

ETNOPELAGOGIC: NADRAN AS A SOURCE FOR THE ESTABLISHMENT OF SOCIAL VALUE OF THE CIREBON COMMUNITY

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Abstract

This article is intended to describe the results of a study on Nadran as a source of social value formation in Cirebon society. The approach used in this research is a descriptive qualitative approach with a literature review method, and field studies through observation, interviews, and documentation studies. The data processing technique used is the data triangulation technique. The results of the study indicate that there are social values (gotong royong, and economics) which are the main values in nadran, then there are other supporting values, including: religious values, love for the homeland, and unity. These values can be used as sources in education in elementary schools, so that the quality of students' character is getting better.

Keywords: Nadran, Social values

1. Introduction

Human civilization cannot be separated from culture; therefore, humans are known as cultural beings. Culture in human civilization is the highest peak of human existence, because culture is the fruit of the thinking of the human mind, as a cultured being, humans have the ability to create goodness, truth, justice and responsibility. So, this is what will form the identity of a society. (Nasution, et al. 2015)

The formation of the identity of a society through culture is a reflection of and how the relationship between the two is very close, even everything that exists in society is determined by the culture that is owned by the community itself. As for making culture within the scope of a country, this culture must have a blend for all levels of culture which includes the life of the nation, the totality of spirituality, the nation's personality, outlook on life, way of thinking and character. (Setiadi. Hakam, & Efendi. 2017)

The Unitary State of the Republic of Indonesia is a country that has the value of strength and diversity in culture, so this is what forms the identity of the Indonesian nation. Various kinds of culture produced by people from Sabang to Merauke, thousands and even millions of cultures were born from various kinds of people, this indicates that the existence of the Indonesian nation cannot be underestimated (Nasution. 2015). One of the areas in Indonesia that has a fairly high cultural diversity is the city of Cirebon.

The city which comes from the word Caruban which means "mixed" shows a very striking regional identity. This is because Cirebon is an area that contains people from various countries, ethnic groups, and others who live and live in various parts of the city of Cirebon. So, this forms a very complex cultural acculturation (Ruspani & Mulyadi. 2014).

One of the cultures that was born from the acculturation process is Nadran. This culture has been passed down from generation to generation in the northern coastal community of Cirebon City. Ruspani & Mulyadi. (2014) said that many ordinary people do not fully understand Nadran culture, causing negative perceptions, such as the opinion of people outside the Cirebon area who consider this Nadran traditional ceremony as a form of denial of Islam (musyrik). This is because ordinary people do not fully understand the essence and values contained in a custom or culture.

In addition to many ordinary people who do not know the essence of the value of Nadran, other things threaten the existence of Nadran, such as globalization and digitalization in this modern era. In this modern era, many components of life have shifted to the digital realm so that people tend to leave things that are traditional, one of which is the Nadran tradition which is increasingly unknown to the public, especially regarding the values contained in the Nadran tradition itself.

Regarding the lay community who do not know the value of Nadran and the modernization of people's lives, Majreha, Surana, & Tsauri. (2018) revealed the essence and urgency of Nadran culture, he revealed that Nadran culture contributes through social and religious values contained in Nadran, so that this can help the formation of values in society.

Based on the rationale that has been conveyed, on this occasion the researcher will examine the Nadran culture as a source of forming social values for the people of Cirebon.

2. Method

The approach used in this research is a descriptive qualitative approach with a literature review method, and field studies through observation, interviews, and documentation studies. The data processing technique used is the data triangulation technique.

3. Results and Discussion

A. History of Nadran

The origins of Nadran according to Lismawanty, Dwiatmini, & Yuningsih. (2021) said that Nadran had been carried out from the 4th century during the Tarumanegara kingdom. In his view, Nadran now is a form of acculturation or a blend of culture from Hinduism and Islam. When the Tarumanegara kingdom, whose majority of followers were Hindus, tried to adopt religious rituals carried out on the Ganges River, but over time, Islam quickly entered and spread in the northern coastal region of Cirebon.

At the time Islam began to spread, this shifted the culture of the surrounding community, coupled with the establishment of the Cirebon sultanate so that the spread of Islamic law quickly spread to the community, this was because the guardians, and scholars at that time used culture as an accommodation for Islamic preaching, by taking advantage of this, the ulama do not have to oppose what already exists in society, but only modify an important part of the culture by instilling the teachings of monotheism, sharia, and even other Islamic values. One of them is Nadran which was originally an adaptive form of Hindu religious rituals, turned into Islamic culture. From this, Nadran, which is known by the public today, comes from the Arabic language, namely "nadr" which means thanksgiving (gratitude).

Nadran's origins in the Islamic era, are revealed in the book "Intangible Cultural Heritage of Cirebon City in 2020". In the book, it is revealed that Nadran is a tradition or habit that has long been carried out by fishing communities in Cirebon City. At that time the Nadran tradition was shown as gratitude by Ki Gedeng Jumanjati or known as Ki Gedeng Tapa who was happy because his daughter (Nyi Subang Larang) had succeeded in studying Islam to Sheikh Quro' who was supported by Sheikh Nurjati, from this later Ki Gedeng Tapa invites the community to market the results of their livelihoods at Pasar Pasambangan Jati, this form of gratitude then forms a procession tradition. The procession starts from Pesantren Pasambangan Jati towards the north towards Singhapura (Sinarbaya Village).

Regarding the history and origins of the Nadran traditional ceremony, Isfironi (2013) divides the history of the Nadran traditional ceremony into three periodization's, the first during the Hindu kingdom era, after the arrival of Islam, and traditional ceremonies in the present. When the era of the Hindu kingdom was told in the book "Negara Kertabumi" by Prince Wangsakerta, it was revealed that the origin of the implementation of the Nadran traditional ceremony began in 410 AD during the reign of King Purnawarman of the Tarumanegara kingdom. Taruma kingdom itself is located near the Citarum river. At that time King Purnawarman ordered Prabu Sentanu to deepen and repair the embankment in the Citarum River flow to make it look similar to the Ganges River in India, this river was also named the "Gangganadi" river repair of the river and this embankment for holy bathing. The river is now the Kriyan river, located behind the Kasepuhan Palace, Cirebon City. Sacred bathing in the Ganganadi river is carried out once a year, as a ritual event to eliminate bad luck and as a means of uniting the people and worshiping the creator. In the Nadran implementation, it is accompanied by wayang performances that are thick with Hinduism, with the characters Mahabharata & Ramayana and the Budug Basuh story which tells of the search for "Tirta Amerta" (water of life) by the Gods.

After the arrival of Islam, Nadran was no longer interpreted as worshiping Sanghyang Jagat Batara (the ruler of nature) but rather as a form of gratitude to Allah SWT for the gifts He gave to the fishermen, be it the gift of health, strength or abundant fish catches. The mantras recited in the Nadran procession are replaced by the reading of prayers led by a cleric. The side dishes that are included in this ceremony are distributed to the villagers with a symbol of the distribution of blessings. Pelarungan (washing away the buffalo's head) is no longer interpreted as an offering to Dewa Baruna. This pelarungan is more symbolic of getting rid of bad luck, as well as to remember that the sea is a source of life for fishermen, so it needs to be protected and preserved.

In its implementation, wayang performances are still carried out, but also experience changes in terms of stories and characters. The types of puppets displayed range from wayang golek to wayang kulit with the narration of the stories "Babad Cirebon", "Babad walingsa", and "Babad Ambiya" or in other words "History of Cirebon", "History of Walisongo" and "History of the Prophet". This wayang performance is shown to equip the community with spiritual values. Apart from that, this performance is termed tabarukan, which is seeking blessings for deep gratitude, by removing bad habits and replacing them with positive values.

In the third phase, the history of Nadran, in its current periodization is almost the same as at the time of the arrival of Islam, and there are no significant changes, in other words, Nadran from the north coast of Cirebon is still thick with traditions. Even if there are changes or additions to the agenda at this time, it tends to be optional, or adapted to the needs, desires and abilities of the community.

B. Concept Nadran

Every tradition or culture that is still carried out by the community to this day cannot be separated from the requirements or rules, so that the implementation of the tradition in society runs smoothly. In this regard, Mulyadi (community leader) from Cangkol Tengah village, Lemahwungkuk, Cirebon City revealed that the Nadran tradition was a custom of the Cirebon people in ancient times which is still carried out today, so that this Nadran tradition is not mandatory if conditions in the community do not it is possible, in other words it is sunnah to be implemented, even better to continue to be implemented as a form of local wisdom of the Cirebon people.

The Nadran tradition in Cirebon, has several conditions or rules for implementation, Mulyadi revealed that these conditions or rules must be carried out during the Nadran activity process lasts for three days and three nights, the requirements for the Nadran tradition in Cirebon City include: making ancak boat, preparing crops (offerings), buffalo head, water flowers of seven forms, and ruwat (wayang kulit performance).

Ancak boats (small boats) which are made for the process of pelarungan (releasing offerings and buffalo heads and other produce or offerings to the middle of the sea), begin to be assembled about one month to one week before the H day of the Nadran tradition, the ancak prahu itself is made of a wooden frame. bamboo and coated with Styrofoam to make it easy to float and able to withstand the weight of the crops and buffalo heads to be dissolved, but the material is not friendly to the environment, especially marine life, so the fishermen replace the Styrofoam with cement paper which is more environmentally friendly. Even the Cirebon City Tourism and Culture Office held a competition for the manufacture of ancak boats in areas that carried out Nadran in Cirebon City by taking into account the criteria of neatness, uniqueness, random boat.



Figure 3. Figure 1. Ancak boat from Cangkol Village, Lemahwungkuk, Cirebon City

After assembling the ancak boat, the fishermen then prepare or collect the produce and slaughter the buffalo's head, as explained in the previous paragraph, the stuffing of the ancak prahu is one of the assessments carried out by the Cirebon City Tourism and Culture Office, so this encourages fishermen to filled the random boat with its produce.



Figure 2 & 3: Agricultural produce and buffalo heads arranged into a random boat

(Source of documentation: Cirebon City Tourism and Culture Office)

The slaughter of the buffalo head is carried out on the day of the Nadran tradition, the buffalo selected must be an adult male buffalo, but the slaughter of this buffalo head is not mandatory, in other words it requires the presence of a buffalo head in the offering, this is adjusted to the economic conditions of the surrounding community. donate to this Nadran activity, if the economic situation does not allow it to slaughter a buffalo, the local community will replace it with two goats.

Before the random boat indissolve to the middle of the sea, the community, fishermen, traditional leaders and scholars who were present at the Nadran tradition performed a prayer together first, during this prayer activity the fishermen prepared flower water to be prayed for as well. When the ancak boat has been lowered and the fishermen return to the shore to wash their boats/fishing boats with prayer water or flower water that has been prayed for before. This is believed by the fishermen around to get the blessing of fish catches or other blessings. Filling offerings, buffalo heads, praying together and washing boats/fishing boats, are the characteristics of Nadran in Cirebon City, which is still thick with religious requirements, and makes it different from Nadran in general on the coast of the Java Sea.

Apart from that, there are absolute conditions in the inviolable Nadran tradition, the condition is a puppet show or performance called ruwat.

C. Nadran's Activities

The activities of Nadran were revealed by Mr. Iman Fachrurrochman (Head of the Cirebon City Culture Bureau), Mr. Mulyadi as a community leader in Cangkol Village, as well as the head of the implementation of the Nadran tradition in Cangkol Village, Lemahwungkuk Village, Cirebon City, and through observation through YouTube video shows on the Gigi Priadji Rivai channel. with the title "Nadran Cirebon" as well as the SALSABILA Art channel with the title "Nadran Pesisir, Samadikun, Cangkol, Kejawanan Cirebon City". From this, it is revealed that Nadran has become a tradition or habit that is often carried out by the people of Cirebon. The Nadran tradition is routinely carried out every year and coincides with the anniversary of the City of Cirebon, namely the month of Muharram. He revealed that not all areas in Cirebon implement Nadran, this refers to the geographical conditions of the area,

In relation to the process of Nadran tradition activities, Iman Fachrurrochman revealed that the activities in the Nadran tradition are quite long, starting from the preparation stage, implementation to evaluation of the activity process. At this preparatory stage, the fishermen form a committee group to organize Nadran about one month before the D Day of the activity, after the committee is formed this fisherman group then coordinates with parties involved in the Nadran tradition, such as traditional leaders, cultural experts, local government, and water police. In the preparation stage one week before the D Day, the committee assembles ancak (small boat) as a container for produce, and buffalo heads which will be thrown into the sea.

On the implementation of the D Day, *ancak* which has been filled with produce and buffalo heads will be paraded first. After carrying out the procession, the fishermen, the community, traditional leaders, and clerics performed a prayer together, before carrying out the process of *pelarungan ancak*. After that, Nadran's participants took the *ancak* to the sea by fishing boats for the escape process, this activity was directly supervised by the water police to be on guard in case anything untoward happened. After throwing *ancak*, the fishermen returned to the seaside to wash their boats/ships with flower water that had been prayed for when praying together.

In the evening the fishermen, local communities and traditional leaders held a shadow puppet show (*ruwat*), as well as closing the Nadran series of events. *Ruwat* is defined as a *ngidung* (recitation) medium for people to explore Islam through the story "Budug Basuh" which is exhibited in a leather puppet show, with the characters Senopati Aswatama (god of the sea) and Dewi Sri (god of rice). This story is told when Dewi Sri, who was looking for a partner, asked her teacher to marry someone, namely Batara Guru, then the Batara Guru met Senopati Aswatama. Senopati Aswatama is the son of Dorna. After the battle of Batara Yudha, Aswatama sneaked into the Pandavas' camp, and destroyed the Pandavas' descendants so that they were cursed to suffer from diseases with a long life, so tormented by the disease. After that, Senopati Aswatama traveled the seas and incarnated as the king of fish (god of the sea) who often terrorized fishermen and was known as Budug Basuh. When Dewi Sri and Budug Basuh (Aswatama) met they felt compatible, but Dewi Sri began to avoid after knowing Budug Basuh who had budug disease, until the end of Dewi Sri's life who refused to marry Budug Basuh, but Budug Basuh continued to chase Dewi Sri, until he ended his life and vowed to the guru that he would have Dewi Sri in the afterlife. Later these two figures were transformed into rice and fish. In the community's view, their story will symbolically meet on a plate as rice and iwak (fish)/a side dish and give pleasure when we eat rice with fish. senopati Aswatama traveled the seas and incarnated as the king of fish (god of the sea) who often terrorized fishermen and was known as Budug Basuh. When Dewi Sri and Budug Basuh (Aswatama) met they felt compatible, but Dewi Sri began to avoid after knowing Budug Basuh who had budug disease, until the end of Dewi Sri's life who refused to marry Budug Basuh, but Budug Basuh continued to chase Dewi Sri, until he ended his life and vowed to the guru that he would have Dewi Sri in the afterlife. Later these two figures were transformed into rice and fish. In the community's view, their story will symbolically meet on a plate as rice and iwak (fish)/a side dish and give pleasure when we eat rice with fish.

Discussion

A. Social Values in the Nadran Tradition

The values contained in the Nadran tradition are so sacred, that until now the people of Cirebon still carry out and pass on the 17 century old tradition. However, there are still many common people's perceptions that mistakenly think Nadran's culture contains polytheism, (Majreha. Surana, & Tsaury. 2018). Even though the perception of the common people is not true, and in contrast to what is actually, Iman Fachrurrochman (Head of the Culture Bureau, Youth, Sports, Culture and Tourism Office of Cirebon City) denies the opinion of people who do not understand the Nadran tradition. In his view, the Nadran tradition has a source of values, religion, character, social, and other values that shape the identity of the people of Cirebon City.

Apart from that, Nur'aeni. Wakidi. & Basri (2013) revealed that the Nadran culture in Cirebon City has values that can shape the identity of the people there, these values include religious values, mutual cooperation, gratitude, and other values. Another view regarding Nadran culture and the values it contains is expressed by

Subarman (2014) who reveals that Nadran culture can influence social change in society through the values contained in Nadran culture. So this indicates the value of education in a culture.

A similar view, expressed by Asteja, et al (2020) That the Nadran tradition has very important values for the surrounding community, this value is in the form of social values in the form of solidarity between fishermen, and the community, thus fostering social awareness, this can be seen from the existence of social actions and behavior in the community. Nadran traditions, such as mutual cooperation, cooperation, and caring.

These social values are internalized in the whole process of a series of activities in the Nadran tradition. Such as the values of mutual cooperation and cooperation, sharing, caring when preparing for Nadran traditional activities, assembling *ancak prahu*, collecting produce from the surrounding community which will be used as offerings for the banishment process. (Saeful, Achdiani, & Abdullah. 2017)

Another social value contained in the Nadran tradition is economic value, this was expressed by Mulyadi (a community leader in Cangkol village, Lemahwungkuk Village, Cirebon City), that economic value is reflected in the produce collected to be used as offerings in the banning process, the more and more The complete yield of the land collected is directly proportional to the economic condition of the community, and vice versa. This shows that tradition or culture in a society will always be tied to the social system in it. The economic value in the Nadran tradition was also expressed by Imam Faturrchman, who revealed that the economic value contained in the procession, in this activity historically, historically or contemporary, is still attached to economic value, because during this activity the community is encouraged to exhibit (sell) their wares. This is still ongoing, coupled with a form of appreciation for the Youth, Sports, Culture and Tourism of Cirebon City which has made this Nadran tradition a national cultural festival, thereby attracting domestic and foreign tourists who are interested in the Nadran tradition.

B. Supporting Value Nadran

In addition to the social values contained in the Nadran tradition, there are other values, these values are religious values formed from the gratitude of the people and fishermen of Cirebon City. This value can be seen in a series of traditional Nadran activities, prayer together (*tawasul & tahlil*) before the process of throwing offerings and buffalo heads into the middle of the sea. Not only that, the banishment process is also interpreted as gratitude for the surrounding community and fishermen from the produce of the land or the sea (fishing) they donate back to nature, so that with gratitude that continues to be fostered, the community and fishermen have confidence that the results will be obtained. increasing (Mustaqim. 2020).

Apart from religious values, there are other values that are internalized in the Nadran tradition, these values are the values of the national spirit, love for the homeland. The value of a nationality is seen in the process of confinement activities. In this activity, the community, fishermen, community leaders & traditional leaders accompanied the process of throwing offerings and buffalo heads into the middle of the sea with dozens of fishing boats, those involved in this were like family, not discriminating against anyone, race or ethnicity. As for the value of love for the homeland, it can be seen clearly from the people of Cirebon City who are still preserving the Nadran tradition. Even the Nadran tradition in Cirebon City is considered a tradition that is still sacred in value. From the development of the Nadran tradition, there has also been no significant change. This change is only seen when there is a transition from the Hindu-Buddhist era to the Islamic era led by Syarif Hidayatullah (Sunan Gunung Jati). (Majreha, Surana, & Tsaury. 2018)

C. Development of Social Values in Elementary School

The development of social values is not only carried out through activities in the community, such as through various traditions, customs or other cultural activities which of course contain educational values through the values internalized in them. Likewise, social values in this context are not only internalized in the activities of the Nadran tradition, but must be able to be developed in the education system, starting from basic education.

Various components of education, basically can be developed as optimally as possible in order to achieve educational goals, such as educational components (approaches, strategies, learning models, media, materials, etc.) The socio-cultural approach is the approach and organization of material that presents copies (portraits) the real life of everyday people, both the social and cultural dimensions comprehensively into the classroom, in an open, actual, and factual atmosphere. Through the presence of a real portrait of the socio-cultural dimension into the classroom, it is hoped that students will feel that they are learning in the reality of their daily lives, so that they do not experience a shock-learning situation (Hutama. 2016).

The material organization model, learning model, and assessment tool with socio-cultural insight is an “operational curriculum development” that accommodates the social and cultural values of local, regional, and national communities comprehensively in all its aspects (Hutama. 2016), so that in its application in the classroom will condition students to achieve what is known as socio-cultural literacy in accordance with the essence of social studies learning at the elementary school level.

This is important to do, with the hope that through the cultural values owned by the community, through the learning process, the values will be internalized and internalized by students as individual citizens. The preposition above is in line with the emphasis given by Somantri (2004) that social studies learning in elementary schools must be able to bridge and functionalize all social and cultural aspects of society in a conducive learning process, so that students have resilience and literacy towards social and cultural problems of the community.

The local socio-cultural based learning approach has proven to be effective in achieving learning objectives, in fact there are advantages possessed by the socio-cultural learning approach including: it can stimulate multiple intelligences in children, improve social studies learning outcomes, strengthen character and social values in learning practices, and can foster multicultural individual behavior in the era of globalization and the industrial revolution 4.0. (Widiastuti. 2012; Suharianta. Syahrudin. Renda. 2014; Setyawan. 2019).

Thus, the socio-cultural-based learning approach cannot be underestimated, because the current industrial revolution era is famous for the era of deconstruction, the era of the decline in the quality of humanity, morals, and culture. Therefore, the importance of a socio-cultural-based learning approach really needs to be applied, given the identity of Indonesia itself is a multicultural and multi-cultural country (Setiawan. 2019). With regard to the Nadran tradition which is essentially a reflection of the multicultural society of Cirebon with various ethnicities, races and religions that are fused into the Nadran tradition, it must be internalized in the learning process, and with this approach it is expected to be able to form, grow, and strengthen social values, cultural values, and multicultural values, so as to improve the quality of Indonesian people..

4. Conclusion

Nadran is a tradition or custom of the ancestors that is still carried out by the people of Cirebon, nadran is held once a year, precisely in the month of Muharram, there are three areas that carry out the nadran tradition, including: Cangkol village, coastal and Samadikun villages. the implementation of nadran is done by preparing anak boat that will carry offerings, and buffalo heads during the pelarungan process, then coordinating with related parties, the nadran tradition activity starts from the procession, then prays together, after that do pelarungan and ends with ruwat or recitation of wayang kulit performances. The social values contained in the nadran tradition are not only implied through the nadran tradition, but must be able to be internalized in the practice of everyday life.

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