

From Local Wisdom to the Classroom: Integrating Belangiran Values for Holistic Elementary Education

Annisa Meristin¹, Mamat Supriatna²

Universitas Lampung¹, Universitas Pendidikan Indonesia^{1,2}
ameristin@gmail.com

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Abstract

Local wisdom has a chain of values, norms and local policies that can be integrated within the scope of education. This integration can contribute to the development of better education. The research hypothesis assumes that in Belangiran, there are main values and supporting values that have the potential to be integrated into the realm of basic education. The aim of this research is to produce an in-depth analytical picture of these values in the context of Belangiran wisdom in Teluk Betung District, Lampung. This type of study is a qualitative study with data collection techniques in the form of video observation of activities and interviews with traditional counterweights. The data collection instruments used were interview guide sheets and observation sheets. The data collected from this study were primary data in the form of direct interview records with customary counterweights and secondary data in the form of video observation results of activities. Data analysis using qualitative descriptive statistics. The results of this study are environmental value as a main value and the supporting values are religious, responsibility, and social value. That values of Belangiran are potential to integrated into applicated in elementary education through curriculum integration, active learning, habit cultivation, and role modelling. Future research can explore further about the most effective teaching methods in integrating Belangiran values into the elementary education curriculum.

Keywords: *Belangiran, Elementary Education, Local Wisdom, Values.*

Abstrak

Kearifan lokal memiliki rentetan nilai, norma, dan kebijaksanaan lokal yang dapat diintegrasikan dalam lingkup pendidikan. Integrasi tersebut dapat memberikan kontribusi pada pengembangan Pendidikan yang lebih baik. Hipotesis penelitian didasarkan pada asumsi bahwa dalam budaya Belangiran, terdapat nilai utama dan nilai pendukung yang memiliki potensi untuk diintegrasikan dalam ranah pendidikan dasar. Tujuan penelitian ini adalah menghasilkan gambaran analitis mendalam mengenai nilai-nilai tersebut dalam konteks kearifan Belangiran di Kecamatan Teluk Betung, Lampung. Jenis penelitian yang digunakan adalah penelitian kualitatif dengan teknik pengumpulan data berupa video observasi kegiatan dan wawancara dengan penyeimbang adat. Instrumen pengumpulan data yang digunakan adalah lembar pedoman wawancara dan lembar observasi. Data yang dikumpulkan dari penelitian ini adalah data primer berupa rekaman wawancara langsung dengan alat penyeimbang adat dan data sekunder berupa video observasi hasil kegiatan. Analisis data menggunakan statistik deskriptif kualitatif. Hasil penelitian ini adalah nilai lingkungan sebagai nilai utama dan nilai pendukungnya adalah nilai religius, tanggung jawab, dan nilai sosial. Nilai-nilai dalam Belangiran tersebut berpotensi untuk diintegrasikan dan diterapkan dalam pendidikan dasar melalui integrasi kurikulum, pembelajaran aktif, penanaman kebiasaan, dan keteladanan. Penelitian selanjutnya dapat menggali lebih jauh mengenai metode pengajaran yang paling efektif dalam mengintegrasikan nilai-nilai Belangiran ke dalam kurikulum pendidikan dasar.

Kata kunci: *Belangiran, Pendidikan Dasar, Kearifan Lokal, Nilai-nilai.*



INTRODUCTION

The influence of globalization has had a significant impact on various aspects of life, including the education system. The transformative force of globalization induces shifts in cognitive paradigms, technological landscapes, and the ever-evolving demands of a complex job market. In confronting the ramifications of this global phenomenon, the role of quality education becomes pivotal. Educators must strategically tailor learning experiences to meet students' needs and harness their intelligence (Alvarez-Cedillo et al., 2019; Putri et al., 2021). This emphasis on quality learning not only facilitates personal growth but also serves as a shield against the adverse effects of globalization. Such effects often manifest as the erosion of local cultural values and a decline in students' moral character (Fadhilah et al., 2022; Saodah et al., 2020; Setyawati et al., 2021). The erasure or dilution of these values bears the risk of society losing the very roots of its identity, along with a diminished sense of pride and ownership of its cultural heritage (Ayu et al., 2019). Thus, the younger generation, entrusted with preserving local wisdom, must be nurtured through education (Faiz & Kurniawaty, 2020). In doing so, not only do we fortify the preservation of cultural roots, but we also instill a profound sense of cultural pride and ownership in the younger minds poised to shape the future.

Local wisdom, as highlighted by Ayu et al. (2019), encompasses a comprehensive life perspective, incorporating scientific insights and a diverse array of strategies utilized by local communities to address the myriad challenges inherent in their environments. In line with the perspectives of Ratana-Ubol and Henschke (2015), local wisdom stands as a lasting testament to communal knowledge, evolving and maturing across successive generations. Moreover, as Andini and Sulistyningrum (2019) assert, local wisdom plays an integral role in shaping human survival within an ecological framework.

Imbued with an intrinsic human essence, the values embedded in local wisdom, as elucidated by Kostina et al. (2015), act as a unifying force, establishing connections between individuals and their communities. This unification extends to mediating the relationship between humanity and the broader world, transcending the boundaries of diverse civilizations and cultures. The comprehension of cultural values finds its roots in the observation of daily life within specific communities, as highlighted by Moeis et al. (2022). Through this lens, local wisdom emerges not merely as a repository of knowledge but as a living testament to the intricate interplay between culture, community, and the broader world.

Education based on local wisdom assumes a pivotal role in fostering students' attunement to their surroundings, as emphasized by Alifia et al. (2021). Beyond this, the implementation of education, interwoven with the values of local wisdom, emerges as a critical endeavor. This significance is underscored by the perpetual exploration of ideas by students, allowing them to refine their creativity—a mirror reflecting their daily experiences and musings (Saripudin et al., 2018). The holistic paradigm underpinning this educational approach extends its influence to students' moral development, paving the way for the construction of an advanced, cultured civilization and the establishment of social order, as asserted by Faiz and Kurniawaty (2020).

An additional dimension to this transformative learning environment is unveiled through the lens of learning motivation. Gondwe and Longnecker (2015) assert that integrating local wisdom into education significantly impacts students' motivation to learn. Strengthened by research Kurmanayeva et al. (2021), which states that integrating local wisdom value into learning has a positive impact on students' motivation and national identity development. Moreover, the integration of local wisdom into the educational curriculum serves as a conduit for students to not only comprehend the intricacies of their environment but also proactively engage in addressing environmental challenges. This assertion is corroborated by Ilmiyannor and Mi'rajatinnor (2021). In essence, the amalgamation of education and local wisdom not only nurtures a profound connection between students and their cultural roots but also cultivates a multifaceted learning

experience that reverberates across creativity, morality, motivation, and environmental awareness.

One of the local wisdoms in Lampung that still exists is Belangiran. Belangiran, a prominent local wisdom that endures in Lampung, derives its name from "langir," signifying sacred bathing. In essence, Belangiran encompasses bathing practices aimed at self-purification. This ritual holds particular significance as it precedes the commencement of the holy month of Ramadan (Kastri, 2018; Sari, 2018). Often conducted collectively, the ceremonial bathing occurs at significant locations such as Kali Akar River, Sumur Putri, or diligently maintained water sources. The observance of Belangiran unfolds annually, underscoring its status as a revered tradition (Elzon, 2021a). This age-old tradition involves the utilization of elemental components, including the waters of the river and the invigorating essence of lime juice. The intricate blend of ritualistic practices and natural elements showcases the deep-rooted cultural significance of Belangiran within the Lampung community.

Belangiran holds a deep connection to environmental sustainability, particularly the preservation of rivers. Therefore, to maintain and preserve the environment, environmental care values are needed. Environmental value are human attitudes and actions that always try to protect the environment (Syahrial et al., 2021), prevent damage to nature and try to repair natural damage that has occurred so that the sustainability of nature is maintained (Harlistyarintica et al., 2017; Kurniawan, 2017; Widyaningrum, 2016). The value of environmental care must be carried out by the community because they are social beings who always interact with nature (Lestari, 2018; Maunah, 2015). Planting processes and awareness about the importance of protecting the environment need to be carried out (Efendi et al., 2020) including through education, schools, communities and others (Chandrawati & Aisyah, 2022). This becomes especially critical in an era where globalization has diminished awareness of the significance of preserving nature. In addition, Belangiran makes a real contribution to environmental awareness in society. This tradition not only focuses on physical cleanliness, but also provides a deep understanding of the harmonious relationship between humans and the natural surroundings. The local wisdom values contained in this practice are an important bridge that connects formal education with cultural values.

In the midst of current developments, respect for local wisdom in education cannot be ignored. The existence of values embedded in local wisdom such as belangiran in Lampung is not merely a tradition, but also a key to enriching the educational experience. Integrating the values of local wisdom will not only enrich the educational curriculum, but will also help students to better understand and appreciate their own cultural roots. By applying local wisdom in education, we not only care for cultural heritage, but also create a learning environment that allows students to grow and develop according to their own potential.

Various aspects of local wisdom have been explored for their potential integration into science education, such as tempoyak and a traditional boat (Basuki et al., 2019), kawung batik (Ayu et al., 2019), papatah Minangkabau (Moeis et al., 2022), Bajo tribe (Hajuan & Marzuki, 2022), Pujawali tradition (Pranata et al., 2021), indigenous peoples Tengahan Sendangagung (Marhayani, 2016), Samin tribe (Hidayati et al., 2020), and others. However, despite these explorations, a significant amount of local Indonesian wisdom remains untapped for educational integration. Key characteristics of local wisdom suitable for inclusion in learning encompass various domains, including local agricultural systems, provision of green open land, water treatment systems, locally based processed food products, and the livelihoods of communities with distinct local patterns (Bakhtiar, 2016).

Despite the wealth of potential, Jufrida et al. (2019) research reveals a substantial gap in the integration of local wisdom into education. This gap is attributed to the insufficient documentation of local wisdom objects that could serve as valuable learning

resources. Consequently, a vast reservoir of indigenous knowledge remains unexplored in the context of formal education, representing an opportunity for comprehensive integration and enhancement of science education with rich local insights. Therefore, this study endeavors to shed light on the values of Belangiran embedded within the local wisdom of the Lampung community, with the ultimate aim of informing and enhancing basic education practices. By bridging the gap between local wisdom and contemporary educational needs, we hope to provide a stronger foundation for a more sustainable and culturally immersive future education.

Even though many studies have observed the benefits of integrating local wisdom in the educational context, there is still a research gap that needs to be explored further, especially in exploring the values contained in Belangiran wisdom that can be integrated into the curriculum. This research focuses on exploring the values of Belangiran wisdom that can be integrated effectively in education, including approaches that can be adopted and strategies to maximize its benefits. Through this research, it is hoped that it can contribute to our understanding of the effective implementation of local wisdom values in the educational context, as well as provide practical guidance for educational practitioners and policy makers.

METHOD

The method used in this study is a qualitative research method which aims to describe the planting of the values in Belangiran wisdom in Teluk Betung District, Lampung. The research location is Teluk Betung District, Lampung with the research subject being Belangiran activities. It involves exploring the values cultural and education aspects associated with Belangiran activities. The primary data (direct Interviews) collection focused on direct interviews with customary counterweights, specifically with Kiyay Andi Wijaya, a traditional Belangiran. Purposeful or judgmental sampling may have been used to select Kiyay Andi Wijaya as the resource person due to his expertise and role in Belangiran activities. Kiyay Andi Wijaya, a key informant with deep knowledge and experience in Belangiran practices. The interview was conducted on December 8, 2022 at the Bukit Randu Hotel with the resource person Kiyay Andi Wijaya. Secondary data (Video Observation) collection involved video observations of Belangiran activities, particularly from the YouTube channel and the insights shared by Mr. H. Nasrun Rakai. The sampling method for video observation may include systematic sampling or sampling based on specific events or activities related to Belangiran. Mr. H. Nasrun Rakai, a member of the Perwatin Board of the Lampung Traditional Balancing Council, providing valuable insights through video observations.

In addition, as additional data, journals on Belangiran (Elzon, 2021a; Kastri, 2018; Sari, 2018) were studied to supplement the primary and secondary data. A systematic approach to selecting relevant journals, possibly based on their relevance to the research questions. Journals authored by Elzon, Kastri, and Sari, contributing additional perspectives on Belangiran.

Descriptive analysis was employed, involving data reduction, data presentation, and drawing conclusions. Selection and summarization of important data that directly addressed the research problem, possibly involving coding and categorization of information. Information collected through reduction was organized and presented in tabular form, providing a structured overview of the findings.

In summary, the qualitative research in this study employed a comprehensive approach to data collection, combining direct interviews, video observations, and a review of relevant journals. The data were then analyzed descriptively, emphasizing the reduction and presentation of key information to address the research problem.

RESULTS AND DISCUSSION

The Origin and Meaning, Conditions Used, and Process of Belangiran

Based on the results of interviews, video observations of the activities, and a literature review, it is known the origin and meaning of Belangiran, the conditions used in Belangiran, and the process of Belangiran activities. It can be seen in the table 1.

Table 1. Results of a synthesis of literature reviews and interviews

No	Aspec	Explanation
1	Origin and meaning of Belangiran	Belangiran or Pelangiran is an activity of bathing in the river to rid yourself of negative things or bad things to welcome the holy month of Ramadan and as a place for friendship. Belangiran was originally a tradition of Hindu religious communities which was carried out before Hindu religious holidays. After Islam entered Lampung, Belangiran maintained its existence, one of which was to attract people to be interested in Islam
2	Conditions used in Belangiran	Belangiran is held two to three days before entering the month of Ramadan. The ingredients used in Belangiran are <i>langir</i> water which comes from seven springs in Lampung province which are still preserved. Second, lime water is taken as an ingredient for cleaning the body instead of soap. Then there are <i>setaman</i> flowers or seven-way flowers and pandan leaves for fragrance. Also used straw or rice stalks that have dried. These materials will later be put together into a large code.
3	Process of Belangiran activities	Belangiran begins with a traditional gathering at the <i>Nuwo Sesat</i> (traditional house). Second, collect Belangiran requirements. Third, the activity continued with joint prayer. Fourth, the whole community, led by the counter, travels to the river or bathing area while playing <i>talo'</i> or percussion instruments by parading the requirements for bathing in the <i>Konde Balak</i> . Next, the fifth is to take a bath together by pouring boiled <i>langir</i> water and a mixture of ingredients, then throw yourself into the river together. After taking a bath, the people return to <i>Nuwo Sesat</i> to eat together.

Based on Table 1, it is known that the origins of Belangiran can be traced back to the pre-Islamic period in Lampung as a Hindu tradition before major Hindu feast day. Kiyay Andi said that despite the arrival of Islam in Lampung, Belangiran continued to survive one of them is to attract people to be interested in Islam, although with several changes in conditions and times. He also mentioned that Belangiran comes from the word *langir* and the affix *be-an*. *Langir* means bathing to purify oneself, the prefix *be-* means doing and *-an* means doing together. Belangiran is highly anticipated by the whole community, especially the people in Teluk Betung district to welcome the holy month of Ramadan. In addition, the Ministry of Education and Culture's intangible cultural heritage record stipulates that Belangiran or Pelangiran is a tradition or oral expression from Lampung which has the meaning of purifying the body and soul so that it does not pollute the month which is full of holiness and blessings (Kemdikbud, 2018).

The materials used as conditions for Belangiran include seven *langir* water or seven springs taken in several districts in Lampung province (Kastri, 2018), whose purity or sustainability is still maintained. Belangiran is carried out in the river with the intention

that all dirt and sins are washed away with the flowing river water. Currently, the water used is spring water from the Kali Akar and Sumur Putri. The second ingredient is lime juice taken. The next ingredients are setaman flowers or seven-way flowers, pandan leaves and straw or dried rice stalks (Kastri, 2018; Sari, 2018). These materials are collected by *muli* (girls) and *meghanai* (boys) to *Nuwo Sesat* or traditional houses. The ingredients are then prepared to be boiled. According to H. Nasrun Rakai (Member of the Perwatin Council of the Lampung Traditional Balancing Council), previously, pandan flowers and leaves were cut into small pieces so that when boiled the fragrance could spread. The straw or rice stalks were burned, and the ashes were mixed with flowers, pandan leaves and lime as a body perfume, then boiled until boiling to release the fragrance. However, now straw is no longer used by burning it.

Langir water that has been cooked with a mixture of lime juice, pandan leaves and flowers will be put in a big bun. In addition to the *Konde Balak*, basins or small containers are also used to fill the water for distribution to the community. All these requirements are gathered in *Nuwo Sesat* before being paraded to the *Belangiran* bathing area. The following is a picture of 1 *Konde Balak* containing *langir* water mixed with other ingredients.



Figure 1. *Konde Balak* with tap water, straw and flowers sprinkled. (Sari, 2018)

Figure 1, is a *Konde Balak* where to store *languir* water to be used in *belangiran* bathing. The *Konde Balak* is made of clay which is placed on a large tray so that it is easier for the community to parade it. The tray is decorated with *siger* Lampung carvings which are a symbol of the pride of the people of Lampung. In addition to collecting the required ingredients for *belangiran*, the local community through *muli* (girls) and *meghanai* (boys) collect various kinds of garden produce or food in *nuwo sesat*. After all the preparations are complete, proceed to the core activities of the *belangiran*.

Routine *Belangiran* is done once every year before the month of Ramadan (Elzon, 2021b). Based on a study of several sources including (Kastri, 2018; Saputra et al., 2022; Sari, 2018) and interview with Kiyay Andi dan H. Nasrun, As for the reason why it was originally carried out the day before Ramadan fasting was so that when entering Ramadan, a person is already in a state of purity. *Belangiran*'s execution involves a series of coordinated steps and communal activities.

- 1) Preparation: *Belangiran* commences with a traditional gathering led by a traditional leader at *Nuwo Sesat*, the designated house for preparations. The community, under the coordination of local *muli* and *meghanai*, collectively gathers the necessary materials for *Belangiran*.

- 2) Prayers: In the afternoon, participants engage in prayers and supplications for health and spiritual cleanliness. Previously, before the advent of Islam in Lampung, these prayers involved recitations aimed at ancestral spirits. However, following the introduction of Islam, these recitations were replaced by Islamic prayers and supplications.
- 3) Community Procession: Participants, led by the traditional leader, embark on a procession to the river or bathing site, accompanied by the rhythmic beats of *talo* percussion instruments. During this procession, the materials required for bathing, contained in large vessels called *Konde Balak*, are paraded.
- 4) Bathing: At the bathing site, participants collectively take a bath using the boiled *langir* water infused with lime juice, pandan leaves, and flowers. The water is distributed to the community in basins, promoting a sense of togetherness and shared purification. Subsequently, participants immerse themselves in the river, completing the cleansing.
- 5) Communal Meal: After the bathing, participants return to *nuwo sesat* for a communal meal known as *mengan jejama*, reinforcing social bonds.

Values Embedded in Belangiran

Belangiran has various values contained in it, and these values can be found in the following table 2.

Table 2. The values embedded in Belangiran

Type	Educational value	Explanation
Main value	Environmental Care	<p>Sustainable Water Usage: The central role of <i>langir</i> water in Belangiran highlights the community's commitment to environmentally sustainable practices. This value is aligned with contemporary environmental concerns, where access to clean water is a global issue.</p> <p>Eco-Friendly Cleansing: Another notable aspect is the use of lime juice as a soap substitute during the bathing. This practice underscores the eco-friendly nature of Belangiran.</p>
Supporting value	Religious Value	Participants engage in prayers for health and purity, demonstrating the harmonious intersection of religious beliefs with environmental care.
	Responsibility Value	The earnest coordination of participants and their dedication to Belangiran exemplify responsibility.
	Social Value	Belangiran fosters social cohesion through various communal activities. Participants engage in discussions, contribute to charity, and share meals, reinforcing a sense of community.

Based on Table 2, the primary value embodied in Belangiran is environmental care, and it plays a central role in the Belangiran. This emphasis is evident in the use of *langir* water, sourced from pristine springs in Lampung, as a fundamental element of the activity. *Langir* water symbolizes purity and environmental preservation. It is worth noting that the sustainability of these water sources is a testament to the community's commitment to maintaining natural resources. This aligns with broader global concerns about the need for clean and sustainable water sources. The use of lime juice as a substitute for soap further underscores the environmental consciousness of Belangiran.

Lime juice serves as an eco-friendly alternative to chemical-laden soaps, it can cleanse dirt by focusing on the role of ions produced by the juice solution in binding dirt to water (Meristin & Rosita, 2023). There is evidence that extracts from lime peel and leaves have been shown to have antimicrobial properties, as shown by research by (Pohan & Djojoputro, 2021) and antioxidant and antibacterial because its high flavonoid content, as proven by (Lin et al., 2019) and (Nerdy et al., 2020).

In addition to environmental care or environmental value, Belangiran encompasses other essential values, including religious, responsibility, and social value. Religious value is a human relationship with religious teachings implicitly or explicitly that influences a person's behavior (Rifa'i, 2016). Religious values are vertical values that show humans' relationship with God. In this Belangiran, the relationship between humans and religious teachings can be seen from the behavior of the people who pray to Allah asking for health and cleanliness of the soul. This amalgamation showcases how cultural practices can bridge spiritual and ecological values, fostering a holistic worldview. The second supporting value is responsibility. The responsibility values reflected in the attitude of nobles (girls) and meghanai (boys) as well as all people involved in Belangiran who do their job seriously so that Belangiran activities can be carried out properly. Their commitment ensures the smooth execution of Belangiran, highlighting the importance of individual and collective responsibility in environmental stewardship. This value extends beyond the Belangiran itself, emphasizing the importance of safeguarding cultural heritage and environmental resources.

Then, the third supporting value is the social value. The social value can be seen from the activities of deliberations to plan belangiran in *Nuwo Sesat* led by traditional counterweights, giving away agricultural products, and gathering to eat together after belangiran activities, and working together to paraded *Konde Balak* to the Belangiran baths. The social value in Belangiran mirrors the philosophy of the Lampung peoples. *Nemui-nyimah* – an attitude of maintaining friendship, politeness, generosity, and open-handedness, both in giving and receiving within one's means (Abdul, 2021). *Nengah-Nyampur*, which signifies active participation in social associations and interactions within society (Syahputra, 2020). And *Sakai-sambayan*, denoting cooperation among individuals, recognizing that every community relies on one another. This further strengthens the kinship ties among the people of Lampung (Cathrin, 2021) called *Piil Pesenggiri*, local wisdom values that demonstrates not only preserves cultural traditions but also reducing the negative impacts of the era of globalization (Regiano & Akhmad, 2020).

The integration of Belangiran values into elementary education, with a specific emphasis on environmental care, represents a promising avenue for molding conscientious citizens with a heightened ecological awareness. This discussion builds upon the identified values, proposing pragmatic strategies for integration substantiated by pertinent literature and research findings.

The proposal to integrate Belangiran values into the elementary school curriculum is aligned with a cross-disciplinary approach that emphasizes the interconnectedness between humans and the environment (Uli & Lizawati, 2019). This approach transcends traditional educational boundaries, advocating for a seamless integration of Belangiran principles into subjects such as science, geography, and ethics. It is not merely a superficial addition but a profound transformation in the educational paradigm, providing a unique opportunity to nurture environmentally conscious citizens. By infusing these values directly into the fabric of education, particularly those centered around environmental care, we venture beyond symbolic gestures. Instead, we delve into the

intricate interplay of sustainable practices in our daily lives, fostering a deep understanding of the interconnectedness between humanity and the environment.

The integration of Belangiran's values into the elementary school curriculum represents more than an educational supplement; it is a fundamental shift in how we perceive and engage with education. Rather than treating environmental values as an optional component, this comprehensive, cross-disciplinary approach underscores their paramount importance. Through this transformative lens, education becomes a dynamic force, vividly illustrating the symbiotic relationship between sustainable practices and our daily existence. It is an acknowledgment that environmental awareness is not a separate entity but an integral part of our overall understanding of the world, and integrating Belangiran values serves as a catalyst for this paradigm shift. In essence, the infusion of Belangiran values into the elementary school curriculum is not a mere addition; it is a strategic and forward-thinking endeavor. It is an investment in the development of a generation that not only comprehends but internalizes the significance of environmental care. By weaving these values into the educational fabric, we empower young minds to become stewards of the environment, fostering a consciousness that extends far beyond the classroom and into the intricate tapestry of daily life.

The essence of active learning lies in its ability to surpass traditional classroom boundaries, encouraging students to actively participate in their educational journey. Engaging in immersive, hands-on experiences related to environmental care allows students not only to comprehend theoretical concepts but also to foster a visceral connection with the subject matter. This alignment with the efficacy of active learning methodologies underscores a pedagogical approach that goes beyond textbooks, empowering students to apply their knowledge in real-world scenarios. The suggestion to embrace active learning seamlessly aligns with a body of research emphasizing the profound impact of experiential learning in cultivating environmental awareness, as underscored by (Pratami & Umami, 2018). This discussion delves into the critical importance of students not passively absorbing theoretical knowledge but actively participating in the principles of environmental care. It echoes the findings of educational research consistently affirming the effectiveness of active learning methodologies, particularly within the context of Eco-school programs.

Furthermore, the discussion underscores the synergy between the advocacy for active learning and the success of Eco-school programs. These programs, meticulously designed to infuse environmental sustainability into every facet of education, serve as living proof of the transformative potential of hands-on, experiential learning. The imperative for students to engage directly with environmental care principles becomes even more pertinent in the context of such programs, where the practical application of knowledge takes precedence over passive absorption.

To instill environmental care values, it is not enough to simply impart knowledge; these values must become ingrained habits. The habituation of these values requires consistent practice, and schools have a pivotal role to play in this endeavour. The discussion emphasizes the role of schools in actively promoting eco-friendly habits, fostering the aspiration of nurturing a generation that instinctively incorporates sustainability into everyday life. The emphasis on habit cultivation aligns with research on character cultivation, highlighting the importance of consistently practicing and ingraining values into daily habits (Purwanti & Haerudin, 2020).

Within the transformative landscape of education, teachers ascend as guiding beacons, surpassing the boundaries of the curriculum to wield a profound influence. They metamorphose into living embodiments of environmentally responsible behavior,

equipped with the transformative power to inspire, and motivate students toward the adoption of sustainable practices. This role takes center stage in the educational arena, solidified by research that underscores the pivotal position of teachers as potent agents of change, as articulated by (Herwani, 2022). The discourse accentuates the transformative essence of teachers' roles, emphasizing more than the mere impartation of knowledge; they become conduits for cultural and behavioral change. Their embodiment of environmentally responsible behavior is a testament to the potential for teachers to serve as role models, instilling values that transcend the confines of the classroom. The discussion dives deep into the research findings, shedding light on the profound impact of teacher role modeling as a dynamic force propelling students to translate these values into tangible actions.

In essence, teachers are portrayed not merely as instructors but as catalysts for societal change. Through their daily practices and the examples they set, teachers become architects of a more sustainable and environmentally conscious society. The discussion serves to illuminate the influential role of teachers in shaping the attitudes and behaviors of the next generation, fostering a commitment to environmental responsibility that extends far beyond the classroom walls.

So that, the integration of Belangiran values through active learning and habituation, drawing on research that advocates for programs involving students directly, spontaneous activities, and modeling behavior (Efendi et al., 2020; Liyun et al., 2018; Nasution, 2020). This synthesis aligns with the broader discussion, emphasizing practical approaches to instilling environmental care values in elementary school students. In summary, the discussion establishes a comprehensive framework for integrating Belangiran values into elementary education, emphasizing the practical aspects of active learning, habit cultivation, and the influential role of teachers. These proposed strategies draw support from existing research, forming a cohesive and actionable approach to fostering environmentally conscious attitudes among students.

CONCLUSION

Belangiran is Lampung's cultural heritage which not only maintains cultural traditions, but also contains valuable values that are relevant to current environmental and social challenges that is environmental value, religious value, responsibility value, and social value. In the context of basic education, these values can be integrated into the curriculum. The integration of Belangiran values into basic education has great potential to form a generation that cares about the environment and society. This also strengthens social ties and respects Lampung's cultural heritage. All of this is in line with efforts to achieve sustainable development.

IMPLICATION AND RECOMMENDATION

The study highlights the role of Belangiran in preserving Lampung's cultural heritage. The implications include the continued safeguarding of traditional practices and values that contribute to the rich cultural identity of the region. Belangiran is identified as not only maintaining cultural traditions but also addressing contemporary challenges. The identified values (environmental, religious, responsibility, and social) are crucial in addressing current environmental and social issues, emphasizing their ongoing relevance.

Education authorities are recommended to consider integrating Belangiran values into the basic education curriculum. This could involve collaboration with cultural experts and local community members to ensure authenticity and relevance. Ongoing research

and monitoring mechanisms should be established to assess the effectiveness of integrating Belangiran values into education. This includes evaluating the impact on students' attitudes, behaviors, and overall understanding of cultural and environmental values.

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ATTACHMENT

Interview Guidelines for Gathering Information about the Belangiran Tradition:

No	Aspect	Question
1	Introduction	Introduce yourself and the purpose of the interview. Create a comfortable and friendly atmosphere.
2	Origin and Meaning of Belangiran	What is the definition of "Belangiran" according to sources? How was the process of choosing the name "Belangiran" and what does it mean etymologically? Can you elaborate more on the historical context of the origins of Belangiran and how this tradition was implemented from the beginning?
3	Implementation of Belangiran	When is Belangiran usually carried out? How many days? What are the requirements (tools and materials) used in Belangiran? Who is involved in Belangiran? Are there any requirements to take part in Belangiran? Is there any meaning in the tools and materials used as a condition for carrying out Belangiran? What is the symbolism behind the bathing activities and rituals carried out?
4	Meaning of Traditions and Local Wisdom Values	How do the people of Lampung explain the meaning and purpose of the Belangiran tradition? Is there a meaning to each stage of Belangiran carried out? Such as preparation, core activities, and closing? How does a joint ceremony begin and take place?
5	Community Participation in Belangiran	How do people participate in Belangiran? Is there a special role played by traditional figures or community leaders in organizing Belangiran? What is the role of traditional balancers in guiding and leading the process of organizing Belangiran? Are there any special rituals they perform?
6	Closing	Thank you to the resource persons for their participation. An opportunity for the source to add additional information or important messages.