

Ethnopedagogy: Study of The Alms of The Earth Tradition as Strengthening the Character Education of Social Knowledge in Junior High Schools

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Abstract

Made is a sub-district located in the city of Surabaya, due to its area, nuance, and natural conditions that are similar to the countryside, causing this sub-district to be called by the local community as Made Village. Even though they are in the middle of an urban community that supports companionship, the residents of Made Village have a community structure with a high level of tolerance and mutual cooperation, this can be seen during the traditional ceremony of alms of earth which is carried out routinely every year by the people of Made Village. With the values of tolerance, mutual cooperation, and cultural values that are reflected in the structure of the Made Village community, this can become provision for strengthening character and cultural education in classroom learning. The method in this study uses a qualitative approach with data collection techniques through interviews and field observations. The tradition of almsgiving in Made Village is one of the things highlighted in this research. This tradition requires the cooperation and cohesiveness of all local residents, considering that its implementation takes place over three days and three nights with various series of events. Through research on the tradition of the earth alms tradition in Made Village, it is known that it has pedagogical values, namely, respecting nature, living in harmony side by side, tolerance, mutual cooperation, and maintaining and preserving culture, which can be implemented as strengthening character education in junior high schools.

Keywords: Earth Alms, Character Education

1. INTRODUCTION

S Character is a basic value that can build self-identity for everyone, character is formed both due to heredity and environmental influences that distinguish it from other people, and is manifested in attitudes and behavior through everyday life, (Samani & Hariyanto, 2011). Character is also referred to as the self-assessment of certain individuals as a result of behavioral expression for all actions, (Fazeriyah, 2013). Through this, character can be formed because of a pattern of repeated actions so that the formation of individual character can be well formed. Every individual must have a different character, therefore each individual must be able to appreciate and accept any differences in the character of other individuals. Character education becomes a vehicle and intermediary in the system of instilling character values in students which includes components of knowledge, enlightenment, or desires and actions as an effort to implement these values, both for themselves, the environment, or other people.

In the midst of the current development of globalization, character education needs to be instilled in the school, family and surrounding environment. Families who act as early educators have a major role and influence in shaping the character of children or individuals (Subianto, 2013). In the family, it is supposed to provide teachings that are in accordance with

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the education and development of children's character, before finally children enter school. In the school environment, a child will return to get character education through teachers and peers.

Today the world of education has a very broad scope for students, meaning not only where does the child live and where does it come from, but also includes where the child finds himself to be someone meaningful (Zeuny, 2019). In addition, children also easily find different places, atmospheres and environments and then mark them as suitable and unsuitable situations for themselves. Therefore, in the midst of the current environmental openness, it is necessary to strengthen moral personality in children, because currently applied morality or character education can influence behavior and actions in a person, so that they can determine and sort out what is considered appropriate and inappropriate. for him.

Character education that occurs in the realm of the family, school and society should go hand in hand. This is because not only do parents at home and teachers at school have a role in helping individuals shape their character, but society also has the same core role in shaping the character of each individual in their environment. The environment itself is considered to have the strongest influence in shaping individual character, this justifies the perception that a good environment will shape individuals to have good personalities and people. So with the existence of unity and good cooperation between families, teachers and the community will be able to grow and shape individual character in accordance with the expectations of society.

Living together to help, living side by side with a high sense of tolerance, and living in peace without division is a reflection of the life of the Indonesian people who are nation, state and have one homeland, (Pertiwi M. E, 2019). Please help is a form of social interaction. The pattern of helping is in the form of attitudes and habits that start as a child in family life and in kinship groups (Maya E. P, 2019). Through the order of life of the people of Made Village in Sambikerep District, Surabaya, the author seeks to realize the formation of character education that is side by side, through the reflection of the traditional traditions of the Made Village earth alms. It is hoped that later it will be able to foster the role of multiple character education, which is very much needed in the development of character in junior high school students.

Made Village is located in Surabaya City, precisely in Sambikerep District. The name Made itself was originally the name of the Kelurahan, but due to its nuances, nature, and natural conditions which are very similar to the countryside, the local community called this Kelurahan Made Village. Made Village itself has been around since Surabaya was still a guerrilla amid the tensions caused by the war that occurred during the Dutch colonial period. Made Village is similar to most other villages, namely it has local wisdom and is still regularly held and preserved until now.

The tradition of almsgiving is a typical tradition of Made Village which is still being preserved by the people of its inhabitants, an ancestral heritage amidst the hustle and bustle of the city, which does not make the people of Made Village abandon their endemic local wisdom. In fact, the people of Made Village have succeeded in developing and keeping up with advances in communication and technology, as well as maintaining the original culture of their ancestors which they still adhere to today.

Tradition is something that is done by community groups repeatedly, (Student of History Education at Sanata Dharma University, 2015). The focus of this ethnopedagogical research is the earth alms tradition in Made Village. The Sedekah Bumi tradition is taken to adopt and transfer vital cultural values, human values and also family values, into strengthening character education in school learning. This tradition, passed down from generation to generation, is the hallmark of Made Village. The natural condition of Made Village also strongly reflects that traditional and cultural values are still upheld here. The Sedekah Bumi tradition which is held once a year has a philosophical value in it, bearing in mind that the implementation is carried out for three days and three nights with various series of wayang performances, *okol* wrestling (*okolan*), *asahan*, *tumpengan*, procession, thanksgiving, *tingkepan*, and *ludruk*. Through information from the Elders of Made Village, the village tradition of village offerings typical of Made Village has been passed down tens or even hundreds of years ago. This tradition is also widely known and widely covered by various mass media due to the excitement of its implementation and also the tolerant attitude carried out by the residents of Made Village during the tradition.

In today's era of globalization, the tide of modernization has had a significant impact on shifting cultural values in society (Powll, 2014). Many traditions are being abandoned as they are deemed irrelevant to current developments (Ziai, 2013; Orbasli, 2007).). However, local traditions contain noble values that can serve as learning resources for students, particularly in character education. Therefore, rediscovering the meaning of traditions such as Sedekah Bumi in Made Village is crucial for preserving culture and instilling moral values in the younger generation.

The concept of ethnopedagogy offers an educational approach that places local culture as the foundation of learning (Selasih & Sudarsana, 2018; Sándor, 2019)). Through this approach, the educational process is not merely a transfer of knowledge but also a transformation of values inherent in society (Billett, 1998). The Sedekah Bumi tradition, steeped in the values of mutual cooperation, tolerance, and gratitude to God and nature, can be an effective ethnopedagogical resource for strengthening character education in junior high schools.

Character education based on local wisdom is believed to be more grounded because it is closer to the students' real-life experiences (Haq et al., 2019; Abdullah et al., 2019). In this context, Sedekah Bumi is seen not only as a cultural ritual but also as a social learning vehicle that fosters caring, tolerance, and a love for the environment. This is in line with the goals of national education which emphasize the formation of people who are faithful, pious, have noble morals, and are knowledgeable and cultured.

The practice of the Sedekah Bumi tradition reflects an integration of spiritual, social, and ecological dimensions rarely found in formal curricula (Hastuti & Rakhmawati, 2021). Rituals of communal prayer and gratitude to God instill religious values; togetherness in preparing and executing events fosters social solidarity; while respect for the earth's bounty emphasizes the importance of ecological awareness. Thus, implementing the values of this tradition can strengthen character education holistically.

It is also important to note that internalizing cultural values through education does not mean rejecting modernization, but rather embracing it as part of the cultural adaptation process. By integrating local wisdom into learning, schools can create a space for dialogue between

tradition and modernity. This allows students to remain rooted in their cultural identity while remaining open to global developments.

This research emphasizes the urgency of community involvement in culture-based character education. Teachers, parents, and community leaders need to work together to integrate the values of the Sedekah Bumi tradition into children's daily lives. With this collaboration, character education will not only occur in the classroom but also be realized in real-life practices within the family and community, thereby shaping a generation with strong character, culture, and adaptability to the challenges of the times.

Research on Made Village earth alms is considered important. The data in this research can show and reveal the values of character education that can be adapted through the daily lives of the Made Village community, especially during the almsgiving ceremony. This research is also useful for educators in interpreting social, cultural, and natural values for students.

2. METHOD

In this study using a qualitative approach with data collection techniques through structured interviews. The qualitative method was chosen because it required an intense personal approach between the researcher and the informant to obtain detailed, in-depth and accurate information. The observation process was carried out directly by going into the field, the observation location was located in Made Village, Sambikerep District, Surabaya City with the object or research focus on the Made Village earth alms tradition. The interview process was carried out involving five informants, namely: Mr. Keman as the elder and caretaker of Made Village Key, Mr. Sukip as the Head of the Made Village Residents Association, and three other people namely Maylinda Novitasari, Indah Novita Sari as the old village community of Made, and Ismi Dwi as the community newcomer to Made Village. The data analysis technique used is data analysis, data reduction, data presentation, and ends with a conclusion.

3. RESULTS AND DISCUSSION

Results

A. Description of Research Locations

Made Village is an area in West Surabaya which has natural contours similar to rural areas and conditions. Even though it is located in the middle of a big city, Made Village is known for its people's lives which are closely related to local culture. Made village still upholds their ancestral traditions, namely the traditional alms-earth tradition. Through this, it can be seen that the people of Made Village highly uphold their hereditary culture (local wisdom). Sedekah Bumi itself is a ceremony with Javanese traditional culture and is an expression of gratitude for the people of Made Village for what is produced and provided by the earth for human survival, (Arinda, 2014).

History and Origins of Made Village

According to Pak Keman, the elder and caretaker of Made Village, Made Village has been around for tens or even hundreds of years, during the Dutch colonial period in Indonesia to be precise. In the population and regional records, the name Made is actually the name of a Kelurahan in the city of Surabaya, but the local people are familiar with calling it Desa Made,

this is because the conditions, contours, and nuances of the area are very similar to rural areas. In addition, the local community also believes that since In ancient times Made Village was the name given by the ancestors.

The naming of Made Village also has many versions of stories and origins that are still believed by local residents. According to Mr. Keman, the name Made is an abbreviation of Macan Gede (Big Tiger), who was formerly Mbah Singo Joyo, that is, people believe as the ancestor of Made Village. two pets, a tiger and a lion. However, one day the tiger left Mbah Singo Joyo and returned to its place of origin after a long time. This is where the name Made came from. From previous research by Hasan Nugroho, with the title Typological Dimensions in Made Village Alms Earth Rituals (2018), the term Made is an acronym for Macan Gedhe (Big Tiger) or Macan Alas Gedhe (Tiger from the Big Forest). Once upon a time, the Made area was only inhabited by one person who owned a Gedhe Tiger. The person then meditated and made a petilasan, which is currently known as Singojoyo or Mbah Singojoyo, while his pet tiger was in charge of looking after him (Nugroho, 2018). When the forest in the southern region was damaged causing the tiger to leave, in the end the tiger returned to its original place so it was called Macan Alas Gedhe, from which the name Made was formed. Mbah Singojoyo was later made the founder of Made Village.

From the origins of the formation of Made Village shows that the myths and legends of the ancestors are still believed by the community. This version of the story is strengthened by the presence of two large lion statues located right at the gate or entrance to Made Village. Besides that, in the center of Made Village there is also a lion statue which is believed by the community to be a symbol of strength, as well as a typical icon of Made Village.

On the other hand, based on other beliefs, the naming of Made is a tribute given to a national hero named I Made Suganda, namely a Commander of the People's Army (TKR). (2019). From there they launched a guerrilla war attack so as to be able to beat back the British troops, because of his services the place is known as Made's name until now.

Geographical and Sociological Conditions

Geographical conditions can be interpreted as the natural physical environment presented by an inhabited area. Geographically, Made Village is located in Sambikerep District, Surabaya City. Made Village has an area of 4.47 km² or the equivalent of 447 Ha, with a height of 12 meters above sea level, the distance between Made Village and Sambikerep District is about 2 km. Nearly half of the land in Made Village consists of agricultural land, in the middle of the village there is also a lake which is used by the local community as a source of fishery. Made Village's agricultural land area is 211.85 hectares with crop production reaching 6000 tons per year. This is what underlies the residents of Made Village to carry out the earth alms tradition, as a form of gratitude to God Almighty for the abundance of crops they have given.

The administrative boundary of Made Village to the north is bordered by Bringin Village, Sambikerep District; the southern part is bordered by Lakarsantri District; the eastern part is bordered by Sambikerep Village, Sambikerep District; and the western part is bordered by Gresik Regency, (BPS Surabaya, 2020). Made Village itself is located not far from the urban socialite neighborhood in Surabaya, Citraland. Along with this, there are luxury residences with lush garden paths, there are also various shophouses, offices, the Ciputra Waterpark amusement park, hospitals, schools and universities. So that sociologically there are quite

striking views in Made Village, on the one hand there is an elite residential area with various facilities and infrastructure, on the other hand there is a village atmosphere.

Based on data uploaded by the Central Bureau of Statistics in 2019, Made Village is divided into 29 Neighborhood Units and 8 Residential Units, with a population of 9,247 people, consisting of 4,691 male residents and 4,558 female residents, with a density of 1,905.8 inhabitants. /km². The number of residents born in Made Village was 47 people, and 214 people who had died in 2018, 213 people registered transfers and 254 residents came to Made Village, (BPS Surabaya, 2020).

The population of Made Village according to the level of formal education, namely, 33 children who do not or have not yet attended school, 66 children have not finished elementary school, 727 children have graduated from elementary school, 1,536 children are pursuing junior high school education, while as many as 1,041 children are attending high school, 130 people are studying D III level, and as many as 8 people took D IV level education.

For education, health, and economic facilities, Made Village has 2 Kindergartens (TK), 2 Target School institutions (SD), 1 Junior High School (SMP) institution, and no institutional facilities at all for the Senior High School level. (SMA) or Vocational High School (SMK). For health facilities, Made Village has one Village Health Post, and 6 Posyandu (Integrated Service Post). In the field of economic development, Made Village has 5 established minimarkets and 10 units of banking institutions.

Religious Diversity and Community Harmony

The majority of Made Village residents are Muslims, followed by other religions such as Protestantism, Catholicism, Hinduism and Buddhism. The number of male population according to religion in Made Village in statistical data for 2018, as many as 3,171 people adhere to Islam, 1,131 people adhere to Protestantism, 190 people adhere to Catholicism, 129 people adhere to Hinduism, and as many as 101 villagers adhere to Buddhist teachings. . For the size of a village, the existence of religious patterns is very diverse.

The various almsgiving activities actually make this village have great community harmony, the residents of Made Village tend to ignore the differences that exist between them. Even though the Sedekah Bumi tradition is synonymous with recitation activities, and some activities of drinking wine, all residents still celebrate it lively. According to residents of Made Village, all the things contained in the almsgiving tradition are an entertainment that can be performed and participated in by all levels of society, regardless of religion and ethnicity. The combination of religion and culture is a difficult thing to combine, bearing in mind that culture in Indonesia was born from the concepts of animism and dynamism, while the majority of religions in Indonesia are Islam, this causes the combination of the concepts of dynamism, animism and Islamic culture to be difficult to do. However, what happened in Made Village was different, the earth alms tradition was carried out by prioritizing all three, the residents of Made Village had the principle that culture is something that must be preserved, while religion is a place of our belief in God Almighty and a place where we are grateful for the blessings. causing religious differences is not a problem for them, they have the notion that in fact God is still one and the same, it's just that the way they meet, communicate, and show gratitude to their god is different. This combination of culture and religion has caused the Muslim community in Made Village to be referred to as Kejawen Islam, where they continue to carry

out both in tandem. Inter-religious engagement unites ideological lines and promotes mutual tolerance and tolerance.

B. The Earth Alms Tradition of Made Village

The Origins of the Development of the Alms Earth Tradition in Made Village

According to Pak Keman, as the village elder and caretaker of Made Village, said that the tradition of almsgiving in Made Village is a hereditary tradition that has existed since the time of their ancestors. Mr. Keman, who is 70 years old, also shared that he has followed the tradition of the Made Village almsgiving since he was a child. In other words, the tradition of almsgiving has been going on for a long time and has been passed down from generation to generation by the people. This tradition is maintained and preserved by the people of Made Village to this day. Even though it was passed down hundreds of years ago, the tradition of alms giving in Made Village is still carried out because they really care for and respect the heritage of their ancestors. In addition, they consider that the tradition of giving alms to the earth is a historical heritage, so it should not be forgotten or even just disappear. Sedekah Bumi itself is an act of respect from the community whose goal is that the community does not violate the main norms that have been adhered to by members of community groups, (Raden & Yogaprasta , 2020).

Kejawen is the belief of an ethnic group on the island of Java, the philosophy of Kejawen is based on religious teachings adhered to by a philosopher from Java (Smith, 2002). Kejawen culture emerges as a form of process of blending several newcomer religious understandings or streams as well as the original beliefs of the people of the island of Java, (Indonesian Editor, 2018). This teaching developed and was believed by most of the Javanese people. This teaching believes in ancestral spirits and considers an object (inanimate or living object) to have power. This also influences the development of the existing tradition of earth alms. In ancient times, the tradition of giving alms to the earth was dedicated to Dewi Sri, namely the goddess believed by the community as the Goddess of Rice (Lord of Agriculture). However, over time, the influence of Islam began to develop on the island of Java, which also influenced the tradition of alms giving. Until now, the earth alms tradition is carried out with the aim of offering it to God Almighty, (Supriatna & Nugraha, 2020).

Until now, the people of Made Village have not completely separated from the teachings of Kejawen, they still respect and also believe in their ancestors. The ancestor referred to here is a tripe alas (a forest clearer who is the forerunner of Made Village). This can be seen from the place where the almsgiving ceremony is held, namely the almsgiving ceremony at Punden Singojoyo. Punden singojoyo is believed to be the final resting place of their ancestor, namely Mbah Singojoyo. This punden is the center for holding the earth alms ceremony, which is located in Alley Made Njeroe, about 300 meters from the Made Village Hall.

This earth alms tradition is carried out as a form of gratitude for the people of Made Village to God Almighty for the crops they have obtained. They are also grateful for being given the earth as a place for them to live, because the earth has given a good life for humans (Kurniawan & Leatemia 2015). Therefore, they feel that it is appropriate for humans to be grateful and give an offering (thanksgiving) to God through the earth alms ceremony. Apart from being grateful they also pray for the safety of their village, they will ask that their village is always safe, peaceful, peaceful and protected from danger.

Since 2009 the village almsgiving tradition in Made Village has received support from the Surabaya City Culture and Tourism Office (Disbudpar). Then in 2011, the Culture and Tourism Office held a series of alms-giving events from Made Village in Taman Bungkul, Surabaya, (Nugroho, 2018). The purpose of this performance is to introduce the tradition of earth alms from Made Village to the wider community. In addition, this performance is also expected to become a cultural tourist attraction from Surabaya.

The earth alms tradition in Made Village is carried out once a year and is carried out after the rice harvest. In practice, this tradition begins with holding a large meeting. This big meeting was attended by people from various elements. Starting from representatives of each family, religious leaders, to the government. This meeting was held to determine exactly when the almsgiving event could be held.

Series of Alms Earth Events in Made Village

The tradition of almsgiving in Made Village was opened with wayang and ludruk performances. Then it is continued with tayuban activities, okol wrestling (okolan), shavings, and the climax is tumpengan. The giant tumpeng that has been made will later be paraded around the village. Not only the harvest in the form of rice and vegetables, but the harvest in the form of fruit and fish is also present in the earth alms ceremony. The fruits are then arranged into various shapes, both resembling horse-shaped animals or mythological animals. The fruits that have been formed and arranged will then be climbed by someone who will later be paraded around the village.

All the harvests that have been paraded are then collected in one place, then prayers are read by the people present and used as an offering (alms) to the earth. After reading the prayers, the food will be contested by the villagers. They will compete with each other to get what they want. This routine tradition is included in a fairly large and very lively event. Not infrequently many residents from outside the area are interested in coming to see first hand the procession of the alms earth ceremony in Made Village.

Even though it has been carried out from generation to generation, the tradition of the Earth Alms in Made Village in 2020 cannot be carried out in a festive manner like in previous years. This is due to the COVID-19 pandemic which is endemic in almost all countries of the world, causing the emergence of physical distancing and social distancing policies from the government. In 2020, the earth alms tradition in Made village is still being carried out but with a makeshift event, namely by distributing food from the community's harvest to the homes of the residents of Made Village. This is of course much different from the implementation before the COVID-19 outbreak appeared. The implementation of accompaniment events such as shadow puppet performances, ludruk, okolan, and processions also had to be abolished because they could invite the masses to gather.

If before the pandemic the almsgiving ceremony procession could last for three days and three nights, since the pandemic the series of events from the almsgiving tradition in Made Village can only last for one day. Given the policy from the government, regarding the prohibition of crowds, as well as a form of public concern to prevent the spread of the virus, as well as the possibility of new distribution clusters.

Discussion

Preserving culture is one of the things that we must do even in the midst of a dynamic and modern society (Misnawati et al., 2021; Oko & Ogbodo 2022). This shows that there are no boundaries between one culture and another, and the distance between one region and another is getting closer, making each other connected with technology that has increased drastically and triggering cultural erosion which results in cultural extinction. One of the reasons for the extinction of culture or the loss of culture from civilization is that many people tend to be indifferent, they do not know and recognize the culture of their region of origin (Caraka, Devi, & Fauzi, 2019).

The occurrence of cultural extinction shows the lack of awareness among the younger generation in preserving local culture. Cultural extinction has the potential to eliminate self-identity in society. Therefore, it is necessary to instill cultural values for the younger generation which are later expected to be the successors of culture which are passed down from generation to generation. Through character education, both at home and at school, it can help students to understand the importance of preserving the surrounding culture and culture in Indonesia.

Cultivating character education regarding love for regional culture and national culture should be the main focus in an area. It is hoped that the area will still be able to keep up with the times, but by not abandoning the activities of preserving the culture and customs of its people as one of the hallmarks of diversity in Indonesia.

Quoted from an interview with Pak Keman, as the Traditional Elder of Made Village, the tradition of almsgiving is an original tradition from the island of Java. Javanese people must eroh Jawane (Javanese must know their Javanese). This phrase was conveyed by Mr. Keman as a message to the younger generation, this short message has a deep meaning, which means that it is fitting for Javanese people to understand their own culture. Mr. Keman said, "It is not common for culture to be simply forgotten, especially since this entrusted by the ancestors, the next generation should have an obligation to preserve it", (Keman, personal communication, February 28, 2021). This is not only for the Javanese people but also for all levels of society from any tribe, it is fitting that as a diverse Indonesian society, ethnicity has an obligation to preserve their respective cultures. The contents of the advice also means to always be devoted to parents.

This research shows that the procession of the earth alms tradition is carried out to show human gratitude to the earth and to God for being given shelter, food, and all decent life on earth. The procession of the earth's alms tradition itself is carried out at the Mbah Singojoyo punden petilasan, this is done because the place is considered sacred and the earth's alms procession can only be carried out in a sacred place. This is different from research conducted by Alfiyan Karim, Arif Darmawan, & Jupriono (2020), in this study it was stated that the Made Village earth alms procession is associated with gratitude or gratitude to Mbah Singojoyo who is considered the founder of Made Village, (Karim, Arif, & Jupriono, 2020). This difference occurs because the belief in ancestors is still strongly and distinctly attached to the structure of the Made Village community, so that the Made Village earth alms ceremony does not escape the form of gratitude for its ancestor, namely Mbah Singojoyo, but because most of the Made Village community have their own beliefs each, they also continue to offer

the traditional ceremony of almsgiving with the aim of giving thanks to God Almighty as the giver of life.

The people of Made Village also have diverse religious patterns, with Islam as the majority religion in Made Village, but the Islamic religion believed by the Made people tends to be Kejawen, namely there is still a mixture of beliefs in ancestors, spirits, and ancestors but still clad in Islamic nuances, this is similar to research conducted by Hassan Nugroho (2018), which states that even though the majority of the population of Made Village are Muslim, the religious practices carried out are still thick with syncretic nuances, it can be identified that some of the Made people are Abangan Muslims, or commonly known as Kejawen on the island of Java, (Nugroho, 2018). The religious system is a balanced integration between elements of animism as the ancestral heritage or ancestors of the Javanese, Hindu influences, and Islamic influences, namely a basic syncretism of the Javanese tribe which is the true tradition of the Javanese people, (Geertz, 1985).

The values revealed in Made Village can be related to character education in social studies education. For example, the value of respecting nature, the value of living in harmony side by side, the value of tolerance, loving culture, and gotong-royong (mutual cooperation);

Pedagogical Values of the Earth Alms Tradition in Made Village Communities

Respect Nature

Humans as managers of nature, and as natural conservation is a form of practicing affection for others (Kalis Stevanus, 2019). For the people of Made Village, nature is a source of life. So that the people of Made Village have awareness about protecting, caring for, and appreciating the earth, this is implemented in the form of the earth alms tradition. The values contained in Made Village can be used as a reference for character education in social studies education. Values about guarding, caring for, and appreciating everything that God has given. Through these values also teach, if we always care about nature, then nature will also always provide good feedback for human life. In addition, the people of Made Village also believe in the law of karma, whoever destroys nature will feel the consequences of his actions, and vice versa. For the people of Made Village, one form of protecting and preserving nature is through the earth alms ceremony.

Living in Harmony Side by Side

Living in harmony is an indication of self-respect for others, which in essence, harmony is a reflection of self-respect (Warta, Santiawan, et al, 2019). According to Pak Keman, the village elder of Made, all the beliefs held by the community regardless of their religion are all one unit. We are all one and the same, it's just that we have different paths. This view is also shared by the majority of the people of Made Village. Until this is what makes the life of the people of Made Village peaceful and far from conflicts caused by religious differences. From this statement there are social values regarding living side by side in harmony, and are things that need to be considered in social life and in character education. Students need real implementation in their lives, to have strong emotional bonds with their peers and their social environment, so parents and teachers should play the role of facilitator for children and students.

Tolerance

The tolerance that occurs in the daily lives of residents in Made Village is a reflection of the behavior of Made residents which has been hereditary implied by the adults of their time. With real examples and practices of social life between individuals with one another, it can be used as an example of learning through social studies education. The tradition of almsgiving in Made Village is not only used as a form of gratitude for the Made people to God, but also serves as a unifier and strengthens the bonds of brotherhood among residents. During the preparatory procession and the almsgiving ceremony, all Made Village residents will be involved without exception, all series of events starting from praying together, reciting recitations, drinking wine at night also occurs without any debate or riots occurring. The people of Made Village think that all events in the Earth Alms Event are mere entertainment, and everyone has the right to participate or not to participate. This shows a high sense of tolerance among Made Village residents, without any divisions due to differences in opinion or tradition. All implementation of the almsgiving earth tradition is also carried out based on deliberations for consensus, through these deliberations can be used as an example as a basis for mutual respect and respect for differences of opinion, by involving the community as an element in making a decision, is also a practice of democratic values.

Gotong Royong

The timing of when the almsgiving earth tradition in Made Village will be carried out each year is in accordance with the resolutions of a grand meeting which will be attended by members of the community from various elements, from representatives of each family, religious leaders, to the local government. In its implementation, good cooperation is needed between residents, because the process of carrying out the alms-earth tradition requires various accessories in each series of events. Like the process of preparing giant tumpeng rice. This tumpeng rice will be made jointly by the people of Made Village. In making a giant tumpeng, of course there is a division of tasks in it, they will work together in carrying out their duties. The process of assembling the harvest into the form of a statue which will later be paraded around the village also requires good cooperation between residents. The values of cooperation and gotong royong really reflect the Pancasilaist personality of the Indonesian people. As social beings, we should also cooperate and help each other. According to Agung (2011), the mutual cooperation value of the Made community can be used as a form of strengthening character education in social studies education at schools.

Maintain and Preserve Cultural Heritage

By continuing to carry out the sadaqah bumi tradition in Made Village every year, this means that the people of Made Village still and always maintain and preserve their ancestral cultural heritage that has existed for hundreds of years. They consider that the tradition of giving alms to the earth is a historical heritage that should not be forgotten or simply eliminated.

The tradition of alms earth is an original tradition from the island of Java. As the saying goes, Wong Jawa Ojo Lali Jawane (Javanese should not forget their Jawa). This expression teaches that as a Javanese one must not forget their Java (the origin or identity of the Javanese themselves). This is very very appropriate with the learning objectives of social studies education, especially in instilling character values. Because social studies education learns about cultures and ancestral legacies that must be preserved.

According to Rahayu (2013), a great nation is a nation with strong character. It can be interpreted that to become a great nation, a nation must have a strong character that reflects a nation. Strong character can be obtained from the life and culture of a nation itself. For every nation, culture is a characteristic or national identity that describes what the nation is like, (Rahayu, Murniati, & Farikhah, 2013). Thus, a nation can be recognized by other nations. By continuing to maintain and preserve the nation's culture, it has reflected that the character of the Indonesian nation is very strong, namely a nation that continues to maintain and preserve its culture in the midst of an all-modern era. Which character really needs to be instilled from an early age through education, especially in social studies student character education.

This research confirms that the Sedekah Bumi tradition is not merely a cultural ritual but also holds a strong pedagogical function. In the context of social studies in secondary schools, the values emerging from this tradition can be internalized into social studies lessons. For example, the mutual cooperation activities in preparing for events can be used as teaching materials on social solidarity and participatory democracy. Thus, local traditions have proven capable of enriching the formal curriculum with contextual, real-life experiences.

The research results demonstrate the relevance of the Sedekah Bumi tradition to the goals of character education. The values of tolerance, togetherness, and respect for nature reflected in this tradition align with the main principles of national character education. This demonstrates that local wisdom holds a strategic position as a sustainable alternative educational medium. Strengthening character education through local culture also serves as a strategy to prevent the moral degradation of the younger generation due to the influence of globalization.

The discussion on religious practices in Sedekah Bumi demonstrates the harmony between religious teachings and local culture. The presence of Javanese elements in this tradition does not trigger conflict but rather strengthens social cohesion. This is important to further examine as a multicultural education model that can be transformed into the learning process. Thus, Sedekah Bumi can be viewed as a form of living curriculum that teaches tolerance across faiths.

The implementation of Sedekah Bumi's values also has implications for environmental education. The respect for natural resources and preservation of nature taught through this tradition supports the achievement of sustainable development goals (SDGs), particularly in the education and environmental aspects. Therefore, this discussion underscores the importance of utilizing local traditions as educational instruments that not only shape character but also foster students' ecological awareness.

The research findings also demonstrate the need for active teacher involvement in integrating local cultural values into learning. Teachers can use a contextual approach by using Sedekah Bumi as a case study in social studies lessons. This can increase students' motivation because the learning material is directly linked to the socio-cultural realities they are familiar with. In addition, community and parental involvement is also important to strengthen the synergy of culture-based education.

4. CONCLUSION

The tradition of alms-earth in the village of Made teaches and shows the high concern of the people for cultural preservation. In 2009, the Surabaya City Culture and Tourism Office fully supported the alms-earth tradition from Made Village in Bungkul Park Surabaya to introduce

the alms-earth tradition to the wider community in 2011. The alms-earth tradition in Made Village was opened with wayang, tayuban, okolan, (wrestling) performances asahan (pyon). On the second day it starts with asahan (tumpengan), okolan (wrestling), tayuban, and ludruk. And on the third day, starting with the campursari and wayang performances, okolan (wrestling), tayuban, ludruk, and closing with recitation. In 2020, this tradition cannot be carried out as in previous years due to the Covid-19 pandemic. So that it was only carried out by distributing food to the local Made Village residents, and it only lasted for one day.

There are many positive values that can be implemented as strengthening character education in the tradition of the earth alms of Made Village. This can be seen from the procession or procedure for carrying out the almsgiving earth tradition, starting from the beginning to the end of the activity. The tradition of alms of earth in Made Village teaches respect for nature, living in harmony side by side, tolerance, cooperation and mutual cooperation, respect and respect, and maintaining and preserving cultural heritage. This research can also be used as a reference for other researchers who wish to raise a research theme in the form of the meaning and implementation of character education, through community behavior and culture in Made Village, Sambikerep District, Surabaya City.

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