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UTILIZATION OF THE TRADITION OF SENDING WATER IN CLAKET VILLAGE FOR SOCIAL STUDIES LEARNING MATERIALS

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ABSTRACT

Social Studies learning requires a contextual approach so that students are able to understand social phenomena in real life. However, in practice, IPS learning still tends to be theoretical and does not optimally relate the material to everyday life. This study aims to analyze the use of the Ngirim Banyu tradition in Claket Village as a source for IPS learning, specifically for the social mobility material for grade VIII. This study uses a qualitative approach with descriptive methods through literature review and analysis of local wisdom values. The results show that this tradition contains social values in the form of mutual cooperation, solidarity, concern for the environment, and religious values that are relevant to the concept of social mobility and social diversity. The Ngirim Banyu tradition in Claket Village embodies social values such as mutual aid, solidarity, and environmental stewardship, as well as religious values that are relevant to the concept of social mobility. For example, by coming together to observe this tradition, communities can strengthen their social networks and support one another, which has the potential to open up opportunities for improving the social status of both individuals and groups.

Keywords: *Local wisdom, Ngirim Banyu Tradition, social studies learning, social mobility, contextual learning.*

ABSTRACT

Pembelajaran Ilmu Pengetahuan Sosial memerlukan pendekatan kontekstual agar peserta didik mampu memahami fenomena sosial secara nyata. Namun, dalam praktiknya pembelajaran IPS masih cenderung bersifat teoritis dan belum optimal mengaitkan materi dengan kehidupan sehari-hari. Penelitian ini bertujuan untuk menganalisis pemanfaatan tradisi Ngirim Banyu di Desa Claket sebagai sumber pembelajaran IPS, khususnya pada materi mobilitas sosial kelas VIII. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif melalui kajian literatur dan analisis nilai-nilai kearifan lokal. Hasil penelitian menunjukkan bahwa tradisi tersebut mengandung nilai-nilai sosial berupa gotong royong, solidaritas, kepedulian terhadap lingkungan, serta nilai religius yang relevan dengan konsep mobilitas sosial dan keragaman masyarakat. Selain itu, tradisi ini mencerminkan keterkaitan antara aspek sosial, budaya, dan ekonomi masyarakat yang dapat dijadikan contoh konkret dalam pembelajaran IPS. Pemanfaatannya sebagai sumber belajar berpotensi meningkatkan pemahaman kontekstual peserta didik, memperkuat nilai karakter, serta mendorong partisipasi aktif dalam pembelajaran. Dengan demikian, integrasi kearifan lokal dalam pembelajaran IPS merupakan strategi yang efektif untuk mewujudkan pembelajaran yang bermakna dan relevan dengan lingkungan sosial peserta didik.

Keywords: Kearifan lokal, Tradisi Ngirim Banyu, pembelajaran IPS, mobilitas sosial, pembelajaran kontekstual.

INTRODUCTION

Social Studies learning plays a crucial role in shaping students' understanding of the realities of social life and developing the social attitudes and skills necessary for community life. Social Studies is not only oriented toward mastering concepts, but also emphasizes the formation of values, attitudes, and critical thinking skills toward various social phenomena. Social Studies is a subject that aims to improve students' knowledge, understanding, and ability to analyze social conditions (Ulya et al., 2023). Social Studies learning must be implemented contextually so that students can relate lessons to the real world (Fatmawati, 2017). Therefore, ideally, social studies learning should not only be theoretical but should also provide meaningful and relevant learning experiences to students' social environments, including understanding the concept of social mobility, which is an important part of the Grade VIII Social Studies Theme 2 material.

In the Grade VIII Social Studies Theme 2 material, students learn about social mobility, namely the shift in social status of individuals or groups in society. Social mobility is not only influenced by economic and educational factors, but also by social values, culture, and interactions within society. Understanding social mobility is important so that students can see how social change occurs in real life, as well as the factors that influence it. However, the concept of social mobility is often presented abstractly, making it difficult for students to relate it to everyday life. Although conceptually, social studies learning has comprehensive goals, in practice, various problems are still encountered in the field. Social studies learning tends to focus on delivering material theoretically and is oriented towards memorization, thus providing less meaningful learning experiences for students. This results in students' low ability to connect the concepts learned with the realities of social life around them. Non-contextual learning can hinder students' social skills and their critical attitude in understanding society, according to (Zamroni, 2011). In addition, conventional methods of social studies learning tend to make students passive and not actively involved in the learning process (Asmaida & Saputra, 2025). This situation indicates a discrepancy between the ideal

objectives of social studies learning and how it is implemented in practice. Therefore, learning innovations are needed that can connect the material to students' real lives.

One alternative that can be done to overcome these problems is to utilize local wisdom as a learning resource in social studies learning. Local wisdom is the values, norms, and cultural practices that develop in society and are passed down from generation to generation, which contain educational meaning and are relevant to social life. According to Koentjaraningrat, local culture reflects the value system and behavioral patterns of society that can be used as guidelines in everyday life (Effendi, n.d.). The use of local wisdom in learning is also in line with the concept of contextual learning which emphasizes the relationship between learning materials and real situations of students. According to Elaine B. Johnson, contextual learning helps students understand the material by relating it to everyday life (erniwati, n.d.). Therefore, it is hoped that the integration of local wisdom into social studies learning can improve learning outcomes, increase student engagement, and increase understanding of social and cultural values that exist in their environment.

One form of local wisdom still preserved by the community is the *Ngirim Banyu* tradition found in Claket Village. This tradition is a cultural practice related to respect for water sources as an important part of community life, as well as a form of gratitude for the sustainability of natural resources. In its implementation, the *Ngirim Banyu* tradition involves collective community participation, thus reflecting social values such as mutual cooperation, togetherness, and concern for the environment. Koentjaraningrat stated that local cultural practices essentially contain a value system that helps maintain the relationship between humans, nature, and society in balance (Effendi, n.d.). Furthermore, according to Clifford Geertz, traditions can be considered meaningful symbols and show the community's perspective on life (Geertz, 1973). Thus, the *Ngirim Banyu* tradition has cultural value. It can also be a source of social studies learning that is relevant to students' lives and contextual.

Although the application of local wisdom in social studies education has been widely discussed, research that specifically analyzes the Ngirim Banyu tradition as a resource for social studies education—particularly for the topic of social mobility—remains very limited. Most previous studies have tended to highlight local wisdom in

general or focus on other traditions without explicitly linking them to social concepts in social studies (Harahap et al., 2024; Khasyia et al., 2025a).For example,Khasyia et al., (2025a)studied the implementation of social studies instruction based on local wisdom in elementary schools, with a focus on character values, while Harahap et al., (2024) explored the use of local wisdom to foster tolerance and cultural values in the classroom. However, there has not yet been an in-depth study on how the Ngirim Banyu tradition can be used as a tool for understanding the dynamics of social mobility in the context of social studies instruction for eighth-grade students. This highlights a gap in the research, creating an opportunity for this study to specifically examine this tradition as a contextual learning resource capable of linking theory with social practice in community life. Thus, this study aims to fill that gap and contribute to the development of more relevant and meaningful social studies instruction. Therefore, research on the *Ngirim Banyu* tradition as a source of social studies learning, especially in understanding the concept of social mobility, is still very limited and needs to be developed. Based on the background and problems that have been presented, this study aims to analyze the use of the *Ngirim Banyu* tradition in Claket Village as a source of social studies learning. In addition, this study also aims to identify the values of local wisdom contained in the tradition and its relevance to social studies learning materials, so that it can support the creation of contextual, meaningful, and local culture-based learning.

METHODS

This study employs a qualitative approach using descriptive methods through library research, with the aim of analyzing the use of the Ngirim Banyu tradition as a resource for social studies education. The data was obtained from secondary sources such as scientific journals, books, previous research articles, and relevant documents that support the introduction of local wisdom and social mobility learning materials. However, given that the Ngirim Banyu tradition is a specific form of local wisdom that has not yet been studied in depth, the number of sources that directly address this tradition is relatively limited. This situation may limit the scope and depth of the analysis that can be conducted based solely on a literature review.

The selection of sources is carried out selectively based on thematic relevance, the credibility of the authors, and their alignment with the focus of the study. In addition to highlighting the potential for incorporating the Ngirim Banyu tradition into social studies education, this study also acknowledges the limitations posed by the scarcity of primary sources and specialized literature on this tradition. Therefore, the results of the analysis rely more heavily on interpretations of existing secondary sources. Further field research is needed, using observation and direct interviews with the Claket community, to obtain more comprehensive and in-depth empirical data on the implementation and significance of this tradition in daily life and social studies education.

The data collection technique is conducted through documentation study, which involves identifying, collecting, and reviewing various literature related to local wisdom and Social Studies learning. To mitigate these limitations, the study focuses on analyzing the values and contextual aspects of traditions drawn from existing sources and their relevance to the concept of social studies education. Literature reviews, as a valid method, have been widely used in qualitative research to develop theoretical and conceptual frameworks, particularly when primary research is difficult to conduct (Bowen, 2009; Riduwan, 2022). Nevertheless, the author acknowledges the limitations of the primary data and suggests that further field research is needed to corroborate these findings.

FINDING AND DISCUSSION

The Ngirim Banyu tradition in Claket Village, Pacet, Mojokerto, is an expression of local wisdom that reflects the community's close connection to the natural environment and the ancestral belief system they hold in high regard. This cultural practice is part of a cultural system that serves to maintain a balance between humans, nature, and the spiritual values embraced by the community. This aligns with the view that local wisdom serves as a source of values and a guide to life that is passed down from generation to generation (Harahap et al., 2024). The people of Claket view water sources not merely as a physical necessity, but also as a vital element of their cultural and spiritual identity. The environmental awareness inherent in this tradition demonstrates how the values of nature conservation are internalized in everyday cultural practices. However, amidst the tide of modernization and changes in people's lifestyles, the practice of this tradition is beginning to face challenges, particularly with the declining participation of the younger generation,

as activities are increasingly dominated by the village elders. This situation underscores the need for revitalization efforts through education to ensure the tradition's continued survival (Sadri & Temaja, 2025).

The values embodied in the Ngirim Banyu tradition are highly relevant for inclusion in Social Studies education, particularly in the eighth-grade curriculum on social mobility and the diversity of Indonesian society. One of the core values is gotong royong, which reflects social cohesion within the community. In the context of Social Studies, this social cohesion is a crucial aspect that influences social mobility, as strong social ties can open opportunities for individuals to improve their social status (Soekanto, 2012). Furthermore, this tradition serves as a concrete example of how social interaction shapes the dynamics of community life. In social studies, strong social bonds can be viewed as social capital that determines individuals' opportunities within a community. Research indicates that incorporating local wisdom into social studies instruction can deepen students' understanding of social interaction and community life (Fidiani et al., 2023). Furthermore, the Ngirim Banyu tradition also plays a vital role in preserving the water resources that support agricultural and economic activities in Claket Village. Water availability is a factor closely linked to community well-being and indirectly influences social mobility. The practice of this tradition, which involves cooperation and collaboration among residents, demonstrates strong social solidarity—a crucial element for enhancing collective well-being.

In addition to its social value, this tradition also reflects cultural preservation, which serves as a way for communities to maintain their identity amid the influence of globalization. Through social studies education, introducing traditions such as Ngirim Banyu can broaden students' cultural perspectives and help them understand social realities more concretely. This simultaneously teaches the importance of valuing and preserving cultural diversity as part of national identity (Khasyia et al., 2025). The Ngirim Banyu tradition in Claket Village also embodies elements of community and social interaction, as it involves all segments of society regardless of social status. This demonstrates that the tradition serves as a means of reducing social divisions while strengthening unity within the community. From the perspective of social mobility, such conditions can prevent conflict and open opportunities for the formation of more open

social relationships. Nevertheless, the use of the Ngirim Banyu tradition as a learning resource in social studies has its limitations. Not all students share the same cultural background or have direct experience with this tradition, so their understanding may vary, particularly among students from different regions or social backgrounds. Therefore, the application of local wisdom in learning must be adapted to students' backgrounds to ensure it remains relevant and accessible (Nurjanah & Sariwulan, 2025). To address this issue, creative and practical teaching strategies are needed. One approach that can be taken is the case study method, in which the Ngirim Banyu tradition is used as the subject of analysis to understand the interactions between culture, social structure, and social mobility within society. Through case studies, students can develop their social analysis skills and contextual understanding (Hilman & Sunaedi, 2016). In addition, a project-based learning approach can also be effectively implemented by actively involving students in exploring local culture, such as through creating reports, documentary videos, or presentations on the Ngirim Banyu tradition. This approach not only deepens conceptual understanding but also hones 21st-century skills such as collaboration, creativity, and communication. Research indicates that project-based learning integrated with local wisdom can enhance student participation and strengthen their understanding of socio-cultural values (Fitri Aulia & Fikri, 2026).

Overall, using the Ngirim Banyu tradition as a resource for social studies education holds great potential as a concrete illustration of how social structures, cultural values, and social interactions shape community life. Learning grounded in local wisdom can make the educational process more relevant and meaningful by connecting the material to students' daily lives (Khasyia et al., 2025). More than simply showcasing cultural diversity, this tradition can also serve as material for critical analysis to understand the relationship between culture, social structures, and social change within a societal context. This approach encourages students to think critically and reflectively, so that they not only appreciate local culture but are also able to evaluate its relevance in addressing contemporary social challenges. This aligns with findings that social studies education rooted in local wisdom is more effective when conducted using a critical and reflective approach, rather than merely a descriptive one (Kayaalp et al., 2020).

The *Ngirim Banyu* tradition is also related to social mobility in Indonesia. It plays a significant role in preserving water resources that support agricultural and economic activities in Claket Village, making water availability closely linked to community welfare and, consequently, social mobility. The value of local wisdom in the Ngirim Banyu tradition is also closely linked to social mobility within the community. The water supply, which is maintained through this tradition, supports the sustainability of agricultural activities and the economy of the Claket community. Farmers who have stable access to water sources can increase their crop yields, thereby increasing their chances of earning higher incomes. This increase in income opens up opportunities for them to improve their social status, for example by improving their children's education or diversifying their business. Conversely, limited access to water can hinder well-being and restrict opportunities for social mobility. Therefore, traditions that ensure water availability are key to maintaining the economic sustainability of communities, which in turn contributes to positive social mobility. Thus, this tradition not only holds cultural and social value but also plays a role in facilitating changes in the social status of community members through the conservation of vital resources such as water.

Despite its strong potential as a relevant learning resource, the use of the *Ngirim Banyu* tradition in Social Studies teaching must also be viewed from the perspective of its limitations. Although the tradition is rich in social values such as cooperation, solidarity, and local wisdom, not all students share the same cultural background or have direct experience with the tradition. This may lead to differences in understanding, particularly among students from diverse social or geographical backgrounds. In this case, the application of local wisdom in learning may be less effective if it is not supported by adequate contextualization. Research indicates that learning based on local culture needs to be adapted to students' backgrounds to remain relevant and accessible to all learner (Nurjanah & Sariwulan, 2025). Therefore, teachers must develop learning strategies that bridge differences in students' cultural experiences, for example by comparing traditions or linking them to broader social phenomena.

The implementation of more creative and applied learning strategies is therefore necessary. One possible approach is the case study method, where the *Ngirim Banyu* tradition is used as an object of analysis to understand the interaction between culture,

social structure, and social mobility within society. Through case studies, students can learn to identify problems, understand social roles, and evaluate the influence of tradition on community life. Research shows that the case study method in Social Studies learning can improve students' social analysis skills and contextual understanding (Hilman & Sunaedi, 2016). Project-based learning approaches can also be applied by involving students in exploring local culture, for example by preparing reports, creating documentary videos, or delivering presentations about the *Ngirim Banyu* tradition. This approach not only deepens conceptual understanding but also supports the development of 21st-century skills such as collaboration, creativity, and communication. Recent studies indicate that project-based learning integrated with local wisdom can increase student participation and strengthen understanding of socio-cultural values (Fitri Aulia & Fikri, 2026).

The use of the *Ngirim Banyu* tradition as a Social Studies learning resource offers significant potential as a concrete illustration of how social structures, cultural values, and interactions between individuals influence community life. Learning based on local wisdom has also been shown to make the learning process more relevant, as students are able to connect the material with their daily lives (Khasyia et al., 2025). In Social Studies learning, the *Ngirim Banyu* tradition should not only be viewed as an example of cultural diversity but also be used as material for critical analysis that helps students understand the interaction between culture, social structure, and social change in shaping community life. This approach will encourage students to think critically, enabling them not only to appreciate local culture but also to evaluate its relevance in addressing contemporary social challenges. This is in line with research indicating that Social Studies education rooted in local wisdom is more effective when implemented through critical and reflective approaches rather than merely descriptive ones (Kayaalp et al., 2020).

CONCLUSION

The tradition of Ngirim Banyu in Claket Village is a form of local wisdom that embodies social, cultural, and religious values highly relevant as a learning resource for social studies, particularly regarding the topic of social mobility for eighth-grade students. Its use can enhance contextual understanding, build character, and enrich students' learning experiences by connecting the material to real life and the surrounding culture.

However, this study has limitations because it relies solely on a literature review without field data and has not examined variations in students' understanding across different sociocultural backgrounds; therefore, it should be supplemented by future empirical studies. The implications of these findings highlight the importance of systematically integrating local wisdom into the social studies curriculum and providing guidance to teachers in implementing locally-based cultural materials. For future research, it is recommended to conduct field research using both quantitative and qualitative methods to assess the effectiveness of incorporating local traditions into learning and to identify other traditions that could serve as learning resources in various social contexts. Thus, the integration of local wisdom can enhance the quality of social studies education, making it more contextual, meaningful, and character-building.

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