



Article

Multicultural Value Transmission via the Saulak Tradition: A Community-Based Education Practice in Kampung Mandar

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Abstract

This study aims to analyze the process of transmitting multicultural knowledge and values, the forms of community participation, and the sustainability challenges of the Saulak Tradition in Kampung Mandar, Banyuwangi Regency. Utilizing a descriptive qualitative approach, data were gathered through participatory observation, in-depth interviews with key informants (Pasilli, youth, and community leaders), and documentation, analyzed while considering validity through triangulation. The research findings demonstrate that the Saulak Tradition functions as a community-based intergenerational pedagogical space (community-based education).



Multicultural knowledge and values are taught through active participation (situated learning) across the ritual proceedings. This study identifies the internalization of democratic values (through deliberative practices), humanism (through mutual cooperation and respect for human dignity), as well as tolerance and pluralism (manifested through the participation of non-Mandarese ethnicities, such as the Javanese and Madurese). Although the sustainability of this value transmission faces challenges from modernization, technological disruption, youth mobility, and religious misunderstandings, it persists due to collective cultural-spiritual bonds. The theoretical implications of this study emphasize that multicultural competence is a community-based capability learned contextually through engagement in meaningful social practices.

Keyword

Community-Based Education, Cultural Transmission, Multicultural Education, Saulak Tradition, Situated Learning

Abstrak

Penelitian ini bertujuan untuk menganalisis proses pewarisan pengetahuan dan nilai-nilai multikultural, bentuk partisipasi masyarakat, serta tantangan keberlanjutan Tradisi Saulak di Kampung Mandar, Kabupaten Banyuwangi. Menggunakan pendekatan kualitatif deskriptif, data diperoleh melalui observasi partisipatif, wawancara mendalam dengan informan kunci (Pasilli, pemuda, dan tokoh masyarakat), serta dokumentasi, yang dianalisis dengan mempertimbangkan keabsahan triangulasi. Temuan penelitian menunjukkan bahwa Tradisi Saulak berfungsi sebagai ruang pedagogis intergenerasional berbasis masyarakat (community-based education). Pengetahuan dan nilai multikultural diajarkan melalui partisipasi aktif (situated learning) dalam rangkaian ritual. Studi ini mengidentifikasi terinternalisasinya nilai demokrasi (melalui musyawarah), humanisme (melalui gotong royong dan pemuliaan harkat manusia), serta toleransi dan pluralisme (yang terwujud dari partisipasi etnis non-Mandar seperti Jawa dan Madura). Keberlanjutan transmisi nilai ini dihadapkan pada tantangan modernisasi, disrupsi teknologi, mobilitas pemuda, dan benturan pemahaman keagamaan, tetapi tetap bertahan berkat ikatan kultural-spiritual kolektif. Implikasi teoretis penelitian ini menegaskan bahwa kompetensi multikultural merupakan kapabilitas berbasis komunitas yang dipelajari secara kontekstual melalui keterlibatan dalam praktik sosial bermakna.

Kata Kunci

Pendidikan Berbasis Masyarakat, Pendidikan Multikultural, Situated Learning, Tradisi Saulak, Transmisi Budaya.

INTRODUCTION

Indonesia's ethnic, cultural, and religious diversity presents fundamental challenges in maintaining social cohesion and ensuring the intergenerational transmission of values (Suharno & Oktaviani, 2026). Within the context of a heterogeneous society, multicultural education plays a strategic role not only as a vehicle for knowledge transfer, but also in building mutual understanding, developing tolerance and empathy, and reducing prejudice and discrimination (Banks, 2008; Unesco, 2024). Nevertheless, the instillation of multicultural values does not rely entirely on formal schooling. Various studies reveal that the effectiveness of multicultural education increases significantly when the learning process is directly linked to students' cultural backgrounds. Therefore, cultural practices and local

wisdom serve as a strategic informal educational environment where social values are learned, internalized, and contextually transmitted through community interactions (Anwar, 2025; Asmiati et al., 2026).

Theoretically, cultural transmission within local traditions can be understood through the lens of situated learning (Lave & Wenger, 1991). This perspective emphasizes that learning occurs through enculturation and active participation within a community of practice. Knowledge is not merely transferred verbally; rather, it is absorbed through direct engagement, role modeling, and intergenerational participation in meaningful activities. Consequently, tradition is no longer viewed as a mere symbolic heritage, but as a living space for community-based learning (Rogoff, 2003; Wenger, 1999).

This phenomenon is contextually reflected in the community of Kampung Mandar in Banyuwangi Regency. The presence of the Mandarese diaspora, interacting intensively with the Javanese, Madurese, and Osing ethnic groups, renders this area rich in cross-cultural dynamics (Setiawan, 2020). One of the cultural pillars preserved to this day is the *Saulak* tradition—a customary ritual performed across life-cycle milestones such as weddings, circumcisions, and seven-month pregnancies. The execution of *Saulak* engages a broad social structure, extending from immediate family and extended kin to traditional leaders (*Pasilli*) (Wijaya & Sartini, 2020). Through this ritual, multicultural values are internalized, as evidenced by the continuity of the tradition amidst a heterogeneous community.

Although studies on multicultural education and cultural transmission have been widely conducted (Aulia & Rahmawati, 2026; Dana, 2010; Pradnyantari et al., 2025; Suharno & Oktaviani, 2026), research that specifically positions local tradition as a participatory, community-based mechanism for multicultural education remains limited. Furthermore, previous literature on the *Saulak* tradition (Anggraini et al., 2022; Wijaya & Sartini, 2020) has predominantly focused on textual analyses of meaning and the mere inventorying of cultural values.

There is a fundamental research gap in elaborating the intergenerational pedagogical dimension—specifically regarding how community members acquire cultural knowledge, how forms of community participation serve as learning mediums, and how these values are sustained amid the dynamics of social change. To address this gap, this study positions the *Saulak* tradition as an intergenerational pedagogical space. The novelty of this research lies in integrating an interdisciplinary approach that connects local tradition, multicultural education, and situated learning, combined with an elaboration of the mechanisms of multicultural value transmission based on community participation.

Furthermore, this study delineates the resilience and dynamics of value transmission amid technological disruption and shifting perceptions among the younger generation regarding the sanctity of tradition. Therefore, this study explicitly aims to analyze the process of knowledge transfer and multicultural values through the *Saulak* tradition in Kampung Mandar. Simultaneously, this study reveals the forms of community participation as a vehicle for cultural knowledge inheritance, while critically examining the sustainability challenges facing the *Saulak* tradition and the transmission of multicultural values amidst modernization and social change.

Method

This study employs a descriptive qualitative approach to gain an in-depth understanding of the educational phenomena and value transmission embedded within the *Saulak* tradition as a socio-cultural practice (Creswell & Poth, 2017). This approach enables the researchers to thoroughly explore the meanings, processes, and experiences of the research subjects within their natural context. The research was conducted in Kampung Mandar, Mandar Village, Banyuwangi Regency. The selection of this location was grounded in the ongoing practice of the *Saulak* tradition, the multicultural characteristics of its community, and its strong relevance to the focus of multicultural education studies.

Research subjects were selected using a purposive sampling technique based on specific criteria: possession of knowledge and experience regarding the *Saulak* tradition, direct involvement in ritual execution, and representation of key roles in the value transmission process. The research informants comprised ten individuals: the Head of Mandar Village (1), traditional leaders or *Pasilli* (2), community members who have participated in the *Saulak* ritual (4), and representatives of the Kampung Mandar youth (3).

Data were collected through three primary techniques: participatory observation, in-depth interviews, and documentation. Through participatory observation, the researchers directly observed the *Saulak* ritual proceedings to capture the dynamics of field-based education and value transmission. Meanwhile, semi-structured in-depth interviews were utilized to elicit comprehensive insights regarding the transmission process, the roles of educational actors, the participants' learning experiences, and the challenges of value inheritance. These primary data were further substantiated by documentation, including photographs, video recordings, and written records pertaining to the execution of the tradition.

All collected data were analyzed using the framework of Miles, Huberman, and Saldana (2013), which encompasses three main streams: data condensation through selecting and simplifying information relevant to the educational focus, data display in the form of narrative descriptions and supporting tables, and conclusion drawing/verification to interpret the findings within the theoretical frameworks of multicultural education and cultural transmission. To ensure data trustworthiness, this study applied validity strategies through source and method triangulation.

Results and Discussion

The Saulak Tradition and Cultural Knowledge Transmission Practices

The *Saulak* tradition in Kampung Mandar is understood not merely as a series of customary rituals accompanying critical life-cycle milestones, but also as a social practice embedding an intergenerational cultural knowledge transmission process. Knowledge regarding procedural execution, the symbolic meanings of ritual paraphernalia, the sequence of proceedings, and recited prayers does not exist as isolated individual knowledge; rather, it is practiced and sustained within community life through the engagement of families, traditional leaders, and the broader public. Consequently, the *Saulak* tradition functions as a space for cultural knowledge inheritance operating within the Kampung Mandar community.

The research findings indicate that the *Saulak* tradition is currently practiced in three primary forms: *Saulak nikah* (wedding), *Saulak khitan* (circumcision), and *Saulak tujuh bulanan* (seven-month pregnancy). These three forms share a relatively uniform execution structure consisting of an opening phase, a core ritual, and a closing phase, despite slight variations in the final segment tailored to their respective contexts. This structural consistency demonstrates a pattern of cultural knowledge transmitted uniformly across every iteration of the *Saulak* tradition.

The opening phase consistently begins with a family consultation with the *Pasilli* (traditional leader) to determine an auspicious day for the *Saulak* ritual. Once the timing is agreed upon, the *Pasilli* prepares various ritual appurtenances central to the tradition, such as woven cloth (*lipak sakbe*), ivory coconut, free-range chicken eggs, a handful of rice, a dagger or short sword (*parang* or *badek*), ceremonial flour mixture (*tepung tawar*), a ceremonial spear (*tombak bandrang*), a *kris*, Mandar oil, yellow rice, a traditional headpiece (*udeng*), a candle/wick (*colok*), bamboo, five-colored *tumpeng* rice, black sugarcane, betel leaves (*sirih kluping*), three-colored flowers (*bunga telon*), plantains (*pisang raja*), an antique brass gong/cup (*tawak-tawak*), a black umbrella, a ceremonial tray set (*saru talam*), leaf food wrappers (*takir*), and incense. The necessity of these appurtenances shows that knowledge of cultural symbols has become an inseparable component of the *Saulak* tradition and is consistently maintained across all ritual proceedings.

During the core ritual, the *Pasilli* leads the entire proceeding by reciting prayers to God Almighty as well as to the ancestors of Kampung Mandar, accompanied by the burning of incense as an integral ritual element. Subsequently, the individual undergoing *Saulak* surrenders their personal garments, lies down on the designated space, is covered with a yellow or red cloth, and is surrounded by immediate and extended family members. The *Pasilli* then applies a free-range chicken egg soaked in Mandar oil onto the individual's forehead, neck, and abdomen. Following this, the family, together with the *Pasilli*, rotates the ceremonial offerings (*sajen*) three times before placing the final tray containing the offerings onto the individual's abdomen. This stage concludes with the removal of the offerings by immediate family members—particularly parents—if the offerings adhere to the individual's body. This sequence of actions demonstrates that the execution of the *Saulak* tradition is not an individual affair, but one that actively involves family participation at every stage.

In *Saulak nikah*, the closing phase continues with a ceremonial bath (*mandi-mandian*) using flower-infused water, initiated by the *Pasilli* and followed by immediate family members. Upon completion, the remaining flower water is splashed onto the attending community members as part of a belief system to ward off misfortune, after which the ritual concludes with the floating (*pelarungan*) of offerings into the sea. Meanwhile, *Saulak khitan* follows an almost identical sequence, except that it omits the ceremonial bath and proceeds directly to the floating of offerings. *Saulak tujuh bulanan* features a distinct core ritual involving the gentle shaking of seven layers of cloth, symbolizing the awakening of the fetus in the womb, while its closing phase resumes the ceremonial bath using white cloth prior to floating the offerings into the sea. These variations demonstrate that cultural knowledge within the *Saulak* tradition is inherited through flexible practices corresponding to specific life events, without altering the foundational structure of the tradition.

Cultural knowledge within the *Saulak* tradition is also transmitted through the incantations and prayers recited by the *Pasilli* throughout the ritual. These prayers embody expressions of respect, supplication, and explicit mentions of the various ritual appurtenances used in *Saulak*. The retention of prayers in the Mandar language along with their accompanying meanings indicates that the local language functions as an essential domain of cultural knowledge preserved through ritual practice. By consistently employing these prayers in every execution of *Saulak*, the Kampung Mandar community preserves and passes down the symbolic meanings and cultural identity intrinsic to the tradition.

Overall, the entire ritual sequence illustrates that the transmission of cultural knowledge occurs through repeated practice within community life. Knowledge regarding execution procedures, ritual appurtenances, prayers, symbols, and protocols is not merely conveyed orally, but is directly experienced and practiced in every ritual iteration. The active involvement of the *Pasilli* as the ritual leader, the family as co-executors and supporters, and the attending community members demonstrates that the *Saulak* tradition functions as a living medium for cultural knowledge transmission within Kampung Mandar, continually preserved as a vital piece of community heritage.

Community Participation in the Practice of the Saulak Tradition

Community participation constitutes a critical dimension in the execution of the *Saulak* tradition, as this ritual is not performed individually; rather, it engages immediate families, extended kin, traditional leaders, and the broader populace within Kampung Mandar. The active involvement of these diverse actors highlights that the *Saulak* tradition functions as a collective cultural practice. Throughout the process, community members do not merely act as passive spectators; they actively participate in various stages of the tradition, spanning preparation, core proceedings, and specific closing segments. This pattern of involvement renders the performance of *Saulak* a direct, experiential medium through which community members encounter and execute inherited cultural practices.

Participation becomes evident from the earliest stages of the *Saulak* ritual. The family initiates the process by visiting the residence of the *Pasilli* (traditional leader) to consult and determine an auspicious date for the ceremony. Once the time is agreed upon, the *Pasilli* prepares the necessary paraphernalia for the proceedings. Consequently, the performance of the tradition is inaugurated through the joint engagement of the family and the traditional authority, rather than being a solitary decision by the individual undergoing *Saulak*. This consultative practice also underscores the established social relationship between the family and traditional leaders in organizing ritual events.

Family involvement becomes further pronounced during the core ritual. The individual undergoing *Saulak* lies in the designated space, surrounded by immediate and extended kin. As the *Pasilli* conducts the ritual phases, the family remains present within the sacred space, jointly circumambulating the offerings (*sajen* or *seserahan*) three times. In the final phase, relatives directly participate by gently lifting or pulling the offerings placed atop the individual's body. Should the offerings adhere, this action is performed by the closest kin—specifically, the mother or father of the individual undergoing *Saulak*. This sequence illustrates that family members occupy a direct role in ritual execution through coordinated collective action.

A similar pattern of participation is observed in *Saulak khitan* (circumcision). The child undergoing *Saulak* wears yellow Mandarese cloth, in accordance with the beliefs of the Kampung Mandar community, before lying down surrounded by relatives. The *Pasilli* executes the ritual stages while the family participates in rotating the offerings and subsequently assists in pulling the offerings from the child's body. Thus, the performance of *Saulak khitan* demonstrates direct family involvement in ritual practices, rather than relying solely on the *Pasilli* as the primary actor.

In *Saulak tujuh bulanan* (seven-month pregnancy ritual), the participation of family and kin is once again evident. Following the *Pasilli*'s recitation of prayers and burning of incense, the expectant mother lies down, encircled by her relatives. The family, alongside the *Pasilli*, rotates the offerings three times, and during the final stage, relatives remove the offerings placed on her abdomen. The closing ceremony features a ritual bath using flower-infused water, initiated by the *Pasilli* and continued by the immediate family. This pattern confirms that family engagement spans multiple ritual stages and is not restricted to a single variant of *Saulak*.

Community participation is also manifest in the closing proceedings of both *Saulak nikah* and *Saulak tujuh bulanan*. After the family washes the individual undergoing *Saulak*, the remaining flower water is sprinkled by the *Pasilli* onto the assembled community members. This practice shows that the ritual space expands beyond the immediate family hosting the *Saulak* to encompass the attending public. In *Saulak nikah*, this phase transitions into floating the offerings into the sea, which similarly serves as the final act following the ceremonial bath in *Saulak tujuh bulanan*.

A concise synthesis of community involvement can be observed across the entire workflow of the *Saulak* tradition. Once the individual lies down, close relatives are called upon to open a black umbrella and hold a ceremonial staff, while the family rotates a brass cup (*tawak-tawak*) and the *Pasilli* lights a candle/wick (*colok*) and rotates the offerings three times. In the final step, the offerings are removed by the closest kin, such as the mother or father of the initiate. This indicates that various actions within the ritual are performed through a structured division of labor between the *Pasilli* and family members.

This participation holds profound significance when the *Saulak* tradition is understood as a mechanism for cultural knowledge inheritance. Knowledge of the tradition does not reside exclusively within the ritual leader; rather, it is embodied through the active engagement of family and community members during execution. Family members directly witness how ritual paraphernalia is utilized, how proceedings are conducted, how prayers are recited, and how each stage involves members of the community. Thus, direct practice serves as a vital context allowing cultural knowledge to remain alive within community life. These findings demonstrate that cultural transmission in the *Saulak* tradition occurs through participatory practice, meaning that acquiring cultural knowledge relies not merely on verbal instruction, but on the lived experience of being present and participating in the ritual.

Furthermore, community involvement highlights the communal character of the *Saulak* tradition. Ritual execution engages relationships connecting the initiate, the *Pasilli*, extended family, and the attending public. Remarkably, within the multicultural setting of Kampung Mandar, the *Saulak* tradition is not reserved exclusively for people of Mandarese

descent; it is also embraced and practiced by other ethnic groups who share belief in its efficacy, such as the Madurese and Javanese. This condition indicates that participation in the tradition transcends Mandarese ethnic identity, operating within a socially diverse community environment.

Ultimately, community participation in the *Saulak* tradition represents direct engagement in cultural practices that enables tradition-based knowledge to be continuously enacted within community life. Families and kin do not attend merely as onlookers; they execute specific ritual actions, while the broader public inhabits the social space where the tradition unfolds. From a community-based education perspective, this pattern of involvement demonstrates that cultural knowledge transmission occurs through social experience and collective practice. Consequently, the *Saulak* tradition functions not merely as a repetitive series of rituals, but as a living social space where community members interact with the knowledge, symbols, procedures, and cultural values embedded in their shared environment.

The Transmission of Multicultural Values through the Practice of the Saulak Tradition

The *Saulak* tradition serves not only as a medium for transmitting ritual procedures and knowledge, but also as a social space for the community to encounter, experience, and practice values that sustain collective living. These values are not conveyed in isolation from cultural practice; rather, they manifest through the active engagement of families, extended kin, traditional leaders, and community members during the execution of the *Saulak* tradition. Based on the research findings, four core values are identified within the practice of the *Saulak* tradition: humanism, democracy, tolerance, and pluralism.

1. Humanism

The value of humanism in the *Saulak* tradition is reflected in the respect for human dignity, realized through care, cooperation, sacrifice, mutual assistance (*gotong royong*), and solidarity among ritual participants. In this study, humanism is conceptualized as an orientation or action that positions human equality and well-being at the core of social interaction (Banks, 2015). The indicators of humanism applied include freedom of participation, social concern, *gotong royong*, intergenerational solidarity, and recognition of the rights and dignity of every individual within the community.

This value is concretely manifested through the engagement of families and kin throughout the execution of the *Saulak* tradition. In *Saulak nikah* (wedding), for instance, the family approaches the *Pasilli* to deliberate on the timing of the ritual and prepare the required appurtenances. During the core phase, the initiate is surrounded by family members, who collectively perform procedural actions with the ritual appurtenances. In the closing phase, the family remains actively involved in the ceremonial bath using flower water, the sprinkling of water onto attending community members, and subsequent ritual sequences.

This pattern is similarly observed in *Saulak khitan* (circumcision) and *Saulak tujuh bulanan* (seven-month pregnancy ritual). In *Saulak khitan*, the child undergoing circumcision wears yellow Mandarese cloth and is encircled by family members participating in the ritual sequence. In *Saulak tujuh bulanan*, family and extended kin surround the initiate as seven layers of cloth are draped and gently moved, symbolizing the awakening of the fetus in the

womb. Following the core ritual, the family re-engages in the closing ceremonial bath using the prepared water.

Overall, the division of labor during the ritual illustrates structured collective action. Close relatives, for example, open the black umbrella and hold the ceremonial staff; family members rotate the brass cup (*tawak-tawak*); the *Datok* lights the candle/wick (*colok*) and circumambulates the ritual appurtenances three times; while immediate kin, such as the father or mother, perform the act of removing the ritual appurtenances.

Thus, humanism in the *Saulak* tradition is visible not merely as an abstract value embedded in symbols or ritual meanings, but as an enacted practice realized through engagement and joint effort. Immediate and extended family members execute their respective roles within a collective endeavor. This active involvement simultaneously serves as a social experience through which values of care, *gotong royong*, and solidarity are acquired through practice. Within the framework of community-based education, this process demonstrates that social values can be transmitted through direct experience in the cultural life of the community.

2. Democracy

The democratic value in the *Saulak* tradition is primarily evident in the practice of deliberation (*musyawarah*) and collective decision-making. Prior to the execution of the ritual, the family first engages in dialogue with the *Datok* or traditional leader regarding the organization of the *Saulak* ceremony. This process indicates that ritual execution involves open communication and mutual agreement among the stakeholders involved. Within this framework, democracy pertains to the capacity to prioritize collective interests, resolve differences through dialogue, and uphold mutually agreed-upon decisions.

This pre-ritual consultation constitutes an essential dimension of value transmission because family members do not merely receive the final verdict regarding the *Saulak* event; they also witness the underlying social process that yields that decision. The family's direct engagement in discussions with traditional authorities demonstrates that the tradition is governed by a social mechanism that respects and incorporates all relevant parties.

Consequently, the democratic value within the *Saulak* tradition is operationalized through deliberative practices prior to ritual execution. This process provides experiential learning on how shared interests are negotiated and how decisions surrounding traditional rites are collectively forged. From a community education perspective, this experience forms an integral component of social learning, as democratic principles are internalized through living social practice rather than abstract conceptual instruction.

3. Tolerance

The value of tolerance is demonstrated by the community's acceptance and respect for diversity within the social fabric of Kampung Mandar. The populace of Kampung Mandar comprises not only individuals of Mandarese descent, but also Madurese, Javanese, and Osing communities. Amidst this multicultural landscape, the *Saulak* tradition is preserved as an integral part of collective cultural life. Remarkably, the performance of the *Saulak* tradition is not restricted to the Mandarese community; it is also embraced and practiced by segments of the Madurese and Javanese populations who share a belief in and commitment to the

tradition.

In this study, tolerance is conceptualized as an attitude of acceptance and appreciation of difference. The analytical indicators applied include openness, non-discrimination, absence of coercion regarding beliefs, mutual respect for differences, freedom to express one's convictions, avoidance of prejudice or hostile behavior toward differing groups, non-interference with others' worship, and the absence of animosity toward individuals holding different beliefs.

The presence of diverse ethnic groups within Kampung Mandar establishes a conducive social context for transmitting the value of tolerance. When a cultural tradition flourishes within an ethnically heterogeneous environment, it transforms into an intercultural encounter space. In this context, the participation of Madurese and Javanese community members in the *Saulak* tradition highlights that this cultural practice is not rigidly bound to a single ethnic identity.

Therefore, tolerance in the *Saulak* tradition relates not only to acknowledging the tradition as a piece of cultural heritage, but also to the community's capacity to coexist harmoniously in a multiethnic environment. Through active interaction and participation in collective cultural life, the value of honoring diversity is continuously recognized, reinforced, and practiced.

4. Pluralism

The value of pluralism within the *Saulak* tradition relates to the presence and active engagement of individuals from diverse cultural backgrounds within the social life of Kampung Mandar. Pluralism is conceptualized as a state in which a heterogeneous society coexists and engages in mutual cooperation. Key indicators include the capacity to live harmoniously amidst difference and practice tolerance, mutual respect, mutual trust, interdependence, and appreciation for cultural diversity.

Kampung Mandar itself represents a socially diverse environment characterized by ethnic plurality. Alongside the Mandarese people, who historically established Kampung Mandar, Madurese, Javanese, and Osing populations reside within the same social space. Within this setting, the *Saulak* tradition functions as a live cultural practice operating in a pluralistic community. Furthermore, this tradition is not exclusively bound to a single ethnic group, as members of the Madurese and Javanese communities also actively participate in or share beliefs regarding the efficacy of *Saulak*.

This condition demonstrates that cultural transmission occurs within a non-homogeneous social environment. The knowledge and values associated with the *Saulak* tradition intersect with the diverse backgrounds of the individuals constituting Kampung Mandar. In this context, the tradition serves as an intercultural platform enabling community members to recognize cultural diversity, foster social cohesion, and sustain peaceful coexistence amidst differences.

Consequently, pluralism within the *Saulak* tradition is evidenced not only by the ethnic diversity present in Kampung Mandar, but also by the sustained enactment of a cultural practice within a heterogeneous community. The *Saulak* tradition thus provides a viable context wherein values of collective living, mutual respect, mutual trust, and

appreciation for cultural diversity can be actively practiced and intergenerationally transmitted.

Together, these four core values demonstrate that cultural inheritance within the *Saulak* tradition encompasses a broader scope than the mere preservation of ritual mechanics. Humanism is transmitted through cooperation, care, and solidarity; democracy through deliberation and consensus-building; tolerance through the acceptance of difference; and pluralism through life and interaction within a multiethnic society. These values are intrinsically embedded within the social practices accompanying the *Saulak* ritual, ensuring that their transmission unfolds through direct experience and community participation.

From this perspective, the *Saulak* tradition can be understood as a vital form of community-based education. This educational process does not proceed via formal instruction; rather, it takes place through cultural experience, participation, social interaction, and direct involvement in traditional practices. Community members simultaneously acquire procedural knowledge of the tradition while experientially internalizing its accompanying social values. Therefore, the continuity of the *Saulak* tradition signifies not merely the preservation of a ceremonial rite, but the maintenance of an essential social space for the intergenerational transmission of multicultural knowledge and values.

Challenges to Traditional Sustainability and Value Transmission

The sustainability of the *Saulak* tradition is inextricably linked to the social changes unfolding within the Kampung Mandar community. A tradition long transmitted through family and community engagement faces significant friction when shifts occur in how its sanctity and intrinsic meaning are perceived. Research findings reveal that technological advancements—particularly among the millennial generation—serve as a key factor associated with changing mindsets. A segment of the millennial generation has begun to disbelieve the sacredness of the *Saulak* tradition. This condition signals a shift in how portions of the younger generation interpret the heritage handed down by previous generations.

This shift warrants careful examination regarding its impact on the intergenerational transmission of cultural knowledge and values. As established in preceding sections, the inheritance of the *Saulak* tradition relies on direct public engagement in ritual practice. Procedural ritual knowledge, the utilization of appurtenances, the division of family roles, and the core values of humanism, democracy, tolerance, and pluralism are all internalized through lived experiences within community cultural life. When parts of the younger generation begin to question or discard belief in the tradition's sacredness, the sustainability of this transmission process encounters a major hurdle. The core challenge lies not merely in maintaining the physical execution of the ritual, but in preserving the meaningful interpretation of its underlying knowledge and values.

Technological progress in this context should not be simplified as a direct, singular cause of the tradition's extinction. The research data indicates that technological advancement, especially among millennials, correlates with the emergence of skepticism regarding *Saulak*'s sacredness. Consequently, these findings are more accurately understood as an indicator of shifting cultural meanings. Technological proliferation opens up social

environments that expose the youth to alternative perspectives and knowledge systems beyond the local cultural landscape. In this environment, long-held knowledge and convictions inherited through family and community structures must continuously contend with novel worldviews.

An additional challenge involves divergent interpretations between the *Saulak* tradition and religious doctrine. Research records note that segments of the community lacking a deep understanding of the tradition perceive *Saulak* as conflicting with religious values. This perceptual variance highlights that the tradition's continuity faces not only technological disruptions, but also ongoing reinterpretations of cultural practices through evolving religious frameworks.

These interpretive differences must be situated nuancedly, as research data also demonstrates clear religious elements within the execution of the *Saulak* tradition. During ritual proceedings, the *Pasilli* offers up prayers to God Almighty alongside local ancestors (*Datok*). The prayers or incantations embedded within *Saulak* form an essential component of the cultural knowledge passed down through generations. Thus, the relationship between tradition and religion in this study cannot be reduced to binary classifications of "compatible" versus "contradictory"; rather, it must be viewed as an evolving negotiation of meaning within the community.

Conversely, the *Saulak* tradition retains a potent cultural pull for a substantial portion of the populace. A key factor bolstering its continuity is the persistent belief that omitting *Saulak* invites misfortune or catastrophe. Research interviews record an enduring belief regarding potential disturbances from ancestral spirits—conceived locally as the Mandar Crocodile (*buaya Mandar*)—should the ritual be neglected. This belief demonstrates that the *Saulak* tradition still maintains a specific foothold in the community's belief system, serving as a compelling rationale for its preservation.

The presence of these reinforcing factors underscores the dynamic nature of *Saulak*'s sustainability. On one hand, technological shifts and changing youth perspectives pose formidable challenges to the sanctity and meaning of the tradition. On the other hand, traditional beliefs regarding the consequences of omitting *Saulak* provide a persistent drive to maintain the practice. Consequently, the sustainability of the *Saulak* tradition unfolds within a complex social arena where cultural value inheritance, shifting worldviews, and deeply rooted beliefs intersect.

From a community-based education perspective, these dynamics illustrate that cultural transmission is never a static phenomenon. Knowledge and values transmitted through the *Saulak* tradition undergo continuous negotiation with social change and contemporary worldviews. Therefore, traditional sustainability cannot be measured solely by a community's ability to mechanically replicate ritual steps; it hinges equally on whether the knowledge and values embedded within the tradition remain intelligible and meaningful to rising generations.

Ultimately, challenges confronting the *Saulak* tradition represent broader challenges to the intergenerational transmission of cultural knowledge and values. Technological shifts, declining youth faith in ritual sanctity, and religious critiques all confirm that cultural transmission occurs within a constantly transforming social context. Simultaneously, the

continuation of ritual practices, family and community participation, and resilient folk beliefs demonstrate that the *Saulak* tradition retains a vital place in the social fabric of Kampung Mandar. Within this context, *Saulak* is best understood not simply as a static cultural artifact to be preserved in form, but as a living community-education space where cultural knowledge and multicultural values are continuously negotiated, understood, and transmitted amid ongoing social change.

The Saulak Tradition as a Community-Based Multicultural Educational Practice

Research findings demonstrate that the *Saulak* tradition can be understood not only as a cultural practice representing the identity of the Kampung Mandar community, but also as a social space where cultural knowledge and multicultural values are acquired, enacted, and transmitted through community participation. This conceptualization expands the framing of multicultural education, which has historically been situated primarily within formal educational institutions (Anwar, 2025; Asmiati et al., 2026; Banks, 2015; Damanik & Kedhaton, 2026). In the context of *Saulak*, the educational process unfolds informally through tangible cultural practice, intergenerational relationships, and the active involvement of community members across ritual proceedings. This finding aligns with the assertion by Suharno and Oktaviani (2026) that multicultural competence is fundamentally a community-based capability that develops dynamically and conditionally through grassroots social engagement, rather than an isolated individual capability acquired exclusively through formal schooling.

From the perspective of situated learning, the empirical data reveal that knowledge regarding *Saulak* does not exist merely as verbal instructions or abstract explanations; rather, it is embedded within the context of the social practice where it is applied. The *Saulak* sequence encompasses specialized knowledge regarding auspicious timing, ritual paraphernalia, procedural stages, prayers or incantations, and the division of labor among the *Pasilli*, immediate family, and extended kin. This knowledge is acquired and sustained within the actual execution of the tradition itself. Consequently, the practice of *Saulak* provides a learning environment that enables community members to grasp the meanings and mechanics of the tradition through direct experience and active participation in collective activities (Lave & Wenger, 1991; Wenger, 1998). This aligns with the premise that learning does not transpire solely through formal instruction, but is configured through socialization and active involvement in meaningful social practices (Asmiati et al., 2026; Lave & Wenger, 1991).

This perspective gains greater relevance when examined alongside the specific forms of community participation in *Saulak*. Across various iterations—wedding, circumcision, and seven-month pregnancy rites—family members and extended kin do not attend as passive spectators; they actively execute key ritual phases, such as encircling the initiate, rotating ceremonial paraphernalia, lifting or removing ritual items placed on the initiate's body, participating in ceremonial baths, and carrying out closing proceedings. This structured involvement confirms that cultural knowledge transmission occurs through guided joint activity (Rogoff, 2003). Knowledge of the tradition, therefore, does not reside as isolated individual cognition, but as living knowledge sustained within social relations and preserved through community engagement.

In terms of multicultural education theory, the findings demonstrate that the *Saulak* tradition offers an experiential space for social values essential to collective life in a diverse society. The value of humanism is enacted through cooperation, care, mutual assistance (*gotong royong*), and solidarity during ritual execution. Democratic values are mirrored in the deliberative consultations between families and traditional authorities preceding the ceremony. Meanwhile, tolerance and pluralism are reflected in the multiethnic composition of Kampung Mandar and the reality that *Saulak* is not only maintained by the Mandarese, but is also adopted and practiced by resident Madurese and Javanese community members. This cross-ethnic participation corroborates findings by Pradnyantari et al. (2025) regarding multicultural community harmonization, wherein shared cultural practices and cross-group communication foster an inclusive local identity that transcends ethnic divides to maintain social cohesion.

These findings engage constructively with Banks's (2015) framework on multicultural education, particularly the imperative that education must accommodate cultural diversity and the lived experiences of distinct groups. However, the *Saulak* context demonstrates that multicultural educational experiences need not be engineered exclusively through formal curricula or institutional instruction (Gay, 2010; Nieto, 2017). Values pertaining to peaceful coexistence can organically inhabit everyday social practices and be internalized through community involvement. This resonates with the view of Aulia and Rahmawati (2026) that managing cultural diversity and preventing social conflict requires collective participation across all societal elements within daily social spaces. In this sense, *Saulak* represents a form of community-based education that proceeds informally through cultural practice (Smith, 2017; Suharno & Oktaviani, 2026).

This conceptualization also carries important implications for the theory of cultural transmission. The data indicate that the intergenerational inheritance of *Saulak* does not occur through simple linear instruction from one individual to another, but through the iterative enactment of practices involving families, kin, traditional leaders, and the public. The *Pasilli* occupies a pivotal position regarding ritual knowledge and leadership, while the family and extended kin function as direct co-executors of the practice. This mechanism demonstrates that cultural transmission operates through a dynamic combination of knowledge, practice, participation, and social relations (Schönpflug, 2012). In other words, what is transmitted is not merely a set of ritual protocols, but an understanding of how community members relate to and cooperate with one another in maintaining tradition. Multiple modes of transmission—including vertical (parent to child), oblique (from non-parental senior generations, such as traditional elders), and horizontal (among peers of the same generation)—are identifiable within the practice of *Saulak* (Cavalli-Sforza & Feldman, 1981).

Nevertheless, this transmission does not occur within a completely static social environment. The study highlights ongoing challenges stemming from technological advancements and changing youth perceptions regarding ritual sanctity. Additionally, segments of the community question the alignment of certain traditional aspects with religious doctrine. Concurrently, the inclusion of prayers to God Almighty alongside local ancestors (*Datok*), coupled with persistent beliefs regarding the consequences of omitting *Saulak*, demonstrates that the tradition retains profound social and spiritual meaning for

much of the populace.

These conditions indicate that culture and education through local traditions constitute a highly dynamic process. Inheritance cannot be conceptualized merely as the pristine, unmediated transfer of culture from one generation to the next. Rather, the continuity of a cultural practice unfolds within an evolving social arena. Preserving a tradition and its embedded values thus requires continuous re-interpretation within the community. In the case of *Saulak*, the challenge of sustainability touches not only upon whether the ritual continues to be performed, but also upon whether its underlying knowledge, meanings, and values remain intelligible amidst changing social conditions (Giddens, 2013).

Based on these comprehensive findings, the *Saulak* tradition can be theoretically positioned as a community-based multicultural educational practice. This position does not imply that *Saulak* operates as a formal educational institution, nor does it suggest that its execution automatically transforms individual multicultural attitudes—this study did not measure individual attitudinal shifts or psychological value internalization. However, the findings decisively demonstrate that *Saulak* provides a structured social context wherein cultural knowledge and values of collective living are acquired through lived experience, active participation, and community interaction (Biesta, 2012).

Consequently, the relationship between culture and education in this study forms an integrated, continuous process. Cultural practice that prompts community participation serves as the vehicle for experiential social learning. This process acts as the medium for cultural knowledge inheritance that shapes multicultural value experiences, while safeguarding intergenerational transmission. This continuum remains dynamic, continuously adapting to social change, technological progress, and evolving interpretations of tradition (Sztompka, 2004). This framework reinforces the concept that culture serves as the primary social environment in which education takes root and flourishes.

The primary theoretical implication of this study is that multicultural education must be conceptualized more broadly as a social process that operates beyond classroom walls and formal academic institutions (Anwar, 2025; Asmiati et al., 2026; Coombs & Ahmed, 1974; Jarvis, 2010; Suharno & Oktaviani, 2026). In culturally diverse societies, local traditional practices can serve as vital learning arenas for understanding identity, social relations, cooperation, mutual respect, and peaceful coexistence. The *Saulak* tradition illustrates that culture-based education encompasses not only *what* is transmitted, but also *how* that knowledge and those values are continuously inherited through active participation in community life (Lave & Wenger, 1991; Rogoff, 2003).

CONCLUSION

The endurance of the *Saulak* tradition in Kampung Mandar, Banyuwangi Regency, demonstrates that local ritual practices can function as informal pedagogical spaces for the transmission of multicultural values. The ritual sequence—encompassing pre-ritual deliberative consultations with the *Pasilli*, the preparation of symbolic appurtenances, and core proceedings such as prayer recitations, oil application, the rotation of offerings, and collective removal of ceremonial items—illustrates that traditional knowledge is inherited through active participation and direct experience (*situated learning*). Through this

intergenerational engagement, four core multicultural values are internalized: democracy within family deliberative practices; humanism through respect for human dignity, empathy, and mutual assistance (*gotong royong*); and tolerance alongside pluralism, as evidenced by the acceptance and participation of non-Mandarese communities, including Javanese and Madurese ethnic groups. Nevertheless, the sustainability of value transmission within the *Saulak* tradition faces significant social shifts, including technological disruption, modernization, youth geographic mobility, and dogmatic religious debates. Conversely, the tradition persists due to underlying spiritual bonds, ancestral reverence, and a collective awareness of the imperative to safeguard shared identity and communal well-being. Consequently, the *Saulak* tradition is best understood not merely as a symbolic cultural relic, but as a dynamic form of community-based multicultural education (*community-based education*) that is continually negotiated amidst the currents of social change.

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