

Research Article

Identification of Cultural Values in the Unjungan Buyut Tradition in Sukamelang: Contextual Learning for Social Studies Learning Resources

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ABSTRACT

The tradition of visiting the ancestors is seen as a cultural heritage that is believed by indigenous people to respect their ancestors. This study focuses on identifying the values contained in the tradition of visiting the ancestors in contextual social studies learning. The method used is a qualitative research method using Roland Barthes' semiotic design. The results of this study indicate that the tradition of visiting the ancestors as a contextual learning resource in social studies subjects is able to increase the values of mutual cooperation, family, togetherness, spirituality, and love of culture. This tradition strengthens intergenerational relationships and has the values of mutual cooperation, family, togetherness, spirituality, and love of culture, making it relevant as a contextual learning resource in social studies.

Keywords: Cultural Values; Unjungan Buyut Tradition; Contextual Learning; Social Studies Learning Resources

1. INTRODUCTION

The ancestral heritage, rich in traditions and ethnic diversity, fosters harmony within society in preserving the wealth of the archipelago. To safeguard this heritage, community integration is required to manage traditions and maintain cultural identity. The diversity of ethnic groups with their respective historical backgrounds can serve as distinguishing features of the regions where these groups reside. According to Hadi (2021:8), based on the Cultural Statistics from the Ministry of Education and Culture (Kemendikbud), West Java Province has 115 cultural heritage sites and 39 museums, making it one of the provinces with the most significant cultural heritage in Indonesia. As a province rich in traditions, culture, and history, both the government and its citizens have demonstrated strong commitment to introducing and preserving their cultural heritage. Traditions have become an integral part of daily life, passed down from ancestors to future generations as indigenous history. Humans, as social beings, constantly interact within their communities, with these social relations inherently involving psychological, cultural, economic, historical, and other societal dimensions. According to Safitri (2023:26), the Unjungan Buyut tradition can be found in Sundanese and Javanese regions. Buyut refers to ancestors who are believed to have had significant roles in the spread of religion, particularly Islam, where the Unjungan Buyut tradition features various performances such as shadow puppetry (wayang kulit), wooden puppetry (wayang golek), mask dances, and theater, all intended to enliven the traditional festivities.

Social Studies (IPS) instruction encompasses all aspects of human life in their engagement within society, covering scopes such as humans, places and environments, culture, economy, and social systems. According to Purwanti (2022:11), contextual learning is a holistic educational approach designed to facilitate both educators and learners in exploring, examining, and constructing meaningful learning experiences that are relevant to real-life contexts through students' active participation in learning processes that can be practically applied and transferred across different problem contexts. Contextual learning is expected to serve as a pedagogical mechanism that fosters deep understanding and adaptive skills for various situations. Learning resources offer multiple benefits in improving teaching and learning quality for both educators and students. According to Nasution (in Arga et al., 2019:25), there are two ways to utilize the environment as a learning resource: bringing various elements from the environment into the classroom or taking students out to directly observe the environment. These approaches can be implemented through various methods, approaches, techniques, or specific materials aligned with instructional goals. Learning resources become richer due to the diversity of content available in the surrounding environment, including social, natural, and man-made environments. This variety allows students to engage more deeply and understand different aspects of life in their surroundings. Through this exposure, students are expected to develop a personality that is in harmony with the environment, fostering familiarity rather than alienation,

while also cultivating attitudes of care and respect for the environment, nurturing generations who value and protect their ecological and social habitats.

The integration of cultural values can serve as a Social Studies learning resource, especially when explored, refined, preserved, and carefully implemented as an alternative guide for integrating cultural values. According to Budiyo & Feriandi (2017:93), these values can serve as filters for new values to ensure they do not conflict with national identity while maintaining harmony among humans, the Creator, fellow beings, and nature. Moreover, local wisdom functions as a strong barrier against modernization, preserving deeply rooted traditional values within communities. Essentially, local cultural values shape the quality of children's actions by fostering character-based learning. Meaningful education is rooted in local wisdom, creating a dynamic learning dimension that not only advances knowledge but also contextualizes it in ways that are responsive to culture. However, upon closer examination, modernization and globalization threaten the preservation of various traditions, including *Unjungan Buyut*. According to Azahra et al. (in Parhan et al., 2024:80), changes in youth perspectives, declining interest in traditions among younger generations, and the overwhelming influence of foreign cultures that are more popular within society make the preservation of this tradition increasingly challenging. In this era of both physical and virtual interactions, it is apparent that the morals and ethics of today's generation are gradually eroding, partially due to advances in science and technology, compounded by limited physical activity. Society often follows global trends at the expense of national identity, which should serve as a hallmark of the community. This is reinforced by the tendency of younger generations to idolize foreign cultures as role models, leading to a loss of identity (Parhan et al., 2021:2). In fact, local traditions such as *Unjungan Buyut* contain values of social solidarity and environmental conservation that could address contemporary issues such as declining social interaction, reforestation, and growing individualism in the modern era. Therefore, special attention is needed to explore more deeply how the *Unjungan Buyut* tradition contributes to building social solidarity and cultural preservation. The key questions are whether this tradition remains relevant today and what challenges it faces in sustaining social solidarity in the present era alongside related traditions such as *Sedekah Bumi* (Earth Alms).

Cultural values within local wisdom can be integrated as learning resources, particularly within the Merdeka Curriculum, which provides teachers with the autonomy to select instructional tools based on students' needs. Utilizing local cultural environments as learning resources (Widodo, 2020) allows educators to meaningfully incorporate students' immediate surroundings into the curriculum.

2. RESEARCH METHOD

This research was conducted in the Sukamelang Block, Karangmulya Village, Kandanghaur District, Indramayu Regency, West Java, starting on February 20, 2025. The study employed a qualitative method using a semiotic approach, supported by both primary and secondary data obtained through literature review. The primary data were collected through direct observation on-site, documentation, and oral interviews with the descendants of *Buyut*, organizing committee members of the *Unjungan Buyut* tradition, and local residents who participate in the tradition. The secondary data, which served as complementary sources, were obtained from journals, books, previous research, and government documents accessible via the internet. The approach used in this study adopts Roland Barthes' semiotics, which views the interpretation of signs as a process of communication. Semiotics, or as Barthes termed it, semiology, fundamentally seeks to explore how humanity assigns meaning to things. In this context, signifying should not be conflated with communicating. According to Littlejohn (in Fauziah, 2016:38), the semiotic tradition consists of a set of theories about how signs represent objects, ideas, conditions, situations, emotions, and states beyond the signs themselves. It not only provides a lens through which communication can be viewed but also strongly influences almost all perspectives applied in communication theory. Most semiotic thought involves the basic concept of the triad of meaning, which asserts that meaning arises from the relationship among three elements: the object (or referent), the human (interpreter), and the sign.

3. RESULTS AND DISCUSSION

Karangmulya Village is located in Kandanghaur District, Indramayu Regency, West Java. The village has a population density of 810 people, with a total population of 3,117 residents, covering an area of 3.85 km², and has a postal code of 45254. The *Unjungan* tradition, derived from the word "mengunjungi" (to visit), is held annually. During this event, various activities are carried out, adjusted to the local community's conditions (Himmawan & Kurniawan, 2024: 93). Generally, the *Unjungan Buyut* tradition takes place at sacred sites, such as ancestral shrines or the graves of the village's founders and elders from the past. In Karangmulya Village, the *Unjungan Buyut* and *Sedekah Bumi* (Earth Alms) traditions are interconnected, though held at different intervals. During *Unjungan*, all customary rituals are performed first, and the communal meal, symbolizing solidarity among community members, is later continued during the *Sedekah Bumi* ceremony. After the *Unjungan* tradition is carried out, the *Sedekah Bumi* typically takes place two weeks later. In Karangmulya Village, the honored ancestral figures (*Buyut*) include *Buyut Lasjan*, *Kuder*, *Masbra*, and *Rawi*. In Sukamelang Block, which is the focus area of this study, *Buyut Lasjan* is recognized as one of the founding figures of the village.

In addition to honoring the village's ancestors (Buyut), the community also visits the graves of their parents or other deceased family members. The series of ritual activities in the Unjungan Buyut ceremony includes tahlilan (prayer recitation) and collective prayers after the evening (Isya) prayer, the sacrifice of three goats at midnight, and various forms of entertainment such as wayang kulit (shadow puppetry), temoan (traditional market gathering), and competitions.



Figure 1. Tahlilan

The term tahlilan is commonly understood by Indonesian society as part of a selamatan ritual, performed by some Muslims to pray for or commemorate those who have passed away (Warisno, 2017:71). The Unjungan tradition, which includes visits to the Buyut sites in Karangmulya Village, involves bringing tumpeng (cone-shaped rice offerings), flower scattering (tabur bunga), collective prayers, and tahlil to pray for the deceased Buyut, particularly Buyut Lasjan. These prayers are performed through tawassul (intercession), a practice that has long existed, where the community gathers at the sacred gravesites of their Buyut to offer prayers.



Figure 2. Goat Head Slaughtering

The ritual involves the slaughtering of three goats, performed by the living village elders, namely Mr. Kasti and Mr. Kanyar. The heads of the goats are then taken, carried around, prayed over, and subsequently buried. This ceremony took place on Thursday, February 20, 2025, at 00:00 WIB. According to Mr. Ono Suratno (a descendant of Buyut Lasjan), the ritual of goat slaughtering in the Unjungan Buyut tradition symbolizes the cycle of life: being born into the earth, performing

sedekah bumi (earth alms), and ultimately returning to the earth through burial. Parhan (2021:87) explains that, by nature, humans as social beings tend to live in groups, form friendships, reside together as communities, and interact and help one another in acts of charity. Thus, the essence of the ritual is also to perform sedekah bumi, where the community symbolically offers alms to their ancestors by presenting the goat heads.



Figure 3. Distribution of Blessings

The slaughtered goats are then cooked and distributed to the community. In these food packages or berkat, the community prepares yellow rice/tumpeng, roasted chicken (bekakak), eggs, and various snacks, accompanied by the cooked goat meat and small amounts of cash inserted like small flags on skewers. The food and money carry symbolic meaning, representing respect for the Buyut ancestors and an expression of gratitude for the blessings received. The food symbolizes sustenance and livelihood, involving a reciprocal relationship between the living and the deceased, supported by the location of the Buyut gravesite, whose selection reflects the community's understanding of their ancestral ties and spiritual beliefs associated with the graves. The communal aspect involves collective cooperation (gotong royong) among community members, symbolizing mutual support within the community that shares common beliefs. This spirit is reflected in their joint participation in preserving the tradition of honoring the Buyut as a reinforcement of social bonds. The activity not only serves as a symbol of ancestral respect but also functions as a form of communication among community members, strengthening social ties through solidarity, mutual cooperation, and gratitude for the blessings they have received.



Figure 4. Temoan

The dances, songs, and saweran (money or gifts given to performers) serve as forms of appreciation from the community or audience to the performers. Temoan is conducted in a festive atmosphere, usually accompanied by distinctive traditional music, and is often held at various events such as weddings, circumcision ceremonies, and other celebrations, including the Unjungan Buyut tradition. Temoan functions as a communication medium between performers and the audience. Audience members who give saweran demonstrate an interactive relationship and appreciation for the art and culture being preserved, helping to create social bonds and strengthen the community. Temoan serves to represent the identity of the people, particularly in Sukamelang, Indramayu, as a way to express themselves and showcase their cultural heritage.



Figure 5. Competition

Before the competitions begin, the organizing committee holds a welcoming ceremony and collective prayer to seek blessings and safety. Residents gather to pray, which concludes with a saweran (scattering of coins) offered to the Karangmulya community. The competitions then proceed, including sack races where children wear helmets, and kendi (earthenware pot) breaking games where participants are blindfolded. Both community members and committee members participate in these activities. Prizes are awarded, consisting of household items such as sandals, shoes, umbrellas, bags, hangers, cooking utensils, and others.



Figure 6. Wayang Kulit (Shadow Puppet Performance)

The final event in the series is the traditional Wayang Kulit (shadow puppet) performance, presented by Pagelaran Ringgit Purwa Langen Budaya led by Ki Dalang H. Anom Rusdi. The performance takes place at night, beginning at 10:00 PM and ending at 2:00 AM. During the performance, the puppeteer (dalang) is assisted by his son. The shadow puppets, made from thin, intricately crafted buffalo hide, are displayed on a white cloth screen positioned behind the dalang. The gamelan orchestra begins playing after the Isya prayer, accompanied by female singers (sinden) who provide vocal accompaniment to both the orchestra and the Wayang Kulit performance. The performance presents epic stories from the Ramayana and Mahabharata. Within the Wayang Kulit performance, characters embody moral and social values relevant to the community. Figures such as Arjuna, Rama, and Gatotkaca, with their heroic qualities, symbolize bravery, wisdom, and protection passed down from ancestors to future generations. The description above reflects the notion of social solidarity emphasized by Emile Durkheim, in which individuals or groups are bound together by shared values, moral norms, and beliefs that exist within society (Yusuf, 2019:25). In the context of mechanical solidarity, which typically exists in rural communities, this solidarity emerges from individuals engaging in similar activities, sharing common responsibilities, and maintaining physical participation in collective life. Mechanical solidarity, therefore, plays a powerful role in fostering harmony and is not temporary or situational. Piaget (in Maryani, 2010:48) explains that learning interaction is a continuous process that occurs between individuals and their environments, while the environment itself constantly changes. Furthermore, the form of social solidarity recorded in the Unjungan Buyut and Sedekah Bumi traditions in Sukamelang Block, Karangmulya Village, includes mutual cooperation (gotong royong), family togetherness, respect for elders and ancestors, preservation of traditional values, and the strengthening of community bonds.

The Unjungan Buyut tradition in Sukamelang, Karangmulya Village, reflects a high level of solidarity among the community, rooted in shared beliefs and kinship. This shared sense of gratitude, hope, and faith in praying for their ancestors has allowed the tradition to be preserved and passed down from generation to generation. Through the lens of mechanical solidarity theory, this tradition is also built upon a collective consciousness marked by mutual trust between the descendants of the Buyut, who serve as the main donors—and fellow committee members and community participants who collaboratively organize the Unjungan Buyut and Sedekah Bumi from beginning to end. The people of Karangmulya share a common hope for blessings, safety, and happiness for their deceased family members, supported by a normative and harmonious community structure. According to Hamdan, a committee member involved in organizing the Unjungan tradition, many other areas of Indramayu also strive to preserve the Unjungan Buyut tradition. This shared belief and collective purpose strengthen the strong solidarity found within the Sedekah Bumi and Unjungan Buyut traditions. Furthermore, the forms of social solidarity manifested in the Unjungan Buyut and Sedekah Bumi traditions in Sukamelang Block, Karangmulya Village, include mutual cooperation (*gotong royong*), familial togetherness, respect for elders and ancestors, preservation of traditional values, and the strengthening of social bonds within the community.



Figure 7. Main donors of the Unjungan Buyut event

Within the spirit of *gotong royong* (mutual cooperation), the Unjungan Buyut tradition reflects strong familial values, demonstrated by the active participation of the entire Karangmulya community in every stage of its implementation. Both the Unjungan Buyut and Sedekah Bumi traditions encourage individuals to work hand in hand in preparing the event, starting from venue arrangements, stage setup, food preparation, ritual ceremonies, competitions, and cultural performances. Respect for Ancestors. The Unjungan Buyut and Sedekah Bumi traditions aim to honor the ancestors (Buyut) as an expression of gratitude and recognition for the community's cultural heritage and historical achievements. Through these traditions, community members remember and appreciate their ancestors' contributions, strengthen social ties, and maintain the continuity of cultural values across generations. Preservation of Traditional Values. In the Unjungan Buyut tradition, the community upholds important social values such as mutual respect, support for one another, and the reinforcement of interpersonal relationships. This includes participation from village officials, Babinsa (military representatives), and the community itself, emphasizing the collective commitment to preserving these cultural practices.



Figure 8. Involvement of Village Authorities

This tradition strengthens the social ties among those involved in the event, including the organizing committee, the core families of the Buyut descendants, local merchants, and surrounding residents. The involvement of multiple parties in the implementation of the event fosters social solidarity within the community. According to Aziz (2022:305), the formation of social solidarity is not solely carried out by individuals, but rather by groups that collectively and responsibly work to improve the welfare of community members, particularly those who are in need or economically disadvantaged.



Figure 9. Strengthening Reciprocal Relationships between Community Members and Merchants through Festive Traditions

Mechanical solidarity is based on a high degree of uniformity or homogeneity within a society, where individuals share similar characteristics and exhibit a low level of interdependence. This homogeneity can be observed in the Unjungan Buyut tradition, where community members contribute similar offerings such as temoan (agricultural produce), food, care for the gravesite environment, and monetary donations. The shared values of togetherness, gratitude, and respect for the Buyut serve as strong foundations for the community. This homogeneity is linked to mechanical solidarity, where individuals are bound by the same tradition—the implementation of the Unjungan Buyut through Temoan and ancestor veneration—without a high level of dependency on one another. According to Durkheim (in Hanifah, 2019:61), the development of the division of labor system marks a transition in the type of solidarity, where in traditional societies, the division of labor is minimal due to the small number of community members who generally perform similar tasks and occupations.



Figure 10. The Taman Sari Well Near the Gravesite Is Continuously Maintained by the Local Community

Preserving local wisdom, often referred to as taboo, refers to prohibitions that must not be violated by either community members or outsiders visiting their area (Maryani & Yani, 2014:116). The Buyut gravesite is regarded as a sacred area by the village residents. The presence of the Buyut gravesite encourages the community to maintain and revere not only the burial site but also the Taman Sari well, where trees grow abundantly in the surrounding area. The respected Buyut gravesite allows the trees to thrive, making the area a valuable water reserve that stores water during the dry season. Through the local wisdom embedded in the Unjungan Buyut and Sedekah Bumi traditions, the community learns the importance of preserving the trees around the gravesite. As a result of this tradition, people do not merely fear the sacred gravesite, but also recognize the importance of maintaining and conserving the trees within the area. The community learns valuable lessons from the benefits gained through caring for the gravesite while continuing to uphold the local wisdom of the Unjungan and Sedekah Bumi traditions in the area. This aligns with the guidance found in a publication by BNPB (2016:97), which states that one method of mitigating drought is through tree planting. Indigenous communities apply the principles of indigenous knowledge and indigenous history in preserving their local traditions while simultaneously caring for the gravesite and the surrounding natural environment they hold sacred. These communities also recognize that one of the essential functions of trees is to absorb and store water in their roots. The water stored underground—known as groundwater—can later be utilized during periods of drought.

According to Rofiq (2020:104), the Social Studies (IPS) curriculum is based on human life within its surrounding environment. The scope of Social Studies includes topics such as human beings, the environment and society, social and cultural systems, economy, and welfare. In this context, the contextualization of Social Studies education is an intellectual

process where students learn by analyzing real-life examples and understanding what they have learned. As a result, the contextual approach encourages students to actively participate in the learning process, enabling them to fully grasp the material. The values embedded in the Unjunggan Buyut tradition that can serve as contextual learning resources for Social Studies include the following:

a. Value of Mutual Cooperation (Gotong Royong)

Humans cannot live in isolation; therefore, they must maintain connections with others through mutual assistance, strengthening social bonds. The Unjunggan tradition, still practiced by the local community, is entirely voluntary. According to IPS teacher Audri Yanti, community members, including the organizing committee, work together to build communal kitchens to prepare meals, particularly the goat meat slaughtered earlier that morning. The construction of stages for Wayang and Temoan performances, as well as tents, also reflects the community's collective spirit in maintaining the Unjunggan Buyut tradition. Social solidarity is directly related to Social Studies, specifically in the subject of social interaction, where students are taught to cultivate social responsibility, sincerity, and selfless cooperation for the common good.

b. Value of Family

As illustrated in Figure 6, descendants of the Buyut serve as the primary donors and actively participate in organizing the Unjunggan Buyut tradition. Activities such as tahlilan and communal prayers at the gravesite reflect spirituality and human togetherness in honoring the deceased. According to Rivaie (2011:94), family values are based on mutual trust, affection, and cooperation. These principles are important in contextual learning to foster students' sense of social responsibility and role within the family and society. Teachers, as parental figures at school, also play a vital role in guiding and disciplining students when necessary.

c. Value of Togetherness

As a cultural heritage, the tradition serves to foster harmonious relationships within the community. Local residents invite their extended families to join and enjoy the Unjunggan Buyut tradition. According to Lestari & Esy (2021:316), the value of togetherness serves as a fundamental foundation of social life, bridging various social layers. Through this spirit of togetherness, communities support each other, strengthen social integrity, and develop collective empathy. This encourages solidarity in addressing shared challenges and achieving common goals. Social Studies emphasizes cooperation, role-sharing, and humility to create social harmony.

d. Value of Spirituality

According to Naim (2013:244), religious spirituality and universal human values originate from the same source: loyalty to one's conscience. Conscience represents divine guidance inherent in humans and reflects human nature. This value is evident in the core rituals of praying to God for the Buyut and reciting Sholawat for Prophet Muhammad. Spirituality in the Unjunggan Buyut tradition reflects human beings as God's creations, fulfilling their duties as stewards of the Earth while preparing for the afterlife. Spiritual values can also be applied in Social Studies to encourage students to pursue knowledge, practice it, and serve as responsible leaders in society.

e. Value of Cultural Appreciation

In the Unjunggan Buyut tradition, the stages and tents are set up near the graves and the Taman Sari well. According to Iswatiningsih (2019:156), local wisdom is one form of culture. The community believes the well was inherited from the Buyut. Historically, the Buyut, sent by their teachers from Java, sought and discovered the spring now known as Taman Sari. The local community maintains the well and the grave by constructing protective fences and planting trees to preserve the area. Teachers can incorporate environmental conservation practices, such as tree planting, into the curriculum to promote ecological sustainability.

According to Supriatna (in Yasa et al., 2021:2), traditional knowledge encompasses all aspects of customs and folk knowledge specific to a region, including a set of values, norms, and customs containing wisdom useful to the community. Such indigenous knowledge, like the Unjunggan Buyut tradition in Sukamelang, is built through experience, refined by the supporting community, and passed down through generations. In line with Parhan & Sutedja (2019:125), contextual learning emphasizes components such as constructivism, questioning, learning community, reflection, and authentic assessment, all of which are intended to create meaningful learning processes. The Unjunggan Buyut tradition embodies multiple key elements of contextual learning, including constructivism, questioning, learning community, reflection, and authentic assessment. Within the framework of constructivism, the community engages in experiential learning by actively participating in rituals, allowing younger generations to internalize moral values, ancestral history, and social solidarity through ceremonies such as tahlilan, goat slaughtering, and Temoan. Rather than acquiring knowledge theoretically, individuals construct understanding through cultural interactions and collective reflection. The questioning component naturally arises through intergenerational dialogues concerning the symbolic meanings of these rituals; for example, elders explain the goat slaughter as a representation of the life cycle, prompting implicit inquiries like, "Why must Unjunggan Buyut be preserved?", thus stimulating critical community discussions. The learning community aspect is reflected in the

collaborative efforts of the entire village, where all members, elders such as Mr. Kasti and Mr. Ono Suratno, youth, and other residents, participate in preparations and performances, fostering collective identity and responsibility in sustaining the tradition. Reflection is embedded throughout each stage of the ritual, offering the community opportunities to reexamine spiritual and historical values, as demonstrated by philosophical narratives shared during the ceremonies. Finally, authentic assessment is inherently practiced as the success of the tradition is evaluated through active community participation, collaborative performances, spiritual engagement, and the preservation of cultural meaning—far beyond conventional written examinations. The community's involvement in preparing offerings, organizing rituals, and maintaining spiritual significance serves as a real-world application of performance-based evaluation, making the *Unjungan Buyut* tradition a comprehensive and dynamic model of contextual learning.

In Social Studies, learning resources exist within every human environment. According to Nasution (in Arga et al., 2019:25), there are two ways to utilize the environment as a learning resource: bringing real-world experiences into the classroom or taking students into the environment. The *Unjungan Buyut* tradition offers not only cultural rituals but also a living value system that can be deeply explored in Social Studies. The value of mutual cooperation, reflected in community collaboration to prepare food, build stages, and organize events, can serve as a case study to explain social interaction and community cohesion in the “Social Interaction and Social Institutions” subject in grade VII. This tradition demonstrates forms of cooperation and mutual aid that foster social integration. In the grade IX topic on “Sustainable Development,” environmental conservation efforts like the preservation of *Taman Sari* well demonstrate local wisdom-based sustainability practices. According to Shidiq et al. (2024:15), participation in such activities not only divides labor but also strengthens trust and social ties among community members, aligning with the Sustainable Development Goals (SDGs). The kinship roles of *Buyut* descendants reflect how kinship systems serve as the backbone of traditional social organization. According to Maryani et al. (2022:2519), kinship structures reflect extended family networks, including clans and tribes, while non-kinship social groups like associations also play a role. This material aligns with grade VIII’s “Social Group Dynamics” topic. In pedagogical practice, *Unjungan Buyut* offers opportunities for inquiry-based learning. Through documentary analysis and interviews (e.g., teacher Audri Yanti's statements), students explore how cultural values interact with modern societal dynamics. According to Astuti & Setiawan (2013:88), such activities not only develop analytical skills but also foster multicultural awareness, an essential competency for 21st-century Social Studies education. Traditions like *Unjungan Buyut* are not merely study objects but dynamic learning resources that help teachers transform abstract social theories into concrete, culturally relevant examples that strengthen Social Studies as a discipline for community life.

4. CONCLUSION

The implementation of the *Unjungan Buyut* tradition in Sukamelang Block, Karangmulya Village, serves as a form of the community's respect for their deceased ancestors (*Buyut*). The series of activities includes communal prayers (*tahlilan*) at the *Buyut* gravesite as the core ritual, goat slaughtering as a form of *sedekah bumi* (earthly offering), *Temoan* as an expression of mutual cooperation among residents, various competitions to strengthen community ties, and traditional entertainment such as tarling music and *wayang* performances. These activities not only strengthen spiritual connections but also preserve local cultural values and community togetherness. The *Unjungan Buyut* tradition plays a significant role in reinforcing social solidarity among the residents of Sukamelang Block, Karangmulya Village, Indramayu. Through activities such as mutual cooperation, ancestor veneration, and active participation in the event, the community fosters a strong sense of mutual support and interpersonal relationships. Values such as mutual cooperation, family, togetherness, spirituality, and cultural appreciation instilled through this tradition serve to maintain social harmony and the continuity of cultural heritage across generations. The Social Studies (IPS) curriculum focuses on human life within its environment, encompassing aspects of humanity, society, culture, economy, and welfare, employing a contextual approach to encourage students' active participation through real-life analysis. The *Unjungan Buyut* tradition, as a contextual learning resource for Social Studies, embodies multiple values: mutual cooperation reflecting selfless social solidarity, family values emphasizing responsibility in community life, togetherness fostering harmony through cooperation, spirituality reminding humans of their role as stewards of the Earth, and cultural appreciation nurturing care for ancestral heritage and environmental preservation. The *Unjungan Buyut* tradition can function as a rich contextual resource for Social Studies, encompassing analyses of social interaction, mechanical solidarity, environmental wisdom, and kinship-based group dynamics. Through an inquiry-based approach, the tradition transforms social theory into meaningful learning while strengthening the relevance of Social Studies in cultivating multicultural competence and sustainable development awareness. As recommendations, local governments and educational institutions are encouraged to support the preservation of the *Unjungan Buyut* tradition through culturally-based educational programs. Social Studies teachers may utilize this tradition as a concrete contextual material to build students' understanding of social interaction, solidarity, and the importance of cultural heritage preservation. Furthermore, local communities are advised to continuously involve younger generations in the tradition to ensure its sustainability as both a cultural asset and a means of reinforcing social harmony. Future research may explore the tradition's role in addressing social or environmental challenges, such as drought mitigation, to broaden its benefits for the community and surrounding environment.

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