow this tradition.

#### e. Value of Social Care

The Syawalan tradition, which involves visiting and sharing food with other community members, reflects genuine concern for others and strengthens relationships within the community. The Syawalan tradition is considered a distinctive cultural symbol and is preserved to improve social

relations and care for each other (Safitri et al., 2024). The Syawalan tradition is a typical celebration that strengthens relationships between residents. Local people share ketupat with other residents. Ketupat in this tradition has a symbolic meaning as an expression of apology and gratitude. This activity not only strengthens social solidarity but also preserves local cultural values (Novakarti & Utomo, 2021). The Syawalan tradition is also a moment of reflection and improvement of social relations. Residents gather to forgive each other and share stories after undergoing Ramadan fasting. This tradition strengthens relationships between individuals and fosters a close sense of brotherhood in an atmosphere of intimacy.

#### f. Tolerance Value

The Syawalan tradition involves various layers of society regardless of social, economic, or even religious differences and beliefs of each community member. The Syawalan tradition in Pedurungan, Semarang, is not only celebrated by Muslims but also involves other communities. This shows how the Syawalan tradition as local wisdom can be a tool to build multiculturalism. Multicultural education can be implemented through tradition as local wisdom of a region and can be a means of social studies learning (Salim & Aprison, 2024). The importance of local wisdom-based social studies education, to instill local cultural values and integrate them into the school curriculum, the Syawalan tradition as local wisdom can also be used to build multiculturalism (Fadhil et al., 2019). With the Syawalan tradition, people are indirectly taught to respect different customs and traditions, thus strengthening social norms that support diversity (Riyanti & Novitasari, 2021). Thus, the Syawalan tradition not only functions as a cultural celebration but also as an effective educational tool to build multiculturalism and strengthen social cohesion in society.

The Syawalan tradition has an important role in strengthening values such as religiosity, togetherness, cooperation, social solidarity, social care, and harmony in community life through the practice of sharing and friendship. This makes the Syawalan tradition a form of local wisdom that contributes to social harmony in the life of society, nation, and state. Handler and Linnekin in Hendro

(2020) argue that tradition is understood as a symbolization process that refers to past symbolism and reinterprets and integrates with present symbols. The symbols usually have philosophical, religious and social values that strengthen relationships between individuals in the community. Here are some of the symbols in the Syawalan tradition, Central Pedurungan, Pedurungan, Semarang:

a. Ketupat

Ketupat as a symbol of Syawalan tradition in Central Pedurungan Semarang is usually filled with bean sprouts, coins, or paper. The ketupat will later be distributed to the community during the Syawalan tradition. For the people of Pedurungan Tengah, ketupat can be interpreted as a symbol of recognition and apology. The word “kupa” in Javanese means “admitting mistakes”. This tradition teaches the importance of self-introspection and mutual forgiveness to strengthen the relationship. Ketupat filled with bean sprouts illustrates the harmony between old traditions (ketupat as a cultural symbol) and new values (bean sprouts as a symbol of growth). This combination implies that tradition remains relevant but still provides room for innovation and adaptation. Ketupat filled with bean sprouts is often prepared together by the community as a symbol of cooperation. This cooking process strengthens relationships between individuals in the community. This ketupat may be a special dish that only appears during Syawalan, so it has a higher cultural value. Ketupat filled with bean sprouts in the Syawalan tradition is not only a typical dish, but also has a deep meaning as a symbol of apology, hope, and blessing. Its presence enriches the Syawalan tradition with philosophical messages that connect humans with God, each other, and nature.

b. Food as a Symbol of Blessing

Food offerings such as chicken stewed in coconut milk, fried chili sauce, various vegetables mixed with coconut sauce, vegetables with coconut milk sauce, and others that are often present in the Syawalan tradition symbolize blessings and abundant sustenance. The people of Pedurungan Tengah share food during the Syawalan tradition as a form of gratitude and sharing happiness with others. From the food served, it can be interpreted

that happiness does not always have to be excessive, but sufficient. The food distributed to residents in need reflects the spirit of sharing and solidarity in the community. The tradition of eating together after reading prayers and tahlil is a symbol of togetherness that strengthens social relations. The Syawalan tradition is unique in its timing, forms of social participation, inclusive religious values, and flexibility in the modern era, making it different and more adaptive than many other local traditions that tend to be sacred, exclusive, or ceremonial. This tradition reflects cultural identity as well as being a vehicle for social character education that is alive and grounded. By gathering in one place to enjoy a meal, a harmonious atmosphere is created.

c. Money as a Symbol of Sustenance

Metal/paper money is also present in the implementation of the Syawalan tradition. The presence of money reflects gratitude for the abundance received during the past year. Through the activity of sharing money with the surrounding community with the hope that their sustenance continues to increase and bring blessings to others. Sharing money is one of the traditions commonly practiced during the Syawalan tradition. Money is not just a gift, but an important symbol of the value of sharing happiness. The tradition of sharing money teaches the importance of gratitude to Allah SWT for the abundance of sustenance given to us. Apart from children, the tradition of sharing money is also given to other community members who are more in need, which shows the importance of caring for others.

### **Syawalan Tradition in the Perspective of Social Studies Education**

Local wisdom as part of the cultural heritage of a society has an important role in education, especially in shaping the character of students as members of society. Local wisdom remains in the education curriculum from time to time, and the local wisdom of the Indonesian nation in the eyes of the international community is still recognized. Riawan et al. (2020) state that the preparation of the social studies education curriculum is extracted from the nation's culture, especially local wisdom in each ethnic group so that students as members of society can gain insight into local culture. The

integration of local wisdom values, such as those found in the Syawalan tradition, in the social studies education curriculum helps students to understand it so that they can preserve local culture. Bahri et al. (2022) revealed that tradition as local wisdom contains values such as faith, independence, critical reasoning, global diversity, cooperation, and creativity. These values are applied in social studies learning through Core Competencies and Basic Competencies in the 2013 curriculum, to support education that prioritizes student character building. Susilaningtiyas & Falaq (2021) emphasized the importance of utilizing local wisdom values as a source of learning material with local wisdom, one of which is the Syawalan tradition in Pedurungan Semarang, teachers can foster student awareness of local traditional values, train critical thinking skills, and equip students as community members on environmental issues which are currently a global challenge. Social studies education plays a very important role in terms of inheriting knowledge about the relationship between society and its environment as a means of inheriting local traditions. This can help the realization that the purpose of social studies education is to form community members into good citizens. In line with the opinion of Riawan et al. (2020) social studies education is one of the education that aims to form good citizens.

Social studies education has a strategic role in passing on cultural values and local traditions to the younger generation. Through this approach, students as members of the community will be invited to understand the interaction between the community and its environment, as well as appreciate local wisdom that becomes the cultural identity of the nation. The integration of local traditions such as Syawalan in the social studies education curriculum can enrich students' understanding of cultural diversity and the importance of maintaining social harmony (Dwi Safitri, 2023). This is in line with research findings showing that social studies learning based on local wisdom can foster an attitude of tolerance and respect for differences among students as members of society in the future. Thus, social studies education that promotes local traditions such as Syawalan not only strengthens students' cultural

identity as members of society but also equips them with essential social values in life.

## CONCLUSION

Syawalan tradition in Pedurungan Semarang is one of the local wisdom that is passed down from generation to generation to the community. Syawalan tradition has local wisdom values that are closely related to social studies learning. Through a study approach, this research found that the values of local wisdom in the Syawalan tradition such as religious values, togetherness, cooperation, social solidarity, social care, tolerance, and respect for ancestors can be internalized in education to shape the character of students as members of society in the future, as well as helping the goal of social studies education is to form good citizens in the life of society, nation, and state in harmony. Internalization of values in the Syawalan tradition contributes to the character building of students as responsible and socially minded citizens. In addition, the conclusion should also be clear, concise, and aligned with the research question. Social studies teachers can integrate the values of the Syawalan tradition contextually through thematic, project, and reflective approaches, which are tailored to social studies learning outcomes. This approach not only strengthens the character of students as future good citizens but also preserves local culture and makes social studies learning more meaningful and contextual.

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