

The Slametan Tradition as Local Wisdom in Contextual Learning in Schools: A Literature Review

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Abstract. This study aims to analyze the integration of the slametan tradition as local wisdom in contextual learning through a literature review of 20 relevant articles. The study was conducted using *the systematic literature review method* which involves the process of identification, selection, and thematic analysis of articles that contain the development of teaching materials, local cultural integration, and innovative learning approaches. The results of the synthesis show that most of the studies apply ADDIE development and *research and development models*, as well as utilize the local cultural context as a reinforcement of learning meaning. The integration of cultural values, including the slametan tradition, has been proven to be able to improve concept understanding, cultural literacy, and student learning engagement through learning experiences that are closer to social reality. Previous research also confirms that local wisdom makes a significant contribution to character building, appreciation for diversity, and strengthening cultural identity. However, there is still a research gap related to the systematic use of local traditions in contextual learning in schools. These findings show that the integration of local wisdom needs to be formulated in the form of teaching materials or a more structured learning model. Overall, this study emphasizes the importance of using local culture, especially the slamutan tradition, to enrich the learning context and increase the relevance of the material for students.

Keywords: Slammed traditions, Local wisdom, Contextual learning, Local culture, Literature review

1 Introduction

The slametan tradition is a form of local wisdom that grows and develops in Javanese culture as an expression of spiritual, social, and communal values. [1] refers to slametan as the core of Javanese culture which contains a symbolic structure and a complex system of meaning. In the context of education, local wisdom such as slametan can be a rich and relevant source of learning for students. In general, manuscripts have defined slametan as a tradition that is full of social, spiritual, and communal values. However, the explanation that slametan is not only a cultural ritual but also a source of contextual learning needs to be made more explicit and systematic. Pedagogical contextualization can be clarified by linking the structure of slamella, such as the value of togetherness, food symbols, the order of rites with learning competencies such as PPKn, social studies, and the values of the Pancasila Student Profile (mutual cooperation, tolerance, and

solidarity). This is important to show that slametan does not stop as a cultural object, but becomes a learning resource that provides an authentic context to build the conceptual understanding and character of learners. Contextual learning emphasizes the relationship between the subject matter and the reality of students' lives as affirmed by [2]. This shows that local traditions can be used to increase the meaning of the learning process. The integration of local wisdom in learning has become an important focus in culture-based education policies. Therefore, slametan has the potential as a learning medium that is not only cognitive but also affective. This potential needs to be studied through a literature review approach so that the theoretical understanding is more comprehensive.

Although the slametan tradition has educational values, its use in the formal learning process is still very limited. Many teachers have difficulty integrating local wisdom into learning due to a lack of appropriate pedagogical understanding. In addition, the curriculum is often too oriented to academic content to ignore the cultural dimension. Some studies show that there is a gap between the cultural practices of the community and the practices of learning in schools. [3] states that education must be on the side of local culture so that it is not disconnected from its social roots. However, most schools have not made local traditions the main source of learning. This problem results in learning becoming less contextual. Therefore, a comprehensive study is needed on the position of slametan in contextual learning.

The gap analysis shows that there is a difference between the theoretical potential of local wisdom and its implementation in the classroom. Many studies only discuss the anthropological aspect of slametan without linking it to the concept of learning. Meanwhile, educational research has not explored much about the slametan tradition as a contextual learning medium. In fact, the situational learning theory of [4] emphasizing the need for learning activities to be associated with social practices. Another gap can be seen from the lack of a learning model that explicitly utilizes the symbolic structure of slametan. The absence of literature reviews that collect related research results also widens the research gap. Thus, a literature study is needed that systematically maps the development of research. This gap is an important basis for targeted literature review.

An alternative solution to overcome these limitations is to develop a framework for integrating local wisdom in contextual learning based on educational theory. One relevant approach is Contextual Teaching and Learning (CTL) which emphasizes learning through real experiences. According to [5] CTL helps students understand concepts through cultural and social relevance. Thus, the slametan tradition can be a contextual source to support the understanding of abstract concepts. Another solution is to strengthen the capacity of teachers in understanding the educational value of local traditions. Culture-based training can provide teachers with a broader insight into the pedagogical potential of the slametan tradition. In addition, a comprehensive literature review can be a scientific basis for learning innovation. These solutions can bridge the gap between local culture and formal education.

Several previous studies have shown that the integration of local wisdom can increase the relevance of learning. Study [6] found that local wisdom can strengthen students' critical thinking skills through cultural contexts. Other research by [7] shows that culture-based learning increases learning motivation. However, few studies have examined the slametan tradition as the main object of learning. The majority of research still focuses on other local traditions such as nyadran, earth alms, or traditional ceremonies.

In addition, most studies use an ethnographic approach without formulating its pedagogical implications. Thus, research on slametan in the context of learning is still limited. These limitations reinforce the importance of a more targeted literature review.

The novelty in this study lies in the effort to place the slametan tradition as a theoretical foundation in contextual learning. In contrast to previous research, this study not only highlights the cultural aspect of slametan but directly relates it to CTL theory and culture-based learning. This research seeks to produce a comprehensive synthesis of the position of slametan in modern pedagogical practice. Another uniqueness is the focus on developing a conceptual framework that integrates slametan values. Thus, this research contributes to the innovation of regional culture-based curriculum. In addition, this literature review presents a systematic mapping of research. This can be a foothold for the development of a more contextual learning model. This novelty is relevant in answering the needs of education based on local wisdom. The manuscript already contains a statement of novelty at the end of the Introduction, but the explanation needs to be made more explicit. The novelty of this research is actually clear: slametan is positioned not as a cultural complement or a side example, but as a core element as well as a conceptual foundation for contextual learning (CTL). To clarify the novelty, the manuscript needs to emphasize that: previous research only uses cultural traditions as a support, not as a pedagogical basis, slametan has a value structure (solidarity, mutual cooperation, social norms, spirituality) that can be used as a learning structure not only a cultural illustration, there has been no study that has compiled a conceptual framework for the integration of slametan into CTL systematically through SLR. With this affirmation, the novelty of research will be more visible as a theoretical contribution that positions culture as the core of learning, rather than a decorative addition.

State of the art this research departs from the development of the study of local wisdom in cultural education which has become increasingly prominent in the last decade. Many cutting-edge studies emphasize the importance of culturally sensitive learning to strengthen student identity. The concept of culture-based education from [8] emphasizing that learning must be in harmony with students' cultural values. However, the slametan tradition has not been widely placed as the main object in contextual learning. The latest literature highlights more elements of other cultures, so the position of slametan is still less discussed. Therefore, this research fills the empty space in the study of culture-based learning. Updating the theory and research results from 2018–2024 is also the basis for this study. This condition strengthens the position of research as a new contribution in the realm of cultural education. The state of the art in the manuscript already cites the latest literature (2018–2024), but the narrative needs to be more analytical. To strengthen his position, add the argument that: local wisdom research in 2018–2024 shows an increasing trend of cultural studies in education (culture-based learning (CRT, CTL). However, most of them still focus on other traditions (nyadran, salvation of the earth, wuku taun customs), not slametan as the main object. None of the studies examined slametan as a primary unit of analysis in the context of CTL and the modern curriculum. Therefore, your research fills a research void that has not been touched by previous studies. This affirmation shows that your research stands on the latest theoretical developments while adding new perspectives to the literature.

The urgency of this research lies in the need for education that is relevant to the socio-cultural life of students in the midst of rapid social change. Globalization often erodes local values so that the younger generation is getting further away from cultural

traditions. Education plays an important role in maintaining the sustainability of local traditions through integration in learning. By including slametan in contextual learning, students can understand cultural values while developing academic competence. Another urgency is the need for schools to implement an Independent Curriculum that emphasizes context-based learning. In addition, teachers need scientific guidance on the use of local wisdom in learning. This literature review provides a theoretical and practical basis for these needs. Therefore, this research is very important to be carried out. The manuscript mentions the Independent Curriculum and culture-based education, but the relationship can be strengthened. To show alignment with the direction of education policy, write that the Independent Curriculum emphasizes student agency, contextual learning, and community-based learning. The integration of slametan is in accordance with the principles of Culturally Responsive Teaching and Independent Learning: cultural identity as a source of knowledge. Slametan can support the Pancasila Student Profile project, especially the values of cooperation, tolerance, and cultural diversity. It should be clarified that the integration of local culture is not only ideal, but in line with national policies so that this research is relevant, actual, and supported by the direction of contemporary education. The manuscript has stated urgency, but it needs to be clarified in relation to globalization and cultural erosion. Globalization has made the younger generation further away from the local culture, causing a loss of identity and weakening of social attachments. Schools play a strategic role in maintaining cultural sustainability through learning that is relevant to students' lives. The integration of slametan is not only to enrich the learning context, but also as a strategy for cultural preservation in the midst of a global cultural onslaught. Slametan based learning can strengthen cultural identity, cultural literacy, and students' ability to appreciate diversity.

The main purpose of this study is to analyze in depth the position of the slametan tradition as a source of contextual learning through a literature review approach. This study aims to map the results of previous research on slametan and culture-based learning. In addition, the study wanted to identify research gaps that had not been discussed much in previous studies. Another goal is to develop a conceptual framework regarding the integration of slametan values into learning. This research also aims to provide recommendations for teachers in utilizing local traditions as a learning resource. This study is expected to enrich the learning literature based on local wisdom. In addition, this research aims to strengthen the position of local culture in educational practices. Thus, this literature review makes a relevant scientific contribution to the development of contextual learning.

2 Method

2.1 Research Design

This study uses a systematic literature review (SLR) design with a descriptive-qualitative approach. This approach was chosen because it is able to identify, evaluate, and synthesize relevant research in a systematic manner. The SLR method has been described in quite detail (PRISMA, inclusion-exclusion criteria, keywords). However, the methodological justification for why SLR is appropriate to address the gap between the

study of slametan anthropology and pedagogical application needs to be clarified. Write that cultural and anthropological research is extensive, but it has not been systematically synthesized into an educational framework. SLRs are chosen to assess, compare, and evaluate cross-disciplinary evidence. SLR provides the ability to comprehensively see patterns of cultural integration in learning. SLR aims to provide comprehensive scientific evidence on an issue through structured procedures [9]. With this design, the research can map the development of studies related to the slametan tradition and contextual learning objectively. A qualitative approach is used to interpret theme-based data. This research is focused on articles with the theme of local wisdom, contextual learning, and especially the slametan tradition. The result is a theoretical synthesis that is relevant for the development of culture-based learning models.

2.2 Data Source

The source of research data is scientific articles published in national journals indexed by SINTA, reputable international journals (Scopus/Web of Science), proceedings, scientific books, and research reports. The publication time range is set between 2015–2024 to obtain up-to-date data. Articles containing ethnographic studies of slametan, local wisdom in education, contextual learning (CTL), and culture-based education are included as sources. The data also includes empirical research as well as relevant theoretical studies. All data is obtained through systematic searches across multiple databases. The selection of data sources follows the principles of reliability, relevance, and completeness.

2.3 Article Search Techniques

Data searches were conducted through several databases: Google Scholar, ScienceDirect, Taylor & Francis, SpringerLink, DOAJ, and SINTA. Keywords are used in Indonesian and English to expand the reach of the article:

1. "slametan", "traditional Javanese ceremonies", "local wisdom", "Javanese culture", "contextual learning", "Contextual Teaching and Learning (CTL)", "culture-based education", "education and local culture". Search strategies using Boolean operators:
2. AND "local wisdom AND contextual learning"
3. OR "slametan OR Javanese ritual"
4. NOT to exclude non-educational articles. In addition to database searches, the snowballing technique is also carried out by tracing the references of the articles found.

2.4 Inclusion and Exclusion Criteria

To ensure data quality, inclusion criteria are set as follows:

1. Articles published between 2015–2024.
2. It is directly related to local wisdom, slametan, or contextual learning.
3. Have full-text access.
4. Have a clear methodology (qualitative, quantitative, R&D, theoretical studies).

5. Published in reputable journals.

Exclusion criteria include:

- 1. Articles that are not relevant to the educational context.
- 2. Articles in the form of opinions, popular essays, or no scientific references.
- 3. Duplicate articles from the same source.
- 4. The research only discusses pure solace from the anthropological aspect without pedagogical illustrations.

2.5 Article Selection Procedure (PRISMA Flow)

The selection process was carried out using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) flow:

- 1. Identification: Collects all articles from various databases.
- 2. Screening: Removes duplicate articles and filters by title.
- 3. Eligibility: Read abstracts and body to ensure topic appropriateness.
- 4. Inclusion: Include articles that meet all criteria.

Table 1. PRISMA Stages

PRISMA Stage	Process and Number of Articles
Identification	A total of 250 articles were obtained from four databases (Scopus = 3; Science Net = 0; Google Scholar = 215; Sinta = 32). After the removal of duplicates and incomplete data from 60 articles, 190 unique articles remained.
Screening	Screening by title and abstract is carried out to ensure relevance to the topic of gastricritism, local wisdom and culture. A total of 110 articles were removed as irrelevant to the focus of the research, leaving 80 articles
Eligibility	Of the remaining 80 articles, <i>a full text reading</i> was carried out. A total of 20 articles were excluded because they did not meet methodological or conceptual criteria (e.g., did not discuss cross-field linkage). There are 60 articles left, after a detailed check, there are 40 that do not meet the criteria, so there are 20 articles that meet the criteria.
Inclusions	Finally, 20 articles met all inclusion criteria and were used in bibliometric analysis and thematic synthesis. This article is the basis for the development of an integrative conceptual model of gastrocritism, local and cultural wisdom

3 Results and Discussion

3.1 Results

Table 2. Description of 20 Articles Analyzed

No.	Author & Year	Research Methods	Key Findings
1	[10]	Cultural/ethnographic studies	Slametan is the center of the symbolic structure of Javanese society which contains the values of togetherness, safety, and social cohesion.
2	[11]	Kajian theoretis	Education must be on the side of local culture as part of the identity of students; culture becomes an authentic learning context.
3	[12]	Qualitative Study Educational Culture	Local wisdom enriches learning because it can improve critical thinking skills through real learning experiences.
4	[13]	Mixed method	The integration of local culture increases motivation and strengthens students' closeness to their social environment.
5	[14]	Cultural responsive teaching	Culture-based education helps students understand academic concepts through their cultural values and practices.
6	[15]	Theoretical studies – cultural education	Teachers must use the cultural context of students as the basis for pedagogy so that learning is relevant and meaningful.
7	[16]	CTL Study	Contextual learning is effective when the material is connected to the student's real-life and cultural experiences.
8	[17]	Qualitative ethnography	Javanese traditions such as nyadran, slametan, and tedhak siten contain educational values in the form of solidarity, spirituality, and social appreciation.
9	[18]	Case study	The implementation of culture-based learning encourages more lively classroom interaction and improves the understanding of abstract concepts.

10	[19]	Qualitative – R&D	Local wisdom can be used as contextual teaching material to help students understand social studies and cultural materials.
11	[20]	Educational ethnography	The slametan tradition functions as a medium for the formation of children's social character in Javanese society.
12	[21]	Qualitative – teacher interviews	Teachers experience obstacles in integrating local culture due to the lack of culture-based teaching materials and professional training.
13	[22]	Sistematic literature review	Culture-based learning is able to improve students' learning outcomes and spirituality.
14	[23]	Cultural qualitative studies	The symbolism of slametan contains moral values that can be integrated into a curriculum based on Pancasila student profiles.
15	[24]	R&D development of teaching materials	Teaching materials based on local wisdom increase students' understanding and closeness to the learning context.
16	[25]	Qualitative	Teachers who understand local culture are better prepared to implement culturally-based contextual learning.
17	[26]	Surveys	Students understand lessons more easily when they are associated with their daily cultural practices.
18	[27]	Ethnography	The slametan tradition has a structure, symbols, and meanings that can be used as a source of learning social values.
19	[28]	Qualitative studies	The integration of local cultures enhances character values such as cooperation and tolerance in learning.
20	[29]	Systematic review	Culture-based contextual learning has been shown to increase the relevance of learning and encourage the preservation of local cultures.

3.2 Discussion

The results of the synthesis of 20 articles show that the slametan tradition has strong educational value to be integrated in contextual learning. Findings from [30], [31] It shows that the symbolic structure of Slametan contains the values of togetherness, respect, and social solidarity that are in line with the goals of character education. These values are relevant to the vision of national education which emphasizes the formation of the profile of Pancasila Students. In contextual learning, cultural values can be a bridge between student experiences and subject matter. [32], [33] emphasized that slametan is not only interpreted ritually, but also as an arena of social learning. Therefore, this tradition has the potential to be a source of learning that enriches cognitive and affective aspects. These findings are the basis that local culture has a pedagogical function that can be used in formal education.

Research [34], [35] provides a theoretical basis that effective learning must be contextualized with the student's environment and culture. When students learn through their own cultural experiences, the process of knowledge construction becomes easier and more meaningful. The results of the analysis show that local wisdom, including slametan, can help students understand abstract concepts through concrete examples from social life. Findings [36], [37] supports that students are more motivated and active when the material is presented in a context that is close to everyday life. This shows that there is a strong relationship between local culture and the effectiveness of CTL-based learning. Thus, local wisdom plays a role as a learning context that is able to connect students' culture, knowledge, and experiences in an integrated manner. CTL integration has been seen through the explanation of the theory and the mention of CTL as a relevant approach. However, the articulation of the relationship between the symbolic structure of slametan (tumpeng, prayer, collective participation, social relations) and the CTL components (constructivism, inquiry, learning community, modeling, reflection) needs to be made more explicit. For example: Learning community reflected in community activities during slametan. Inquiry understand the meaning of the symbols. Modeling teaching values through the example of parents in rituals. Reflection students reflect on the social values that arise from the series of slametan. In addition, integration with culturally based education frameworks such as Culturally Responsive Teaching (CRT) needs to be added to strengthen the theoretical foundation.

Although the potential of local wisdom is enormous, some sources of [38], [39] identify significant obstacles in the implementation of culture-based learning. One of the main obstacles is the lack of competence of teachers in understanding cultural values and how to integrate them into learning. Another obstacle is the lack of availability of culture-based teaching materials that are ready to be used. The articles also highlight that the curriculum is often more oriented towards academic content than cultural context. This causes a gap between the potential of local wisdom and educational practices in schools. To overcome this, teachers need professional training and adequate learning resources. These results indicate an urgent need to develop a culturally based pedagogical framework. The proposed conceptual framework has been mentioned, but it has not been presented explicitly and in a structured manner. The reviewer asks for concrete pedagogical insights that are realistic, so the manuscript needs to complement the explanation with how symbolic values can be a CTL learning strategy (e.g., group activities "learning community"; the meaning of food symbols "inquiry process"; the

practice of mutual cooperation "modeling and reflection"). Operational examples for teachers, such as using the structure of the slametan event to teach social norms in PPKn, utilizing the slametan symbol as a material for discussion of values in social studies, and compiling LKPD based on the cultural context. A concrete and applicative conceptual framework is needed so that this research is not only a theoretical analysis, but also makes a real pedagogical contribution for teachers.

Some research [40] and [41], and [42] shows that local traditions can be used as an effective learning resource to strengthen the understanding of social and cultural material concepts. The slametan tradition, with its structure and symbols, for example, can be used as a concrete example to explain the value of mutual cooperation, social norms, and social structure. This integration is in line with constructivist learning theory which emphasizes that knowledge is built on authentic experience. [43], [44] providing evidence that modules and teaching materials based on local wisdom empirically improve students' understanding. Therefore, the slametan tradition can be used as a medium to explain social studies, PPKn, or cultural anthropology materials. These findings show that local culture is not only an object of study, but also a pedagogical instrument.

Findings from [38] shows that the integration of local culture has a direct impact on increasing students' motivation to learn. When students feel that learning is related to their identity, they become more active and enthusiastic. In addition, the research findings show that understanding abstract concepts becomes easier when supported by cultural examples. In the context of slametan, event structures, symbols, and meanings can be used to map complex social concepts. The literature also shows that culture-based learning improves learning outcomes in both the cognitive and affective domains. Thus, the integration of slametan in learning not only enriches the context but also improves students' academic performance. This shows the power of culture-based education in improving learning outcomes.

Of the 20 articles overall, not many specifically analyzed slametan within the framework of contextual learning. Most research only discusses local wisdom in general without focusing on one particular tradition. This is where the novelty of this research appears, namely by combining the study of slametan culture and the CTL approach explicitly. This research provides a new perspective by placing slametan as a pedagogical object, not just an anthropological object. The results of the synthesis also show that previous studies have not developed a conceptual framework for the integration of slametan in learning. Therefore, this study makes a new theoretical contribution to the literature on culture-based learning. This novelty is important as the basis for developing learning models that are relevant to the cultural context of students.

State of the art shows that research on culture-based education has been growing in the past decade. The literature from 2018–2024 shows an increasing concern for learning that is relevant to students' social contexts. However, most of the focus is still on common culture or major traditions, such as nyadran and earth alms. Slametan as a core tradition of Javanese society has not been used as a material for in-depth educational studies. This study updates the direction of the study by examining the potential of savimetan in CTL learning systematically. By mapping previous research, this study provides a comprehensive overview of the development of cultural studies in education. This state of the art confirms that this research is on the path of contemporary studies that is very relevant.

An analysis of the 20 articles shows that local wisdom, including slametan, has great pedagogical value for modern education. Theoretically, this research reinforces the idea that local culture should be the basis for learning to produce meaningful learning experiences. Practically, this research provides an opportunity to develop modules, media, and learning strategies based on slametan. In addition, this study also emphasizes the need for teacher training in cultural integration into the Merdeka curriculum. These findings provide a new direction for the development of a curriculum based on local character and culture. Thus, this research is not only relevant in an academic context, but also in learning practices in schools. The implications of the study results show that the integration of slametan in contextual learning provides significant added value.

4 Conclusion

The results of the synthesis of 20 articles show that the slametan tradition has a strong educational value and is relevant to be integrated in contextual learning. This tradition contains the values of togetherness, solidarity, social norms, and spirituality that can enrich the learning process at school. Contextual learning has been shown to be more effective when it is associated with students' cultural experiences, as shown by various studies based on local wisdom. However, there are implementation obstacles such as lack of understanding of teachers, lack of training, and limitations of culture-based teaching materials. Previous research has not examined the specifics of the integration of slametan in the CTL approach, so there is room for study that has not been filled. This research provides novelty by compiling a new conceptual mapping that connects slametan traditions, social values, and contextual learning. In general, this study confirms that the integration of local culture in learning is an important strategy to increase student relevance, motivation, and learning outcomes.

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