



SYAWALAN TRADITION IN PEDURUNGAN SEMARANG AS LOCAL WISDOM IN THE PERSPECTIVE OF SOCIAL STUDIES EDUCATION

Jumaniyatu Lamiah¹, Masrukhi², Gunawan³

Departement of Social Science Education, Faculty of Social Science and Politic, Universitas
Negeri Semarang, Semarang, Indonesia¹²³

jumaniyatulamiah@students.unnes.ac.id¹, masrukhiunnes@gmail.com²,
goenantro@mail.unnes.ac.id³

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Abstract

Syawalan tradition is a form of local wisdom that contains social, cultural, and educational values that are closely related to the objectives of social studies education. Social studies education plays an important role in instilling an understanding of social interaction, cultural diversity, and values in community life. This study aims to analyze the meaning of local wisdom values in the Syawalan tradition in Pedurungan Semarang and its relevance in the perspective of social studies education. This research is expected to contribute to efforts to maintain and preserve the values of local wisdom in the tradition of Syawalan in Pedurungan Semarang as one of the nation's identities, as well as realizing the purpose of social studies education is to form good citizens (good citizenship) in the life of society, nation, and state harmonious. This research uses a case study approach to analyze the meaning of the local wisdom value of the Syawalan tradition in Pedurungan, Semarang, from the perspective of social studies education. Syawalan tradition in Pedurungan Semarang is conducted after Eid al-Fitr, which has social, cultural, and religious values that can be learned in the context of education. The research method used is qualitative to explore the experience and meaning of the community towards the Syawalan tradition. The research location is in Pedurungan Tengah Urban Village, Pedurungan District, Semarang City. The data collection techniques used were observation, in-depth interviews, and documents.

Keywords: *Local Wisdom, Social Studies Education, Syawalan Tradition*

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*Corresponding author:
jumaniyatulamiah@students.unnes.ac.id

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INTRODUCTION

Local wisdom is the values the community embraces and uses as guidelines in everyday life. Undang-Undang Nomor 32 Tahun 2009 tentang Perlindungan dan Pengelolaan Lingkungan Hidup pasal 1 ayat 30 explains that local wisdom is a noble value that applies to the community's life system, among other things, to protect and manage the environment sustainably. Local wisdom has existed in people's lives since ancient times, starting from prehistoric times to the present (Hidayat, 2021). Indonesian has a lot of local wisdom, which is also the character value of the Indonesian nation (Prasasti, 2020). However, in recent times, there has been a decline in morality in Indonesia (Prasasti, 2020). One of the causes is the negative impact of technological advances. One of the negative impacts of cultural globalization is the development of individualism because people feel facilitated by advanced technology, making them feel they no longer need other people (Ernawam, 2017). The community as a supporter of cultural heritage, especially the older generation, still has a desire or tendency to maintain the culture of the past, while most of the younger generation tends to be more open and ready to make cultural updates in the hope of shaping the achievement of their life goals (Widyanti, 2015). Choliq (2020) that the need for any efforts that can be made to revitalize local wisdom remains the identity of the nation, contributing to the nation and building a multicultural, pluralistic, and civil Indonesian society. Considering that one of the negative impacts of globalization is the loss of local wisdom owned by the Indonesian people (Harmawati, 2017). This is in line with Wagiran's opinion (dalam Harmawati 2017) that local wisdom is not an obstacle to the progress of a nation, but rather a strength to achieve a nation with character. Local wisdom comes from religious teaching, traditions, ancestral advice, or community culture that develops and adapts to the surrounding environment.

Undang-Undang RI Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional pasal 37 that social studies education plays a role in increasing students' knowledge, understanding, and analysis skills of social dynamics in society. Thus, students are expected to contribute gradually to overcoming various social problems. Based on this, the practice of education and teaching in

schools should be able to equip students with insight, experience, and development of social and cultural life values, both locally and nationally. Social studies education can understand and analyze the concept of social interaction between humans and their concept of social life space, to produce the sustainability of human life in economic, social, and cultural aspects (Susilaningtiyas & Falaq, 2021). This is in line with Widyanti's (2015) the opinion that social studies education helps us to understand how to live together with others, such as being neighbors and interacting with their environment, so that in general we can foster a sense of concern with social problems, starting from the family and more broadly, namely social problems and society. One of the intended aspects of social studies education is related to aspects of individual development (Darsono & Karmilasari, 2017). Zuchdi (dalam Ridwan 2014) states that the purpose of social studies education is to build good citizens.

Local wisdom relies on traditionally institutionalized philosophies, values, ethics, and behaviors to manage natural and human resources (Afiqoh et al., 2021). Local wisdom is the identity of a nation, called a great and honorable nation when the nation has an identity and identity (Safitri, 2023). Syawalan tradition is one of the local wisdom practices that has continued to grow and develop in people's lives until now. Today's society is starting to forget and consider the traditions unimportant, one of which is the Syawalan tradition in Semarang. One of the factors that causes local traditions to be forgotten today is the lack of future generations who have an interest in learning and inheriting these traditions as local wisdom (Nahak, 2019). The Syawalan tradition is considered an old tradition and does not keep up with the times. Society is increasingly permissive in taking for granted foreign cultures that are not necessarily by the identity of the Indonesian nation (Safitri, 2023). Amir et al. (2021) the value of local wisdom today seems to have begun to fade with the modern thinking of society and the lack of public trust in the traditions that still exist in people's lives. This is where the value of local wisdom of the Syawalan tradition in Pedurungan Semarang from the perspective of social studies education becomes relevant and important to be instilled and maintained in every member of society in life. It is also relevant to the purpose of social studies education, according to Effendi in Widyanti (2015) social studies education

aims to prepare and develop students to become part of the nation and a good member of society. One of the values of local wisdom that can be developed from social studies education of local wisdom is certainly chosen based on the uniqueness and social values are expected to be able to help students as members of society see and learn the meaning or meaning of life and apply it in their daily lives. Syawalan tradition in Pedurungan Semarang is one of the local traditions that are unique and distinctive, in which there are local wisdom values that must be maintained and maintained and are expected to help realize the objectives of social studies education to form each individual into a good member of society in the harmonious life society, nation, and state.

METHODOLOGY

This research uses a qualitative method with a case study approach. Data were collected through observation, in-depth interviews, and documentation. Observation and documentation were conducted by researchers implementing the Syawalan tradition in Pedurungan, Semarang. In-depth interviews were conducted by exploring data sources from religious and community leaders, the Chairman of the Syawalan tradition committee, youth members (Areja), and the local community. Data analysis techniques using triangulation.

RESULT AND DISCUSSION

1. History of the Development of Syawalan Tradition

Tradition is a pattern of behavior that is deeply rooted in society, as a habit that has long been carried out by a certain community in a certain area. Tradition is an activity carried out by the community to fulfill various needs, such as beliefs, social systems, and entertainment (Safitri et al., 2024). Eid Al-Fitr is a Muslim holiday on the 1st of Syawal of the Hijrah calendar (Walida & Syarofi, 2022). The Syawalan tradition is taken from the word for one of the months in the Islamic calendar, namely the month of Syawal. The Syawalan tradition is also known as Eid ketupat or kupatan, which is usually held one week after Eid Al-Fitr or the 8th of Syawal (Misbah, 2019). This tradition has been running since ancient times, carried out after fasting in Syawal for 6 days. The Syawalan tradition is part of the typical culture of the Indonesian people, which

is carried out after Eid Al-Fitr, usually taking place a week after Eid. The Syawalan tradition in Central Pedurungan is thought to have taken place since the early days of the spread of Islam in Java (Linnaja et al., 2023). This tradition is influenced by the acculturation of Islamic culture with Javanese customs, which emphasizes the importance of friendship and mutual forgiveness.

The Syawalan tradition functions as a joint effort to forgive each other and foster unity Azis in Safitri et al. (2024). From the perspective of local history, this tradition is also a momentum to strengthen relations between communities. During the Demak Kingdom period, many Islamic traditions were harmonized with customs, including the Syawlan celebration. The Syawalan tradition has cultural and religious significance, which was originally a medium to spread beyond Java; it transcended religious boundaries and involved people from different backgrounds across Indonesia (Safitri et al., 2024). During the Syawalan tradition event, individuals mingle regardless of wealth, ethnicity, or race, thus fostering unity and social cohesion. The Syawalan tradition in Pedurungan has no official record of the year it began, as with many traditions in Indonesia, it developed organically as part of the acculturation of culture and Islamic teachings. However, some historical indications can be used to estimate the origin of the Syawalan tradition. The Syawalan tradition in Central Pedurungan most likely began to develop during the spread of Islam by the Walisongo, around the 15th-16th centuries (Nurrokhmah et al., 2022).

The origin of the Syawalan tradition in Central Pedurungan, Pedurungan, Semarang has not been officially recorded, but it is known that this tradition has been going on since around the 1950s, according to Setyaningrum in Linnaja et al. (2023). At that time, people who returned from refugee camps in Mranggen (Demak) and Gubug (Grobogan) began to carry out the Syawalan tradition as an expression of gratitude to Allah SWT after fasting during the month of Ramadhan and celebrating Eid Al-Fitr. In difficult economic conditions, the Syawalan tradition was initially organized simply, with the main activities in the form of joint prayers and tahlil readings, then continued with eating together. Typical food that is part of this tradition is ketupat containing bean sprouts, chicken braised in

coconut milk, fried chili sauce, vegetables with coconut milk sauce, vegetables, a variety of vegetables mixed with coconut chili sauce, and other dishes. In 1965, the ketupat in the Syawalan tradition had changed, and some of them were filled with firecrackers as a form of expression of protest against Indonesia's political and social conditions at that time. Over time, the Syawalan tradition has developed significantly. The improvement in the economic welfare of the people of Central Pedurungan has an impact on the variety of dishes in this tradition. If previously ketupat only contained bean sprouts, now there are additional distinctive symbols such as money and various types of snacks. The innovation aims to increase the enthusiasm and enthusiasm of the community in participating in the Syawalan tradition so that the values of togetherness and local culture are preserved from generation to generation to this day.

2. The Meaning of Local Wisdom Value in Syawalan Tradition

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

a. Religious Value

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

b. Value of Togetherness

Syawalan tradition is a cultural activity held after Eid al-Fitr, where people gather to stay in

touch and strengthen social relations. This tradition is not only a means of strengthening social ties between residents, but also a form of gratitude and solidarity within the community. The community participates in the Syawalan tradition event which increases the sense of brotherhood between each other. Syawalan tradition is not only a place to strengthen social relations between residents, but this activity can be an opportunity to stay in touch to strengthen social ties and togetherness between residents (Munandar, 2018). People voluntarily participate in this activity, such as sharing food as a symbol of gratitude and togetherness. This tradition is also developed into tourism and local economic potential without eliminating existing cultural values (Muzadi et al., 2021). In multicultural communities, such as in Pedurungan Tengah, the Syawalan tradition is a means to strengthen relations between residents of different religions, races, and ethnicities. This activity creates an atmosphere of peace and harmony and fosters mutual respect among residents. Thus, the Syawalan tradition has an important role in strengthening social ties and togetherness in the community, and can be a means of building tolerance and harmony in social life.

c. The Value of Mutual Cooperation

The implementation of the Syawalan tradition involves cooperation between residents in preparing events that reflect the spirit of mutual cooperation. The Syawalan tradition shows the spirit of the community jointly preparing all the needs of the event, starting from the venue, and consumption, to the implementation of activities until completion. Mutual cooperation in the Syawalan tradition is local wisdom that prioritizes cooperation to achieve mutual prosperity (Munandar, 2018). The Syawalan tradition involves the active participation of all levels of society. They work together in preparing the event until the implementation of the Syawalan tradition. This tradition reflects the values of mutual cooperation and togetherness. This tradition not only strengthens social relations between residents, but also has a positive impact on the local economy, especially for traditional food traders (Naftalia, 2022). The value of mutual cooperation in the Syawalan tradition is seen where the community jointly prepares and

carries out rituals as an expression of gratitude for the sustenance obtained. This activity strengthens social solidarity and cooperation between residents in preserving local culture. Thus, the Syawalan tradition reflects local wisdom that emphasizes the value of mutual cooperation, which remains relevant and important in the lives of people today.

d. Social Solidarity Value

The Syawalan tradition in Pedurungan Semarang strengthens relationships between residents through friendship and sharing food and money with the community. Syawalan tradition is a celebratory activity that can strengthen social solidarity between residents through the symbol of ketupat (Utomo & Novakarti, 2021). The Syawalan tradition in Pedurungan Tengah is a typical celebration that strengthens relationships between residents through sharing food and money. One of the unique traditions carried out is the distribution of ketupat, which is a ketupat that is split and filled with vegetables such as bean sprouts and coconut sauce. This tradition not only symbolizes simplicity and gratitude but also strengthens social solidarity among the community (Alfian, 2025). In its implementation, residents gather at the mosque after the Fajr prayer for a joint prayer, then distribute ketupat and special foods to children and other residents. Apart from being a symbol of togetherness, the ketupat also symbolizes simplicity and the spirit of forgiveness after Eid. Interestingly, in recent years, the ketupat often has money tucked inside, adding to the excitement, especially for children who enthusiastically follow this tradition.

e. Value of Social Care

The Syawalan tradition, which involves visiting and sharing food with other community members, reflects genuine concern for others and strengthens relationships within the community. The Syawalan tradition is considered a distinctive cultural symbol and is preserved to improve social relations and care for each other (Safitri et al., 2024). The Syawalan tradition is a typical celebration that strengthens relationships between residents. The local community distributes ketupat to other residents. Ketupat in this tradition has a symbolic meaning as an expression of apology and gratitude. This activity not only

strengthens social solidarity but also preserves local cultural values (Novakarti & Utomo, 2021). The Syawalan tradition is also a moment of reflection and improvement of social relations. Residents gather to forgive each other and share stories after undergoing Ramadan fasting. This tradition strengthens relationships between individuals and fosters a close sense of brotherhood in an atmosphere of intimacy. Thus, the Syawalan tradition has an important role in strengthening social ties and togetherness in the community and can be a means of building tolerance and harmony in social life.

f. The Value of Tolerance

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

The Syawalan tradition plays an important role in strengthening its values such as religion, togetherness, cooperation, social solidarity, social care, and harmony in community life through the practice of sharing and friendship. The Syawalan tradition is not just a cultural ritual, but also has a social and educational function in shaping every member of society with noble character and character. This makes the Syawalan tradition a form of local wisdom that contributes to social harmony in the life of society, nation, and state. Handler and Linnekin in Hendro (2020) argue that tradition is

understood as a symbolization process that refers to past symbolism and re-interprets and integrates with present symbols. Local wisdom also influences how traditions are maintained and adapted to the times. Until now, people still maintain traditions because local wisdom provides practical solutions to the challenges they face, both in terms of the social environment and the economy. These symbols usually have philosophical, religious, and social values that strengthen relationships between individuals in the community. Here are some of the symbols in the Syawalan tradition, Central Pedurungan, Pedurungan, Semarang:

a. Ketupat

Ketupat is often the main symbol of Syawalan. Ketupat, as a symbol of the Syawalan tradition in Central Pedurungan Pedurungan Semarang, is usually filled with bean sprouts, coins, or paper. The ketupat will later be distributed to the community during the Syawalan tradition. For the people of Central Pedurungan, ketupat can be interpreted as a symbol of recognition and apology. The word "kupas" in the Javanese language means "admitting mistakes". This tradition teaches the importance of introspection and mutual forgiveness to strengthen friendship. Ketupat filled with bean sprouts illustrates the harmony between old traditions (ketupat as a cultural symbol) and new values (bean sprouts as a symbol of growth). This combination implies that tradition remains relevant while making room for innovation and adaptation. Ketupat filled with bean sprouts is often prepared together by the community as a symbol of cooperation. This cooking process strengthens relationships between individuals in the community. In the Syawalan tradition in Central Pedurungan, Pedurungan, Semarang, ketupat filled with bean sprouts are distributed to the community as a form of gratitude for sustenance and the hope that blessings will extend to the whole community. This ketupat can be a typical dish that only appears during Syawalan, so it has a higher cultural value. Ketupat filled with bean sprouts in the Syawalan tradition is not only a typical dish, but also has a deep meaning as a symbol of apology, hope for growth, and togetherness. Its presence enriches the Syawalan tradition with philosophical messages that connect humans with God, others, and nature.

b. A Form of Togetherness and Solidarity

The Syawalan tradition is one of the cultural heritages that serves as a platform to strengthen togetherness and solidarity in the community. This tradition, which is usually held a week after Eid Al-Fitr, has a deep meaning in building relationships between people. The Syawalan tradition can be a gathering place where families, neighbors, and communities gather to forgive each other and strengthen relationships, thus creating a strong sense of togetherness. In the Syawalan tradition, people often hold events such as eating together, praying together, and recitation that involve all groups. Traditional Syawalan activities can eliminate social barriers and encourage togetherness. Solidarity through food-sharing activities such as ketupat, chicken braised in coconut milk, fried chili sauce, snacks, and metal/paper money, with neighbors and relatives. This symbolizes solidarity with others, especially those who are less fortunate. The preparation of traditional Syawalan activities often involves cooperation, where each member of the community contributes according to his or her ability. This can strengthen social relations and demonstrate the strength of community solidarity.

c. Recitation of Prayers, Tahlil, and Recitations

The reading of prayers, tahlil, and recitations are important elements in the Syawalan tradition that have deep meaning as symbols of spirituality and togetherness. This practice is not only part of a religious ritual but also a means to strengthen social ties within the community. The recitation of prayers in Syawalan reflects the community's request to God for blessings, sustenance, and safety in the future. Prayer also symbolizes gratitude for the sustenance and life that have been given throughout the year. This tradition strengthens the community's spiritual connection with God. Prayers offered together show the solidarity of the community in uniting hopes and prayers for the common good.

d. Food Dishes as a Symbol of Blessing

Food dishes such as chicken braised in coconut milk, fried chili sauce, a variety of vegetables mixed with coconut chili sauce, vegetables with coconut milk sauce, and others that are often present in the Syawalan tradition

symbolize blessings and abundant sustenance. The people of Central Pedurungan share food during the Syawalan tradition as a way to show gratitude and share happiness with others. From the food dishes, it means that happiness does not always have to be excessive, but sufficient. The food distributed to local people in need reflects the spirit of sharing and solidarity within the community. The tradition of eating together after the reading of prayers and tahlil is a symbol of togetherness that strengthens social relations. By gathering in one place to enjoy a meal, a harmonious atmosphere is created.

e. Money as a Symbol of Sustenance

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

f. Snacks as a Symbol of Happiness and Togetherness

Snacks in the Syawalan tradition in Central Pedurungan play an important role as a symbol of happiness and togetherness. Their presence not only complements the atmosphere of the celebration but also conveys a deep local cultural message for the local community. Typical traditional snacks are served during the Syawalan tradition, such as jenang, diamonds, apem cake, klepon, onde-onde, serabi crackers, and others. The sweet taste of these snacks symbolizes the hope for a life full of happiness and harmonious relationships between people. Snacks are part of the celebration that brings an atmosphere of joy, especially for children who are always enthusiastic about the presence of special snacks in the Syawalan tradition.

g. Lighting of Firecrackers

The lighting of firecrackers as the start of the Syawalan tradition in Central Pedurungan is one of the elements of local culture that has unique symbolism. Although often considered entertainment, firecrackers have a deeper meaning associated with happiness, celebration, and spiritual values. The sound of firecrackers, which symbolize joy and create a festive atmosphere, marks a moment of happiness after the month of Ramadhan and Eid Al-Fitr. The lighting of firecrackers has become part of a hereditary tradition that shows the enthusiasm of the community in welcoming the moment of the Syawalan tradition. According to traditional philosophy, the loud sound of firecrackers is believed to drive away evil spirits or negative energy. In Central Pedurungan, firecrackers are often considered a symbol of purifying the environment after Ramadhan, to start a new life with a clean and peaceful atmosphere. Eating spiritually the sound of firecrackers shows the community's hope that future life will be more blessed and free from bad things.

3. Syawalan Tradition in Social Studies Education Perspective

Local wisdom as part of the cultural heritage of a society has an important role in education, especially in shaping the character of students as members of society. Local wisdom remains in the education curriculum from time to time, and the local wisdom of the Indonesian people in the eyes of the international community is still recognized. Riawan et al. (2020) state that the preparation of the social studies education curriculum is drawn from the nation's culture, especially local wisdom in each ethnic group so that students as members of society can add insight into local culture. The integration of local wisdom values, such as those found in the Syawalan tradition, in the social studies curriculum helps students understand it so that they can preserve local culture. The existence of local wisdom is expected to be easily recognized and interpreted as a character-building process with a high sense of nationality.

Bahri et al. (2022) revealed that tradition as local wisdom contains values such as faith, independence, critical reasoning, global diversity, cooperation, and creativity. These values are applied in social studies learning through the Core Competencies and Basic

Competencies in the 2013 curriculum, to support education that prioritizes student character building. Susilaningtiyas & Falaq (2021) emphasized the importance of utilizing local wisdom values as a source of learning materials with local wisdom, one of which is the Syawalan tradition in Pedurungan Semarang, teachers can foster student awareness of local traditional values, train critical thinking skills, and equip students as community members on environmental issues which are currently a global challenge. Social studies education plays a very important role in terms of inheriting knowledge about the relationship between society and its environment as a means of inheriting local traditions. This can help the realization that the purpose of social studies education is to form community members into good citizens. In line with the opinion of Riawan et al. (2020) social studies education is one of the education that aims to form good citizens. Through social studies education, it is expected that students as members of society can appreciate and understand the important role of the Syawalan tradition in strengthening cultural identity and maintaining social harmony in society.

Social Studies education has a strategic role in passing on cultural values and local traditions to the younger generation. Through this approach, students as members of the community will be invited to understand the interaction between society and its environment, as well as appreciate local wisdom that becomes the nation's cultural identity. The Syawalan tradition, which is a typical celebration of the community after Eid al-Fitr, can be used as a concrete example in social studies education. This tradition not only reflects gratitude and togetherness, but also contains social values such as mutual cooperation, tolerance, and solidarity between citizens. The Syawalan tradition is a form of gratitude for abundant sustenance and a means of strengthening social relations among local communities. The integration of local traditions such as Syawalan in the social studies education curriculum can enrich students' understanding of cultural diversity and the importance of maintaining social harmony (Dwi Safitri, 2023). This is in line with research findings showing that social studies learning based on local wisdom is able to foster an attitude of tolerance and respect for differences among students as community

members later in life. Thus, social studies education that raises local traditions such as Syawalan not only strengthens the cultural identity of learners as members of society but also equips them with essential social values in life.

CONCLUSION

Syawalan tradition in Pedurungan Semarang is one of the local wisdom that is passed down from generation to generation to the community. Syawalan tradition has local wisdom values that are closely related to social studies learning. Through a study approach, this research found that the values of local wisdom in the Syawalan tradition such as religious values, togetherness, cooperation, social solidarity, social care, tolerance, and respect for ancestors can be internalized in education to shape the character of students as members of society later, as well as helping the goal of social studies education is to form good citizens in the life of society, nation and state harmonious. The internalization of values in the Syawalan tradition contributes to the character-building of students as responsible and socially minded citizens. The novelty of this research lies in emphasizing that local traditions do not only function as cultural heritage but also as a contextual pedagogical resource capable of strengthening the practice of character and multicultural education in the social studies education curriculum. This approach opens up a space for learning that is more meaningful and relevant to the socio-cultural context of today's learners in community life. The conclusions of the research results should be in narrative form, not a pointer. Also, it should be clear, concise, and synchronized with the research questions.

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