



The values of the *rebo wekasan* tradition as a source of social studies learning

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ARTICLE INFO

Article History

Received:

13 April 2022;

Revised:

9 May 2022;

Accepted:

10 October 2022;

Available Online:

9 September 2022

Keywords

Character education;

Learning resources;

Rebo wekasan

tradition;

Social studies

ABSTRACT

Environmental-based education at this time has a very important meaning in building students' character, with social studies learning resources that can be used as a medium to internalize the traditional values that exist in the student environment. An educator must also better understand and master the tradition. This study aims to build student character and expand environmental-based social studies learning resources by introducing the values of the rebo wekasan tradition in the learner's environment. This research method is qualitative with interview data collection techniques on community leaders in Singajaya District. The results of this study are the values contained in the rebo wekasan tradition, namely (1) religious values, attitudes closer to God, and tolerant of people with different beliefs; (2) the value of sharing or social care, in the rebo wekasan tradition, the community is required to pray or share with fellow humans even though people have different beliefs; (3) cultural values, the Rebo Wekasan tradition has culture and traditions that are believed by Muslims who carry out various traditions such as drinking isim water, eating dupi (ketupat wrapped in bamboo leaves); and (4) historical value, in the implementation of the rebo wekasan tradition, historical values are always instilled in the congregation to provide positive values from various historical deviations in the rebo wekasan situation.



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How to cite:

Nurjaman, Z., Widyanti, T., Suherman, A., & Mulyana, E. (2021). The values of the rebo wekasan tradition as a source of social studies learning. *Harmoni Sosial: Jurnal Pendidikan IPS*, 8(1), 71-76.

<https://doi.org/10.21831/hsjpi.v8i1.49052>

INTRODUCTION

Education at this time is a guarantor of a person's quality in becoming a human being who has quality in terms of academics. In the vision of education to prepare humans who can provide an answer in the current era of globalization is a must done by every human circle (Oktarina, 2019). This means that the importance of education in the current era is not an ordinary thing but an extraordinary thing that must be mandatory for the younger generation because the challenges of the current era of globalization support competition in maintaining the quality of human resources. In improving the quality of human quality must be internalized from an early age, social science learning (IPS) discusses the relationship between humans and their environment. The community environment in which learners grow and develop as part of society, interacting, communicating with other individuals. Community-based education is very necessary for a young generation, because local wisdom is very important to be applied to students, where in this modern era, various aspects of behavior have not characterized Indonesian society (Darmawati, 2020). This shows that community-based education at this time must be immediately internalized to students or the younger generation because they are part of the society that will carry out the tradition.

The tradition of rebo weakasan is one of the things that must be understood and known by students as the next generation of community activities. In the tradition of rebo wekasan there is a

value value, a symbol symbol that characterizes the tradition of rebo wekasan (Rahmawati et al, 2017). From the symbols and values in the tradition of rebo wekasan can be used as a source of knowledge for students to be able to maintain from the environmental tradition. In the people of garut district, the tradition of rebo wekasan is a common thing to do on the last Rash day in the month of Sofar, the people of Garut flocked to prepare for the ceremony from before the steam was carried out. In the tradition of rebo wekasan there are many mythological mythologies that are the beliefs of some people regarding the month of Sofar.

In the world of education, cultural elements must be one of the targets where students must get to know their own environment, in social studies learning can be used as a learning resource for the introduction of traditions, this indicates that learning is as a message, people, materials, tools, techniques, and background in an effort to get maximum results, then the learning resource needs to be developed and managed systematically, quality, and functional (Abdullah, 2012). Learning resources can be found anywhere because the purpose of learning resources is a means used to develop learning materials (Anisah & Azizah, 2016).

In social studies learning, the most important objectives of social studies learning for elementary and secondary students according to Sapriya (2017 : 201) said that there are 4 objectives of social studies learning, namely: (1) Students must be familiar with concepts related to community life. (2) Have the basic ability to think logically critically and be curious, inquiry, problem solving and skills in social life. (3) Have a commitment and awareness of social and human values. (4) Have the ability to communicate, cooperate and be competent in a majmuk society in the national and global arenas.

From this goal, the concept that becomes the basis of an educator to achieve this goal is by combining environmental education with social studies learning resources, therefore students are expected to be able to recognize and maintain the value of the tradition of local wisdom rebo wekasan in their own environment. Therefore, this article raises the title Rebo Wekasan Tradition Values as a Source of Social Studies Learning.

METHOD

In this study, the approach that will be used is a descriptive qualitative approach, this qualitative approach is a method to understand the meaning and explore something to be researched. Qualitative research does not generalize but rather emphasizes into information so that it reaches the level of meaning (Sugiyono, 2019 : 22). In descriptive studies, researchers use this method in order to clearly describe the value of the rebo wekasan tradition in social studies learning. Lokasi this research yaitu located in Singajaya. Garut. The data collection techniques in this study are by observation, interviews and documentation studies, then the data data is analyzed by means of data reduction, data presentation and data verification to find saturation points in this study.

RESULT AND DISCUSSION

The tradition of rebo wekasan / rebo pungkasan is a tradition that has become a hereditary tradition since the time of the walisongo, some opinions of scholars have not found a hadith that is sohih towards this tradition of rebo wekasan, in contextual history this tradition of rebo wekasan every year it is passed down to the realm of this world three hundred and twenty thousand calamities, all those calamities are passed down on the last Wednesday in the month of Safar (Khakim, F. 2014). The descent of this calamity is known by the scholars to be given grace by Allah Almighty to be able to see a calamity that descends on the day of Rthe last ashes in the month of Sofar.

The development of this rebo wekasan tradition in Singajaya district is still maintained but in its pre-implementation only certain people are aware of the value that occurs in the rebo wekasan tradition. The factor behind the rebo wekasan is the framing of non-Islamic customs and traditions with Islamic values that can be realized because of javanese cultural heritage that must be maintained and integrated when combined with Islamic elements (Nurozi, A. 2016). From this statement that so that it does not come out of the corridors of tradition can be combined with elements of culture and Islam that will always be maintained in the cultural elements of the environment.

In the tradition of rebo wekasan has a good meaning and meaning, not only carrying out it but the people on wednesdays do good throughout the day, such as working together to clean up the environment or helping with general work, bershodaqoh or social activities, such as sharing with orphans or poor faqirs. Not only the social soul activities carried out in this tradition but the active ceremony is still maintained, the concept of mythology or community beliefs with positive or negative things is still very thick in this community environment, such as the tradition of drinking isim water, eating dupi or ketupat wrapped in bamboo leaves, people still believe in this tradition because according to community leaders will provide goodness and protection of Allah SWT of all the hosts that befell on the day of the rebo wekasan.

Value The value contained in the tradition of rebo wekasan

Religious/Tolerant

Religious value is one of the character values that is used as an attitude and behavior that is obedient in carrying out the religious teachings adopted, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions (Wati & Arif, 2017). The religious value in the tradition of rebo wekasan is indeed the foremost carried out because with this religion the community asks for protection to Allah SWT in various ways in worship, these ways of worship are by praying after dawn prayers, lidafil bala prayers, various prayers are offered on the activities of the last Wednesday of the month. In this religious value, the people of Singajaya sub-district are also required to have the nature and perilaku toleansi of the community who do not carry out the ritual tradition with various good examples of akhlaq so that the value of the tradition will always be maintained properly without any disputes of dissent.

In this case, religious values can become a habit of the participants to be educated towards caring for the good, the environment or fellow human beings. This is in line with the statement (Wati & Arif, 2017) that this religious character is the foundation of all characters that will be instilled by students. The character of a student cannot be kept away or separated from his name something religious because all students from an early age are instilled with important values that are religious because they are the main foundation for having good traits.

Students are required to have these values because students are educated in a good place but this does not only apply in schools but applies to things that are student environment. this is in line with what is said (Rifa'i, 2016) Multicultural religious values are urgent values to be internalized to students because these values will be able to make students more tolerant and more religious and even practice their religious teachings and touch their affections and psychomotor

Sharing (Social Care)

Basically, human beings are social creatures who are encouraged to have a sense and responsibility to their fellow human beings. Having a sense of care can be done anywhere such as the family environment, school, and community provides a meaningful role and the community environment that plays the highest role in the formation of attitudes to care for the student's environment (Tamara, 2016). Students can be given an understanding and the role of education to instill a sense of care for something environmental, the natural people where they live and others.

Tadisi rebo wekasan sharing or bershodaqoh is indeed a common thing carried out by the people who carry out the tradition, all aspects that can be used for bershodaqoh they do such as dividing food, distributing material to poor faqirs and orphans. This is usually used as a source of teaching literacy to students about the importance of sharing with fellow human beings. Just like the people in the countryside, they have high social relations between the surrounding communities, so this high social care attitude is brought by students to the school environment (Ningsi & Suzima, 2021). In this tradition of rebo wekasan, they can apply social ilai to their school environment so that they have a high sense of social and humanity, they will be depicted from their own living environment. As stated by (Sari, 2016) that character education can revive the spirit of tolerance and social care can be done through character education implemented in educational institutions. Schools where students gather can be internalized through social studies learning

Cultural Values

The tradition of rebo wekasan has a very meaningful value for the community. Value-nilai budaya atau kultural meakakan nilai-n ilai yang disepakati oleh semua amember masyarakat, suku atau bgoose (Ruky, 2016), the cultural value of the rebo wekasan tradition is focused on the ritual implementation of the rebo wekasan tradition which uses the symbol symbol of this tradition, such as (1) Drinking isim water and bathing with isim water. The meaning of the connotation of white water is as a symbol of chastity, the meaning of the connotation of dupi is as a symbol of rejection in which there is a pillar of religion (Rahmawati et al., 2017). The meaning of isim water that is drunk is water that is given a series of prayers that are written and then mixed in drinking or bathing water, some people believe that by drinking and bathing the isim water will be able to refuse balahi or bad things that will happen to him. (2) Eating dupi, dupi is the same as ketupat but the wrapper is different kalua ketupat using coconut leaves, while dupi uses bamboo leaves as the wrapper. Dupi has a very good meaning for the community, according to the beliefs of the Islamic community in garut dupi regency comes from the word Dafa'a and the Sundanese people especially mention it with dupi meaning Tolak, the community interprets this dupi food as food that can refuse to all bad things on the day of rebo wekasan aforementioned. Rebo wekasan is a tradition of a positive nature, which intersects with two concepts of religion and culture (Rahmawati et al, 2017). From this cultural value value can be internalized in students because in the case of students must know because they will become the heirs of cultural culture in their own environment.

These cultural values are not only positive but there is also a mythology that has a negative nature, some people believe that on the day of rebo wekasan many are prohibitive such as, 1) it is forbidden to marry or hold events in the month of sofah because it is related to the rebo wekasan which is derived from 320,000 diseases, the community believes that the marriage held in the month of sofah will not last long will lead to ugliness. 2). It is forbidden to build houses, some people believe that building a house in the month of sofah will not be completed and will have difficulties in materials. 3). It is forbidden to travel that is far away or wandering, because according to the people traveling in the month of Sofah with regard to rebo wekasan will not be safe on the way and will not be achieved what will be intended.

However, from this statement, values related to culture must be maintained by the community and can be internalized in social studies learning in students, with various materials such as those in the class VII social studies package book, namely cultural ethnic diversity. The value of the value contained in the rebo wekasan radisi is important to be used as a learning resource because students are part of the community who will continue from the tradition, then must be internalized in social studies learning in the material Cultural ethnic diversity. In the current era of globalization, students are expected to be able to master and get to know the diversity of their own environment.

As said (Tanu, 2016) Culture-based education is a mechanism that provides opportunities for everyone to enrich science and technology through lifelong learning. This shows that human beings are not fitted from the place of space and social systems in the context of the environment. In this social studies learning, not only textbooks are conveyed to students but various aspects of the environment also need to be conveyed to students according to (Subroto, 2011) social studies as a socio-cultural movement that acts as a vehicle for self-actualization of citizens both individually and in groups in accordance with their rights, obligations, and socio-cultural context, through active participation intelligently and responsibly

Social Science Learning Resources

Social Sciences (IPS) is a subject that contains complex social science disipins so that teachers need the right strategies so that learning objectives can be achieved to the maximum ni'mah, S. (2019). The strategy that is required for educators is to better understand the traditions of traditions that have a positive impact on the community environment. From all aspects of the value of the rebo wekasan tradition, it can be used as a source of social studies learning, with all the positive values that become a reference for Muslims. At this time, teachers are also required to have the ability to master the environment to be internalized to students regarding matters related to environmental and community education, because the purpose of social studies education must have several community-

based abilities. just like the rebo wekasan tradition found in the student environment, social studies learning resources become a place to internalize the value of the rebo wekasan tradition, so that students will feel that they must be able to maintain a tradition of rebo wekasan in their environment. Social studies learning through the application of local wisdom values is an effort to instill a sense of concern for others, expand knowledge about the nation's culture, and is part of efforts to minimize the negative impacts of globalization currents that are no longer avoided today (Widyanti, 2016). This statement supports that students as the current generation as the effect of changes in globalization must always be instilled in the value of postivism from a tradition that aims to provide character education by applying the value of the rebo wekasan tradition to the educational environment in schools.

After an interview with the principal's education leaders and kruikulum staff, the value of the values contained in the tradition of rebo wekasan can be used as a source of social studies learning, teachers are required to compile a Syllabus then matched with social studies learning then compiled in the rpp. According to the principal of SMPN 2 Singajaya, cultural values when internalized to students will be able to maintain the value of a local environmental cultural tradition

CONCLUSION

The tradition of rebo wekasan is a tradition carried out by Muslims on the last Wednesday in the month of Sofar Hijri, Muslims believe that on the last Wednesday there will be a reduction of 320,000 diseases, some carry it out with various traditions such as praying for sharing and various aspects of symbols, values contained, namely: (1) Religious value, which means that it is closer to the creator of nature and more able to be grateful for life without any debate with people of different faiths; (2) Sharing or social care, meaning that according to society with us sharing a lot becomes a repellent or a danger to him; and (3) Cultural values, from cultural values have some uniqueness, namely when implementing the rebo wekasan tradition , there must be food such as (Dupi) which is food from the same rice as ketupat but dupi wraps it using bamboo leaves. Dupi comes from the Arabic word Dafa'a meaning to Reject, and Sundanese muslims interpret it by rejecting bala or rejecting all diseases or..

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