

CIVIC CULTURE IN "NGANGGUNG DULANG" TRADITION TO STRENGTHEN LOCAL WISDOM VALUES

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ABSTRACT

This paper stems from the low awareness of the community regarding efforts to preserve a local tradition. The study aims to (1) describe the values of local wisdom found in the Nganggung Dulang tradition, (2) explore the community's understanding of civic culture within the Nganggung Dulang tradition, (3) identify the implementation of civic culture within the Nganggung Dulang tradition, and (4) analyze the roles of the government and the community in maintaining the existence of the Nganggung Dulang tradition. This research employs a qualitative approach using ethnographic methods. Subject determination uses purposive techniques. Data collection involves observation, interviews, and documentation. Data analysis applies the interactive model of Miles, Huberman, and Saldana, involving data condensation, data display, and conclusion drawing. The research findings indicate (1) the values of local wisdom in the Nganggung Dulang tradition include religious values, mutual cooperation, social care, and kinship values, (2) the community's understanding of civic culture in the Nganggung Dulang tradition strengthens local wisdom with good values, evidenced by the community's awareness of the historical background, purpose, and process of the Nganggung Dulang tradition, (3) the implementation of civic culture in the Nganggung Dulang tradition occurs during events such as funerals, Isra Mikraj of Prophet Muhammad SAW, Ruwah Bulan Syaban, Eid al-Fitr, Eid al-Adha, Islamic New Year, and Maulid of Prophet Muhammad SAW, and (4) the government and community of Ranggas Village, Bangka Belitung Islands Province, play significant roles in preserving the Nganggung Dulang tradition.

Keywords: Citizenship culture; Local wisdom values; Nganggung Dulang tradition.

Introduction

The process of life in society is inseparable from the local traditions of village communities in their respective regions. The lack of awareness of the importance of preserving local traditions has a wide impact, especially on cultural identity. Culture summarizes all knowledge, beliefs, arts, laws, regulations, and traditions, as well as other habits owned by individuals as members of a community (Rusman & Heningsih, 2019). Aprilia & Juniarti (2022) stated that on one aspect, humans develop culture through their efforts to overcome challenges that arise both from nature and from themselves, while on the other hand, humans are born and formed by culture. This research is important because it can provide insight into efforts to preserve local traditions in the era of globalization and can provide insight into civic culture which is the content of Civic Education material.

Local culture or tradition is essential because it serves as an identity that distinguishes each region. Every place has diverse differences, which certainly creates its own distinctiveness for the region. In relation to maintaining, advancing, and preserving regional culture as stated in the 1945 Constitution of the Republic of Indonesia in article 32 paragraph 1, namely "The state promotes Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the community to maintain and develop its culture". The essence of cultural preservation itself is a movement in strengthening culture, identity, and history, which is not just maintaining culture from extinction, but encouraging public concern to have a sense of belonging (Triwardani & Rochayanti, 2014). With the existence of cultural diversity in each region, of course, it has the right to carry out traditions that have been carried out in accordance with the mutual agreement of a region.

Indonesia, as the largest archipelago in the world, is rich in cultural diversity and traditions that have existed for centuries. This diversity is reflected in the customs, languages, arts, and beliefs of more than 300 tribes and ethnicities spread across more than 17,000 islands. Each tribe has unique characteristics and traditions that distinguish it from others, creating a beautiful and colorful cultural mosaic. Mahardika & Darmawan (2016) explain that the study and maintenance of cultural values and local wisdom can lead to a domain of knowledge that studies local wisdom or regional culture among citizens, known as civic culture.

One of the provinces that is rich in traditions is the Province of Bangka Belitung Islands. There are various traditions, but Nganggung Dulang is a very famous tradition that exists in every village, especially Ranggung Village. Nganggung Dulang, also known as Sepintu Sedulang, is a cultural expression where people bring food to the mosque. This tradition is often associated with the kenduren tradition known among Javanese people (Irfan & Setiady, 2023). This is based on Regent Regulation No. 4/2017 on the Preservation and Development of Customs and Socio-Cultural Values article 3 paragraph (2) which states that "Nganggung custom is a custom carried out by the people of Bangka Regency on a regular basis, where each head of the family brings a dulang containing food dishes to be brought to a predetermined place. Nganggung custom is carried out by men wearing Muslim clothing complete with peci or songkok, Nganggung's characteristic equipment is the serving hood as a cover for the dulang or tray containing food dishes" (Regional Secretariat of Bangka Regency, 2017).

Nganggung traditional ceremonies are held on important moments in Islam such as Eid al-Fitr, Maulid Nabi, Eid al-Adha, Islamic New Year (1 Muharram), Ruwah, Nisfu Syaban, Isra Miraj, Nuzulul Quran, and other religious days in Islam. Nganggung Dulang is also performed during the seven-day prayer after someone dies and on special occasions related to customs. The location of Nganggung varies, including mosques, musala, the house of the person holding the celebration, the village hall, or the traditional hall, according to the need and type of event being held.

In practice, formal activities related to the Nganggung custom are regulated in a Regional Regulation (PERDA) with number 06/PD/DPRD/1971, known as the "Sepintu Sedulang" activity. Nganggung is not just an independent tradition, but part of a series

of prayer rituals that end with a meal together. After the prayer is over, the dishes brought by the participants are opened one by one and placed in the available places. All the congregations participating in the nganggung tradition invite each other to enjoy the dishes they have brought. They can eat the dishes they bring themselves or share with the congregation to their right or left, depending on where they are seated. Based on observations made by researchers in June, July, and August 2023 the Nganggung Dulang tradition in Ranggas village in its implementation is still low participation of the younger generation or youth of Ranggas Village in following the Naganggung Dulang Tradition. This certainly makes the preservation of this tradition not well developed.

The Nganggung Dulang tradition is a legacy from generation to generation that has local wisdom values that have an impact on people's lives. Nganggung tradition in facing the global era has a significant meaning in uniting the community and is believed to be a strong cultural, and religious value that strengthens solidarity between communities in promoting ukhuwah Islamiyah as a form of unity (Riyadi, 2019). The implications of Nanggung for Islamic solidarity contain various values, namely first, fostering an attitude of mutual cooperation, second, fostering tolerance and social care, third, fostering social interaction skills, fourth, a gathering place, fifth, a medium for mutual forgiveness, sixth, a place to remind each other of the truth, and seventh, reminding each other of patience (Suparta, 2016).

The values of local wisdom in the Nganggung Dulang tradition need to be preserved together by the community. Siregar & Kusyanti (2020) explain that local wisdom is knowledge and wisdom that comes from high values in traditional cultures that are used to regulate the way people live their lives. Local wisdom plays a very important role and function. Ratih (2019) underlines that local wisdom has significant roles and functions, namely first, maintaining and caring for natural resources, second, advancing human potential, third, promoting the development of culture and knowledge, fourth, as a source of teachings, beliefs, and literary heritage and norms that must be respected, fifth, as a tool to form and strengthen integration in society, sixth, as a basis for ethics and morals, and seventh, has relevance in the political context.

An important aspect of local wisdom is the understanding and practice of community participation in public affairs or civic culture. Panjaitan & Sundawa (2016) explain that civic culture is an attitude, behavior, and feeling that leads to solidarity as part of a community or society that prioritizes values such as togetherness, morality, and ethics, and ultimately raises awareness to jointly contribute to the development of civilization.

Globalization can threaten local culture and tradition by presenting a dominating global culture. Aprilia & Juniarti (2022) stated that along with the times, in this era of globalization, where the development of technology, communication, information, and the economy has affected the pattern of people's lives, especially the younger generation. The changes that occur due to these flows create various problems in the cultural field so that the younger generation's knowledge of cultural values is neglected.

The impact of incoming Western culture can affect the attitudes and behavior of the younger generation. Irmania et al. (2021) stated that indeed the influence of this foreign culture is increasingly spreading and cannot be controlled. Teenagers

immediately accept this influence by imitating it and plunging directly into it, such as nightlife places, alcohol, and narcotics, and most of the underage women are pregnant. Some teenagers have also imitated foreign cultures such as dressing immodestly, changing hair color, and indulging in extravagance in life. Problems due to the negative impact of incoming foreign culture certainly need a way to overcome these things well, especially civic culture in local traditions is important to be preserved as well as possible.

This study aims to describe the local wisdom values contained in the Nganggung Dulang tradition, explore the community's understanding of civic culture in the Nganggung Dulang tradition, identify the implementation of civic culture in the Nganggung Dulang tradition, and analyze the role of the government and the community in maintaining the existence of the Nganggung Dulang tradition. This research on the preservation of the Nganggung Dulang tradition has important benefits in identifying effective strategies to maintain the sustainability of local culture in the midst of globalization. The implications of this research include increasing community awareness and participation in efforts to preserve the Nganggung Dulang tradition, increasing the economic value of cultural tourism, and strengthening local cultural identity that can enrich national cultural diversity. Through the implementation of the research findings, the Nganggung Dulang tradition can continue to be passed down to future generations, ensuring its sustainability in the future.

Research Method

The research that the author will use is a qualitative research approach using ethnographic methods. Qualitative research is a type of research that seeks to provide an in-depth description of actual social events, taking into account the various views of individuals or groups involved in these events (Sukmadinata, 2017). The qualitative research approach is often known as a naturalistic approach because it focuses on natural research field situations and does not involve manipulation (Nasution, 2009).

Sugiyono (2020) explains that ethnographic research is a form of qualitative research that focuses on exploring individuals or groups of individuals who are members of their social and cultural structures in a natural context. Observation and interview methods are used as the main tools in exploring in-depth understanding of aspects of their lives. The thing that became the researcher's observation data in the study was direct observation of the conditions that occurred in Ranggas Village, Air Gegas District, Bangka Belitung Islands Province by observing the implementation of the Nganggung Dulang tradition in religious and death events. Observations made in this study in June, July, and August of 2023 at the village hall, mosque, and activity sites showed that the implementation of the Nganggung Dulang tradition showed that only a few young people participated in the tradition, so there is a need to strengthen local wisdom values in Nganggung Dulang to form a civic culture in the Ranggas Village community in South Bangka.

The data sources used in the research were traditional leaders, religious leaders, village heads, youth leaders, the younger generation, and community leaders of Ranggas Village, Bangka Belitung Islands Province. The determination of research subjects was

carried out purposively, namely sampling techniques with certain criteria or considerations (Sugiyono, 2018). The considerations used in determining the research subjects were those who were considered to have authority in the implementation of the Nganggung Dulang tradition, both in the celebration of religious days and death, namely the customary leader, village head, religious leaders, youth leaders, and several community leaders of Ranggalas Village. Data were collected using observation, interviews, and documentation. Data analysis used the interactive technique modeled by Miles et al. (2014) with the steps of data condensation, data presentation, and conclusion drawing or verification.

Result and Discussion

Local Wisdom Values Found in the Nganggung Dulang Tradition in the Ranggalas Village Community of Bangka Belitung Islands Province

Local wisdom encompasses the worldview, knowledge, and various life strategies that local communities use to overcome challenges in meeting their daily needs. It encompasses the strategies they use to preserve their culture, and is much more than a guide to individual or group behavior. Local wisdom has the ability to animate and enrich people's lives, reflecting empirical and non-empirical knowledge that has developed over the years. It covers various aspects, such as local wisdom in agriculture, health, food provision, education, natural resource processing, and various other activities (Wahyu, 2020). Local cultural wealth contains a number of values that need to be continuously explored, enriched, and maintained as national characteristics in the face of social development and modernization (Andi et al., 2022).

Based on the results of data analysis, it is found that this study found local wisdom values in the Nganggung Dulang tradition in the Ranggalas Village community of Bangka Belitung Islands Province, there are four values, namely first, religious values, second, mutual cooperation values, third, social care values, and fourth, the value of friendship.

a. Religious Value

In the Nganggung Dulang tradition, the people of Ranggalas Village carry out the process or ritual of the Nganggung Dulang tradition which includes tahlil, by reading the holy verses of the Qur'an, sholawat-sholawat of the prophet Muhammad SAW, and reading special prayers which are a form of worship to God and hope for his reward. The implementation process has been assembled together and has become a collective decision in every ritual of the Nganggung Dulang tradition, both in the event of religious holidays and death. This is in line with the research of Maryamah et al. (2023) who stated that the Nganggung tradition is often held during the arrival of guests or the celebration of holidays in Islam. In addition, this event is also held when there is a death of one of the community members, as a form of condolence and solidarity to help those who are experiencing difficulties. In the implementation of the Nganggung Tradition, there are a series of religious rituals such as reading the Prophet's Salawat, tahlil, Yasin, and prayers.

This is also reinforced by Waluyo's research (2017) which explains that it cannot be denied that the Nganggung Dulang tradition has a strong spiritual aspect. This is

reflected in its implementation, where before enjoying a meal together, the ritual begins by giving the gift of surat al-Fatihah for the prophet Muhammad Saw, his companions, his family, the spirits of the waliyullah, especially Shaykh Abdul Qadir al-Jailani, muqarrabin angels, martyrs, righteous people, shaykhs, and ahlil kubur. In particular, the prayers are addressed to the spirits of the deceased family and are followed by the recitation of certain surahs, tahlil, and supplications.

The Nganggung Dulang tradition finds that the religious aspect is very important in this practice. This tradition is not just a cultural event but also has a deep spiritual meaning for the local community. In every step of preparation and execution, such religious values as respect for ancestors and prayers are important. This shows that this tradition is a manifestation of the community's spiritual beliefs and beliefs. By understanding the religious values contained in the Nganggung Dulang tradition, we can better understand the cultural and spiritual wealth of the community.

Cultural values are something that has been embedded and accepted by the community in the form of habits as a form of action and response to a situation either after or before it occurs (Ramadinah et al., 2022). Danik Prahastiwi et al. (2023) explained that all cultural value systems in various cultures around the world actually cover five main issues regarding human life. These issues include an understanding of the nature of human life, an understanding of the nature of human achievement, an understanding of the nature of the human position in space and time, an understanding of human relationships with the surrounding nature, and an understanding of human relationships with each other.

b. Value of Mutual Cooperation

In the implementation of the Nganggung Dulang tradition, the people of Ranggas Village reflect the spirit of togetherness and mutual assistance among community members in carrying out social activities, especially in traditional events such as the Nganggung Dulang tradition. The community works together in the preparation, implementation, and completion of the event. Gotong royong is seen in various aspects, starting from preparation by bringing one dulang of food together and cleaning the space or place of tradition. This is in line with the research of Ferianda et al. (2022) which states that the value of the spirit of mutual cooperation is reflected in the practice of Nganggung Sepintu Sedulang, where the community jointly brings dulang containing food to places of worship such as mosques, surau, or Balai. This reflects collaboration in carrying out activities. In addition, the people of Bangka Belitung are also active in social and community activities that are carried out collectively.

This is also reinforced by Riyadi's research (2019) which states that the Nganggung Dulang tradition is not only practiced in celebrating religious holidays, but also in welcoming honored guests such as governors, other officials, or other important figures as a sign of respect for them. This tradition displays the spirit of gotong royong where the community jointly welcomes and serves food for the special guests who come. The origin of word 'Nganggung' comes from 'Anggung', which

means 'carrying on the shoulder', referring to the way food is carried from house to house using *dulang* as a tray or container.

This local wisdom has proven to be useful in maintaining the balance of nature and ecosystems and is an integral part of the lives of local communities, which is now recognized as part of the original wisdom of the Indonesian nation. Eko & Putranto (2021) state that in some regions in Indonesia, local wisdom is valuable for building cross-cultural communication, preventing conflict, promoting harmony between ethnic and religious groups, and how local values can be an asset in communicating across cultures.

c. Value of Social Care

In the implementation of the *Nganggung dulang* tradition in Ranggalas Village, it is not only a celebration or traditional event, but also a medium to establish and strengthen social ties and social care values by helping each other donate money to those affected by death. It also provides moral support and energy to help others overcome the challenges they face. This practice not only strengthens social relations between residents but also fosters a sense of unity in the community. This is in line with research by Ferianda et al. (2022) who stated that the *Nganggung Sepintu Sedulang* tradition is also organized in various other social community events that aim to help the local community. One example of important social care is during the death of a community member, where *Nganggung Sepintu Sedulang* becomes a forum for residents to express empathy and provide assistance to the families left behind. This helps to ease the burden felt by the grieving family, as well as ensuring that they do not feel abandoned in their grief.

This is reinforced by Siregar & Kusyanti's research (2020) which states that in the traditional *Nganggung* event meeting, there are valuable social aspects that should be maintained. When people hold *Nganggung*, they indirectly engage in social interactions, show empathy, and even demonstrate an unlimited spirit of mutual cooperation. For example, when a community member experiences grief, the whole community gathers at the mosque on the evening of the seventh day to hold *Nganggung*, showing their solidarity and support to the bereaved voluntarily. Therefore, *Nganggung* events have important social values. One way to prevent the crisis of individual alienation in society is to maintain the tradition of *nganggung*. The *nganggung* process has social values that are worth maintaining.

Local wisdom includes everything that comes from the culture and traditions that exist in an area, such as local knowledge, local community intelligence, and social values and norms that apply to the environment. The importance of integrating local wisdom in the education process is to overcome the moral, and spiritual crisis as a result of the negative influence of globalization (Fadli & Irwanto, 2020).

d. Value of Friendship

The value of friendship in the *Nganggung dulang* tradition in the Ranggalas Village community is reflected in the warm and intimate interactions between residents. Through this activity, social relations between individuals and groups are strengthened, harmonious cooperation between community members is established, and a sense of brotherhood and togetherness is maintained. In addition, the

Nganggung dulang tradition in Ranggalas Village also provides an opportunity for the surrounding villagers to attend and get to know each other, strengthen social networks, and strengthen family ties. This has a positive impact on the maintenance of social solidarity and harmony among the people of Ranggalas Village and the surrounding villages.

This is in line with Siregar & Kusyanti's research (2020) which states that Nganggung can also be classified as part of the concept of hospitality. Nganggung is not only a ritual of eating together, but more than that, it creates a spirit of togetherness among individuals in the community. Especially for men who are busy with work in the garden or office, Nganggung is a great opportunity to meet, discuss, and unwind after a long day at work. These get-togethers are often characterized by questions and answers about the latest news, interspersed with jokes, thus strengthening social relations among community members.

This is reinforced by the research of Maryamah et al. (2023) who stated that the Nganggung tradition is more than just an event to eat together; it is a tradition that strengthens social ties within the community. For local residents, especially men who are busy with work in the fields or offices, Nganggung is a valuable moment to meet, share stories, and unwind from the daily routine. Such gatherings are often filled with light-hearted and humorous chatter, further strengthening the social bonds between them. When Nganggung takes place, participants sincerely exchange dishes without hesitation and enjoy the food brought by others. They sit facing each other around a long dining table, allowing them to enjoy the meal in a warm atmosphere of togetherness.

Suparta (2016) explains that the silaturrahim relationship has a deep meaning, derived from two Arabic words, namely "shilah" which means to connect, as well as "rahim" which means a woman's womb. This term not only refers to aspects of customs but is also an integral part of religious teachings. Various methods are used in religion to encourage its people to maintain silaturrahim, ranging from strict commands, and promises of evocative rewards, to threats for those who neglect them.

Ranggalas Village Community's Understanding of Citizenship Culture in the Nganggung Dulang Tradition to Strengthen Local Wisdom Values

The community's understanding of civic culture in the Nganggung Dulang tradition in Ranggalas Village, Bangka Belitung Islands Province, is the result of a cultural heritage that has been passed down from generation to generation and has become an integral part of their lives. From the perspective of the people of Ranggalas Village, Nganggung Dulang is not only a tradition but also a symbol of togetherness, solidarity, and social responsibility. This understanding is reflected in their dedication to maintaining and celebrating this tradition with warmth and joy. The people of Ranggalas Village appreciate that active participation in this tradition can strengthen social ties between residents and strengthen local wisdom values. The civic culture of Nganggung Dulang is a tangible manifestation of the spirit of gotong royong and sharing, which is the main foundation for the life of the Ranggalas Village community.

a. Historical Background of Nganggung Dulang Tradition

Based on the results of data analysis, this research found that the understanding of the people of Ranggalas Village, Bangka Belitung Islands Province, about civic culture in the Nganggung Dulang tradition related to the history of the Nganggung Dulang tradition, not only reflects the simplicity of the community in the past, but also illustrates local wisdom and wisdom in facing life's challenges. Rooted in the past, the Nganggung Dulang tradition became the main means to build mutual cooperation and solidarity in the midst of limited resources. This was when the community was dependent on crops and natural resources. Nganggung Dulang is more than just a communal meal, but is a symbol of togetherness and care for the people of Ranggalas Village. The Nganggung Dulang tradition is an integral part of the cultural heritage and identity of Ranggalas Village as it continues to live and thrive across generations and eras.

Tradition and culture have become the greatest assets of human society, capable of maintaining its existence for generations (Arun Kumar et al., 2020). Maryamah et al. (2023) explain that traditions are an important part of the cultural framework and cultural heritage of previous generations that have been passed down for centuries and are still practiced today by the next generation through both written and oral means. The Nganggung Dulang tradition is part of Bangka Belitung's civic culture. This is reinforced by Rahman & Yafie's research (2023) which states that traditions not only reflect the cultural identity of a group but also play a role in maintaining and strengthening social relations between individuals and communities.

The Ranggalas community's understanding of the historical background of the Nganggung Dulang tradition is reflected in its connection to the long journey of history and cultural values passed down from generation to generation. This tradition is not only a traditional ceremony but also reflects a rich cultural identity and local wisdom that has been preserved for centuries. With deep roots in the history of the people of Bangka Belitung, Nganggung Dulang has a deep symbolic meaning in strengthening social solidarity and maintaining relationships between community members. This understanding shows how important cultural heritage is in building unity and harmony in society and as a foundation for a strong collective identity.

b. Purpose of the Nganggung Dulang Tradition

Based on the results of data analysis, this study found that the understanding of the people of Ranggalas Village, Bangka Belitung Province, about civic culture in the Nganggung Dulang tradition related to the purpose of implementing the Nganggung Dulang tradition has a very broad purpose, ranging from strengthening social solidarity to supporting local economic development. In this case, the community can gather together and share with each other in the Nganggung Dulang event which can make the people of Ranggalas Village feel a deep sense of togetherness, strengthen social relations, and foster a sense of kinship. The existence of tradition is not only related to community knowledge but includes harmonious relationships between people, customs, and nature so that the tradition is taught, practiced, and passed on to the next generation (Asrina et al., 2023).

The Ranggalas community's understanding of the purpose of the Nganggung Dulang tradition is also related to maintaining and passing on cultural values and local wisdom to future generations. The active participation of the younger generation in the Nganggung Dulang tradition has resulted in the villagers' efforts to keep their cultural heritage alive and relevant in the midst of modernization and globalization. In addition, the Nganggung Dulang tradition has a positive impact on the community's economy because it provides opportunities for local businesses or MSMEs to earn additional income. For example, food vendors can take advantage of the Nganggung Dulang tradition to increase their sales and support the local economy.

This is in line with Maryamah et al. (2023) explain that the Nganggung Dulang tradition in Bangka Belitung contains a deep meaning, where cooperation in strengthening relationships between citizens is maintained even in the midst of challenging times. The Nganggung Dulang tradition is more than just an activity of eating together, the spirit of gotong royong reflected in Nganggung Dulang greatly strengthens the sense of solidarity and unity among the community. This is reinforced by Riyadi's (2019) view that considering the importance of local wisdom to face various challenges in the current global era, especially in increasing social unity, the Nganggung Dulang tradition has a very important meaning. The Nganggung Dulang tradition has become an integral and ingrained part of the Malay-Bangka community. This tradition is believed to have cultural and religious values that teach the importance of strengthening ukhuwah Islamiyah as a form of social solidarity and unity.

c. Process of Nganggung Dulang Tradition

Based on the results of data analysis, this research found that the understanding of the people of Ranggalas Village, Bangka Belitung Province, about civic culture in the Nganggung Dulang tradition is related to the Nganggung Dulang tradition process in Ranggalas Village which involves a series of stages that take place with warmth and joy. The preparation before the tradition begins is not only a practical activity, but also a moment to strengthen social and family relationships. This is reinforced by research by Muthmainnah & Dewi (2021) which states that Nganggung is a tradition that begins with a prayer ritual and then ends with a meal together.

In this case, the people of Ranggalas Village work together in preparing the food. Furthermore, when the Nganggung Dulang tradition takes place, the atmosphere is filled with prayers and gratitude, reflecting the strong religious and spiritual values in the community. The community listens intently to lectures and tahlil led by religious leaders. After the traditional event is over, all residents who attend together enjoy a meal together while sharing stories and joking and creating an unforgettable atmosphere of togetherness. This is in line with Azani (2017) that the unique characteristic of the Nganggung custom is to transport the dishes in a dulang covered with a serving hood and then carried on the shoulder with the dulang covered using a serving hood made of pandanus or nipah leaves, which is typical of Bangka. The

dulang is used to carry food to places of worship such as mosques, surau, or village halls, and then enjoyed together as part of a religious ceremony.

Implementation of Civic Culture in the Nganggung Dulang Tradition to Strengthen Local Wisdom Values in the Ranggas Village Community, Bangka Belitung Islands Province

The implementation of civic culture in the Nganggung Dulang tradition in the Ranggas Village community, Bangka Belitung Islands Province, is a phenomenon that illustrates unity and togetherness in local culture. The implementation of civic culture in the Nganggung Dulang tradition is not only an integral part of the life of the Ranggas Village community but also a strong foundation for social harmony and integrity within it. This tradition reflects the values of local wisdom that need to be preserved and maintained for the sustainability and blessing of living together in the future. This is reinforced by Jasim (2022) who explains that the study of civic culture focuses on the structures and processes that shape democracy and seeks to understand its impact at the macro and micro levels in the transition and development of democracy.

Based on the results of data analysis, this study found that there are seven implementations of civic culture in the Nganggung Dulang tradition in the Ranggas Village community, namely first, the implementation of the Nganggung Dulang tradition when people die. Second, the implementation of the Nganggung Dulang tradition on Isra Mikraj Prophet Muhammad SAW. Third, the implementation of the Nganggung Dulang tradition in the Syaban month. Fourth, the implementation of the Nganggung Dulang tradition on Eid al-Fitr. Fifth, the implementation of the Nganggung Dulang tradition on Eid al-Adha. Sixth, the implementation of the Nganggung Dulang tradition on the Islamic New Year. Seventh, the implementation of the Nganggung Dulang tradition on the Prophet Muhammad's birthday. A strong civic culture is when local, individual, and participatory values combine well. For example, a citizen has trust in the government as in a 'subject' culture but also has active engagement and the necessary skills to participate in political and social life as in a 'participatory' culture (Wickham, 2020).

a. Implementation of the Nganggung Dulang Tradition When People Die

In Ranggas Village, Bangka Belitung Islands Province, the Nganggung Dulang tradition plays a special role when someone dies. This tradition is not only a traditional ceremony that honors the deceased, but also a form of solidarity and support from the entire community to the family left behind. In the implementation of the Nganggung Dulang tradition, there is a special division. Some people in Ranggas Village who live in the same area or neighborhood as the person who died will carry out the Nganggung Dulang tradition on the second night until the seventh night at the funeral home. Meanwhile, those outside the region or neighborhood carry out the Nganggung Dulang tradition on the seventh night only at the village meeting hall and donate 10 thousand rupiah.

- a. This is in line with Suparta's research (2017) which states that from a psychological perspective, collaboration in Nganggung can be seen from the aspect of caring for others. This is evident when there is the departure of one of the community members of Kace Village, where on the first night after his departure, the residents of Kace

Village gather to hold tahlilan activities in various mosques in Kace Village, which is often referred to as neteg. Likewise, when there is a nujuh event, where residents jointly hold Nganggung by reading tahlil and prayers for the spirit of the deceased. From this process, it can be concluded that psychologically, the individuals left behind are not too burdened by the cost of tahlilan. Apart from nganggung, the village also, through the heads of RTs, collected contributions from all residents to help the families left behind. The contributions are then handed over directly by village representatives to the bereaved community or family.

b. Implementation of Nganggung Dulang Tradition on Isra Mikraj Prophet Muhammad SAW

The implementation of the Nganggung Dulang tradition in the Isra Mikraj celebration of the Prophet Muhammad is one form of cultural activity carried out by the people of Ranggalas Village. This tradition is an effort to commemorate the Isra Mikraj event, which is the spiritual journey of the Prophet Muhammad SAW from the Grand Mosque to the Aqsa Mosque, and then to the seventh heaven to meet with Allah. In its implementation, the people of Ranggalas Village carried out the Nganggung Dulang tradition by bringing snacks in the form of cakes, fruit, and drinks to masjids, and musala, and continued with the Nganggung Dulang tradition ritual.

This is in line with Suparta's research (2016) which states that Isra' Mi'raj is an important celebration for Muslims. On that night, Muslims gather at the mosque to hold Nganggung, which is similar to the Maulid celebration. Before starting the tahlilan, they recite a narration in Arabic-Malay language that tells the journey of the Prophet Muhammad from Masjidil Haram to Masjidil Aqsa, then to Sidratul Muntaha, and back again. After that, they continue to read tahlil and pray together. After finishing, all worshipers are allowed to eat the dishes served in the dulang that have been provided.

c. Implementation of the Nganggung Dulang Tradition in the Syaban Month of Ruwah

The implementation of the Nganggung Dulang tradition at Ruwah Bulan Syaban in Ranggalas Village is an integral part of the life of the local community which is rich in religious and cultural values. This tradition is carried out as a form of respect for the holy month of Syaban and to remember the spirits of the ancestors. On the night of Ruwah Bulan Syaban, the people of Ranggalas Village gather at the mosque or musala that has been prepared for the event. They bring dulang containing various traditional dishes as a symbol of blessings and blessings. The event begins with the recitation of prayers and Qur'anic recitations, followed by a religious lecture reminding them of the importance of maintaining good relations with Allah SWT and humans. After that, they together read tahlil and pray for the spirits of the ancestors. Once finished, the dishes served in the dulang are eaten together as part of togetherness and solidarity between community members. The process of the Nganggung Dulang tradition carried out by the Ranggalas Village community on the

ruwah is at night and in the morning, as well as Lebaran ruwah by receiving guests from the surrounding community.

This is in line with Suparta's research (2016) which states that ruwah is an activity that is routinely carried out in every month of Sya'ban, where Kace residents hold nganggung events both at night and in the morning. This event begins with reading tahlil and prayers together, both at night and in the morning. Unlike most other regions that only hold nganggung during the ruwah, in Kace Village, the ruwah is not only filled with nganggung but also receiving guests, and open houses. This causes all residents around Kace Village who have acquaintances to visit, similar to the atmosphere of Eid al-Fitr.

d. Implementation of Nganggung Dulang Tradition on Eid Al-Fitr Day

The Ranggalas Village community carries out a two-stage traditional process, namely the Nganggung Dulang tradition at night and in the morning. The implementation cannot be separated from the gratitude that the community has completed fasting for one full month. In the Nganggung Dulang tradition which is carried out at night, the people of Ranggalas Village bring dulang containing snacks of cakes, fruit, and drinks, and continue the tradition process, lectures, takbir, prayers, and eating together. Meanwhile, in the morning the people of Ranggalas Village carry out the Nganggung Dulang tradition after Eid prayers by bringing heavy food in the form of rice and side dishes and continuing the process of tradition, lectures, takbir, tahlil, prayers, and eating together.

This is in line with Suparta's (2016) research which states that Eid al-Fitr, one of the most important moments for Muslims, is not only celebrated in Indonesia but also in various parts of the world. Therefore, villagers joyfully welcome the arrival of Eid al-Fitr. The celebration consists of two main parts: the takbiran together at night and the Eid prayer in the morning. On the night before the tahlil event, people gather for takbiran together, followed by reading tahlil and praying together. The food served at night usually includes ketupat lepet with chicken and beef side dishes. In the morning, people can bring food such as ketupat lepet, various wet cakes, and fruits. The main reason for holding the nganggung event in the morning after the Eid prayer is because it is the perfect time to gather together and forgive each other. The moment is also used as an opportunity to forgive each other's mistakes, avoiding the lack of time to visit each other's homes. The process is similar to what is done in the evening, which is by reading tahlil and praying together, followed by a procession of forgiving each other before enjoying the dishes provided.

e. Implementation of the Nganggung Dulang Tradition on Eid al-Adha Day

The implementation of the Nganggung Dulang tradition on Eid al-Adha in Ranggalas Village, Bangka Belitung, reflects a rich and deep cultural heritage. This tradition is not just a routine event, but also a symbol of togetherness and closeness among the people in the community. On Eid al-Adha, the people of Ranggalas Village come together to serve dishes in a dulang called "Nganggung Dulang". This involves collaboration between villagers to prepare typical Eid al-Adha dishes, such as slaughtered beef, to be eaten together. Aside from being a moment to share, the Nganggung Dulang tradition is also an opportunity for the community to strengthen

social relations and values of togetherness. The implementation of the Nganggung Dulang tradition on Eid al-Adha is not much different from that of Eid al-Fitr, except that on Eid al-Adha most people perform qurban. The implementation process is also divided into two stages, the Nganggung Dulang tradition at night and the morning after Eid al-Adha.

This is in line with Suparta's research (2016) which states that during the Eid al-Adha celebration in Kace Village, the tradition is carried out twice. First, the event takes place at night, and the second in the morning around 8 a.m. after the Eid al-Adha prayer. As in other areas in Bangka, Eid al-Adha in Kace Village is celebrated with great joy. In addition to the slaughtering of Qurban animals, this tradition also involves visits between neighbors for approximately three days, similar to the Eid celebration. The procession of nganggung at night and in the morning is similar. It starts with giving Fatihah to the Prophet Muhammad, his companions, his family, the prophets and messengers, martyrs and righteous people, as well as all Muslims and Muslim women. Then it is followed by reading prayers, and tahlil.

f. Implementation of the Nganggung Dulang Tradition in the Islamic New Year

In Ranggas Village, Bangka Belitung, the implementation of the Nganggung Dulang tradition on Islamic New Year shows the rich cultural uniqueness and strong values of togetherness in the local community. This tradition is not only a moment to celebrate the turn of the year in the Islamic calendar but also a place for solidarity and togetherness between residents. In practice, the Nganggung Dulang tradition at the Islamic New Year in Ranggas Village often involves the entire community, both young and old, in organizing events such as lectures. The process of carrying out the Nganggung Dulang tradition is only at night after the evening prayer, where the community brings dulang containing snacks, cakes, fruit, and drinks to the mosque or musala with the tradition or ritual stages of lectures, prayers, and eating together.

This is in line with Suparta's research (2016) which explains that at the beginning of the month of Muharram, as a gratitude to God for the arrival of the Islamic New Year, the community gathers at the Mosque. This is an expression of the joy of Muslims welcoming the New Year by attending the Mosque to hold the Nganggung tradition together. Before enjoying the dishes provided, the event begins with the recitation of tahlil and prayers. This celebration differs from many others in that it is only held at night, with no nganggung or daytime celebrations like during Hari Raya.

g. Implementation of the Nganggung Dulang Tradition on the Prophet Muhammad's Birthday

On the occasion of the Prophet Muhammad's birthday in Ranggas Village, the tradition of Nganggung Dulang is still carried out as it has become a habit. In this tradition, the people of Ranggas Village listen to the reading of the Prophet Muhammad's life history by religious or traditional leaders, starting from his birth to his death. After that, they pray together and enjoy a meal together. The implementation of this Nganggung Dulang tradition still takes place at night after the Isha prayer, as usual.

This is in line with Suparta's research (2016) which states that *nganggung* gatherings in commemoration of the Prophet's birthday are not only held in Kace Village but also in other areas. The difference with other regions or areas is that in Kace Village, in addition to *nganggung* at night, a feast-like event is also held during the day, which is even more festive than the celebrations of Eid al-Fitr and Eid al-Adha. This event usually lasts for three days. The crowds of visitors occur because many other areas do not hold similar celebrations, especially the Pangkalpinang area. The *nganggung* event is only held once, on the night of the Prophet's birthday. The ritual begins with the recitation of the *Fatihah* for the Prophet and the reading of the prophet's history from the Arabic-Malay book which contains the story of the Prophet Muhammad from his birth to his death. After finishing the reading, it is continued with *tahlil* and prayers. After all the rituals are completed, the event continues with a meal together.

The role of government and society in maintaining the existence of the *Nganggung Dulang* tradition is to strengthen local wisdom values in the Ranggas Village community, Bangka Belitung Islands Province.

Based on the results of data analysis, this study found the role of the government and the community in maintaining the existence of the *Nganggung Dulang* tradition to strengthen local wisdom values in the Ranggas Village community of Bangka Belitung Islands Province. The role of the government in maintaining the existence of the *Nganggung Dulang* tradition to strengthen local wisdom values in the Ranggas Village community of Bangka Belitung Islands Province has three roles, namely the Ranggas Village government to form policies that support the preservation and development of local culture, the Ranggas Village government provides facilities and allocation of funds, and also conducts socialization about the *Nganggung Dulang* tradition. Then, the role of the community in maintaining the existence of the *Nganggung Dulang* tradition to strengthen local wisdom values in the Ranggas Village community of Bangka Belitung Islands Province has three roles, namely active participation, education in the family, and promotion through social media.

a. The Role of the Government in Maintaining the Existence of the *Nganggung Dulang* Tradition

First, the role of the government in maintaining the existence of the *Nganggung Dulang* tradition to strengthen local wisdom values in the Ranggas Village community of Bangka Belitung Islands Province is that the Ranggas Village government forms policies that support the preservation and development of local culture. One of the policies carried out by the Ranggas Village government is the *Lebaran ruwah* program in the month of Shaban which has become an obligation every year, which is based on the *Nganggung Dulang* tradition which is carried out at night and in the morning. This is in line with the research of Lisdiana et al. (2022) which states that efforts to maintain a tradition with the aim of developing a sense of love for local culture certainly require support from village government policies. This support can be in the form of policies in the form of budget allocations, the formation of customary institutions, and the formation of committees.

Second, the role of the government in maintaining the existence of the Nganggung Dulang tradition to strengthen local wisdom values in the Ranggalas Village community of Bangka Belitung Islands Province is that the Ranggalas Village government provides facilities and allocates funds related to the implementation of the Nganggung Dulang tradition. This is reinforced by research by Azijah et al. (2022) which states that success in carrying out government tasks, promoting development, and providing effective services to the community are the main indicators of successful government implementation by referring to the concept put forward by Inu Kencana Syafii, which explains the role of the Government as a regulator, dynamizer, and facilitator.

Third, the role of the government in maintaining the existence of the Nganggung Dulang tradition to strengthen local wisdom values in the Ranggalas Village community of Bangka Belitung Islands Province is to socialize the Nganggung Dulang tradition. This socialization is a crucial step to strengthen community awareness and involvement in preserving the tradition. Through socialization, the government can educate the community about the local wisdom values contained in the Nganggung Dulang tradition, as well as the importance of maintaining and passing it on to the next generation. This is reinforced by the research of Dewi et al. (2022) which states that making efforts to preserve culture requires more than just spontaneous steps, but rather, requires actions driven by awareness of the importance of deep understanding and socialization efforts in disseminating relevant knowledge and information.

b. The Role of the Community in Maintaining the Existence of the Nganggung Dulang Tradition

First, the role of the community in maintaining the existence of the Nganggung Dulang tradition to strengthen the values of local wisdom in the Ranggalas Village community of Bangka Belitung Islands Province is active participation. Through their participation in each stage of the traditional process, such as preparation, implementation, and celebration, the community not only strengthens involvement in the practice but also integrates cultural values into daily life. This active participation covers various aspects, ranging from support in organizing events and taking roles in the implementation of traditions, to involvement in learning and disseminating information to the younger generation. Thus, active community participation not only strengthens the existence of the Nganggung Dulang tradition but also maintains the continuity and relevance of local wisdom values in the lives of the people of Ranggalas Village.

This is reinforced by Widyaningsih's research (2019) which states that the impact on socio-cultural aspects includes an active family solidarity attitude reflected in various daily activities such as gotong royong and active participation in social activities in the community. This involvement reflects harmony and harmony in social interactions in the community. The active participation of the community in maintaining the existence of the Nganggung Dulang tradition is a deep manifestation of efforts to preserve the rich and diverse values of local wisdom. This tradition not

only symbolizes intergenerational togetherness and harmony but also strengthens the social fabric and reinforces local wisdom values. Through continuous involvement in this traditional practice, the community is directly involved in the process of transmitting knowledge, skills, and values contained therein.

Second, the role of the community in maintaining the existence of the Nganggung Dulang tradition to strengthen local wisdom values in the Ranggung Village community of Bangka Belitung Islands Province is education in the family. In the family environment, parents and other family members become the main agents in transmitting traditional knowledge, values and practices to the younger generation. They not only provide direct teaching on the meaning and implementation of Nganggung Dulang but also reinforce appreciation of the cultural heritage. In addition, education within the family also includes learning about values such as respect for ancestors, cooperation, and togetherness contained in the tradition. Thus, the role of education within the family is not only an important foundation in maintaining the Nganggung Dulang tradition but also ensures that local wisdom values continue to be strengthened and upheld in the daily lives of the people of Ranggung Village.

This is reinforced by the research of Patimah et al. (2020) which states that family influence significantly affects children's behavior. Whether large or small, the family environment has an important impact on children's growth and development. These aspects include parenting patterns, parental styles and attitudes, and also the informal education environment within the family. Informal education is an ongoing process in a person's life, where individuals acquire values, attitudes, skills, and knowledge from everyday experiences and various influences from the surrounding environment, such as family, neighbors, playground, work, market, library, and mass media.

Third, the role of the community in maintaining the existence of the Nganggung Dulang tradition to strengthen local wisdom values in the Ranggung Village community of Bangka Belitung Islands Province is promotion through social media. Through social media platforms such as WhatsApp, Facebook, Instagram, and YouTube, the community can share information, photos, and videos related to the implementation of the Nganggung Dulang tradition to a wider audience, including the younger generation and those outside the village. This promotion not only aims to raise awareness about the existence of the tradition, but also strengthen the sense of cultural pride and identity among community members. In addition, by utilizing social media, the community can also invite participation from the wider community in Nganggung Dulang-related events, both as spectators and active participants. Thus, promotion through social media is not only a means to maintain the existence of the tradition, but also to expand its reach and impact in strengthening local wisdom values in the Ranggung Village community.

This is reinforced by the research of Jantina et al. (2023) which states that people, especially Generation Z, play an important role in preserving local culture by using their social media platforms, especially those that focus on visual and audiovisual aspects. They utilize the features available on Instagram and YouTube to support

cultural and environmental preservation. Through these social media, they can also introduce local culture to the global community.

Conclusion

There are four values of local wisdom contained in the Nganggung Dulang tradition in the Ranggalas Village community of Bangka Belitung Islands Province, namely first, religious values, mutual cooperation values, social care values, and friendship values. The understanding of the people of Ranggalas Village, Bangka Belitung Islands Province about civic culture in the Nganggung Dulang tradition to strengthen local wisdom values is good. First, it can be seen that many people already know the historical background of the Nganggung Dulang tradition, the purpose of the Nganggung Dulang tradition, and the Nganggung Dulang tradition process. There are seven implementations of civic culture in the Nganggung Dulang tradition in the Ranggalas Village community, namely first, the implementation of the Nganggung Dulang tradition when people die. Second, the implementation of the Nganggung Dulang tradition on Isra Mikraj Prophet Muhammad. Third, the implementation of the Nganggung Dulang tradition in the Syaban month. Fourth, the implementation of the Nganggung Dulang tradition on Eid al-Fitr. Fifth, the implementation of the Nganggung Dulang tradition on Eid al-Adha, the implementation of the Nganggung Dulang tradition on Eid al-Adha. Sixth, the implementation of the Nganggung Dulang tradition at the Islamic New Year. Seventh, the implementation of the Nganggung Dulang tradition on the birthday of the Prophet Muhammad SAW. The role of the government and the community in maintaining the existence of the Nganggung Dulang tradition to strengthen the values of local wisdom in the Ranggalas Village community of Bangka Belitung Islands Province is the role of the government, first, to form policies that support the preservation and development of local culture. Second, providing facilities and funding allocations. Third, socializing the Nganggung Dulang tradition in various traditional places, mosques, musala, and meeting halls. Meanwhile, the role of the community is, first, active participation. Second, education in the family, and third, promotion through social media. Suggestions on this research need to be followed up by other researchers to examine more deeply the civic culture in the Indonesian region as part of preserving existing local cultures.

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