

The Content of Educational Values in the *Wuku Galungan* Tradition in Wonomulyo, Magetan, East Java

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Abstrak

Wonomulyo dikenal dengan “Kampung Wisata Negeri di Atas Awan”. Warga mengelola kehidupan yang bersumber pada nilai-nilai warisan leluhur dengan konsep harmoni dari kearifan lokal tradisi Wuku Galungan, sebuah tradisi untuk memperingati meninggalnya Ki Hajar Wonokoso. Penelitian ini mengungkap latar sejarah, prosesi, dan muatan nilai-nilai pendidikan tradisi Wuku Galungan dalam menghadapi berbagai tantangan. Metode yang digunakan adalah metode sejarah. Data diperoleh melalui observasi, wawancara mendalam, dan analisis dokumen. Analisis data dilakukan dengan model analisis interaktif dalam memaknai fenomena. Hasil penelitian menunjukkan: 1) Latar sejarah tradisi Wuku Galungan berasal dari legenda Ki Hajar Wonokoso yang meninggal pada Selasa Wage Wuku Galungan; 2) Tradisi Wuku Galungan dilakukan di area makam Ki Hajar pada Selasa Wage dengan prosesi selamatan dan ziarah makam; 3) Tradisi Wuku Galungan mengandung nilai-nilai religiusitas yang tercermin dalam keyakinan adanya kekuatan besar di luar manusia dalam memperoleh berkah dari Tuhan, toleransi, mencintai lingkungan hidup dan makhluk hidup lainnya; kegotongroyongan yang tercermin dalam tradisi *sambatan*; konservasi alam dan budaya yang tercermin dalam konsep harmoni masyarakat Wonomulyo dalam menghadapi berbagai tantangan.

Kata kunci: nilai-nilai pendidikan, kearifan lokal, tradisi wuku galungan.

Abstract

Wonomulyo is known as a tourist village of the land above the clouds. The people of Wonomulyo manage their lives based on ancestral heritage values, with the concept of harmony based on the local wisdom of the Wuku Galungan tradition, a tradition to commemorate the death of Ki Hajar Wonokoso. This research reveals the historical background, procession, and content of educational values of the Wuku Galungan tradition in facing various challenges. The data were obtained through observation, in-depth interviews, and document analysis using ethnography. The data were then analyzed through the interactive analysis model to interpret the phenomenon. The results show that 1) the historical background of the Wuku Galungan tradition came from the legend of Ki Hajar Wonokoso, who died on the Tuesday Wage Wuku Galungan; 2) the Wuku Galungan tradition was executed in the area of Ki Hajar's tomb on the Tuesday Wage with a kind of thanksgiving and visiting processions; 3) the Wuku Galungan tradition had religious values which is reflected in the belief that there is a great power outside humans in obtaining blessings from God, tolerance, love for the environment and other living creatures; mutual cooperation reflected in the *sambatan* (splice) tradition; as well as nature and cultural conservation reflected in the harmony concept of the people of Wonomulyo in facing various challenges.

Keywords: educational values, local wisdom, wuku galungan tradition.

INTRODUCTION

Wonomulyo, which is known as a *tourist village of the land above the clouds* in Indonesia, is in Genilangit Village of

Poncol District of Magetan Regency of East Java, precisely on the slopes of Mount Lawu, at an altitude of 1.240 above sea level. Wonomulyo is surrounded by Mount

Kendil in the North, Kukusan in the East, Puncak Dhalang in the South, and Larangan in the West. The toponymy of Wonomulyo comes from the word *wana*, which means forest, and *mulya* which means prosperous (Furinawati, 2021). With its geographical and topographical conditions and natural beauty, the people of Wonomulyo manage their lives based on ancestral values. They also created the traditional art of *thongling*, an abbreviation of *kethongan* and *suling* (flute) (Darno, Sutriyanto, Setiawan, 2022), which is a type of bamboo music that reflects harmony with nature.

Wonomulyo Village is known as a tourist village with a harmonious society. Research by Furinawati reveals the concept of a *true teacher* centered on the figure of Ki Hajar as a spiritual figure (Furinawati, 2021). Furinawati and Puspitasari reveal the concept of *sedulur papat lima pancer* as a representation of religiosity that humans must be able to control the five passions surrounding them (Furinawati, 2022). The concept of harmony in Wonomulyo as a tourist village with a wealth of local wisdom and historical and cultural values is reflected in the *Wuku Galungan* tradition. This tradition is commemorated every Tuesday *Wage* on *Wuku Galungan* to celebrate the death of Ki Hajar Wonokoso. This tradition differs from the Balinese Hindu teaching since the people of Wonomulyo are Buddhist. *Wuku Galungan* is identical to

the meaning of victory and has an important position compared to Vesak. Adults must attend, both those who live or settle in the village and those who have migrated.

The local wisdom of the *Wuku Galungan* tradition is faced with the challenges of the development of information technology, which has implications for changes that have been identified as starting to shift into the VUCA (volatility, uncertainty, complexity, and ambiguity) era (Soraya, NA., Tias, SA., Ayu, 2022), this term was known around 1987 based on the leadership theory of Warren Bennis and Burt Nanus (Sinha, D., & Sinha, 2020), but later developed into other scientific topics. Volatility occurs in technology, business, and other fields. Uncertainty will be found at every stage of achieving goals and can be controlled with more information and understanding. However, there are unknown variables that can affect the results. Complexity arises along with increasingly layered and complex development. Ambiguity is characterized by difficulty finding decisions on one goal, so there are always two sides (Aribowo, H., Wirapraja, 2018).

Previous research entitled *Kearifan Lokal Tradisi Buka Giling sebagai Destinasi Wisata Pabrik Gula Kota Madiun* (the local wisdom of the *buka giling* (open grind) tradition as a tourist destination of the sugar factory of Madiun City) explains the *buka giling* tradition as a tourist

destination amidst the rapid development of the tourism world with information technology. The *buka giling* tradition functions as a safety valve in maintaining harmony with the community (Hayati, A., Hartono, Y., 2021). The local wisdom of the Wuku Galungan tradition also functions in harmonization. This research will reveal the historical background, procession, and symbolic meaning, as well as the content of educational values in the *Wuku Galungan* tradition, as it faces various challenges in the VUCA era.

METHODS

This research used the ethnographic method by Spradley (Spradley, 1997), a method used to gain a deep and comprehensive understanding. This research was conducted for a year. The data were obtained through observation, in-depth interviews, and document analysis. The researchers observed the activities of the *Wuku Galungan* tradition to get detailed pictures. The interviews were conducted to confirm what was heard, seen, and felt from the observations. The interviews were structured and freely through daily conversations with the people to gather further information about the socio-cultural context. The respondents were collected using snowball sampling to complete the data.

The documents analyzed were village profiles, general regional data,

data from scientific journals and books, and searches for information from print and online media. The researchers also collected visual data in the form of photos and videos. The data analysis was guided by data reduction, presentation, and conclusion; it was done simultaneously with the data collection. Both data analysis and collection were done repeatedly for synchronization, systematization, and interpretation to obtain data validity and credibility. The data collection was concluded by interpreting phenomena that showed regularity, recurring conditions, and dominant patterns. A conclusion will be clearer and have a strong basis after obtaining meanings that have been tested for validity.

This research reveals the historical background, procession, and symbolic meaning of the *Wuku Galungan* tradition and the concept of harmony of local wisdom that has been running so far. The idea of harmony is faced with the VUCA era. The people study the era's challenges, opportunities, and threats to formulate the concept of harmony and then face current challenges.

RESULTS AND DISCUSSION

The historical background of the *Wuku Galungan* Tradition

Initially, Wonomulyo Village was called *Jeblog* (fall). It is a name that comes from a legend of a hermit named Ki Hajar

Wonokoso, where he and his wife traveled by riding the wind looking for a new place to establish a hermitage, and then suddenly the wind stopped on the slopes of Hargo Cupu where they fell into a green meadow, and thus it was named *jeblog* (which means to fall) where they lived a new life and established a hermitage there. Another version of the name *Jeblog* comes from the story of Ki Hajar, who brought a horse and tied it all day long so that the place became a muddy puddle called *jeblogan* (Darno, Sutriyanto, Setiawan, 2022).

The name *Jeblog* was changed to Wonomulyo in 1983. Wonomulyo comes from the words *wana*, which means forest, and *mulya*, which means prosperous. Wonomulyo means prosperous forest, and this name is considered to describe the area's conditions better. After the hermitage was established, five people studied with Ki Hajar. More and more people came and started a new life by farming, and their living conditions became more prosperous. He was considered a teacher with broad insight and power. His advice and prohibitions were obeyed, e.g., not planting coconuts and rice since they would not produce or bear fruit in the area. He also forbade breaking promises since it could lead to disaster.

Having lived in Wonomulyo for decades, Ki Hajar said goodbye to his wife to go as a hermit. He requested her to

cook corn rice (*tumpeng*), grilled tempeh, *botok ares*, and *gandikan* (corn snacks) when he returned, and she agreed. When he returned, his wife presented him with the requested food menu, but he did not eat it. He soon gathered all his students since he would convey his last message, that is, his body should be cremated after his death. The cremation ashes then should be divided into two: spread some ashes on the ground; if animal footprints appeared, they symbolized anger, so they had to be scattered at sea; if baby footprints appeared, they symbolized prosperity, so they had to be spread to the four corners of the compass.

Ki Hajar passed away on the Tuesday *Wage Wuku Galungan*. Everyone mourned and prepared a cremation ceremony. After the cremation, the students gathered to carry out Ki Hajar's message. It turned out that baby footprints appeared, and the people were happy since Ki Hajar's goodness remained with them. The remaining ashes were scattered to the four corners of the compass, and the place became Ki Hajar's tomb. All his heirlooms were buried, and the Tuesday *Wage Wuku Galungan* has been commemorated as the *Galungan* ritual since then.

The people of Wonomulyo said that Ki Hajar had special knowledge and application qualities. They interpret a teacher as an idiom of *digugu* and *dituru*, which teaches goodness and can be imitated. The process of achieving this is

through a long life *laku* (journey) (Furinawati, 2021). The relationship pattern between teacher and student shows that a teacher must inform his students through commands for good and prohibitions against evil. A teacher must be a good example by carrying out all his teachings. If a teacher violates, they will get a disaster, and vice versa; if they obey, they will get a reward; likewise, for a student. Ki Hajar is seen as a figure who is close to God.

The procession of the *Wuku Galungan* tradition

The people of Wonomulyo are Muslims and Buddhists. Both religions were adopted after 1965. The government at that time ordered all citizens to include their religion on their national identity cards. This was not an easy choice. Some immediately chose Islam, while others hesitated and later chose Hinduism due to the *Galungan* ritual. However, the Hinduism of the people of Wonomulyo is different from the Balinese Hinduism, so they finally chose Buddhism and built a monastery for their religious activities (Furinawati, 2021).

The religious choices of the people of Wonomulyo do not affect their belief in Ki Hajar Wonokoso. They still hold Ki Hajar's tomb sacred and respect it. Those who travel outside the village or migrate will say goodbye to the tomb to ask for blessings and protection. Before returning

from the tomb, they bring a little soil to be used as a protection amulet. They hold the *Galungan* ritual to remember and honor Ki Hajar.

The *Galungan* ritual is carried out by *selamatan* (a thanksgiving event) at the tomb of Ki Hajar. The people pray for safety, blessings, and prosperity. *Galungan* itself is the name of a *wuku* in the Javanese calendar. *Wuku Galungan* is identical to the meaning of victory or battle. The *Wuku Galungan* ritual is intended to commemorate the death of Ki Hajar Wonokoso and has an important position compared to Eid al-Fitr and Vesak. Adults who are traveling or living in Wonomulyo must attend this event. The purpose of attending *selamatan* (salvation) is to seek blessings of prosperity in clothing, food, and shelter. However, some people have special requests accompanied by certain promises, such as wanting to have kids with the promise of sacrificing a cow at the tomb if it comes true.

The *Galungan* ritual is executed with a procession according to the rules and its own sequence from one stage to the next. The ritual begins exactly at 5.30 p.m. (Western Indonesian Time) on the Monday *Pon* or the night before the Tuesday *Wage*. People gather at Ki Hajar's tomb that night, bringing *ubarampé* (ingredients) or ritual equipment such as palm sugar, bananas, an old coconut, and flowers. The village elders prepare the ceremonial

equipment, namely corn rice (*tumpeng*) with side dishes of *botok ares*, black soybean (*pelas*), *urap-urap*, and grilled tempeh, and lead the ritual.

In addition to *tumpeng*, a *gunungan* (mountains) is also made consisting of several agricultural products from the people, ranging from tubers and nuts to fruits. The *gunungan* is paraded together with the corn rice (*tumpeng*). Corn rice was Ki Hajar Wonokoso's favorite staple food in the past; likewise, the side dishes of *botok ares*, black soybean (*pelas*), *urap-urap*, and grilled tempeh. *Tumpeng* and side dishes provide knowledge to the people about staple foods and favorite foods of the people in the past, including Ki Hajar. *Gunungan* from agricultural products is a manifestation of gratitude for abundant sustenance. The cone-shaped *gunungan* means that humans, as God's servants, must focus on worshiping Him.

Old coconuts with white flesh and water are paired with a handful of palm sugar. Coconut is a symbol of the water of life, and a handful of palm sugar is a symbol of the space of life. *Galungan* itself is a ritual to commemorate the death of Ki Hajar, but the people consider him to remain alive in their tradition. A bunch of bananas means agricultural products that can be used as an example. Banana trees can be used from the fruit, flowers, leaves, skin, and stems to the *ares* or inside. Bananas depict the nature of always providing benefits to the

surrounding area. Although palm sugar and coconut are hard to find in Wonomulyo, planting coconut is also prohibited for the people. They also do not plant and make palm sugar, and they finally get it from Geni Langit Village or even Poncol District.

Sekaran contains pandan leaf slices, rose flowers, and yellow lime mixed and then sprinkled with perfume. The people call *sekaran* (flowers) as *ubo rampe* (ingredients) or just the equipment; no special meaning, but rather a form of respect for Ki Hajar. They visit and pray at the tomb of Ki Hajar Wonokoso by bringing *sekar* (flowers), which this tradition is usually called *nyekar* (sowing flowers).

The *Galungan* ritual procession is carried out at the tomb's hall of Ki Hajar. All people gather and perform the ritual solemnly. The village elders guide the ritual by reciting prayers for safety. All people then take turns entering the tomb, praying, and spreading *sekaran* on the tomb. Next, they gather at the tomb's hall to break coconuts and share them, accompanied by bananas and palm sugar. After the sharing session, they return to their homes, contemplate, and pray for blessings in the future. Some of them, especially men, stay at the tomb's hall until morning, praying for blessings and safety.

The *Galungan* Ceremony is carried out with a procession formation. Starting from the front row, namely the officials, the ceremony is continued by the main

tumpang, the musicians, and the people participating. The procession route starts from the village head's house and goes to the tomb of Ki Hajar Wonokoso. After arriving at the tomb, the local officials give a speech to the people, after which they go straight into the tomb to send prayers and scatter flowers on the tomb of Ki Hajar Wonokoso. After that, they exchange the *ubarampé* they bring with other people. The procession aims to feel the same thing among them.

Thongling music plays, accompanying the *Galungan* ritual procession. Traditional music is generally closely related to rituals. *Thongling* can also function as a ritual for the *Galungan* ceremony. It functions significantly from the beginning to the end of the procession as entertainment and ritual. *Thongling* adds religious value and shows the importance of maintaining local traditions and arts (Darno, Sutriyanto, Setiawan, 2022). The music keeps playing until everyone has finished visiting the tomb.

There are several taboos in the *Galungan* tradition procession. *Ubarampé*, in the form of bananas, sugar, and coconuts, must be brought by a clean person. If a woman must carry it, it must not be during her period; likewise, with the *tumpang*. If violated, it can have undesirable consequences. For instance, when a woman in her period brings *ubarampé*, and when she arrives home,

her period will not stop continuously for several days.

The content of the educational value of the *Wuku Galungan* tradition

The people of Wonomulyo believe that there is a great power beyond human power that cannot be explained, especially in obtaining blessings from *Gusti Pengeran* (God). Ki Hajar is considered capable of protecting the people of Wonomulyo but is never considered *Gusti Pengeran*. He is considered the representative of *Gusti Pengeran* in the world. His life journey made him the representative of *Gusti Pengeran* and able to unite with Him.

After the death of Ki Hajar and his students, the position of leader and teacher was replaced by a *pinisepuh* (older adult). *Pinisepuh* is considered to have mastered the feeling as a power that can connect humans with God. Feelings teach humans to appreciate God's blessings and do it for God. Not all people of Wonomulyo can control their emotions. Only those considered to have revelations from Ki Hajar can do it. *Pinisepuh* has a sacred duty to maintain the culture of the Wonomulyo Village, which is not only a ritual leader but also a supervisor of the order of life. The role of the *pinisepuh* is like the role of a teacher, who guides all people towards goodness, although they cannot match Ki Hajar Wonokoso, the true teacher (Furinawati, 2021). This belief

contains the religious values of the people of Wonomulyo which is reflected in the belief that there is a great power outside humans in obtaining blessings from God, tolerance, love for the environment and other living creatures.

The people of Wonomulyo have a concept of harmony in their relationships with each other and the universe. This concept can be seen in the symbols in the legend. It is located on Mount Lawu's slopes and surrounded by four mountains, with one mountain as the center or axis. Likewise, the division of its territory into five parts (Nglorokan in the north, Kuning in the east, Gedangan in the south, Larangan in the west, and Genthong in the middle) is based on the number 5. The number 5 is connected to the community's belief in the basis of human nature related to calculating days. The four basic characteristics of human lust also represent the market and natural elements calculation. *Aluamah pasaran wage* represents the element of earth and is centered in the north; *Mutmainah pasaran legi* has the element of water and is centered in the east; *Amarah pasar pahing* has the element of fire and is centered in the south; *Supiah pasaran Pon* has the element of wind and is centered in the west. All four can only be self-controlled by feeling, with *pasaran Kliwon* centered in the middle. The concept of harmony contains important character

values that serve as a guide for the people of Wonomulyo.

The location of Wonomulyo is related to the direction of the wind or compass, *pasaran* (Javanese calendar), and its accompanying characteristics. *Pasaran* used in the Wonomulyo layout concept uses the Javanese calendar, which is used to determine the time to mark worship but has now changed its function to determine good days, layouts, unlucky days, and so on (Nisa', 2021).

Legend has it that Ki Hajar's ashes were scattered to the four corners of the compass, which is believed to protect people from disasters. The ashes were first placed in Ki Hajar's tomb, located in the Gentong area and on the slopes of Hargo Cupu. The tomb is in the middle, which illustrates that Ki Hajar is positioned in the middle of society, which is expected to be able to mediate all problems caused by the five basic human traits.

The people of Wonomulyo adhere to *sambatan* (splice) in their communal life. The word *sambatan* comes from the Javanese *sambat* and *an*, which means complaining. The *sambatan* system is used when a resident needs help building a house, harvesting, repairing tombs, circumcisions, and marriages. The people will ask for help from neighbors who will voluntarily help. *Sambatan* usually does not last more than two days, so good relations with neighbors are maintained.

The *sambatan* system contains the values of mutual cooperation among the people of Wonomulyo.

The harmony of the Wonomulyo people is also intertwined with nature. They generally work in agriculture, handling vegetable and corn crops. Legends in this area mention the prohibition of growing rice and coconut since they can bring disaster; scientifically, rice and coconut cannot grow at altitudes above 1000 meters above sea level; Wonomulyo is located at an altitude of 1,400 meters above sea level therefore rice and coconut cannot grow well. The people of Wonomulyo do not force plants that cannot grow well in areas of that altitude. On the other hand, by planting vegetables, the vegetable harvest is superior compared to different places. The vegetable harvest is directly marketed at the Wonomulyo market, which operates daily. Intermediaries resell the vegetable harvest. The Wonomulyo village market plays an important role for all farmers in the village. The concept of harmony with nature contains conservation values that are guidelines for the people of Wonomulyo in preserving nature.

Wonomulyo is one of the leading tourist villages in the Magetan Regency. A tourist village is a small area of a community that lives in or near a traditional atmosphere (Wuri, J., Hardanti, Y.R., Harnoto, 2015). Tourist

villages provide various facilities for tourists based on interaction or cognitive-normative (Pitana, IG., 2005). The first typology is seen from how far the interaction is with the community, while the second emphasizes motivation, including relaxation, refreshing the body, health, pleasure, attention to other countries, visiting family, seeking spirituality, and learning more about the way of life of the community (Yoeti, 2006). Based on the motivation, relevant tourist attractions are selected.

Amidst various changes due to the development of information technology, traditional culture and leadership are considered outdated, slow, and ineffective. Local wisdom has existed since the prehistoric era. Local wisdom contains knowledge, ideas, values, skills, experiences, behavior, and habits or customs in certain areas (Aprianto, Y., Pardede, I.A., & Fernando, 2008; Yamani, 2011). Local wisdom is built naturally in society by adapting to the environment and becoming social capital to create order and balance. In this study, local wisdom is the *Wuku Galungan* tradition in Wonomulyo Village.

A tradition includes survival in the past, present, and future. Tradition is a whole of objects and ideas that come from the past but still exist and have not been destroyed, damaged, discarded, or forgotten (Sztompka, 2008). Tradition is a form of integration of reflective

monitoring of actions with the organization of community time-space, which inserts the experience of continuity of the past, present, and future. Tradition is composed of social practices and is not entirely static and not so resistant to change (Giddens & Yamin, 2005). Tradition provides legitimacy for views of life, beliefs, institutions, and rules, provides symbols of collective identity, strengthens national, community, and group loyalty, and helps catharsis from dissatisfaction and disappointment of modern life. Traditions give the impression of a happier past and provide a substitute source of pride when society is in critical condition (Sztompka, 2008).

Tradition is important to preserve. Tradition is considered to provide benefits through maintenance and preservation, in addition to accepting globalization and modernity as a balance in social dynamics (Jalil, S, Aminah, 2017). Preserving traditions is carried out by the community since they fear negative impacts if not carried out, in addition to the government protecting local culture.

The tradition in this study is the *Wuku Galungan* tradition, which includes various elements of objects, ideas, and functions. This tradition faces the challenges of the VUCA era, an uncertainty found at every stage of achieving goals and can be controlled with more information and understanding. Still, there are unknown variables that can

influence the results. The condition of complexity arises along with increasingly layered and complex development, and the condition of ambiguity is characterized by the difficulty of finding decisions on one goal so that there are always two sides (Aribowo, H., Wirapraja, 2018).

The life of the people of Wonomulyo on the southeastern slope of Mount Lawu cannot be separated from the surrounding nature. They get a picture of a lifestyle pattern about good and bad or something that is allowed or unrelated to their attitude towards the environment. This can be seen from their traditional ceremonies, which show a belief system and become a chain of moral knowledge towards the environment. They maintain a balance between nature and humans, which is actualized in the *Galungan* ceremony. They believe this traditional ceremony is a form of gratitude for the harmony between them and the environment in which they live side by side, especially with the power of nature in their environment.

The challenges in preserving the natural and cultural environment come from internal and external sources. Internal challenges include forest destruction and the natural disasters it causes, such as landslides and the decreasing number of wild animals that support natural life. External challenges include external influences such as

tourists. In Wonomulyo, tourists come from big cities such as Surabaya, Solo, Yogyakarta, and Jakarta. They come with various habits, appearances, needs, and lifestyles. The people of Wonomulyo, especially the youths, access, interact, and utilize information technology to introduce their village to the outside world. They also reflect on other tourist attractions that are developing rapidly while their existence is increasingly marginalized (Setiyawan, AD,. Priyanto, Wiwoho, 2021). However, this can also harm the cultural resilience of Wonomulyo.

CONCLUSION

The historical background of the *Wuku Galungan* tradition comes from the legend of the respected and exemplary figure Ki Hajar Wonokoso, who died on the Tuesday *Wage Wuku Galungan*. The *Wuku Galungan* tradition is carried out at the tomb of Ki Hajar with *selamatan* procession according to the rules and its order led by village elders with equipment in the form of palm sugar, a bunch of bananas, an old coconut, and *sekar* (flower). The people of Wonomulyo have their own concept of harmony about relationships with others and the universe, which is depicted in the symbols in the legend of Ki Hajar, the location of Wonomulyo which is related to the compass directions, the arrangement of Wonomulyo based on beliefs about the basic nature of humans associated with

calculating days, the tradition of *sambatan* in living together, and harmony with nature. The *Wuku Galungan* tradition contains religious values which is reflected in the belief that there is a great power outside humans in obtaining blessings from God, tolerance, love for the environment and other living creatures mutual cooperation values reflected in the *sambatan* system, environmental and cultural conservation values reflected in the concept of natural harmony, a culture that influences the preservation of nature, and the resilience of the Wonomulyo culture in facing various challenges.

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