



# Implementation of Educational Values Kirab Gunungan Ceremony in Selo Indigenous People

Dhea Adela<sup>(✉)</sup>, Fitria Nurulaeni, and Teofilus Ardian Hopeman

Elementary Teacher Education, Nusa Putra University, Sukabumi, Indonesia  
{dhea.adela, fitria.nurulaeni, teofilus.ardian}@nusaputra.ac.id

**Abstract.** This research is motivated by the importance of instilling awareness of the preservation of the natural environment. The inheritance of the values of the local cultural wisdom of the Selo indigenous people, Central Java is one of the efforts to inherit the noble values of students to maintain the balance of the ecological system through the behavior of everyday life. The main focus of this research is the identification of the values of local cultural wisdom of the Selo indigenous people and their implementation through social studies learning in schools and daily life in the neighborhood. This study used a qualitative approach with ethnographic methods and classroom action research models Kemmis and Taggart. The study was conducted in three elementary schools and ethnography in three different village environments, Selo Village, Surodadi Village, and Lencoh Village. The results showed that the indigenous people of Selo had ecological wisdom values that could be used as learning resources, one of which was the Kirab Gunungan Culture which was routinely included in every cultural ritual in Selo. The educational value of the Kirab Gunungan Culture which can be used as a source of learning includes the value of environmental preservation, cropping patterns, eco-friendly consumption patterns. The value of environmental preservation consists of agricultural patterns, forest preservation, preservation of Tuk Babon (water sources), and sustainable living patterns contained in the philosophical values of the Kirab Gunungan Ceremony. Implementation through social studies shows the results that students are able to apply the values of ecological wisdom in their daily lives in the form of environmental preservation, ability to adapt to the natural environment, simple life, care for the environment, compassion and living in harmony with nature.

**Keywords:** Local Wisdom · Kirab Gunungan · Educational Value · Elementary School

## 1 Introduction

Exploration of the values of local wisdom from indigenous peoples is needed as an effort to prevent environmental damage caused by acts of exploitation without sustainable conservation. The creation of environment-based education is necessary to counteract the destruction of nature that has negatively impacted the balance of ecosystems. In order for people to acquire information, attitudes, and life skills that are environmentally friendly,

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environmental awareness is necessary. One of the developments of environmental care attitude is to treat the earth as part of their lives together in harmony [1].

The implementation of arts and traditional cultural traditions that are always carried out from time to time involve all elements of the local community starting from the adult community, the younger generation and elementary school age children. Indonesia is a country rich in traditional tribes, races, and customs [2]. In turn, the school is expected to be able to become a protector, conservationist, and development center of the cultural elements. The young generation especially in elementary school-aged children has an important role in instilling local wisdom values, one of which is integration through formal and informal education. Every local wisdom has noble values that can be used as a role model in building a human paradigm and attitude towards the natural environment which provides many benefits for life. In this study the main study is local wisdom and its community and the involvement of elementary school- age children who follow the tradition.

Analysis of the environment is always related to the impacts caused by humans through activities to fulfill their needs for all elements in the surrounding environment. This perspective can be seen from several environmental aspects including biological, physiological, economic, and cultural aspects that are interrelated. As a global ecosystem, the earth is formed and influenced by smaller systems including the individual human perspective in understanding the place where he lives. [3] suggests that environmental attitudes include the goals of a person's behavior, impact, and beliefs obtained from subjects or environmental activities and stated that environmental attitudes can be used to predict behavior towards the environment.

The customs of different tribes in Indonesia incorporate aspects of regional culture. Modern society, which is currently threatened by environmental devastation, places a great importance on preserving local culture. Local knowledge held by traditional societies across the globe can be investigated as a source of knowledge, analyzed, and cultivated to foster students' ecological intelligence. [4] Local wisdom is all forms of knowledge, belief, understanding or insight, customs, and ethics guiding humans to behave with ecological communities throughout their lives. Local wisdom is holistic because it is related to human knowledge, understanding and insight in relation to nature and the surrounding environment.

The diversity of indigenous traditions in Selo Subdistrict, Central Java makes the people still continue to maintain the values of local wisdom in maintaining harmony in life with the environment. [5] argues that cultures are considered precious and play an important role in representing the national identity of Indonesia. Selo Subdistrict is an area located at the foot of Mount Merbabu and Mount Merapi, so that it has a high potential for natural tourism and cultural tourism. The form of local wisdom possessed by indigenous peoples consists of values, norms, beliefs, traditions, and sanctions in carrying out daily life. There are several traditions that are still strongly maintained by people. Among these is the Kirab Gunungan custom ritual which is always included in every series of traditional rituals carried out by the local community.

The Selo community has strong ties to local culture that are strongly tied to an ecocentric way of life. The local culture includes knowledge of how to preserve upstream and downstream water, faith in natural indications, and the house's architectural design.

Based on the opinions expressed by [6] that the Javanese house, a form of architecture that manifests a totality of a statement of life inspired by the manners of placing one's self, norms and the Javanese value system within one's surroundings.

The noble values held by the Selo indigenous people serve as guidelines for the implementation of daily life. The surrounding environment in the form of plantations, forests, and mountains makes them act wisely in interacting and adapting to nature. Owned local culture is a manifestation of the ideas and behavior of indigenous people who are full of local wisdom values as the role of environmental education for elementary school-aged children who are part of the local community.

To combat the threat of environmental deterioration, the Selo indigenous people's local culture needs to be continuously altered for the younger generation so that the values inherent in it can be preserved. The process of transforming local wisdom values can be done through learning at school. [7] Intercultural competences in the field of indigenous education, community education and intercultural education provide significant learning that advances the understanding and appreciation of cultural diversity. Social studies learning as one of the integrated subjects in elementary schools has a strategic role in the process of inheriting these values.

Integration of values of local wisdom through education is an effort in order to develop student empathy not only with fellow humans but empathy for other living beings. The development of ecological wisdom is not enough to just plant trees, but encourage students to truly have a vision, values, and behaviors that are in accordance with local wisdom. The concept of harmony with nature is the cultivation of awareness of environmental preservation in families, schools, and communities. [8] Parental involvement has a positive impact on the social skills scores of the students. This study wants to analyze how education seeks the continuity of integration of local cultural values in building the character of students who care about the natural environment so that they can comprehensively shape ecological intelligence.

In this study, which became an update, the main study was about the implementation of the culture of the Kirab Gunungan Ceremony as local wisdom of one of the regions in Central Java and the implementation of educational values contained in the traditional ceremony. Identification of local cultural values is then implemented through formal education and through informal environments, namely the application of attitudes in everyday life in the family and community.

## 2 Method

This study uses a qualitative approach with two research methods, namely ethnography and Classroom Action Research which aims to determine how the implementation of local cultural values Kirab Gunungan Ceremony through social studies learning in elementary schools and observe the daily activities of elementary school-age children when in a home environment and environment around. [9] Suggesting that the home environment in which children live and grow may influence a child's learning and development.

Both are used as research methods that support each other with the aim that this study is more implementation. Ethnographic research is conducted to explore the value

of local wisdom that is in the culture of the Kirab Gunungan Ceremony of the Selo indigenous people. Followed by Class Action Research to implement the values of ecological wisdom that have been obtained as a source of social studies learning.

The location of ethnographic research was carried out in Selo District, Boyolali Regency, Central Java. The research subjects were the Selo indigenous people especially in three villages namely Selo Village, Lencoh Village, and Surodadi Village. Classroom Action Research was conducted in three primary schools with the research subjects of fourth-grade students and class teachers.

Ethnographic research was used by researchers to understand the local culture of the Selo indigenous people by blending directly into the social situation of indigenous peoples. Cultural values are likely to affect parenting in Indonesia, so understanding how traditional cultural values in Indonesia affect parenting is important for understanding how children develop. The local wisdom values of the Selo indigenous people are implemented through students are taught about the necessity of living in peace with environment through social studies lessons.

The technique of collecting data is in-depth interviews, participant observation, and documentation. The main informants were Selo community leaders as well as stakeholders with a total of five people and also children who attended school and lived in Selo. The number of respondents was obtained using purposive sampling. Interviews were used to obtain data on knowledge of the environment, community, beliefs, culture, livelihoods, education and attitudes of the Selo community (Table 1).

**Table 1.** Interview Item

No	Subject	Data
1	Implementation of the Kirab Gunungan Ceremony	<ul style="list-style-type: none"> <li>a) The tradition of the Selo community is especially cultural Kirab Gunungan Ceremony.</li> <li>b) The composition of the ingredients in each of the mountains carried in the ritual ceremony.</li> <li>c) The meaning of each Gunungan was carried out during the Kirab Gunungan Ceremony</li> </ul>
2	Educational Value at the Kirab Gunungan Ceremony	<ul style="list-style-type: none"> <li>a) The value of local cultural wisdom contained in the Kirab Gunungan Ceremony.</li> <li>b) Implementation of the meaning and value of cultural local wisdom Kirab Gunungan Ceremony.</li> <li>c) The daily habits of the Selo community in protecting the surrounding natural environment.</li> <li>d) Participation of elementary school age children in the cultural implementation of the Kirab Gunungan Ceremony.</li> </ul>

### 3 Result and Discussion

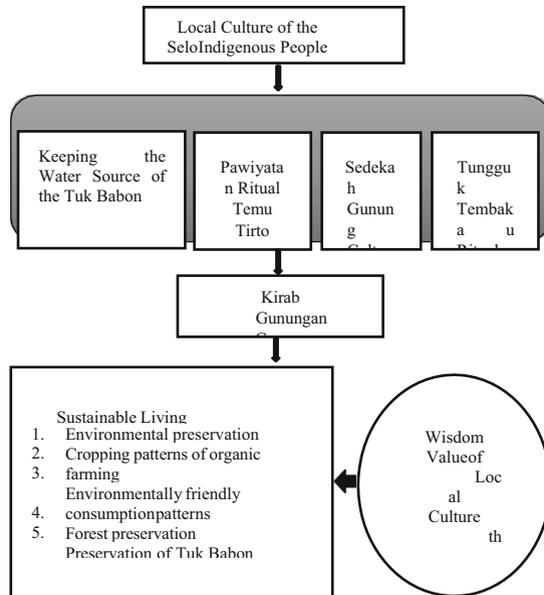
The value of local wisdom, one of which is the ecological wisdom value of the Selo indigenous people to preserve the environment contained in the Kirab Gunungan Ceremony. The ceremony illustrates the interaction pattern of the Selo indigenous people with their natural environment because, in the implementation of the Kirab Gunungan Ceremony, the residents harvested vegetables, fruits, and other agricultural products which were the main products of farmers in the Selo region. The agricultural system, forest guarding, preservation of water sources called Tuk Babon, and philosophical values of environmental preservation are contained in the ceremony. [10] Argue that tradition is viewed as a conscious representation of previous ways of life that individuals utilize to create their identities.

The Selo community has local wisdom in conducting garden planting patterns with sustainable principles. [11] argues that intergenerational transmission of locally distinctive beliefs, behaviors, and knowledge is a crucial aspect of identity consolidation, cultural continuity, and cultural renewal. The researcher found that the land management system carried out by the Selo indigenous people still used traditional methods. Fertilizers used are artificial fertilizers from organic materials, both manure and green fertilizer. To make the soil more fertile, organic materials are used to supply nutrients. Manure is utilized to improve soil fertility and supply micronutrients that inorganic fertilizers typically do not have.

The agricultural system carried out by the Selo indigenous people has provided enormous benefits for fulfilling people's food needs. Obtaining adequate crop yields from time to time using traditional cropping and farming patterns makes the indigenous people continue the agricultural pattern. [12] argues that the ability of farmers to maintain their technological capability and, by extension, input efficiency, is another important element influencing their performance. Ecological wisdom in agricultural systems in harmony with the natural environment is practiced with integration between local technologies, integration between plants and livestock, specific location potential, and optimization of community resources. Local wisdom appears in harmonizing human beings with nature because they have their own views as an inseparable part of nature.

In addition to having the principle of a sustainable cropping pattern, the Selo community also has traditional traditions relating to forest preservation and the preservation of natural resources, namely maintaining a water source called Ritual Tuk Babon. In this ritual also included a traditional series of Kirab Gunungan Ceremony. The safeguarding of water resources (Tuk Babon) is carried out through customary rules that apply and with the distribution of water that is evenly distributed to the residents of Selo. Enforcement of rules has norms and is a form of water source conservation that has been carried out to date. The water source at the foot of Mount Merbabu is the main water source used by the Selo community for daily needs and for agricultural activities.

The Kirab Gunungan ceremony has always been part of a series of several traditional ritual processions carried out by the Selo people, the ritual of which includes the ritual of the Tuk Babon water source, the Pawiyatan Ritual Temu Tirta, and the Sedekah Gunung Culture. The following is a chart of the value of the local cultural wisdom of the Selo indigenous people which can be used as a learning resource for social studies (Fig. 1).



**Fig. 1.** Local Cultural Wisdom Values the Kirab Gunungan Ceremony of the Selo Indigenous People

In terms, Kirab Gunungan means the tradition of going around the village by bringing the crops of the people that are formed to resemble a mountain and chatted until the ritual is completed and then distributed to the residents at the end of the event. The Kirab Gunungan ceremony is a tradition that is always included in several traditional rituals that are routinely carried out by the Selo indigenous people. Among them were in welcoming the Islamic New Year at the Pawiyatan Ritual Temu Tirto, then at the ritual ceremony of the Tuk Babon water source which coincided with the Sadranan culture of the community, also at the Sedekah Gunung ritual. Every ritual performed shows a symbol of respect for nature as a support for human life.

In the event Pawiyatan Ritual Temu Tirto contained a carnival containing mountains of harvest from residents. The mountains contain vegetables, pulses, rice, rice, rice, and fruits. In addition, the making of gunungan is divided shrilly. One hamlet for one mountain. In Samiran there are four hamlets, Dukuh Ngangglik, Dukuh Salam, Dukuh Nggasuni, Dukuh Pentungan, Dukuh Pojok, Dukuh Kuncen. The Pawiyatan Ritual Temu Tirto event is held when welcoming the Islamic New Year. This ritual is a ritual of uniting water sources from Mount Merbabu with water sources from Mount Merapi (Fig. 2).

The meaning of this tradition is “ngalap berkah” means that every effort or activity carried out by the Selo community always gets blessings from God. Next is the unification of the holy water in Petilasan Kebo Kanigoro. The unified water is taken from the slopes of Merbabu mountain with Perwitasari water on the slopes of Merapi. The purpose of uniting the water is to seek blessings from natural resources that have been given to residents around the slopes of Merbabu and Merapi. Also in order to provide a perception that all citizens have equal rights in obtaining water sources available in nature. [13]



**Fig. 2.** Gunungan on the Event Pawiyatan Ritual Temu Tirto Culture

argues that traditional knowledge is also useful in several fields that very important to community life such as agriculture, fishery, health, horticulture, and forestry.

The implementation of the values of the local cultural wisdom of the Selo indigenous people through social studies was carried out through Classroom Action Research in the fourth grade in three different elementary schools. The researcher identified the values of ecological wisdom found in the local culture of the Selo community and correlated them with Core Competence or *Kompetensi Inti* (KI) and Basic Competency or *Kompetensi Dasar* (KD) of Social Studies Learning in fourth class. The value of ecological wisdom that is relevant to social studies learning materials includes the value of environmental preservation and sustainable development. The value of ecological wisdom is relevant to KD 3.1 and KD 4.1 [14]. Noted that while it is important for students to share their experiences to class, teachers should also give fresh perspectives and ideas from other cultures. There are other aspects of culture than race, nationality, and beliefs. Students ought to be introduced to professions that aren't often associated with their neighborhood.

Basic Competency (KD) 3.1, namely "identifying the characteristics of space and the use of natural resources for community welfare from the city/regency to the provincial level", and KD 4.1 "Presenting the results of identification of space characteristics and utilization of natural resources for community welfare from the city level/district to provincial level". [15] Argues that environmental education center to look at how the activity and its physical surroundings were perceived, negotiated, and occasionally contested in dialogic exchanges between the students, teacher, and two environmental educators. The research provided insight into the various ways that the field trip's various interpretations led to the forest and its environs serving as the activity's physical setting.

Local cultural values developed in the planning and implementation of Class Action Research can be seen in Table 2.

The implementation of learning is carried out through the development of the values of the ecological wisdom designed in the Learning Implementation Plan (RPP). [16] Argues that education as it sets the conditions for processes of making sense has the opportunity to acknowledge the other in the integration of knowledge, learning, and self-development. The study was conducted based on a scenario that had been prepared by researchers and partner teachers. The description of learning is presented as follows.

**Table 2.** Development of Local Culture Wisdom Values through Classroom Action Research

No	Local Culture of Selo Indigeno us Community	Value Developed	Indicator of Achievement
1	Kirab Gunungan Ceremony	Sustainable lifestyle	Maintaining the environment around the school by planting in a garden or school garden.
2	Ritual of Water Source Tuk Babon	Environment al conservation	Take care of the environment around the school and in the home environment by always preserving it, including maintaining available water sources.
3	Pawiyatan Ritual Temu Tirto	Maintain water resources and live in harmony with nature	Use water wisely as needed
4	Sedekah Gunung Culture	Disaster mitigation	Students are able to carry out responsive actions in the face of erupting forest and mountain fires through simulations conducted in schools.
5	Tungguk Tembakau Ritual	Traditional cropping pattern	Students practice farming according to the local content of the school.

The first cycle of learning uses the Contextual Teaching and Learning (CTL) method. Through this cycle, students are given knowledge about patterns of interaction between the community and the social environment, natural environment, and local culture. As the opinion of [17] suggests that social learning plays a significant role in facilitating the adoption and dissemination of experiential and experimental knowledge across geographical boundaries. The teacher makes a concept map then learners identify examples of interactions from the patterns of life of the Selo community around their homes which include agricultural cropping patterns, eco-friendly consumption patterns, guarding the forest, maintaining water sources, and sustainable lifestyles which are contained in philosophical values. Students are able to identify the values contained in the interaction pattern and explain it through a group discussion report. This value is in the form of a sustainable lifestyle, environmental preservation, maintaining water resources and living in harmony with nature, traditional cropping patterns, and disaster mitigation.

The second cycle of learning is done using the Outdoor Learning method. In this cycle, students are invited to directly visit the Selo indigenous people as a source of learning originating from the surrounding environment. Through this cycle learners get learning including 1) learners learn directly about the planting patterns of vegetables

and fruits which are the main commodities of plantations in Selo; 2) recognize the Petilasan Kebo Kanigoro building which is a ritual place for the Pawiyatan Temu Tirto, namely the ritual of uniting water sources from the slopes of Mount Merbabu and Mount Merapi; 3) obtain knowledge on how to mitigate volcanic disasters; and 4) observe the daily activities of the Selo indigenous people in processing traditional food originating directly from the surrounding natural environment.

The third cycle of learning to carry out simulations faces erupting mountain disasters and forest fires. The next activity students do reforestation by planting vegetables in the school garden and also planting ornamental plants and then assigned to care for them to bear fruit. At each closing of the learning, the teacher asks the students to reflect on the meaning and values of the activities that have been carried out. As the opinion of [18] that measuring cultural values among primary school students contributes to the creation of educational models, the design of educational institutions and the development of public policy since new structures cannot succeed without adequate cultural support.

The implementation of the values of the local cultural wisdom of the Selo indigenous people through social studies that have been carried out in the study was declared successful with several indicators of achievement, including 1) students are able to understand the value of environmental conservation by planting in a garden or school garden, based on philosophical values Kirab Gunung Ceremony and Tungguk Tembakau Ritual; 2) students practice a frugal life in using water and maintaining the cleanliness of school sanitation as a form of caring for the environment obtained from an understanding of the concept of maintaining the main water source Tuk Babon and Temu Tirto water; 3) disaster mitigation against erupting forest and mountain fires through the values of cultural alms of mountain alms can be practiced by students through simulation activities in schools.

## 4 Conclusion

This study produced several conclusions related to the value of local cultural wisdom, especially the philosophical value of the Kirab Gunung Ceremony which has always been part of a series of rituals carried out by the Selo indigenous people. The value of local wisdom is then implemented through social studies learning in elementary schools and through habituation in the daily lives of elementary school-age children in their neighborhood. The values of ecological wisdom in the local culture of the Selo indigenous people are carried out in various daily life activities including the value of environmental preservation, cropping patterns, eco- friendly consumption patterns. The value of environmental preservation consists of agricultural patterns, forest preservation, preservation of Tuk Babon (water sources), and sustainable living patterns contained in the philosophical values of the Kirab Gunung Ceremony. The implementation of the value of ecological wisdom in the local culture of the Selo indigenous people at the research location showed good results. Students are able to understand, appreciate, and apply the ecological wisdom values of the Selo indigenous people through social studies and through habituation in everyday life.

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