Pancenan Tradition as a Social Studies Learning Resource: An Ethnopedagogical Approach

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Abstract. The formulation of competencies in social studies learning includes spiritual and social competencies. These competencies can be achieved through learning resources in the social environment of the community that are directly related to daily activity. One of the learning resources that can be used as a media to achieve competencies of social studies is the *Pancenan* tradition, which is still preserved by the community of Selomartani, Kalasan, Sleman, Yogyakarta. This research aims to describe the social studies learning materials based on ethnopedagogy by integrating the local wisdom values of the *Pancenan* tradition in Selomartani, Kalasan, Sleman, Yogyakarta. This research uses qualitative methods by collecting data through observation, interview, and documentation. The data analysis technique for this research uses the interactive model from Miles, Huberman, & Sadana The results of the study show that the values of local wisdom in the *Pancenan* tradition that can be integrated into social studies learning are: 1) spiritual competence includes the attitude of *tawadu'*, *qonaah*, *tawakal*, and *zuhud*; 2) social competence includes the value of unity, harmony, togetherness, cooperation, humble and share each other.

Keywords: Ethnopedagogy, Learning Resource of Social Studies, *Pancenan*.

1 Introduction

Technological developments in the 21st century have impacts in the technological, economic, environmental, social, educational, and morality aspects [1] [2] [3]. It does not only have a positive impact by providing convenience for the community but also negative impacts such as moral/character degradation of the younger generation [4] [5] [6]. Therefore, education becomes a necessity to answer various multidimensional crises that occur in society. This fact is a reminder for all stakeholders that we should not only focus on equipping the younger generation with technological skills but also strengthening their character, so that they can be wise to following technological developments.

Based on data from the National Assessment of the Ministry of Education and Culture in 2023, there are 26.9 percent of students who have the potential to experience physical violence. Besides that, 36.31 percent of students have the potential to experience bullying [7]. This problem needs serious attention from the government. Without control and checking, character problems will have a negative

impact on the quality of human resources because the character is related to aspects of a person's knowledge, feelings, and actions [8]. In other words, the quality of human resources in Indonesia will depend on the character of students. Therefore, it is very important to cultivate character based on the values held by Indonesian society.

The way to answer this problem is through character education. Character education makes good values the main goal that needs to be achieved [9]. These efforts can be integrated through innovative models, methods, strategies, and approaches that are relevant to achieving educational and learning goals. Teachers can integrate values into the learning process by making them a learning resource. In Law No. 20 of 2003 concerning National Education article 37, it is explained that social studies lessons are study material that must be included in the primary and secondary education curriculum which is intended to develop students' knowledge, understanding and analytical skills regarding the social conditions of society [10]. The aim of social studies learning is to give students can understanding of concepts related to community life and to have important skills amidst world developments [11]. Social studies have characteristics with various dimensions of lives both family, society, and the nation and state, as well as in human relationships with the Almighty Creator and the surrounding natural environment [12].

There are many social studies learning resources available in the community that can support the learning process. Learning resources are all sources in the form of data, people, and certain forms that can be used by students in learning to achieve learning goals or achieve certain competencies [10]. Students can obtain information related to the material through learning resources. This underlies the emergence of social studies learning innovations with a cultural and customs approach (ethnopedagogy). "*Ethnopedagogy, an integral part of pedagogy, has a problem, a subject, and the result. Pedagogical, although to achieve their goals, ethnopedagogy as an integral branch of knowledge uses components of ethnic culture as a specific means of upbringing activities. Thus, there is a pedagogical essence of ethnopedagogy*" [13]. The idea of integrating education with local cultural values emerged with ethnopedagogical discourse which focuses on discussions related to local cultural and educational discourses [14]. Ethnopedagogical discourse believes that there is a close relationship between pedagogy and the social and cultural dimensions of local communities [15].

From an educational perspective, education cannot be separated from social and cultural aspects. Therefore, it is necessary to reorient the scientific basis of education to include character values, something that has so far received little attention due to the lack of studies on the foundations of education through culture-based education [16]. This is relevant to the essence of education which is not just a process of imparting knowledge but also passing on values to the younger generation. In relation to practical education, the integration of ethnopedagogy with learning can be an alternative for instilling problem solving skills and can provide meaningful and enjoyable learning experiences, in accordance with Rahmawati's research on the integration of ethnopedagogy with science learning [18].

Ethnopedagogy can improve student learning outcomes and effectively instill social values [19]. Ethnopedagogy elevates local wisdom values as an important part of the educational process, is part of the acculturation process in society [20]. So indirectly this can be a medium for preserving cultural values that have been passed

down from generation to generation. Local wisdom is a characteristic of a society that can be used to build a civilization because it contains ethics, norms, actions and behavior that serve as guidelines in everyday life [21].

Ethnopedagogy has the aim of 1) exploring values and experiences in the implementation of local culture-based education, 2) exploring core values as a socio-cultural foundation for national education, and 3) elaborating a system of patterned behavior as a socio-cultural context for National education [22]. Besides that, ethnopedagogy will be able to become a stronghold and identity for each student in exploring the industrial revolution 4.0 and very rapid technological developments that can shift local wisdom in society [23]. This also requires collaboration between teachers, educational policymakers, and humanists in developing academic concepts [16]. Based on this background, ethnopedagogy can be an alternative to improve students' attitudes and learning outcomes, especially in social studies learning, which is directly related to society, one of which is through the *pancenan* tradition, which is still preserved by the community of Selomartani, Kalasan, Sleman.

2   **Method**

This research used is a qualitative approach with a description method. A qualitative approach is used to describe the form of the *pancenan* tradition as a social study learning resource. Data collection carried out included observation, interviews, and documentation. This research was conducted in the village of Selomartani, Kalasan, Sleman in July-October 2023. The data analysis technique used the interactive model from Miles, Huberman, & Sadana, there are data collection, data reduction, data presentation, and concluding.
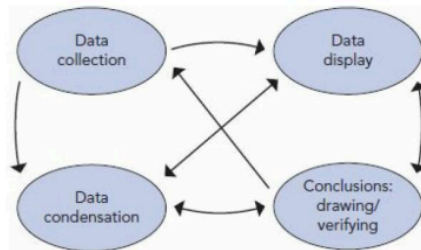
Fig. 1. Interactive data analysis process from Miles, Huberman, and Saldana (2014)

The validity of the data in this research was carried out through source triangulation and technical triangulation. Source triangulation was carried out by cross-checking the found data with data from different sources through interviews. Triangulation technique by checking data obtained by conducting participatory observation of research subjects.

3   Result and Discussion

3.1   Implementation of the Pancenan Tradition in Selomartani, Sleman

Tradition is something that has been passed down from predecessors or ancestors from generation to generation [24]. The term "*pancenan*" comes from Javanese which means providing food and drinks intended for family members who have died, on the commemorate of the death of a family member. Like other ethnic groups in Indonesia, the Javanese ethnic group is also bound and obedient to the traditions handed down by their ancestors. Many Javanese people believe that people who have died will return home every day they die, so other family members must provide food and drink for these ancestors [25]. The term *manceni* refers to the activity of making *pancen*. *Pancen* is made to remember deceased ancestors, such as on the day of death or usually referred to as "*Geblag*", namely commemoration of 3 days, 7 days, 40 days, 100 days, 1 year, 2 years, and 3 years of a family death. Based on the results of researchers' observations, until now the *pancenan* tradition still exists in the community.

3.2   *Uborampe Pancenan* in Selomartani, Kalasan, Sleman

Ubarampe is equipment to support an event or tradition. Meanwhile, *Pancen* is an *ubarampe* provided for ancestors who have died. Based on the researcher's observations, the *uborampe* served in *Pancenan* does not have a standard that must be provided. The items served in *Pancenan* are based on each person's awareness of making pancen.

Ketan, **Kolak**, **and** **Apem.** Ketan is a type of rice that usually used to make *jadah*. Ketan here is made from *ketan* rice and cooked using coconut milk. Kolak is made of many fruits which boiled with sugar and coconut milk, for example banana, cassava, or pumpkin. Apem is a type of cake made from rice flour and coconut, which has a shape like dorayaki.

Fig. 2. Ketan, kolak, and Apem (Source: Researcher's documentation)

Sega Wuduk. *Sega wuduk* is rice cooked using coconut milk so that the resulting taste is savory, so the Javanese call it *sega wuduk.*

Ingkung. *Ingkung* is chicken as a side dish in *ubarampe*.

Golong. *Golong* is a rice made into a kind of ball.

Rempeyek. *Rempeyek* is a type of chip dish that is usually made from a mixture of rice flour and sago flour then complemented with nuts or anchovies.

Fig. 3. *Sega wuduk, golong, ingkung, and rempeyek* (Source: Researcher's documentation)

Gedhang Raja. *Gedhang raja* or Raja's banana have the highest caste of bananas.

Setaman flower. *Setaman* flowers consist of white roses, red roses, jasmine, kantil and ylang flowers. Each flower has its meaning and significance.

Fig. 4. *Gedhang raja* and *setaman* flower (Source: Researcher's documentation)

3.3   Spiritual and Social Values in the *Pancenan* tradition

Uborampe in *Pancenan* has spiritual and social values that can be implemented in social studies learning, namely as follows:

Ketan, kolak, and apem. *Ketan*, *kolak*, and *apem* depict relationships between fellow humans and the relationship with God Almighty. So that when people die, their rights

and obligations as human being towards others and towards God Almighty can be fully fulfilled. Etymologically, Kolak comes from the Arabic "*Kholiq*" which means Creator. From the event of death, we must always remember that we are only creatures created by God Almighty in the world who live according to His rules.

Ketan has a sticky texture, that is interpreted as the word **"Kraketan"** or **ngraketake paseduluran** or in the sense of **unity**. Kolak from the Arabic language "*Kholiq*" which means **Creator**. From death, we must always remember that we are only creatures or decrees created by Almighty God in this world to live according to His rules.

1. Cassava can be interpreted that even though living under pressure, under conditions, as a human being we must always survive and develop and spread kindness without any strings attached or in other words, *be Qanaah*, be grateful and accept all the decrees that God has given.
2. Banana can be interpreted as meaning that life is only temporary. It is also stated in Serat Wedhatama Karya KGPAA Mangkunagara IV how to control oneself, and surrender to God *Tawakal, Qanaah, and Zuhud*. Life is like a banana tree, as a human being, in this short life, like a banana, which only lives once, and bearing fruit once, it means that you should not waste time, even though you have grown up in a good and sufficient life. Our lives should be given benefit to others.
3. *Waluh* or pumpkin can be interpreted as a composition of words from *uwala saka eluh*, which means freedom from eluh (tears) or suffering.

Yams in *kolak* can be interpreted as even though we are in the lower conditions, we must always survive and spread goodness without expecting anything in return (be *Qanaah*) namely being grateful for the decrees that God has given. Bananas in *kolak* can be interpreted as meaning that life is very short, so we must do something good. It is also stated in Serat Wedhatama Karya KGPAA Mangkunagara IV that examples have been given of how to control oneself, surrender to God (*Tawakal*), feel pleasures (*Qanaah*), and not be fooled by the world (*Zuhud*) [26].

Then, *apem* is from an epistemological perspective, comes from the Arabic "Afwan" or in Indonesian means forgiveness. So, *ketan*, *kolak*, and *apem* can be described in the diagram below:

Kholiq (Tuhan YME)

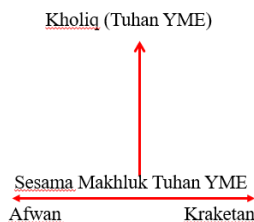Sesama Makhluk Tuhan YME

Afwan   Kraketan

Fig. 5. Spiritual and social values of *ketan*, *kolak*, and *apem*

Through this diagram, it can be interpreted that humans are required to always remember their creator, while in horizontal relationships there is forgiveness for fellow humans, both those who have died and those left behind. Even though the bond

or parent has passed away, they still must be like sticky rice, which continues to strengthen the sense of belonging between one another, especially within the family. The context of *memayu hayuning sasama* is summarized in this sticky rice *kolak* and *apem*, whereas humans we must be able to do good to ourselves, our families, fellow humans, and fellow living creatures created by Him as a form of compassion for God Almighty.

Sega Wuduk. *Sega wuduk* comes from the Arabic word Wudhu, which means beautiful. However, in this context ablution is meant to purify oneself, so that one returns to God Almighty in a pure state. In this *ubarampe*, usually an additional dish is given in the form of sambal *gepeng* (ground peanuts) which can be interpreted as meaning that to purify oneself one must be accompanied by **sregep** *Geleng Geleng,* which means one must be fond of *dzikir* and remember the life of God Almighty in everything one does.

Ingkung. *Ingkung* means *Eling Nyekungkung*. In this context, humans must always remember worship and death. Remember worship because the curved shape of *ingkung* is like someone who is doing prostration, and its stiff shape is a reminder of death.

Golong. *Golong* is interpreted as unifying the brotherhood. This unity is based on a strong determination between one another.

Rempeyek. *Rempeyek* is a symbol of togetherness, where after being abandoned by parents, as children and relatives must remain together in unity and harmony to continue living and continue what is their respective life goals.

Gedhang Raja. *Gedhang Raja* or Raja's Banana means that after the death of a loved one, humans must still have a life goal of prosperity with dignity like a king and *tawadu'* or humble. As explained in the "*kolak*" section, they must live with dignity, try to achieve prosperity and must be humble.

Setaman Flower. *Setaman* flowers interpreted as strong goals and determination, humility and having good intentions.

Some of these meanings can be presented in the Table 1. Tradition can be applied in various forms for the process of internalizing character values, especially in the school environment. However, whatever alternative the teacher will use as the creator of learning, the main principle lies in combining the learning process with local culture or noble values that are close to students' lives [28]. Learning that is close to everyday life, both within the family, school, and community, is intended so that students can understand the meaning of what they learn [29]. When the learning process is close to the student's environment, it has the potential to stimulate students

to accept, understand and find the meaning of the educational process for their lives more easily.

Table 1. Spiritual and social values in *pancenan* tradition.

Spiritual values in *pancenan* tradition	Social values in *pancenan* tradition
Tawadu'	Unity
Qonaah	Harmony
Tawakal	Togetherness
Zuhud	Cooperation
	sharing
	Humble

It is hoped that the implementation of learning through the *pancenan* tradition can become a medium for internalizing the character values which are the goal of social studies learning outcomes, there are having commitment and awareness of social, human and environmental values to foster nationalism. This is the best effort to internalize character values in learning, because character education makes noble values the main goal that needs to be achieved [9]. This is important to do considering the importance of creating more meaningful learning. Therefore, it is important for students to have inquiry skills, which emphasize investigation and discovery by students in studying social studies, so that they can actively find out and find solutions related to social, economic, and cultural behavior of humans in society in the context of space and time. which experiences changes through the surrounding traditions.

4 Conclusion

Learning system that is oriented towards the social environment needs to be developed to achieve the goals in social studies learning. Local wisdom that is still preserved by the community has the potential to enrich material sources according to the themes that student's material. Therefore, social studies learning must be constructivist through a contextual approach by connecting the knowledge gained with social experiences in society. Through the development of ethnopedagogy-based teaching materials, teachers can have more contextual learning resources that are in accordance with the Merdeka Curriculum, one of which is through applying *Pancenan* tradition to learning. Several values in the *Pancenan* tradition that can be implemented in learning include spiritual values and social values. These spiritual values include *tawadu'*, *qonaah*, *tawakal*, and *zuhud*. Meanwhile, the social values that can be implemented are the values of unity, harmony, togetherness, cooperation, humble and share each other.

5   **Suggestion**

The concept of ethnopedagogy in learning has not been good conceptualized in the education curriculum, therefore need to reconcept. So that, this implementation requires cooperation between teachers, schools, and the government as policy makers.

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