



The Implementation of the Mendhak Sanggring Tradition as an Ethnopedagogical Learning Resource in Elementary School

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ABSTRACT

This research is grounded in the issue that the values of cooperation and social responsibility in Civic Education (PPKn) are often delivered theoretically and lack contextual connection to students' cultural experiences. In fact, local wisdom such as the Mendhak Sanggring tradition contains rich social values that can serve as authentic learning resources. Therefore, this study aims to integrate the values of cooperation and social responsibility into Civic Education learning by utilizing the Mendhak Sanggring tradition as an ethnopedagogical implementation in elementary schools. The study employed an exploratory qualitative approach with limited development (Research and Development). The research subjects included the principal, a sixth-grade teacher, and twelve students from SD Darul Ilmi Surabaya. Data were collected through observation, interviews, documentation, and analysis of students' worksheets (LKPD). Data were analyzed using Miles and Huberman's interactive model, which consists of data reduction, data display, and conclusion drawing to ensure the accuracy and credibility of the findings. The learning activities were designed using a combination of Experiential Learning and Project-Based Learning (PjBL). The results indicate that incorporating the Mendhak Sanggring local tradition into Civic Education effectively enhanced students' understanding and internalization of cooperation and social responsibility values. Worksheet analysis revealed that 84% of students were able to identify social values within the local cultural context, and all groups successfully demonstrated these values through a video project. Thus, integrating the Mendhak Sanggring tradition into ethnopedagogical-based Civic Education is effective in fostering students' character development while simultaneously preserving local wisdom as a contextual learning resource in elementary schools

Keywords: *Ethnopedagogy, Mendhak Sanggring, Cooperation, Social Responsibility*

ABSTRAK

Penelitian ini dilatarbelakangi oleh lemahnya internalisasi nilai gotong royong dan tanggung jawab sosial dalam pembelajaran PPKn yang selama ini cenderung bersifat teoritis dan kurang kontekstual dengan pengalaman budaya siswa. Padahal, kearifan lokal seperti tradisi Mendhak Sanggring mengandung nilai-nilai sosial yang relevan untuk diperkenalkan sebagai sumber belajar yang

otentik. Oleh karena itu, penelitian ini Bert Juan untuk mengintegrasikan nilai gotong royong dan tanggung jawab sosial dalam pembelajaran PPKn melalui pemanfaatan tradisi Mendhak Sanggring sebagai implementasi etnopedagogi di sekolah dasar. Penelitian ini menggunakan pendekatan kualitatif eksploratif dengan pengembangan terbatas (Research and Development). Subjek penelitian meliputi kepala sekolah, guru kelas VI, dan dua belas siswa di SD Darul Ilmi Surabaya. Data dikumpulkan melalui observasi, wawancara, dokumentasi, dan analisis LKPD. Analisis data dilakukan dengan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan kesimpulan untuk memverifikasi temuan. Pembelajaran dirancang menggunakan kombinasi Experiential Learning dan Project-Based Learning (PjBL). Hasil penelitian menunjukkan bahwa pembelajaran berbasis budaya Mendhak Sanggring mampu meningkatkan pemahaman dan penghayatan nilai gotong royong dan tanggung jawab sosial siswa. Analisis LKPD menunjukkan bahwa 84% siswa mampu mengidentifikasi makna nilai sosial dalam konteks budaya lokal, dan seluruh kelompok mampu menerapkan nilai tersebut melalui proyek video. Dengan demikian, integrasi tradisi Mendhak Sanggring dalam pembelajaran PPKn berbasis etnopedagogi terbukti efektif dalam mengembangkan nilai karakter sekaligus melestarikan kearifan lokal sebagai sumber belajar kontekstual di sekolah dasar.

Kata Kunci: Etnopedagogi, Mendhak Sanggring, Gotong Royong, Tanggung Jawab Sosial

INTRODUCTION

Primary education plays a strategic role in shaping students' character and personality as the nation's future generation. The Merdeka Curriculum emphasizes that learning should not only focus on academic achievement but also on character development through the values of the Pancasila Student Profile, particularly cooperation and social responsibility, which form essential foundations for civic life (Rediyono, 2024). Recent studies show that character education grounded in local wisdom can significantly strengthen moral values and social responsibility among elementary school students (Afdilah, 2025). This highlights the need for learning experiences that are meaningful, authentic, and connected to students' real-life contexts.

In this regard, one approach that educators can adopt is the intentional application of the Pancasila Student Profile dimensions as a concrete strategy to foster character development throughout the learning process. These dimensions serve not only as normative values but also as practical guidelines that can direct teachers in designing learning activities that nurture cooperation, responsibility, and social awareness in daily school life (Patria & Abduh, 2023). Embedding these dimensions into lessons provides a structured pathway for students to develop character competencies aligned with national education goals (Kurino & Herman, 2023).

Within this framework, ethnopedagogy emerges as a relevant approach because it positions local wisdom as a source of knowledge, values, and authentic learning experiences. Research indicates that character education grounded in local cultural wisdom can be integrated into school curricula to enhance students' understanding of social values and strengthen moral behavior in elementary education contexts (Tohri et al., 2022). The Mendhak Sanggring tradition in Tlemang Village, Lamongan, exemplifies cultural practices that embody cooperation, solidarity, and social responsibility. Activities such as *resik cungkup* (site cleaning), communal prayers (*istighosah*), and the grilled chicken festival reflect collective participation and shared responsibility, aligning closely with the aims of Civic Education in elementary schools (Maharani, 2022). These cultural values provide meaningful opportunities for contextual learning in Pancasila and Civic Education (PPKn).

Despite the long-standing emphasis on character education in Indonesian schools, several challenges persist. Civic Education lessons often rely on normative and theoretical instruction, providing limited opportunities for students to internalize values through real-life cultural experiences. Research shows that embedding local culture into social studies and character learning supports the development of social awareness, responsible decision-making, and social-emotional competencies among primary students, revealing the pedagogical potential of culturally contextualized learning (Niman, 2025). Although existing studies on the Mendhak Sanggring tradition mainly focus on its cultural dimensions rather than pedagogical relevance, evidence from local wisdom-based education suggests that integrating cultural practices into classroom activities can strengthen students' cultural identity and appreciation of social values (Wahyudi et al., 2025). Moreover, challenges in cultivating cooperative and participatory learning within Civic Education remain evident, as students still show limited active engagement in value-based activities—an issue also highlighted in recent findings on the implementation of inquiry-based Civics instruction at the elementary level (Kurniawan et al., 2025)

The Merdeka Curriculum encourages contextual learning through models such as Project-Based Learning (PjBL) and Experiential Learning, which promote collaboration, creativity, and direct experience. Systematic evidence shows that project-based approaches in primary education can increase student engagement, collaboration, and development of higher-order thinking skills by involving learners in meaningful tasks that require teamwork and problem solving (Ferrero et al., 2021). Likewise, research on experiential approaches indicates that engaging students in real-world activities enhances participation, motivation, and application of learning in authentic contexts, supporting deeper understanding and value internalization (Uyen et al., 2022). When aligned with ethnopedagogical principles, these models offer strong potential for integrating cultural experiences into Civic Education, creating learning environments that are both contextual and transformative (Kurino & Herman, 2024).

However, the implementation of culture-based learning remains limited. Globalization has created significant challenges for the preservation of local cultural values, contributing to the weakening of students' cultural identity and reducing the presence of culturally grounded content in formal schooling (Handayani, 2025). This condition reinforces the need for character education rooted in local wisdom to counter the diminishing influence of traditional cultural values in the global era. At the same time, many teachers face difficulties in designing instructional practices that integrate local wisdom with 21st-century competencies, due to limitations in cultural understanding, pedagogical strategies, and contextual learning resources (Endah, 2024). These conditions reveal a clear research gap: no studies have specifically developed an ethnopedagogical Civic Education model that integrates the Mendhak Sanggring tradition to cultivate cooperation and social responsibility among elementary school students (Rosidah & Kurino, 2021).

Based on this gap, this study aims to integrate the values of cooperation and social responsibility into Civic Education learning through the Mendhak Sanggring tradition as an ethnopedagogical learning resource at SD Darul Ilmi Surabaya. Using an exploratory qualitative approach supported by Experiential Learning and Project-Based Learning models, this research seeks to design contextual and authentic learning experiences that strengthen

students' character while simultaneously preserving local cultural heritage within the elementary education environment.

METHODS

Type and Design

This study employed an exploratory qualitative design combined with a limited Research and Development (R&D) component. The qualitative approach enabled an in-depth exploration of the values of cooperation and social responsibility embedded in the Mendhak Sanggring tradition through the perspectives of participants. Meanwhile, the limited R&D component was used to construct an initial conceptual model of ethnopedagogical learning relevant to the local cultural context.

The limited R&D in this study followed three core stages, namely: (1) Exploration: identifying cultural values through field observations and interviews. (2) Model Design: developing a conceptual ethnopedagogical learning model that integrates the values of cooperation and social responsibility. Concept Validation: obtaining preliminary feedback from teachers and cultural figures to assess the feasibility of the proposed model.

These stages represent a simplified adaptation suited for early model development, without applying full R&D frameworks such as Borg & Gall, ADDIE, or Plomp. The study was conducted after obtaining formal approval from the school and village authorities, and all participants provided voluntary consent with the assurance of confidentiality.

Data and Data Sources

The study was conducted at SD Darul Ilmi Surabaya in October 2025. Participants consisted of: (1) the school principal, (2) a sixth-grade homeroom teacher, (3) twelve sixth-grade students, and (4) cultural practitioners of the Mendhak Sanggring tradition, including Aris Pramono, the Head of Tlemang Village.

Both primary and secondary sources were utilized to enrich data and strengthen the validity of the findings.

Data collection technique

Three primary techniques were employed for data collection: participant observation, in-depth interviews, and documentation analysis. The research instruments were structured as follows: (1) Observation Sheet: Containing indicators of cooperative behavior, participation, social interaction, and students' responsibility during cultural activities and classroom learning. (2) Interview Guide: Organized into thematic sections, including the meaning of the tradition, its relevance to learning, students' responses, and implications for character development. (3) Documentation Checklist Used to collect photographs, field notes, students' reflections, and worksheet products. All instruments underwent content validation through expert judgment involving the teacher and cultural informants.

Data collection consisted of direct observations of Civic Education learning and Mendhak Sanggring activities, semi-structured interviews with key informants, and the collection of relevant documents from the school and community. Triangulation of techniques and sources was applied to enhance the credibility and richness of the findings (Garim et al., 2023).

Data analysis

Data were analyzed using Miles and Huberman's interactive model, which includes (1) Data Reduction: Selecting, simplifying, and categorizing relevant information in accordance with the research focus. (2) Data Display: Organizing data into thematic narratives and analytic matrices illustrating the relationship between cultural values and Civic Education learning. (3) Conclusion Drawing and Verification: Formulating findings through iterative analysis, triangulation, and *member checking* with key informants.

Consistent with Miles and Huberman's framework, data analysis was conducted simultaneously with data collection, allowing emerging insights to inform subsequent observations and interviews in a reflective and continuous cycle.

RESULTS AND DISCUSSION

The Mendhak Sanggring tradition in Tlemang Village, Ngimbang District, Lamongan Regency, is a long-preserved cultural heritage symbolizing gratitude for health, safety, and agricultural prosperity. As explained by Yudianto, the tradition represents an agrarian cultural expression rich in spiritual and social values, illustrating the harmonious connection between humans, nature, and the Creator. Etymologically, *mendhak* means to commemorate, while *Sanggring* refers to ancestral figures believed to have founded and protected the village. Rituals such as pilgrimage and communal prayers at the tomb of Ki Buyut Terik demonstrate the community's respect for ancestors and reinforce intergenerational identity (Maharani, 2022).

The series of Mendhak Sanggring activities – *resik cungkup*, *istighosah*, the grilled chicken festival, and Wayang Krucil performances – each carry symbolic meaning and specific social functions. *Resik cungkup* reflects physical and spiritual purification; the grilled chicken festival symbolizes togetherness and gratitude; and Wayang Krucil serves as a medium for transmitting moral messages, historical narratives, and cooperative values, particularly to younger generations (Maharani, 2022). Community involvement is notably inclusive, with participation across gender and age groups. Interviews with cultural leaders, including village head Aris Pramono, highlight the unifying character of the tradition, where collective effort is valued above social distinctions.

Findings within the context of culture-based learning indicate that cultural activities involving learners directly can serve as an important medium for developing character values such as cooperation, responsibility, discipline, and respect for others through real-life experiences within the local cultural community (Juliani, 2024).

Table 1. Dimensions of Character Values in the Mendhak Sanggring Tradition

Dimension	Description	Character Values Formed
Spiritual	Gratitude and honoring ancestors through communal rituals	Respect, humility, gratitude
Social	Collaborative participation in ceremonial and communal tasks	Cooperation, solidarity, social responsibility
Educational	Cultural transmission via storytelling, performance, and shared work	Empathy, discipline, moral and civic awareness

These dimensions illustrate how the tradition functions as a holistic character education system aligned with the Pancasila Student Profile, fostering cooperation, moral character, and social sensitivity (Anugrah & Rahmat, 2024)

Mutual cooperation (*gotong royong*) emerges as a central value across all activities. Collective participation in *resik cungkup* demonstrates volunteerism beyond distinctions of age, gender, or socioeconomic background. The grilled chicken festival reinforces values of sharing, community cohesion, and egalitarianism, illustrating cultural mechanisms for cultivating empathy and social justice. Social responsibility is reflected through communal awareness in preserving the tradition, maintaining cleanliness during events, and ensuring children behave respectfully. Interviews with parents and cultural elders highlight intentional efforts to involve younger generations, strengthening value transmission and environmental stewardship (Anis et al., 2025)

At SD Darul Ilmi Surabaya, these values were incorporated into Civic Education through an ethnopedagogical approach supported by Experiential Learning. Students engaged with documentary footage of the tradition, identified cultural values, and connected them with their personal experiences through guided discussion. This process increased engagement and contextual comprehension of cooperation and social responsibility.

Table 2. The application of the Experiential Learning cycle

Stage	Student Activity	Learning Outcome
Concrete Experience	Watching documentation, observing cultural activities	Identification of real examples of cooperation
Reflective Observation	Group discussion on observed values	Understanding cultural values beyond their context
Abstract Conceptualization	Linking values to the 3rd and 5th principles of Pancasila	Comprehension of civic concepts and moral principles
Active Experimentation	Producing "Deliberation in Daily Life" videos	Application of cooperation and responsibility in tasks

Analysis of student worksheets and teacher observations revealed: (1) Cognitive domain: 84% of students articulated definitions of cooperation and social responsibility accurately. (2) Affective domain: 10 out of 12 students showed improved empathy, cooperation, and awareness of others. (3) Psychomotor domain: All groups successfully completed the video project with effective teamwork and clear task division. These findings align with previous research showing that contextual, culture-based learning strengthens the character dimensions of the Pancasila Student Profile.

Overall, the results demonstrate that the Mendhak Sanggring tradition serves as a dynamic platform for internalizing civic values through culturally bounded experiential learning. Students' direct engagement in culturally meaningful activities enhances collaboration, moral reasoning, and civic awareness, illustrating the effectiveness of the ethnopedagogical approach in Civic Education.

Despite strong results, several limitations should be acknowledged (1) The study was limited to one school and may not represent broader demographic settings. (2) The timeframe

was short, preventing observation of long-term character development. (3) Affective and behavioral assessments relied on teacher observations, which carry subjective elements. (4) Cultural insights are based on a limited number of interviews with local elders and teachers.

Future research may involve (1) Implementing the learning model across diverse schools for broader validation. (2) Conducting longitudinal studies to measure long-term character development. (3) Developing quantitative or mixed-method instruments to capture character change more objectively. (4) Exploring digital ethnopedagogical resources to enhance cultural integration in Civic Education.

CONCLUSION

This study concludes that integrating the values of mutual cooperation and social responsibility through the Mendhak Sanggring tradition effectively strengthens students' character development in Civic Education at SD Darul Ilmi Surabaya. The ethnopedagogical and Experiential Learning approach enables students to internalize Pancasila values not only cognitively but also through meaningful cultural experiences. Learning activities involving observation of rituals, reflective discussions, value mapping, and collaborative video projects led to improved cooperation, social awareness, and responsibility among students.

However, the study has limitations, including its implementation in a single school, a short research duration, and reliance on observational assessments that may contain subjective bias. These limitations suggest the need for broader application and deeper evaluation. Practically, the findings encourage teachers to incorporate local cultural traditions as authentic learning resources that enrich Civic Education and foster character values. Future research should expand to multiple schools, conduct longitudinal tracking of character development, and explore digital-based ethnopedagogical innovations to enhance cultural integration in learning.

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