



Community Spirit and Local Wisdom: Strengthening Character Education through the Ngarot Tradition in Social Studies Learning

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ABSTRACT

Purpose of the study: This research aims to provide an in-depth understanding of the contribution of the Ngarot tradition in shaping student character through learning Social Sciences.

Methodology: This research uses a qualitative approach with a naturalistic research design. Data collection techniques used in-depth interviews and participant observation. Respondents in this study were selected based on variations in roles and involvement in the Ngarot tradition using purposive sampling techniques. Data analysis will be carried out using the Miles and Huberman model.

Main Findings: The integration of Ngarot traditions in social studies learning has succeeded in improving students' character by strengthening the values of mutual cooperation and local wisdom. The impacts include increased solidarity, cooperation and environmental awareness, as well as increased appreciation of cultural heritage. School support and collaboration between teachers, students and the community played a key role in the success of this program, while the school's social environment also experienced positive improvements. The results show the effectiveness of this approach in shaping student character and enriching students' character education experiences and social knowledge. The Ngarot tradition in Indonesia has similarities with local traditions in America (Barnraising) and also Ghana (Adinkra) which have the meaning of building and strengthening a sense of togetherness, mutual cooperation and character.

Novelty/Originality of this study: The uniqueness of this research lies in exploring the integration of Ngarot traditions in social studies education, enriching student character formation through deep local values.

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1. INTRODUCTION

Local traditions are often an important milestone in understanding the social and cultural dynamics of a society. In the midst of ever-growing globalization, maintaining and understanding society's traditional values is becoming increasingly crucial [1]-[3]. One striking and unique tradition is the Ngarot tradition, which has been

passed down from generation to generation in a particular community. This tradition is not only a ritual event, but is also perceived to have the potential to build and strengthen solidarity among community members.

The complexity of social change and globalization raises questions about the sustainability and relevance of local traditions [4]-[6]. Community solidarity is considered an important element in the formation and maintenance of collective prosperity [7]-[9]. The Ngarot tradition can be seen as a potential agent in creating strong social ties, given its participatory and collaborative nature. This research is relevant because it contributes to our understanding of how a local tradition can make a concrete contribution to community togetherness and solidarity in this modern era [10]-[12].

Education plays a central role in shaping people's values and perceptions of local traditions such as Ngarot. Schools and educational institutions can be a forum for conveying and understanding to the younger generation about the cultural heritage and diversity of their communities [13]-[15]. This research can make a significant contribution by understanding the extent to which Ngarot traditions can be integrated or taught in local education curricula. By embracing traditions like Ngarot in educational settings, we can ensure that the values of togetherness and solidarity inherited from these traditions remain relevant and alive in the minds of future generations [16]-[18].

Apart from that, education can also function as an agent of social change that promotes understanding of the importance of local traditions in building community solidarity [19]-[21]. Bringing traditional elements into the educational curriculum can encourage students to better appreciate cultural diversity and build a sense of pride in their cultural heritage [22]-[24]. Through inclusive education, it is hoped that the Ngarot tradition can become a source of inspiration for future generations in forming values of solidarity and togetherness that they can bring into their daily lives and in building a stronger society collectively [25]-[27].

Character education is an important aspect in forming a young generation who has strong moral and social values [28], [29]. In this context, the integration of local values and traditional wisdom becomes relevant for implementation in the learning curriculum [30], [31]. One local tradition that has great potential to enrich character formation is the Ngarot tradition. This tradition, especially found in Indonesian society, includes the values of mutual cooperation, togetherness, and local wisdom that reflect a rich cultural identity. The Ngarot tradition, which originally developed as an agricultural practice, is now considered a comprehensive cultural heritage, involving the community collectively in various activities. Therefore, this research aims to explore the role of the Ngarot tradition in shaping student character through learning Social Sciences. This study becomes relevant considering the dynamic changes in global education and the need to maintain and respect local cultural values in the educational context [32]-[34].

Although previous research has provided valuable insights into community values and social capital in agricultural contexts, there is still a gap between current and previous research. Previous research, particularly on the Dayak community, reveals strong collective values in the context of farming, including mutual cooperation, art, ritual and spirituality [8]. Previous research explored farmers' involvement in climate change mitigation, particularly regarding pest attacks in the agricultural sector in Yogyakarta, Indonesia [28]. However, there has been no research that specifically identifies and analyzes the concrete contribution of local traditions such as Ngarot in forming and strengthening the values of togetherness in society and the value of character education, especially mutual cooperation in social science learning.

Although previous research highlights the role of social capital in climate change adaptation in the agricultural sector, there has been no research that specifically identifies and analyzes the concrete contribution of local traditions such as Ngarot in strengthening solidarity and character education. By looking at these differences, this research will fill the gap by exploring the unique potential of integrating the Ngarot tradition in social studies education as a means of building student character. Previous research shows that the integration of local values in learning can enrich students' educational experiences and strengthen character formation.

Therefore, this research is a further step to explore more deeply the unique contribution of the Ngarot tradition in shaping student character. Through this research, it is hoped that new insights can be found about how local traditions such as Ngarot can be a source of values and wisdom in character education. It is hoped that a deeper understanding of Ngarot's contribution can provide a basis for developing a more contextual and ethno-based educational curriculum, while enriching students' educational experiences with deep local cultural values.

The urgency of this research lies in the importance of strengthening character education through local values and traditional wisdom in facing increasingly complex educational challenges. In the era of globalization, where cultural values are often marginalized by the flow of modernization, preserving and appreciating local cultural heritage such as the Ngarot tradition is becoming increasingly important [36], [37]. By integrating Ngarot traditions into social studies learning, we can provide a richer and more relevant educational experience for students, while strengthening the values of mutual cooperation, togetherness and local wisdom. This will not only help build strong character in the younger generation, but also strengthen cultural identity and strengthen social networks in society. Therefore, this research is urgent to provide a deeper understanding of the potential for integrating Ngarot traditions in character education, so that it can make a positive contribution to the

formation of a quality and cultured generation. This research aims to provide an in-depth understanding of the contribution of the Ngarot tradition in shaping student character through learning Social Sciences.

2. RESEARCH METHOD

2.1 Types of research

This research uses a qualitative approach with a naturalistic research design. Using a qualitative approach to gain an in-depth understanding of the values of mutual cooperation and local wisdom in the Ngarot tradition and their impact on character education. Adopting a naturalistic research design that allows researchers to observe and understand phenomena naturally in authentic environments, enables the achievement of a more holistic and contextual understanding [38], [39].

2.2 Research Sample

Research respondents were selected using purposive sampling by considering their role and involvement in the Ngarot tradition. Using purposive sampling techniques to select respondents who have diverse roles and involvement in the Ngarot tradition-based learning process, ensuring holistic representation. Research respondents involved social science teachers, school principals and local community members who were involved in implementing the Ngarot tradition in social studies learning. Involving these various parties to get a holistic view of the impact of integrating Ngarot traditions on student character education.

2.3 Data Collection Technique

The data collection technique uses in-depth interviews involving social studies teachers, school principals, and members of the local community to gain an in-depth understanding of their views on the implementation of the Ngarot tradition in social science learning, as well as its impact on student character. Then through observations, field observations.

Interviews in this research will use indicators focused on collecting qualitative data to understand the contribution of the Ngarot tradition to social science learning in forming students' mutual cooperation character. Here are some indicators that can be used:

Table 1. Interview indicators

Indicator	Item
Implementation of the Ngarot Tradition	2
Social and economic impact	1
Understanding and Implementation of the Ngarot Tradition	2
Student Roles and Interaction in Learning	2
Influence on Student Attitudes and Behavior	1
Community Involvement and Its Impact	2
Challenges and Obstacles in Implementation	1
Total	11

2.4 Data Analysis Technique

This research data analysis uses the Miles and Huberman data analysis model. The Miles and Huberman data analysis model is a qualitative approach used to understand and describe qualitative data [40]-[42]. The procedure for this analysis model begins with data collection, data reduction, data display, data verification, and conclusions and interpretation [43]-[45].

3. RESULTS AND DISCUSSION

Based on the results of interviews conducted by researchers with respondents, namely teachers of social science subjects and principals at junior high school level, community leaders and the community in Lelea village regarding the ngarot tradition are presented in the following table:

Table 2. Interview results

Question	Response
How is the Ngarot tradition carried out in Lelea village?	From the interviews that have been conducted, it is known that the implementation of the Ngarot tradition in Lelea village is as follows: "The implementation of the Ngarot tradition in Lelea Village, Indramayu, is a very meaningful event for the local community. The following is a general description of how this tradition is carried out in Lelea Village:

1. Communal Preparations: Several weeks before the Ngarot event, the Lelea Village community unites to plan and make preparations together. This involves dividing tasks, determining locations, and coordinating between residents.
2. Traditional Agricultural Rituals: The implementation of Ngarot begins with a series of traditional agricultural rituals. This can include rice watering processes, tilling the land, or other agricultural activities as a symbol of togetherness in facing agricultural challenges.
3. Mutual Cooperation and Collaborative Work: During the implementation of Ngarot, mutual cooperation is the main pillar. Communities help each other in completing agricultural tasks and environmental cleanliness. Each family or group has certain responsibilities to ensure the continuity of the event.
4. Social and Cultural Activities: Ngarot in Lelea Village not only prioritizes agricultural activities, but also includes elements of social and cultural activities. There may be local art performances, traditional games, or shared activities that strengthen social ties among residents.
5. Distribution of Garden Produce; In line with the Ngarot tradition, the people of Lelea Village practice sharing gardens and agricultural produce together. This creates a sense of justice and involvement of all members of society in the results of joint hard work.
6. Cultural and Educational Heritage; The Ngarot tradition in Lelea Village also functions as a means to convey cultural heritage and traditional values to the younger generation. Village elders participate in maintaining the authenticity and sustainability of this tradition.

"Through this series of activities, the implementation of the Ngarot tradition in Lelea Village is not just a ceremony, but also a peak of togetherness, familiarity and pride that is passed down from one generation to the next."

Is there a special role that community members must play during the implementation of Ngarot?

Based on the results of interviews conducted with the community leaders involved, it is known that yes, in implementing the Ngarot tradition, community members usually have special roles that must be carried out. This role may vary depending on local traditions and customs, but generally includes several specific functions. The following are examples of some of the specific roles that community members may play during the implementation of Ngarot:

1. Master of Ceremonies: A person or group of people may be appointed as the master of ceremonies. They have the responsibility to guide and direct the course of the event, start and end the ritual, and provide direction to all participants.
 2. Person in Charge of Location: Community members can have a role as person in charge of the location or place where Ngarot is held. They are responsible for ensuring that the location is well prepared and in accordance with traditional procedures.
 3. Agricultural Regulators: In the context of the origins of Ngarot traditional agriculture, some people may have a special role as agricultural administrators. They lead agricultural processions, such as watering rice or other activities related to crops and agricultural products.
 4. Mutual Aid Coordinator: A person or group may be appointed as the mutual aid coordinator. They divide tasks among their respective groups or families to ensure all work is carried out well.
 5. Bearers of Customs and Traditions: Some community members who have in-depth knowledge of local customs and traditions can have an important role in maintaining the authenticity of the ceremony. They can play the role of tradition bearers, tell traditional stories, and explain the meaning of the symbols involved.
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6. Hosts of Arts and Entertainment: During social and cultural activities, some members of the community may have the role of carriers of arts and entertainment. They can put on local arts performances, sing traditional songs, or provide other entertainment to enliven the event.

7. Leader of Prayers or Religious Ceremonies: If Ngarot has a religious element, someone may be appointed as leader of prayers or religious ceremonies. They lead prayers or religious rites related to this tradition.

8. Sharing of Results: During the distribution of garden or agricultural products, community members may have a role in ensuring that the distribution of the results is fair and in accordance with established rules.

These roles create a collaborative dynamic among community members and ensure that every part of the Ngarot tradition is carried out well in accordance with the procedures and values held by the local community.

How does the Ngarot tradition impact social relations between communities?

The Ngarot tradition has a significant positive impact on social relations among communities. Among them are as follows:

Strengthening Communal Ties:

Ngarot strengthens communal bonds among community members. Through mutual cooperation and cooperation in agricultural activities or other activities, people feel more connected to each other.

Building a Sense of Togetherness:

This tradition helps form a strong sense of togetherness among the community. Collaboration on shared tasks creates experiences that strengthen feelings of solidarity and unity.

Creating a Positive Social Environment:

Active participation in Ngarot creates a positive social environment. The community feels an atmosphere of familiarity and mutual support which can improve psychological and emotional well-being.

Reducing Social Conflict:

Involvement in joint activities such as Ngarot can help reduce the potential for social conflict. The solidarity strengthened by this tradition promotes mutual understanding and tolerance among members of society.

Individual and Group Empowerment:

Ngarot can strengthen feelings of empowerment among individuals and groups in society. Each member feels they have an important role and responsibility in achieving common goals, increasing their sense of ownership and pride.

Respect for Difference:

The Ngarot tradition is often a forum for respecting and celebrating diversity in society. This strengthens respect for differences between individuals and groups, forming inclusive communities.

Improved Communication:

Involvement in joint activities such as Ngarot can improve communication between community members. Communities learn to cooperate, communicate, and solve problems together, strengthening social networks.

Forming a Strong Social Network:

The Ngarot tradition helps form strong social networks among community members. The relationships established during the implementation of this tradition can become the basis for social support in everyday life.

Development of Trust and Solidarity:

Through collaboration in Ngarot, people build trust in each other. Togetherness in facing common challenges creates a solid foundation of solidarity.

Improved Mental and Emotional Wellbeing:

Strengthened social relationships through Ngarot can also have a positive impact on people's mental and emotional well-being. Having social support and a sense of connection can help reduce stress and increase happiness.

Thus, the Ngarot tradition is not just about physical activity, but also serves as a catalyst for strengthening social relationships, creating a strong and tightly knit community together.

<p>How do you understand the Ngarot tradition and how do you integrate it into social studies learning?</p>	<p>The Ngarot tradition for educators or teachers is not just a traditional activity, but a cultural heritage rich with the values of mutual cooperation, togetherness and local wisdom. Educators also understand that Ngarot initially developed as an agricultural practice, but over time, I see great potential in shaping student character through social studies learning. In integrating Ngarot into learning, educators try to create a more meaningful learning experience by including elements such as group collaboration, joint projects, and reflection on Ngarot values. Educators believe that involving students in activities that reflect these traditions not only enriches students' understanding of local culture, but also helps to form the character of mutual cooperation and togetherness that is very valuable in the context of social studies learning.</p>
<p>Can you provide a concrete example of how the Ngarot tradition is implemented in your learning activities?</p>	<p>Of course, teaching staff have tried to implement the Ngarot tradition in several social studies learning activities. One concrete example is when learning activities explore topics regarding cultural diversity in Indonesia. Students are divided into small groups and given the task of researching local traditions, including Ngarot. Students not only understand the historical aspects and values of Ngarot, but are also invited to plan and carry out small mutual cooperation activities in the school environment, similar to the spirit of Ngarot. The results were extraordinary, students not only understood the concept of togetherness, but also felt the positive impact of collaboration and interdependence in real activities. Thus, the Ngarot tradition is not only a theoretical topic, but a living learning experience for students in social studies learning.</p>
<p>How do students participate in activities involving the Ngarot tradition?</p>	<p>Student participation in activities involving the Ngarot tradition is very positive and motivating. In every activity related to Ngarot, students are actively involved from planning to implementation. For example, when mutual cooperation activities are held in the school environment, students enthusiastically contribute, both in determining activity plans, dividing tasks, and physically being involved in their implementation. Students form teams with a spirit of togetherness, helping each other, and feeling satisfaction from collaborative results. Students also demonstrate a sense of responsibility towards Ngarot values by internalizing the spirit of mutual cooperation in daily activities, creating a classroom environment filled with a sense of togetherness. Through this active participation, students not only hear or read about the Ngarot tradition, but actually experience and absorb the noble values of mutual cooperation obtained from this tradition.</p>
<p>Do you see changes in interactions between students and between students and you as the teacher in this learning context?</p>	<p>Yes, the teaching staff have seen positive changes in interactions between students and between students and me since integrating the Ngarot tradition. Students are more open, actively collaborate, and the sense of togetherness increases. My interactions with students have become more intimate and supportive, creating an inclusive learning environment and positive relationships in the classroom.</p>
<p>How do you see the influence of the Ngarot tradition on students' mutual cooperation character?</p>	<p>Educators see the significant influence of the Ngarot tradition on students' mutual cooperation character. By engaging in mutual aid activities and joint projects inspired by this tradition, students not only understand the concept of mutual aid, but they also internalize the values of togetherness, interdependence, and shared responsibility. Students become more concerned about each other, help each other, and feel satisfaction in making positive contributions to their communities. The Ngarot tradition opens up space for students to develop the character of mutual cooperation, which is reflected in their attitudes in everyday life, both inside and outside the school environment. Through this experience, the Ngarot tradition not only becomes part of</p>

	learning, but also forms sustainable character for students.
Is there local community involvement in social studies learning with the Ngarot tradition? If yes, how does this affect students' learning and character formation?	From interviews with the principal and teachers who teach, it is known that yes, the school involves the local community in learning social studies using the Ngarot tradition. Local communities are involved in providing information, direct experience, and supporting activities related to Ngarot traditions, such as holding mutual cooperation events or cultural discussions. This community involvement gives students the opportunity to learn from local resources, gain a deeper understanding of traditional culture and values, and feel a close connection to the surrounding environment. This positively influences students' learning, as they can relate theoretical concepts to the local realities they experience. More than that, community involvement also strengthens students' sense of identity with their local culture and traditions, which in turn enriches students' character formation with the values of togetherness, cooperation and concern for the environment.
Do you see an increase in communal bonds among students and between students and the school community after integrating the Ngarot tradition?	From interviews with social science subject teachers who teach in class, it is known that, yes, there has been an increase in communal ties between students and between students and the school community after integrating the Ngarot tradition. Togetherness and solidarity are increasingly felt in group collaboration, joint projects and social activities, creating a harmonious and inclusive atmosphere at school.
How do you overcome the challenges in integrating the Ngarot tradition in social studies learning and does this influence the effectiveness in forming students' mutual cooperation character?	<p>Based on interviews with social science subject teachers in class, it is known that teachers overcome challenges in integrating Ngarot traditions in social studies learning with a proactive and collaborative approach. One of the challenges that arises is ensuring that Ngarot-inspired activities fit into the curriculum and can be adapted to students' needs. To overcome this, I work together with fellow teachers and related parties to develop relevant and effective learning strategies.</p> <p>In the integration process, teachers are also open to practical challenges such as the availability of time and resources. teachers look for creative solutions, such as integrating Ngarot elements into routine learning materials or holding joint activities at appropriate times.</p> <p>In the end, this effort not only ensures the continuation of effective social studies learning, but also increases the positive impact on the formation of students' cooperative character. Although challenges arise, a proactive and collaborative approach helps create a learning environment that combines Ngarot traditions with educational needs, providing meaningful experiences for students in developing the character of mutual cooperation.</p>

From interviews with local community leaders, the Ngarot tradition in Lelea Village, Indramayu, involves communal preparation, traditional agricultural rituals, mutual cooperation, social and cultural activities, sharing garden produce, as well as cultural heritage and education. Each member of the community has a special role, such as ceremony leader, agricultural organizer, mutual cooperation coordinator, bearer of customs and traditions, presenter of arts and entertainment, prayer leader, and organizer of profit sharing. These traditions strengthen communal bonds, build a sense of togetherness, create a positive social environment, reduce conflict, and improve mental and emotional well-being.



Figure 1. Documentation of the Ngarot tradition of Lelea Village

Source: Documentation by researchers

In the context of social studies learning, the Ngarot tradition is a rich cultural heritage with the values of mutual cooperation, togetherness and local wisdom. Teachers see great potential in shaping students' character through social studies learning by integrating Ngarot elements. Students engage in activities that reflect this tradition, understand the concept of togetherness, and experience the positive impact of collaboration. Student participation in activities involving the Ngarot tradition is very positive and motivating. Students form teams with a spirit of togetherness, helping each other, and feeling satisfaction from collaborative results. Interactions between students and teachers also become more familiar and supportive.

The Ngarot tradition has a significant influence on the students' mutual cooperation character. Students not only understand the concept of mutual cooperation, but also internalize the values of togetherness, interdependence and shared responsibility. Through this experience, the Ngarot tradition shapes students' character in the long term. The school involves the local community in social studies learning with Ngarot traditions, enriching students' learning and strengthening their sense of identity with local culture and traditions. There was an increase in communal ties between students and between students and the school community after integrating the Ngarot tradition, creating a harmonious and inclusive atmosphere at school. Although challenges arise in integrating Ngarot traditions in social studies learning, teachers overcome them with a proactive and collaborative approach. This effort not only ensures the continuation of effective social studies learning, but also increases the positive impact on the formation of students' cooperative character.

The Ngarot tradition is a local tradition in Indonesia, especially in the West Java area, and may not be directly similar to specific traditions abroad. However, there are several traditions in various countries that have similar elements in building community togetherness and solidarity. One of them is a tradition in North America. In North American history, particularly in agricultural communities, there was a tradition known as "barnraising" (building barns together). When a farmer needs help building or repairing a barn, the entire community comes together to provide assistance in the form of labor and resources.

The similarities between the Ngarot tradition in Indonesia and the "Barnraising" tradition in North America lie in mutual cooperation, involvement of the entire community, joint structural development, community empowerment, celebration of solidarity, and fair distribution of work and resources. Although the context and goals are unique, they reflect the principles of togetherness and collaboration in society. A Ghanaian tradition that has similarities to the Ngarot tradition in Indonesia is the Adinkra tradition. Adinkra is a tradition that originates from the Akan people of Ghana. Like Ngarot, Adinkra also has deep local wisdom values and is utilized in various aspects of community life, including education and character formation. The similarity between Adinkra and Ngarot lies in the use of symbols and local wisdom values to shape character and strengthen social relations in society. Both show that cultural traditions can be a rich source for character education and positive personality formation.

Previous research emphasizes the importance of social movements to motivate people to love the environment and build togetherness amidst diversity in Indonesia[46], [47]. However, the identified research gap involves a more specific focus on the contribution of local traditions, particularly Ngarot, in the context of building community solidarity. Previous research also highlights that the adaptive capacity of communities is highly dependent on their ability to work together, especially in the context of urban diversity[48]. However,

there has been no research that specifically explores the concrete contribution of local traditions such as Ngarot in strengthening solidarity and social interaction.

Apart from that, previous research also found that the culture-based social studies learning model had a significant effect on the development of multiculturalism students[49]. First, a shift in focus from multiculturalism to character, emphasizing the importance of the values of mutual cooperation and local wisdom in forming students' personalities. Second, differences in methodology, with previous research using a research and development design, while the current research chooses a qualitative approach with a naturalistic design, reflects the evolution from experimental methods to more in-depth and contextual approaches. The uniqueness of the current research lies in its more holistic approach to character formation through local traditions, underscoring a significant shift in the research paradigm in the field of social studies education.

Previous research found that the values contained in local Islamic wisdom can be used as a source of social studies learning. The values contained in local wisdom include religious values, responsibility values, Masohi values, democratic values and caring for the environment. Implementation in social studies learning shows that students can apply local wisdom values in social studies learning both in the classroom and outside the classroom.[50]. Previous research that explored the instillation of local wisdom values in character education in Ambon with current research that focuses on the contribution of the Ngarot tradition in shaping student character through Social Sciences learning includes several key dimensions. First, there is a shift in focus from research that focuses on virtuous values, such as religious values and responsibility in daily life, to research that places more emphasis on the influence of mutual cooperation values and local wisdom in the context of social studies learning. Second, there are differences in methodology with the use of ethnographic methods and Classroom Action Research in previous research, while the current research adopts a qualitative approach with a naturalistic design. This gap reflects the evolution of character research from a local focus to a broader and holistic dimension, highlighting the richness of local values in shaping student character.

The novelty of the current research lies in the unique approach in integrating the Ngarot tradition into Social Sciences learning to shape student character. This research is unique because it explores how local cultural traditions can be a source of deep values in developing students' character. Apart from that, this approach also shows the uniqueness of applying qualitative methods with a naturalistic design, which allows researchers to gain a deep and comprehensive understanding of the contribution of the Ngarot tradition in shaping student character. By highlighting the values of mutual cooperation and local wisdom, this research provides new insight into how local culture can be a strong foundation in forming positive character in students, as well as enriching students' learning experiences.

This research can provide a deeper understanding of the Ngarot tradition and its contribution to building community solidarity. Short-term implications involve strengthening local identity, increasing community awareness, potential coaching programs, as well as providing a basis for further research and local policy support. The results can provide immediate benefits in strengthening social ties at the community level. The long-term implications of this research include strengthening local culture, sustainability of Ngarot traditions, increasing community welfare, the basis for development policies, the spread of togetherness models, comparative research, the attraction of cultural tourism, and intergenerational solidarity. The results can shape the direction of community development and long-term policies by utilizing cultural heritage to improve the quality of life and sustainability of communities.

Limitations of this research involve potential difficulties in generalizing the results, subjectivity of interpretation, the influence of modernization not being fully covered, unexpected contextual factors, variations in implementation of traditions in different locations, limited community participation, limited time and budget, limited resources, limited data history, and affordability constraints for several community groups. It is necessary to recognize the limitations of interpreting research results appropriately. Recommendations for further research include inter-regional comparative studies, analysis of the impact of modernization, focus on gender influences, longitudinal research, development of togetherness indicators, the influence of globalization, studies of the younger generation, implementation of development programs, analysis of traditional resilience, and wider community participation to obtain deeper insight into Ngarot's contribution to building community solidarity.

4. CONCLUSION

The conclusions of this research emphasize the importance of Social Sciences (IPS) in the context of character education, especially in the value of mutual cooperation. It was found that the integration of Ngarot traditions in social studies learning succeeded in improving students' character by strengthening the values of mutual cooperation and local wisdom. The usefulness of Social Sciences in this context is manifested in the formation of students' character through a deep understanding of social, cultural and historical values reflected in the Ngarot tradition. The conclusions of this research underline the urgency of using a character education approach that integrates local values, especially mutual cooperation, as a strong foundation for forming students into individuals who care, empathize and contribute positively to society and the surrounding environment. This

conclusion strengthens that Social Sciences is not only an academic subject, but also a vehicle for in-depth character formation and is relevant to local cultural values. The Ngarot tradition in Indonesia has similarities with local traditions in America (Barnraising) and also Ghana (Adinkra) which have the meaning of building and strengthening a sense of togetherness, mutual cooperation and character. Recommendations for further research include inter-regional comparative studies, analysis of the impact of modernization, focus on gender influences, longitudinal research, development of togetherness indicators, the influence of globalization, studies of the younger generation, implementation of development programs, analysis of traditional resilience, and wider community participation to obtain deeper insight into Ngarot's contribution to building community solidarity.

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