



## Integrating Earth Alms Values: A New Approach to Teaching Social Sciences

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### ABSTRACT

**Purpose of the study:** Describe the values and use of local wisdom from the Sedekah Bumi tradition as a source of social science learning.

**Methodology:** This research uses a qualitative approach with descriptive research type, data collection techniques using observation, interviews and documentation. Meanwhile, the technical data analysis used is the Miles, Huberman and Saldana interactive model. Validity of data using triangulation techniques and sources.

**Main Findings:** The research findings are: (1) The Earth Alms tradition in Curahnongko Village includes religious practices such as offerings and communal prayers. (2) It promotes mutual cooperation through community activities like building mountains and organizing processions. (3) It emphasizes environmental care by protecting banana trees, avoiding damage to roadside plants, and cleaning up after events. (4) It aligns with social studies curriculum for various grades: Class VII focuses on Social Interaction and Social Institutions; Class VIII on the impact of social interaction on social and national life; and Class IX on Indonesia's history from independence to the reform period.

**Novelty/Originality of this study:** This research produces innovation in integrating local wisdom values from the Sedekah Bumi tradition into social studies learning in junior high schools, creating an educational approach that is more contextual and relevant for students.

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### 1. INTRODUCTION

Local wisdom is the embodiment of the characteristic values of a particular society which are formed through knowledge and habits which are then passed on to the next generation [1], [2]. Local wisdom is related to the order of life values which are inherited from ancestors and are good for each individual and group [3]. Local wisdom is always associated with patterns of social relationships (between individuals and other individuals) [4], relationships with nature (between humans and nature) and relationships with God (between humans and God) [3].

Learning that is integrated with local wisdom can foster a sense of nationalism, maintain culture and form character, thought patterns and behavior that are in accordance with the national identity of the Indonesian nation [4],[5]. One of the subjects that supports the use of local wisdom values as a learning resource is the social studies subject [8]. The social studies subject is one of the subjects that is related to local wisdom, because social studies and local wisdom both discuss the cultural activities of a society [9]. The scope of social studies subjects is in

several aspects, namely: 1) people, place and environment, 2) time, continuity and change, 3) cultural systems of society, and 4) economic behavior. Social studies subjects are directly related to people's lives, so that local wisdom values can become a learning resource for students at school [10], [11].

Local wisdom values are values inherited from the ancestors of the Indonesian nation which are still maintained and preserved to this day [12], [13]. These local wisdom values can be found in a tradition [14], [15]. One of the traditions in the community that can be used as a source of social studies learning is the earth alms tradition. The earth alms tradition is a traditional ceremony in the form of a procession of handing over agricultural products from the community to nature [16]. This ceremony is usually marked by a people's party held in the village hall or on agricultural land or places considered sacred by the community. This ceremony has been going on for generations from our ancestors, and developed on the island of Java, especially in areas with a strong agricultural culture. This earth almsgiving tradition aims to express gratitude to Allah SWT who has given His grace to humans on this earth, especially to farming families whose lives depend on the produce of the earth. Apart from that, this earthly almsgiving tradition is a tradition for village ruwat. Ruwatan is one of the traditional ceremonial legacies of the Javanese people which is still preserved today [17]. Ruwatan is a ceremony carried out as a request to escape disaster and obtain salvation. Ruwatan is also a traditional ceremony with the main aim of obtaining salvation so that people are free from all life's misfortunes [18], bad luck and in order to achieve a peaceful and peaceful life.

Based on observations made, the community in Curahnongko Village, Tempurejo District, Jember Regency carries out the earth alms tradition activity to express gratitude to Allah for the abundant produce of the earth by parading the produce in the form of rice, vegetables, fruit and so on depending on the produce of the land. they planted it, after parading around the village they then let the alms be fought over by the residents and then continued with a shadow puppet performance. The earth alms tradition in Curahnongko Village has its own uniqueness so that it differentiates it from the earth alms traditions in other villages. What is unique is that the earth alms tradition in Curahnongko Village not only carries out a procession carrying mountains made from the produce of the earth but also carries Ambengan ( a series of rice & side dishes) which are placed in a container called *ancak* (*ancak* is made from banana stems in a square shape). Apart from the above, when the Gunungan carnival is held, don't forget to also bring a pair of *kendit* goats which are also given as alms. *Kendit* goat and roasted chicken are also a pair as a form of respect for *Dadung Awuk* who looks after pets.

This research is in line with previous research conducted by Mulyani et al., [19] Previous research focused on analyzing the earth alms tradition in the context of the social and religious life of the community. This research explores how the tradition influences the social and spiritual dynamics in the community. Meanwhile, the current research takes a different approach by integrating the values of the earth alms tradition into Social Studies learning in the classroom. The GAP that emerges here is a shift in focus from merely analyzing the impact of tradition in people's lives to implementing these values in the context of formal education, especially in Social Studies learning. The current research seeks to bridge the gap between understanding traditional culture and modern pedagogical approaches, which has not been widely explored in previous research.

This article introduces a groundbreaking approach to education by embedding the traditional Earth Alms values into social sciences curricula. This integration not only revives and preserves local cultural practices but also enriches the learning experience by providing students with a contextually relevant and morally grounded framework for understanding social interactions and environmental stewardship. By connecting these traditional values with contemporary social science concepts [20], the study offers a novel pedagogical model that bridges the gap between cultural heritage and modern education. This approach not only fosters a deeper connection to local traditions but also enhances students' critical thinking and ethical awareness, thereby contributing to a more holistic and inclusive educational experience.

The urgency of this research lies in the need to address the growing disconnect between students and their cultural heritage amid rapid globalization. As traditional values and local wisdom increasingly risk being overshadowed by uniform educational content, this study highlights the critical importance of reintegrating indigenous practices into the curriculum. By incorporating Earth Alms values into social sciences, the research not only preserves vital cultural traditions but also fosters a deeper, contextually rich understanding of social and environmental issues among students. This approach is essential for cultivating a generation that is both culturally aware and environmentally responsible, ensuring that educational practices remain relevant and reflective of diverse cultural identities in an ever-evolving global landscape.

In the implementation of the alms earth tradition activities, it contains local wisdom values that can be utilized in social studies learning. From this description, researchers are interested in exploring further and conducting research which aims to describe the values and use of local wisdom of the alms earth tradition as a source. study social sciences.

## **2. RESEARCH METHOD**

### **2.1. Research Approaches and Types**

This research approach uses qualitative, a qualitative approach is research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually or in groups [21]. This type of research uses descriptive research. Descriptive research is a research method aimed at describing existing phenomena that are taking place currently or in the past [22]. This research does not manipulate or change the independent variables, but describes a condition as it is. The method used in this research aims to find out the values of local wisdom in the earth charity tradition as a source of social studies learning in Curnongko village, Tempurejo subdistrict, Jember district.

### **2.2. Research Subjects**

This research involved the village head, head of neighborhood association/residents association, community leaders in Curahnongko Village, which is located in Tempurejo District, Jember Regency, School Principal, Social Studies Teacher at PGRI 3 Junior High School Tempurejo.

### **2.3. Data collection technique**

In this qualitative finding, data collection was carried out directly in the field using observation, interview and documentation techniques. Observation is a data collection model by observing activities that are being carried out [23]. Observations were carried out directly in Curahnongko Village, Tempurejo District, Jember Regency. This allows researchers to see firsthand how the land sharing tradition is carried out in Curahnongko Village, Tempurejo District, Jember Regency. The data that will be obtained through this observation are the local wisdom values of the earth alms tradition, namely religious values, mutual cooperation values, and environmental care values.

Whether planned or unplanned, interviews can be conducted virtually or face-to-face [24]. Researchers use both types of interviews: structured and unstructured. Unstructured interviews are interviews that are carried out without using a systematic interview guide. In contrast, structured interviews have pre-prepared instruments, such as written guiding questions and alternative response options. These findings use structured and unstructured interviews to discover local wisdom values from the Sharing the Earth tradition as a source of social studies learning in Curahnongko Village, Tempurejo District, Jember Regency.

The data in documents consists of images, videos and other media. The interview method was used in these findings to collect information about local wisdom values in the land sharing tradition in Curahnongko village, which is located in Tempurejo sub-district, Jember Regency. Note taking is done when viewing activities via cell phone, notebook and pen. The results of this documentation can be seen in the form of photos, videos, minutes, etc

### **2.4. Data analysis**

These findings use qualitative data analysis, created by Miles Huberman and Saldana which includes three data analysis processes, namely data condensation, data presentation and conclusion drawing [25]. Data condensation is the process of selecting, simplifying, summarizing and stratifying data to address all field notes [26], interview transcripts, documents and other empirical materials in Curahnongko Village, Tempurejo District, Regent of Jember. The decision is that this data condensation was obtained after the researcher conducted interviews and collected written data in the field. Next, the interview findings are compiled to provide direction to the findings needed by the researcher.

Data presentation is a collection of information that allows conclusions and actions [27]. Help people understand what happened and do things to fix it, including carrying out further analysis or action based on their understanding. After condensing the data, the second step taken by the inventor was to present the data. Presenting the data helps researchers understand the background of the findings made in Curahnongko Village, Tempurejo District, Jember Regency when carrying out further analysis.

Drawing conclusions and verifying is the third important analytical act. Qualitative analysts begin searching for meaning by noting explanatory rules, possible configurations, causal lines, and propositions from the beginning of data collection [28]. Once data collection is complete, the “final” conclusion may not yet emerge. This depends on many factors, including the size of the field notes collected, the coding, storage, and retrieval techniques used, and the abilities of the researcher.

## **3. RESULTS AND DISCUSSION**

### **3.1. Local wisdom values in the earth alms tradition in Curahnongko Village, Tempurejo District, Jember Regency**

In connection with the value of local wisdom in the land charity tradition in Curahnongko Village, Tempurejo District, Jember Regent, Mr. Ismail Nawawi, Head of Curahnongko Village, said:

*"This tradition of giving alms to the earth has been around for a long time and is routinely carried out once a year, precisely in the month of Sura or the month of Muharram. The process of implementing this earth almsgiving begins with making mountains for the procession and at the end of the event closes with a joint prayer. The mountains for the procession are made from various types of harvest which are shaped like mountains or cones using banana trees. "In the earth alms tradition, of course there are local wisdom values such as offerings and shared prayer rituals with the aim of expressing gratitude to Allah SWT."*

Mr. Karyadi, a community figure in Curahnongko Village, Tempurejo District, Jember Regency, also said the same thing:

*"The tradition of giving alms to the earth in Curahnongko Village has been carried out since 1955 until now and is carried out in the month of Sura or the month of Muharram. The implementation of this earth alms tradition begins with the community collecting various harvests in the form of rice, vegetables and fruit and then making mountains for the procession together, these mountains are made using banana trees. Apart from that, in the traditional ritual of giving alms to the earth, there must be something called offerings. And then the activity continued with a procession from Curahnongko Square to the Curahnongko Village Hall, and ended with a communal prayer ritual and then the community fought over the mount which had been prayed for by the traditional leader or village elders. This earth alms tradition clearly contains several local wisdom values, there are religious values because in this earth alms tradition activity there is a shared prayer ritual, then there is an attitude of mutual cooperation starting from making mountains, arakarakan to cleaning together when finished. program".*

This is also similar to the opinion expressed by Mr. Syawal as Chairman of RT.001/RW.015, he said that:

*"This tradition of giving alms to the earth has existed since 1955 until now, carried out in the month of Sura or the month of Muharram. The implementation of this earth alms tradition activity begins with the community making a mountain together, the mountain contains harvested plants made using banana trees, then a procession from the Curahnongko Village field to the Curahnongko Village Hall, and the activity ends with a prayer ritual. a together. "The earth alms tradition certainly contains local wisdom values, such as the existence of shared prayer rituals and the solidarity of the community working together from the start of the event to the end."*

According to the information presented above, the tradition of land almsgiving in Curahnongko Village, Tempurejo District, Jember Regency has local wisdom values, including religious values, which can be proven by the presence of offerings of living banana trees placed on the pillars of the village hall, with the meaning of banana according to Javanese people are a symbol of loyalty that bears fruit once and then dies and why is it placed on a pole? Because the pole is a symbol of strength. Then there are offerings in the form of cone-shaped rice which is called bucheng which means nyebuto sing kenceng, then there are food offerings in the form of ingkung chicken, eggs, various types of palm oil, drinks placed in jugs or containers made of clay. All of this is a symbol of how the village community must be able to understand and respect everything that was created by Allah SWT, not to be worshiped as many people who don't understand [29]. Then there is a traditional leader or village elder who sits in the village pavilion with a tumpeng in front of him, then he prays together with the people of Curahnongko Village who are under a tent in the yard of the Curahnongko Village hall, then the village elder cuts the tumpeng after leading the prayer. together. The prayers used are Javanese and Arabic prayers, as in general, the prayers used in Javanese are said, namely that Curahnongko Village will always be Gemah Ripah Loh Jinawi, which means the condition of the community and the region will be prosperous and prosperous, then Toto Tentrem Kerto Raharjo which describes a village that is orderly, peaceful, prosperous and has enough for everything. As well as being protected from disease, natural disasters and kept away from slander and other vile things, and given sustenance in the form of abundant agricultural products. From the description above it can be proven in the following picture:



Figure 1. Offerings in the Earth Alms Tradition

The second local wisdom value in the earth alms tradition in Curahnongko Village, Tempurejo District, Jember Regency is the value of mutual cooperation. This value can be proven by the presence of people who collect various kinds of harvests, such as fruit, vegetables, rice and so on. Then the community started working together to make mountains from the harvest by stringing the harvest one by one and then sticking them into banana tree trunks until they formed like mountains or cones. The people chose the form of mountains because people understand mountains as nature which has the ultimate meaning for human religiosity and has the meaning of goodness because it can provide many things for human life. Many people can find the meanings of religiosity by using mountains as the highest place to perfect their minds in believing in a supernatural power that cannot be touched or seen, Allah SWT, who is all-willing. Mountains also make life possible for humans and other living creatures. The flow of rivers whose spring water comes from the mountains, then various plants that can be consumed and used for other needs as well as various kinds of wood that can be used for residential purposes, this is proof of the importance of mountains for people's lives. After that, after finishing making the gunungan, the community then worked together to carry the gunungan to take it to the Curahnongko field and then carried out a gunungan procession all the way to the Curahnongko Village hall. This can be proven by the following picture :



Figure 2. Mutual cooperation activities in the Earth Alms Tradition

The final local wisdom value is the value of caring for the environment [30]. This value can be proven by the existence of people who look after the surrounding environment, such as when people make mountains, the community immediately cleans up the dirt used to make the mountains, such as leaf waste, plastic and so on. Then when cutting down banana trees, of course the people don't just cut them down, because the people in Curahnongko Village really care about their environment, so before cutting down the banana trees, the people first choose which banana tree is better to cut down, the people choose the banana trees from which the bananas have been taken, so they Do not damage trees that have not yet produced fruit or those that still have fruit. And the final value of caring for the environment can be proven by the presence of people who are orderly during the procession, do not damage the plants growing on the side of the road and do not throw rubbish carelessly when the mountain-grabbing activity is finished.

So from the description of the data above, it can be concluded that the earth alms tradition in Curahnongko Village, Tempurejo District, Jember Regency has several local wisdom values, including religious values, mutual cooperation values and environmental care values.

### 3.2. Utilization of local wisdom values in the earth alms tradition in Curahnongko Village, Tempurejo District, Jember Regency as a learning resource for junior high school social studies

Based on interview findings on April 14 2023. SMP PGRI 3 Tempurejo uses local intellectual values to teach social studies subjects at the secondary level. Mrs. Riski, class VII social studies teacher at SMP PGRI 3 Tempurejo, stated that:

*"Local wisdom has been around for a long time, both in terms of culture and in terms of daily habits, and it has been passed down from generation to generation and is still preserved even though times have changed. "Therefore, this local wisdom needs to be included in every learning process using KI KD which is in accordance with the content of SMP social studies."*

This is also similar to what was conveyed by Mr. Fifit Andri Setiawan as Principal of PGRI 3 Junior High School Tempurejo Middle School, he said that:

*"We apply these local wisdom values in the learning process by using core competency basic competency which is appropriate for junior high school social studies material because students here are more interested in discussing culture, so we include local wisdom in the learning process."*

This statement is also similar to that explained by Mrs. Desyani as a class VII social studies teacher at PGRI 3 Junior High School Tempurejo, she said that:

*"At PGRI 3 Junior High School, little by little we apply or incorporate local wisdom values in the learning process because if you look at the phenomena that occur if they are not introduced to local wisdom, they will be more tempted by the modern era."*

Based on the statement above, local wisdom in the earth alms tradition in Curahnongko Village, Tempurejo District, Jember Regency, can be included in the Basic Competencies and Core Competencies in the 2013 curriculum .

Utilization of local wisdom values in accordance with core competency 3.2 and basic competency 4.2 in class VII in accordance with semester 1 material in chapter 2, namely social interaction and social institutions. The local wisdom values contained in the earth alms tradition in Curahnongko Village, Tempurejo District, Jember Regency consist of religious values, mutual cooperation values and environmental care values. These local wisdom values can be integrated into core competency 3 and basic competency 3.2 because religious values are belief system, relationship with God, other humans and nature. And the religious value of the earth alms tradition in Curahnongko Village is found in the ritual of communal prayer and the presence of offerings. This statement is in accordance with the discussion about religious institutions. Then, the value of mutual cooperation in the earth alms tradition is found in communities that work together to make mountains and processions, this is in accordance with the discussion about the characteristics of social interaction, and finally, the value of caring for the environment in the earth alms tradition is found in communities that maintain cleanliness. environment and not cutting down trees carelessly, caring for the environment has become a habit of the Curahnongko people, so this is in accordance with discussions about values, where values are known, acknowledged, appreciated and adhered to in everyday life.

Utilization of local wisdom values in the earth alms tradition in Curahnongko Village, Tempurejo District, Jember Regency, in accordance with core competency 3.2 and basic competency 4.2 in class VIII in accordance with semester chapter 2 material, namely the influence of social interaction on social and national life. These local wisdom values are religious values, mutual cooperation values and environmental care values. The value of mutual cooperation in the earth alms tradition in Curahnongko Village is proven by the ritual of joint prayer and the presence of offerings. This is in accordance with the discussion of cultural elements. Then the value of mutual cooperation which is proven by the value of mutual cooperation in the earth charity tradition is found in the community working together to make mountains and processions and the value of caring for the environment which is proven by the behavior of people who keep the environment clean and do not cut down trees carelessly, care about the environment. It has become a habit of the Curahnongko community, so this is in accordance with the discussion about the conditions for social interaction, where the community succeeds in creating a collective agreement regarding values and norms and this applies for a long time and is carried out consistently.

Utilization of local wisdom values in the earth alms tradition in Curahnongko Village, Tempurejo District, Jember Regency in accordance with core competency 3.4 and basic competency 4.4 in accordance with the material in semester 2 chapter 4, namely Indonesia and the period of independence to the period of reform. These local wisdom values consist of religious values, mutual cooperation values and environmental care values. These values exist in the earth almsgiving tradition, where previously in Curahnongko Village the earth almsgiving was not carried out, until then in 1955 the earth almsgiving began to be carried out every year until now it is still carried out.

Based on the data obtained, it can be seen that the use of local wisdom values as a source of junior high school social studies learning is in accordance with core competency 3.2 and basic competency 4.2 in class VII in accordance with semester 1 social studies material with the theme Social Interaction and Social Institutions. In class VIII in accordance with core competency 3.2 and basic competency 4.2 semester 1 material in chapter 2, namely the Influence of Social Interaction on Social and National Life. And in class IX in accordance with core competency 3.4 and basic competency 4.4, the material for semester 2 is in chapter 4 about the theme of Indonesia from the period of independence to the period of reform.

This research has significant short-term and long-term impacts. In the short term, it enhances students' immediate learning experiences by providing a culturally relevant and engaging curriculum that connects academic concepts with local traditions, fostering greater interest and participation in social sciences. This integration also helps students develop a stronger sense of cultural identity and ethical awareness. In the long term, the study's approach contributes to the preservation of traditional values and practices, embedding them into the educational framework for future generations. It can lead to a more inclusive and culturally diverse education system, encouraging students to become more responsible citizens who appreciate and contribute to their cultural heritage while addressing contemporary social and environmental challenges.

This research faces several limitations that may affect its broader applicability and effectiveness. One key limitation is the contextual specificity of the Earth Alms tradition, which may not be universally relevant or applicable in regions outside of the study area, potentially limiting its generalizability. Additionally, the successful integration of these values into the curriculum requires substantial adaptation of existing teaching materials and

methods, which could be challenging for educators with limited resources or training. The study may also encounter resistance from stakeholders who prefer traditional curricula or lack awareness of the benefits of incorporating local wisdom. Moreover, the impact of this integration on students' long-term learning outcomes and cultural understanding remains to be thoroughly assessed, necessitating further research to evaluate its effectiveness across diverse educational settings.

#### 4. CONCLUSION

Based on the results of the research that has been carried out, the conclusions of this research are 1) the religious value of the earth alms tradition in Curahnongko Village, Tempurejo District, Jember Regency, namely the presence of offerings and shared prayer rituals. (2) the value of mutual cooperation in the earth alms tradition in Curahnongko Village, Tempurejo District, Jember Regency, namely the existence of community activities that work together to make mountains and carry out processions. (3) the value of caring for the environment in the earth charity tradition in Curahnongko Village, Tempurejo sub-district, Jember Regency, namely people who protect the environment by not cutting down banana trees carelessly, not destroying plants on the side of the road during processions and cleaning up the rubbish left behind by these activities. (4) in class VII (2) in class VII in accordance with core competency 3.1 and basic competency 4.1 in the 1st semester social studies material in chapter 1, namely Social Interaction and Social Institutions. In class VIII in accordance with core competency 3.2 and basic competency 4.2 in semester 1 chapter 2 material, namely the influence of social interaction on social and national life. And in class IX in accordance with core competency 3.4 and basic competency 4.4 in semester 2 chapter 4 material, namely Indonesia from the independence period to the reform period. For further research, it is recommended to explore the application of Earth Alms values in the context of other subjects and analyze their impact on students' cross-disciplinary understanding and critical skills development.

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