

REPRESENTATION THE LEARNING PILLARS OF SANGGAR ANAK ALAM AT THE WIWITAN TRADITION

Veronica Krisma Devani¹, Sumarwati², Sumarwati³
{veronicadevani88@student.uns.ac.id¹, sumarwati@staff.uns.ac.id², chafit@staff.uns.ac.id³}

Sebelas Maret University^{1,2,3}

Abstract. This study aims to describe the four pillars of learning in the Sanggar Anak Alam (SALAM) contained in the harvest party and the tradition of wiwitan in Nitiprayan as Art Village. Qualitative research using observation and interview data collection techniques. Test the validity of the data by triangulation of theories and methods. Data analysis was carried out with an interactive model. The results of the study show that first, the food pillar is represented by preserving food ingredients produced in a sustainable way and respecting local produce. Second, the pillar of health, SALAM encourages its community to process food without chemicals that are harmful to body health. Third, the environmental pillar applies the principle of environmental health by avoiding the use of packaging materials that are difficult to decompose. Fourth, the socio-cultural pillar plays a role as a means of education by preserving cultural values that can be applied in daily life.

Keywords: local wisdom, education, tradition, agriculture.

INTRODUCTION

Indonesia is an agrarian country, because it has a very large and fertile agricultural land. Along with the development of technology, agricultural systems are increasingly sophisticated which are used by millennial farmers. Based on data from the Central Statistics Agency on the Complete Enumeration Results of the 2023 Agricultural Census – Phase 1 (Central Statistics Agency, 2023), it is explained that millennial farmers are farmers aged 19 to 39 years, and or farmers who are adaptive to digital technology. The data shows that the most millennial farmers are in East Java province with a total of 971,102 people (15.71%). Meanwhile, Central Java province occupies the second position with the number of millennial farmers as many as 625,807 people (10.12%), and West Java province ranks third with a total of 543,044 people (8.78%).

In agriculture, modernization causes farmers to be more likely to use modern and practical agricultural tools and methods. The influence of modernization brings changes in the processing of rice fields and agricultural products, as well as changing complex ways of working to be simple, but tend to be ecologically damaging and environmentally unfriendly (Lestari, et al., 2019). Traditional agricultural tools and methods contain cultural values that must be preserved.

Local wisdom that grows in the community of an area can be used as a brand that distinguishes it from other regions. The names of agricultural tools that use the lexicon (vocabulary) of an area describe the traditions, knowledge values, and local wisdom that have characteristics to distinguish them from other regions (Rosidin and Muhyidin, 2021). Research conducted by Nugrahani, et al. (2020) resulted in findings that the values of local wisdom related to jamu gendhong as traditional Javanese herbal medicine for health are able to become a brand for Sukoharjo Regency through the School Literacy Movement.

In the cosmology of Javanese life, hamemayu swinging bawono is the philosophy of the Javanese people. Kurniawan and Sadali (2018) explained the philosophical meaning contained in hamemayu hayuning bawono, namely the harmony of life, including protecting the earth and all its contents. Among rural communities, various wisdom can still be found in living the philosophy of hamemayu

swinging bawono, namely through the example of parents who teach children to live a gemi, sitti, and careful life, that is, thrift, careful, and careful in utilizing natural resources. Such an attitude of life that is taught, carried out, and passed down becomes ethics for the next generation.

The Javanese people live the belief in animism and dynamism that encourages the Javanese people's perspective in living life. In the field of agriculture, the belief in ani-mism and dynamism is still carried out by the community in several places. For example, in Gunungkidul, Special Region of Yogyakarta, the local community still adheres to spiritual beliefs contained in the selection of the right time to plant rice, namely in the legi market. Meanwhile, the time is not good to plant rice during geblak or the day of the death of relatives. For the people of Gunungkidul, this spiritual belief is one way to honor the deceased relatives (Wibowo, 2020).

This research is relevant to the research studied by Wahyuni and Pinasti (2018) which resulted in the findings of the wiwitan tradition which was initially used as an offering to Dewi Sri as a form of community gratitude for the maintenance and harvest yields. The process of implementing the Wiwitan tradition has several stages, including starting by determining the day for the process of implementing the Wiwitan tradition; the process of implementing the Wiwitan tradition which consists of preparing food for the crowd; making offerings and uborampe; praying; and at the end doing banners and cutting rice in the rice fields.

Wiwitan tradition and the harvest party was also carried out by the Nature Children's Studio (SALAM) and the community of Nitiprayan Art Village. SALAM is a Community Learning Activity Center (PKBM) located in Nitiprayan, Kasihan District, Bantul Regency, Special Region of Yogyakarta. Learning activities at SALAM synergize with the community, because SALAM is committed to supporting the four main pillars of basic education, namely food, health, environment, and socio-culture (Gernatatiti, 2019).

This research focuses on the values of the four main pillars of SALAM contained in the harvest party and the tradition of initiation in the Nitiprayan Art Village. Starting from the description above, the formulation of the problem in this study is formulated in the question, how is the representation of the educational pillars in the Sanggar Anak Alam (SALAM) through the tradition of initiation and harvest party in Nitiprayan, Bantul Regency, Special Region of Yogyakarta?

Based on these problems, this study aims to reveal the pillars of education in the fields of food, health, environment, and socio-culture in SALAM through the tradition of wiwitan and harvest party in Nitiprayan, Bantul Regency, Special Region of Yogyakarta. The benefits of this research can be used as a reference for the form of synergy between educational institutions and the community in living local traditions, as well as teaching ethics contained in local wisdom values to children as the nation's next generation.

Research that is relevant to this study is Prabowo's (2017) research on the agrarian spirit that describes the figure of Javanese rice farmers in ancient times who adhered to Javanese spirituality and culture. Meanwhile, the condition of Javanese rice farming today is experiencing problems, namely ecological damage and the fading of cultural values that need to be preserved. Furthermore, research conducted by Savangah and Suyatno (2018) explained that the location of SALAM in rice fields brings SALAM learning activities closer to agricultural activities. Through the tradition of initiation and harvest party, SALAM teaches children to appreciate nature and its surroundings, by protecting and caring for nature.

RESEARCH METHOD

This research uses a qualitative method. This method was chosen because it aims to describe the relationship between the main pillars of education in SALAM, namely food, health, environment, and socio-culture in the tradition of initiation and harvest parties. Through this approach, the meanings and values that are the basis of the practice of the SALAM community can be explored in depth.

The population of this study is the SALAM education community consisting of managers/founders, facilitators, children, alumni, and parents who stand up to the SALAM Parents Forum (FORSALAM). The selection of this population is because SALAM together with the Nitiprayan community initiated to revive folk culture, one of which is the tradition of Startup and harvest feasts. Sampling is carried out with certain considerations. The parties who are sampled are people who participate in the tradition Startup and harvest feasts. The research was conducted in September 2024.

The data collection techniques used in this study are observation and interviews. The steps taken are data collection by interviews with SALAM managers and parties participating in the activity. Meanwhile, observations were made on a series of traditional events and harvest parties in 2024 with the theme of Sovereignty of the Taste. The series of events include Talkshow, Simbok Market, Food Market, Wiwitan Tradition, and Harvest Party. Next, data reduction, is carried out by classifying data and filtering information related to the four main pillars in basic education in SALAM. The presentation of data is presented in the form of a descriptive narrative. Next, the verification stage by drawing conclusions from the data presented.

RESULT AND ANALYSIS

The harvest party and the tradition of wiwitan in the form of rituals and performing arts are still preserved by the residents of Kampung Seni Nitiprayan, even the noble values contained in the tradition of wiwitan are lived by the SALAM community. Soemardjan and Soemardi (in Ranjabar, 2006: 21) formulated culture as the result of the work, taste, and creation of society, so that its power and results can be used sustainably for the benefit of society. This wiwitan tradition is a ritual offered by the community before the harvest is carried out. The ritual is carried out as a form of gratitude to the earth and Dewi Sri or Dewi Padi who has grown rice before harvest, as well as used as an educational medium for the next generation.

The harvest party and wiwitan tradition are a collaboration between SALAM and Nitiprayan residents in an effort to revive folk culture. In 2022, the tradition of iniwitan raises the theme of *Anggulawenthah Pangane Dhewe*, which means the importance of knowing and understanding local food processing. A series of events included book reviews, healthy food and art performances, mountain grebeg, speech titles, and a graduation procession.

In 2019, the theme starting tradition carried out was *Sangkan Paraning Dumadi*. This theme reminds the importance of awareness about the origin and development of food. This event includes a presentation month, a food market, a wiwitan tradition, and a wise snack workshop.

In 2017, the wiwitan tradition raised the theme of *Eling Dewi Sri*, with a series of bregada carnival events, wiwitan rituals, and art performances. This theme is a reminder that the culture inherited by our ancestors was created so that humans always remember to maintain the balance of nature, not exploit natural wealth, so that it can be passed on to the next generation.

Meanwhile, 2024 carries the theme of *Daulat Selera*. The series of events include Talkshow, Simbok Market, Food Market, Wiwitan Tradition, and Harvest Party. Taste is related to an individual's interest and interest in things that can be felt through the five senses. In addition, tastes also reflect

the actualization of individual or community identities, including in determining freedom of choice. Nowadays, the development of lifestyle shifts local tastes with global tastes. The shift in taste in the food sector is evidenced by the emergence of various types of processed foods that are ready to eat and offered by the market (Hidayat, 2021).

SALAM as a learning community, is committed to providing freedom for its citizens in determining their taste choices. Especially the selection of tastes in managing local food that is healthy for the body and the environment (Rahardjo, 2021). Through the harvest party and the tradition of wiwitan, it can be known that the main educational pillars of SALAM have been applied in daily activities by the community. This research focuses on the representation of the four main pillars of education in SALAM in the harvest party and the tradition of initiation. The main pillars of education at SALAM include the fields of food, health, environment, and socio-culture.

1.1 Representation of Harvest Parties and Wiwitan Traditions in the Food Sector

SALAM as a learning community based on sustainability principles understands that education also includes social and cultural aspects. Food sovereignty, health, environmental conservation, art, and culture are the main pillars in educating the young generation in SALAM. These efforts are carried out by fostering a deep awareness of the importance of maintaining natural balance and appreciating cultural diversity.

In the harvest party and the tradition of the graduation of the pillar of food sovereignty, it is manifested in the presentation of local food that is produced in a sustainable and healthy manner. The presentation can be found during the *Daulat Selera* talkshow. Participants in the speech degree consisted of children, parents, facilitators, and alumni. Each participant brought healthy snacks containing carbohydrates from staple foods, such as rice and tubers; proteins in side dishes, such as eggs, tofu, tempeh, fish; as well as vitamins contained in various types of processed vegetables and fruits. Each participant enjoyed a snack together after the talkshow. In its daily activities, SALAM also implements healthy snacks for its community. For example, at the junior high school level in grade 7th, parents and facilitators draw up an agreement to make a meal together after class. This is supported by parents by preparing healthy snacks for children. Each parent will get a schedule in turn to prepare healthy snacks for all children in the class. Through this, parents can control and know the nutrition contained in the snacks consumed by their children.



Figure 1. Talkshow on the Sovereignty of Daulat Rasa

In the series of harvest parties and wiwitan traditions, there is also Simbok Market. Simbok Market is a stall event initiated by SALAM's parents (FORSALAM). Healthy processed food products that can be found at Simbok Market include coconut oil; strawberry jam; cassava chips; sticky rice tape of telang flowers; tempeh leaves; baked sweet potato sponges; table salt; soap lerak; and various kinds of processed food products and household needs processed by the home industry managed by FORSALAM.



Figure 2. Processed coconut oil products at Simbok Market stalls.

Through the *Daulat Selera* Healthy Food Market, local processed food products that are healthy for the body and environmentally friendly are also presented. Various types of healthy local foods are managed sustainably. Healthy processed food products that can be found at the Healthy Food Market, including roasted bananas; tela-tela made from sweet potatoes; ice kuwut; mushroom satay; passion fruit ice telang; lotis which consists of various fruits served with brown sugar chili sauce; and various kinds of angkringan menus.

Meanwhile, in the tradition of wiwitan in grebeg gunung, various kinds of vegetables can be found as a form of produce that is paraded in the form of a large cone or mountain. Several types of vegetables can be found in the mountains, such as corn, bitter melon, cucumbers, mustard greens, tomatoes, and various other vegetables. Grebeg gunung is a tradition that is carried out as a form of gratitude and hope to God Almighty. After the wiwitan ceremony, all participants of the wiwitan ceremony were given sego wiwit which was served in banana leaf pincuk with uduk rice filling; urap from various vegetables; salted fish; and chili sauce made from soybeans. After a joint prayer with thanksgiving for the crops, sego wiwit was enjoyed together by the participants in the rice fields. The values contained in the food pillars are religiosity, mutual cooperation, respect for nature, love for the homeland, and independence.

Based on the above explanation, it can be known the importance of healthy and environmentally friendly local food. Healthy local food supports public health and prepares healthy and intelligent next generations. Undang-Undang No. 36 of 2009 concerning health that efforts to improve community nutrition aim to improve the quality of nutrition for individuals and the community. Nirbaya (in Husada, 2022) states that improving food consumption patterns can be done by consuming balanced nutritious food and implementing nutritionally conscious behavior. Nutritious food can be found through local foods that contain nutrients to prevent diseases caused by unhealthy lifestyles (Alamsyah et al., 2024).

1.2 Representation of Harvest Parties and Tradition of Iniwitan in the Health Sector

In the harvest party and the tradition of wiwitan, it represents health through nutrition contained in local food. The community has the potential to overcome nutritional problems by managing local food and empowering the community in management for sustainable living. A series of activities to sell and buy processed foods at SALAM prioritize the principle of food without chemicals, such as artificial sweeteners, flavorings, food colorings, and other harmful chemicals.

Food products sold in the market Simbok, e.g. coconut oil and jam strawberry. The product is managed sustainably and does not use harmful chemical additives. Similar things are also found in the Food Market, for example, passion fruit ice uses natural sweeteners from granulated sugar and the sour taste is produced from passion fruit. Meanwhile, the attractive ice color is produced from the yellow passion fruit juice, and the blue color is produced from the telang flower juice.

In tradition Startup There are local food ingredients that are processed into sego from. The processed food is not added with chemicals, because the taste produced by the local food ingredients is a characteristic and has its own meaning. For example, in making chili sauce, pieces of salted fish are used mashed with soybeans or beans Tholo, so as to produce a distinctive taste.

SALAM views health as an important aspect in the development of a society. A fundamentally healthy way of thinking is a fundamental perspective that health development is a valuable investment factor in community development (Rachmat, 2018). In daily activities, SALAM also implements physical and spiritual health.

The implementation of physical health is carried out through lunch activities together after learning activities with snacks that have been provided by parents on a scheduled basis. Learning activities to get to know herbal plants that can be managed into medicine/herbs, such as getting to know spices grown around SALAM or in various places that are often found. In addition, SALAM children have enough land to do physical activities, so that children can channel their energy to do beneficial physical activities, such as playing with peers and doing sports games.

Meanwhile, in spiritual health related to psychiatry, SALAM implements agreements in daily activities and in learning activities. The agreement will encourage children to grow awareness independently without coercion and intervention from other parties. The agreement is valid and forms the basis of the relationship between the child, the parent, and the facilitator. This is evident in compiling children's research topics; drafting an in-class learning agreement; providing space for children to express their opinions and expressions; giving confidence to children to be able to develop their potential; and build an understanding of 'taking care of each other', namely taking care of yourself, taking care of friends, and taking care of the environment, so that everyone will see others and their environment as valuable as God's creation.

Based on the above explanation, it can be found that with agreement and mutual respect, a positive atmosphere will be created, so that the psychological state is maintained and healthy. In addition, there will be awareness and shame when violating the agreement that has been mutually agreed. Through various efforts made to improve the quality of health management for children, it is able to influence children's academic intelligence and emotional intelligence (Susana, 2018). The values contained in the pillars of health are religiosity, mutual respect and appreciation, responsibility, independence, mutual cooperation, and respect for nature.

1.3 Representation of Harvest Parties and Wiwitan Traditions in the Field of Environment

SALAM is located in the middle of the rice fields and close to the community. The goal is to give understanding to children to learn to live in society and to understand the importance of protecting the environment. Sustainable agricultural practices are becoming popular among today's society. This is due to climate change, resource scarcity, and the need for increased food production (Wahditiya et al., 2024).

Harvest feasts and traditions Startup in the environmental pillar carried out by SALAM, namely by preserving local agriculture. Indirectly, inviting the community to have a responsibility in protecting and caring for nature. This tradition contains the meaning that nature and humans are interrelated. Nature provides the resources needed by humans to meet their needs. On the contrary, as gratitude and reciprocity, humans protect and care for nature by not exploiting natural resources.

In daily life, SALAM lives the pillars of the environment by implementing a sustainable lifestyle free of plastic and packaging materials that take time to decompose. This encourages the SALAM community to care about the environment. If there is plastic waste in daily activities, it will be the responsibility of individuals/groups to recycle and manage the waste so as not to pollute the environment. Recycling is one of the effective ways that can be done to reduce the quantity of waste so that it damages the environment (Aqila, 2024).

SALAM also supports sustainable environmental management by making household products through home industry. The home industry managed by SALAM uses the Sedapur Salam brand. Sedapur Salam was founded in 2004 initiated by Sri Wahyaningsih, the founder of SALAM. The goal is as an alternative source of operational funding for SALAM, so that education costs are not charged entirely to parents.

The products produced by Sedapur Salam are made from natural and environmentally friendly materials. The various types of products produced are categorized into hygiene ingredients, foodstuffs, and oils. The hygiene materials produced include laundry soap; liquid laundry soap; liquid soap; soap for floor mopping; and shampoo. The food ingredients produced, including arrowroot pathi; mocraf flour; sago noodles; gluten free food; organic black coffee. The oil products produced, including pure hazelnut oil; cemceman oil; stolen oil; oil bale; and baby oil. Sedapur Salam products are marketed through social media, Instagram, and online shopping facilities.



Figure 3. The procession of the initiation tradition in the rice fields.

The harvest party and the tradition of iniwitan is a form of learning for the community, especially for SALAM. The community can explore the potential found in the surrounding environment and can be used as local food and managed sustainably. The values contained in the pillars of environmental education in SALAM are resiliency, responsibility, mutual cooperation, and independence.

1.4 Representation of Harvest Parties and Wiwitan Traditions in the Socio-Cultural Field

Harvest parties and wiwitan traditions in SALAM have an important role in the socio-cultural context of the community. The community can gather to create solidarity and togetherness to celebrate and give thanks for the agricultural products received.

The peak of the harvest party and wiwitan tradition event will be held on September 8, 2024 at 08.00 WIB with a gathering point at the Nitibudoyo Hall, Nitiprayan Padukuhan, Jomegatan. Every participant in the carnival used regional clothes. The carnival will be escorted by 30 Tamtomo Nitipraya bregadas, while the mountain grebeg will be transported by the students of SALAM senior high school.

In this celebration, various fields of arts such as dance, music, folk performances, and agricultural carnivals are held, thus strengthening local cultural values. The field of dance arts participated in the carnival, namely the SALAM interest class dance group from the TA (Children's Park) to Junior High School level which will perform the Joy Dance, Dodolan Dance, and Sembah Pambuko Dance – Dewi Sri. Folk performances such as Gedrug Tolak Bala Nitiprayan; Jaranan Rogobolo, and Gejhog Lesung Nitibudaya.



Figure 4. Kirab Grebeg Gunungan.

The community and SALAM collaborated in the harvest party and the wiwitan tradition . For SALAM, this tradition plays a role as an educational medium. Children are invited to socialize; fostering positive character, such as mutual respect, appreciation, and manners through social interaction with others; fostering a sense of belonging to local culture as an identity.

CONCLUSION

Sanggar Anak Alam (SALAM) as a learning community has four main pillars of basic education, namely food, health, environment, and socio-culture. SALAM and Nitiprayan Art Village synergize in reviving folk cultures, one of which is the harvest party and the tradition of wiwitan.

Through this tradition, the pillars of the food sector are carried out by exploring the potential of local foodstuffs that are managed sustainably. The pillar of the health sector, SALAM encourages its citizens to improve their physical and spiritual health. A pillar of the environmental field, SALAM implements a plastic-free lifestyle and packaging materials that are difficult to decompose. Meanwhile, in the pillar of the social and cultural field, through this activity it can be used as a means of learning for the community. The values contained in the harvest party and the tradition of initiation are religiosity, responsibility, mutual cooperation, cooperation, mutual respect and appreciation, and nationalism.

References

- Alamsyah, PR, Abidin, Z., Rachmawati, DA, Harfika, A., Rosiana, NM, Mafaza, RL, ... & Noor, YEI 2024. *Gizi dan Kesehatan Masyarakat*. Sada Kurnia Pustaka.
- Aqilla, AR 2024. Daur Ulang Sampah: Solusi Berkelanjutan untuk Mengurangi Polusi dan Memelihara Lingkungan. *Gudang Jurnal Multidisiplin Ilmu*, 2 (6), 433-436. doi.org/10.59435/gjmi.v2i6.565.
- Badan Pusat Statistik. 2023. *Hasil Pencacahan Lengkap Sensus Pertanian 2023 – Tahap 1*. Jakarta: Badan Pusat Statistik.
- Faiz, A., & Soleh, B. 2021. Implementasi pendidikan karakter berbasis kearifan lokal. *JINoP (Jurnal Inovasi Pembelajaran)*, 7(1), 68-77. doi.org/10.22219/jinop.v7i1.14250.
- Gematatiti, Rejeki, K., & Wahyaningsih, S. 2019. *Sekolah Apa Ini?*. Yogyakarta: INSISTPress.
- Hidayat, U. S. 2021. *Urgensi Penguatan Pendidikan Karakter Dalam Menyiapkan Generasi Emas 2045: Strategi Membangun Generasi Cerdas, Berkarakter dan Berdaya Saing di Abad 21*. Nusa Putra Press.
- Husada, IWC 2022. Gizi Kesehatan Masyarakat. *Kesehatan Masyarakat dan Kesehatan Lingkungan*, 151.
- Koentjaraningrat. 2009. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.
- Kurniawan, A. & Sadali, M.I., 2018. *Keistimewaan Lingkungan Daerah Istimewa Yogyakarta*. UGM PRESS.
- Lestari, P.M., Irawati, R.P. & Mujimin, M., 2019. Transformasi alat pertanian tradisional ke alat pertanian modern berdasarkan kearifan lokal masyarakat Jawa Tengah. *Widyaparwa*, 47(1), pp.1-10. doi.org/10.26499/wdprw.v47i1.312.
- Martha, NU, Wijayawati, D., Krisnawati, V., & Nugroho, BAP (2022). Pengembangan bahan ajar menulis naskah drama menghasilkan kearifan lokal dan pendidikan karakter. *JINoP (Jurnal Inovasi Pembelajaran)*, 8 (1), 68-83.
- Nugrahanita, F., Imron, A. & Widayati, M., 2020. Gerakan literasi sekolah berbasis kearifan lokal dan kontribusinya bagi pendidikan karakter. *Jurnal Widyaprana*, 48(1), pp.50-64. doi.org/10.26499/wdprw.v48i1.438.
- Pradewi, G. I., Wijayanti, W., & Sukowati, S. (2019). Manajemen Peserta Didik di PKBM Berbasis Alam Studi pada Sanggar Anak Alam (SALAM). *Kelola: Jurnal Manajemen Pendidikan*, 6(2), 193-205.
- Putri, Z. F. (2020). Build Ecosystem: Leadership Strategy in Sanggar Anak Alam (Salam) Non-Formal School in Bantul District of Yogyakarta, As an Effort to Maintain Its Existence. *Jurnal Khazanah Intelektual*, 4(1), 659-672.
- R Hapsara Habib Rachmat, DPH. 2018. *Penguatan upaya kesehatan masyarakat dan pemberdayaan masyarakat bidang kesehatan di Indonesia*. PERS UGM.
- Rahardjo, T. 2021. *Sekolah Biasa Saja*. Yogyakarta: PerDikAn.
- Ranjabar, Jacobus. 2006. *Sistem Sosial Budaya Indonesia; Suatu Pengantar*. Bogor: GHALIA Indonesia.

- Rizkia, A. & Nurfaidah, R., 2022. Representasi Kesenian Lokal Masyarakat Jawa Pada Masa Orde Baru dalam Novel Entrok Karya Okky Madasari. *Widyaparwa*, 50(2), pp.268-281. doi.org/10.26499/wdprw.v50i2.1045.
- Rosidin, O. & Muhyidin, A., 2021. Leksikon ekoagraris dalam budaya pertanian masyarakat kecamatan Sumur kabupaten Pandeglang. *Widyaparwa*, 49(2), pp.228-241. doi.org/10.26499/wdprw.v49i2.883.
- Savangah, L.N.. 2018. Pendidikan Kewarganegaraan Di Sanggar Anak Alam yang Menerapkan Pendidikan Kritis. *Agora*, 7(4), pp.399-407.
- Susana, A. 2018. Manajemen kesehatan peserta didik sekolah dasar. *Jurnal Administrasi Pendidikan*, 25 (1), 65-79.
- Departemen Kesehatan RI. 2009. *Undang-Undang Republik Indonesia Nomor 36 Tahun 2009 Tentang Kesehatan*. Jakarta: Kementrian Kesehatan Republik Indonesia.
- Wahditiya, AA, Kurniawan, A., Nendissa, JI, Meyuliana, A., Yora, M., Jamilah, J., ... & Andaria, AC. 2024. *Teknologi Produksi Tanaman Pangan*. Yayasan Tri Edukasi Ilmiah.
- Wahyuni, A.T. & Pinasti, V.I.S., 2018. Perubahan Tradisi Wiwitan dalam Era Modernisasi (Studi Pada Masyarakat Petani di Desa Balak, Kecamatan Cawas, Kabupaten Klaten). *E-Societas: Jurnal Pendidikan Sosiologi*, 7(3). doi.org/ 10.21831/e-societas.v7i3.12529.
- Wibowo, R.M., 2020. Leksikon dalam aktivitas pertanian masyarakat Yogyakarta. *SASDAYA: Gadjah Mada Journal of Humanities*, 4(2), pp.105-125. doi.org/10.22146/