



FROM TRADITION TO EDUCATION: HUMAN-NATURE IN HARMONY IN *CERIAK NGELEM* DAN *CERIAK NERANG*

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ABSTRACT

This study examines the cultural meanings and symbolic values embedded in the Ceriak Ngelem and Ceriak Nerang rituals as forms of local wisdom in maintaining ecological harmony. Using a qualitative ethnographic approach, data were collected through observation, interviews, and documentation related to these traditions. The findings show that the Jerieng community preserves environmental balance through cultural prohibitions (pantangan) that regulate interactions between humans and nature. These prohibitions function as mechanisms of social and ecological equilibrium, guiding sustainable practices. The study highlights the relevance of local ecological knowledge as a valuable resource for addressing contemporary environmental challenges. Additionally, integrating this wisdom into language education is proposed as a strategic approach to raising environmental awareness among learners

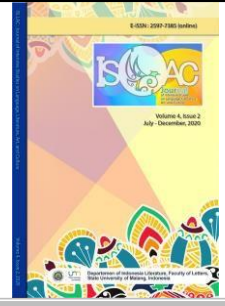
INTRODUCTION

There are many traditions and beliefs in traditional societies that contain local wisdom related to nature. These beliefs often reflect a deep ecological understanding of

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nature itself as cultural anthropology literature indicates that traditional societies with strong interactions with nature possess this knowledge (Molnár & Babai, 2021). Furthermore, the local and cultural values of traditional societies generally show a high appreciation for the intrinsic connection between nature and tradition (Scheyvens et al., 2021). Such traditions can serve as a vital source of inspiration to support environmental awareness efforts in response to the environmental challenges of this era. In Indonesia, various local stories and traditions within communities reveal a high degree of local knowledge regarding efforts for the protection and preservation of nature (Akhmar et al., 2023; Kartika et al., 2022; Sabri et al., 2023; Sumarwati, 2022). This demonstrates that various forms of knowledge and environmental awareness can be unearthed through the study of relevant cultural contexts or traditions within a traditional society. However, a significant problem is emerging as interest in local traditions is not uncommon to wane in the digital age (Fernanda et al., 2024).

Therefore, an in-depth study of a tradition is necessary so that its meaning can be comprehensively understood and preserved. The local knowledge present in Indonesia's traditions, particularly, offers an opportunity for exploration using scientific methods and modern approaches. In this study, the focus is specifically on the *Ceriak Ngelem* and *Ceriak Nerang* traditions, which are customary rituals of the Jerieng tribe in Kundi Village, Simpang Teritip District. These traditions are chosen because both have magical-spiritual values that are still strongly imbued with animistic and dynamistic beliefs. The theories of deep ecology and social ecology are utilized to analyze these rituals, *Ceriak Nerang* and *Ceriak Ngelem*, in this research. For instance, the deep ecology approach views nature as integrated and playing an important role in human life, according to Marfai (2022). Meanwhile, social ecology provides a complementary view, emphasizing that humans must play a role through their social, communal, and intellectual abilities as a form of consciousness for the benefit of nature.

The *Ceriak* tradition, as the focus of this study, has been a subject of research in several previous works. Previous scholars have successfully revealed important aspects,

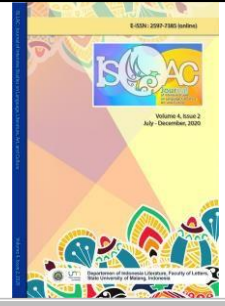
421 | ISLLAC: Journal of Intensive Studies on Language, Literature, Art, and Culture

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Volume ... Issue ..., 202..

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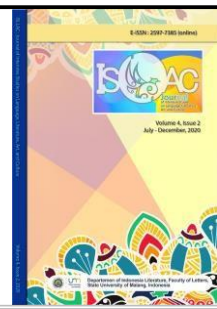


such as Fernanda et al. (2024), who examined the sustainability of knowledge within *Ceriak Nerang* through oral tradition as an effort to preserve the ecological role in the life of the Jerieng tribe. Other studies focused on related social or biological issues, including the issue of marriage prohibitions within the *Ceriak Ngelem* ritual and its connection to Islamic religious law (Wijaya, 2024), the use of plants in the customary rituals (Jeniver et al., 2024), and the utilization of biological resources within the local wisdom of the Jerieng tribe (Afriyansyah et al., 2020). Although these studies generally uncover local wisdom concerning the relationship between nature and humans, a significant gap remains. Specifically, an in-depth exploration of the concept of harmony between humans and nature within these traditions has not yet been found.

Previous research has also not shown any effort to develop or integrate the ecologically-rich local knowledge of this tradition into the education curriculum. Therefore, this research offers a substantial novelty by delving deeper into the concept of harmony between nature and humans in the *Ceriak Ngelem* and *Ceriak Nerang* traditions. Furthermore, it provides a conceptual framework for integrating this ecological knowledge into the field of education, particularly language learning. By doing so, the research on the relationship between humans and nature in these *Ceriak* traditions can make a conceptual contribution to efforts to increase environmental awareness, including its integration as a learning resource. This study ultimately aims to uncover the concepts reflected in the local wisdom of the *Ceriak Ngelem* and *Ceriak Nerang* traditions and to provide a robust conceptual framework for their integration into the field of education, particularly in language and literature learning. This approach is expected to make traditional cultural wisdom highly relevant by showing learners how to use it as a foundation for effective action in the modern world.

METHOD

This study is categorized as qualitative research. Employing the ethnographic research design developed by Spradley (2007), this inquiry investigates a specific cultural theme, which



was explored through a sequence of systematic phases: 1) selection of informants, 2) interviewing of informants, 3) composition of ethnographic field notes, 4) formulation of descriptive questions, 5) analysis of ethnographic interviews, 6) development of a domain analysis, 7) formulation of structural questions, 8) development of a taxonomic analysis, 9) formulation of contrast questions, 10) development of a componential analysis, 11) identification of cultural themes, and 12) the writing of an ethnography. The research was conducted in the villages of Air Menduyung, Bukit Terak, and Kundi. The informants for this study consisted of five community leaders and shamans who are active participants in the traditional rituals of the Jerieng community. To preserve the informants' privacy, the researcher has used initials. Details of the informants are presented in the table below.

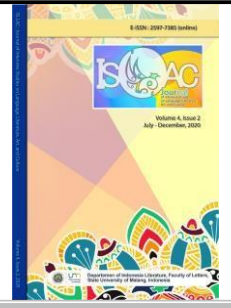
Initial	Age (2025)	Domicile
SN	69	Air Menduyung
JM	80	Air Menduyung
UN	60	Bukit Terak
MS	75	Bukit Terak
AN	62	Kundi

Table 1. Research Informants

Within the cultural theme examined in this study, the primary informants were identified as SN (69) and JM (80), given their deep knowledge of the traditions. Concurrently, UN, MS, and AN served as corroborators to ensure robust data verification throughout the process. Data collection was conducted through a combination of interviews, direct observation, and documentation of the rituals. To strengthen the findings, methodological triangulation was employed to ensure the validity and reliability of the gathered data. The interview instrument itself was self-developed by the researcher, adapting foundational questions from Spradley's seminal work on ethnographic inquiry.

Data were primarily acquired via audio recording, which was the preferred method for capturing depth of expression. However, in instances where informants

423 | ISLLAC: Journal of Intensive Studies on Language, Literature, Art, and Culture



expressed reluctance to be recorded, the technique of direct note-taking was utilized as an alternative. The data analysis process commenced with the organization and transcription of interview recordings, translating the local dialect into formal Bahasa Indonesia to facilitate thematic analysis. Subsequently, the transcribed data were interpreted strictly in alignment with the research questions and theoretical frameworks. The scope of this interpretation was specifically confined to the local wisdom of the Jerieng community, as manifested in the *Ceriak Ngelem* and *Ceriak Nerang* rituals, allowing the researcher to accurately propose a conceptual framework for integrating these local wisdom values into educational curricula.

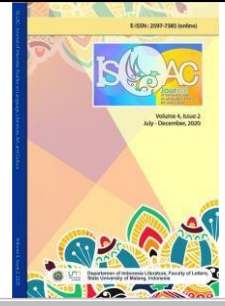
FINDINGS AND DISCUSSION

Findings

The *Ceriak Ngelem* and *Ceriak Nerang* rituals have been studied by a number of researchers. Documentation regarding the *Ceriak* tradition already exists, including in the form of a text entitled *Ceriak Nerang* in the book *Legenda Cerita Rakyat Bangka Barat* (2007) and also documentation in video form on the YouTube channel Ayo Ke Bangka Barat. However, the accuracy of the existing information needs to be studied more deeply, including regarding the conceptual definition. The *Ceriak Ngelem* and *Ceriak Nerang* rituals are a series of customs carried out annually by the Jerieng tribe in the villages of Air Menduyung, Bukit Terak, and Kundi. As previously stated, this tradition consists of two different things although they are still within one customary series. *Ceriak Ngelem* is a ritual performed after nugel ume (planting rice), while *Ceriak Nerang* is a tradition carried out after ngetem (harvesting rice). This is reinforced through interviews conducted with SN and JM in August 2025, as in the following translated transcript.

Interview Transcript with SN (69)

“Ceriak Ngelem is performed after nugel (rice planting is finished). Usually, it follows the 7th or 8th Chinese month, around November. Ceriak is held every 15th of the month (full



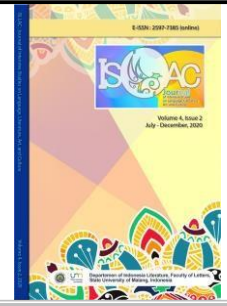
moon). This is related to the origin of the small rice or the story of Batin Padi. It also has stages. First, the community plants padi ringan (a light rice variety with a planting to harvest period of approximately 3 months). Next, the community plants padi asli (the original rice variety with a planting to harvest period of approximately 6 months). After that, *Ceriak Ngelem* is held to cover the rice holes (to protect the rice from pests/unseen creatures).”

Interview Transcript with JM (80)

“If it's *Ceriak Ngelem*, it's after *nugel* (planting rice). The purpose is for *mateng* (to establish prohibitions). During *ngelem*, there are prohibitions that must not be violated (for approximately 6 months). After that, *Ceriak Nerang* or *ngeruboh pateng* (demolishing the prohibitions from *Ceriak Ngelem*) is performed. After *Ceriak Nerang*, then *Sedekah Kapong* is held. That's how it should be.”

The results of the two interviews above confirm that the implementation of the *Ceriak* tradition is a long series of customary rituals performed in the context of farming or agriculture. This supports the research by Jeniver et al. (2024). This is also related to the fact that the Jerieng people largely depend on the agricultural and plantation sectors for their lives and economy (Badan Pusat Statistik Bangka Barat, 2024). *Ceriak Ngelem* is performed after planting rice seedlings, whereas *Ceriak Nerang* is performed when the harvest is complete. This demonstrates a close spiritual relationship between humans and nature. The existence of the *Ceriak Ngelem* and *Ceriak Nerang* rituals, besides representing the community's belief in supernatural matters, also contains the philosophical meaning that the lives of the Jerieng people have a very strong bond with the environment and nature.

In the procession of the *Ceriak* ritual, a pattern of community behavior is depicted that shows respect and appreciation for nature or the environment. The harmonious relationship between humans and nature in the *Ceriak Ngelem* and *Ceriak Nerang*



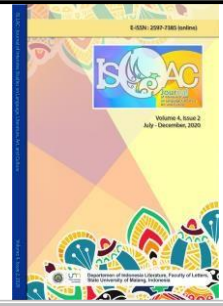
traditions is clearly illustrated in the beliefs surrounding prohibitions, taboos, or myths held by the local community. Based on interviews, observations, and document studies conducted, there are a number of prohibitions that exist in the Jerieng community during *Ceriak*.

At the time of the *Ceriak Ngelem* implementation, there are three main prohibitions that must not be violated. If these prohibitions are breached, according to local belief, a disaster will befall the shaman and the residents who violate them. While it is difficult to prove logically, based on observations made, people who violate the prohibitions during *Ceriak* do tend to experience misfortune, such as falling, getting injured, or suffering from illnesses that are difficult to explain medically. These prohibitions include:

1. It is forbidden to enter and disturb the Pekal area (a forbidden jungle believed to be the center and origin of all supernatural beings).
2. It is forbidden to marry and divorce during the rice planting period (from *Ceriak Ngelem* to *Ceriak Nerang*, approximately 6 months).
3. It is forbidden to *ngelayeu* (to kill any living creature in the forest for 3 consecutive days).

Unlike *Ceriak Ngelem*, there are no specific prohibitions that bind the community during the *Ceriak Nerang* period. However, on the day the *Ceriak Nerang* ritual is performed, the community must still adhere to all the prohibitions that were in effect during *Ceriak Ngelem*. Once the *Ceriak Nerang* ritual has ended, all prohibitions also end. Specifically for the *ngelayeu* prohibition, during *Ceriak Nerang*, it is only in effect for one day.

From the existing documents, there are a number of misconceptions regarding these prohibitions. For example, in the book *Legenda Cerita Rakyat Bangka Barat* (Folklore Legends of West Bangka) (2007), it is stated that the prohibitions that apply during *Ceriak Ngelem* are instead explained as applying during *Ceriak Nerang*. This needs to be clarified to avoid misunderstanding. This was also confirmed by the informant.



Interview Transcript JM (80)

I : Earlier, it was mentioned there are prohibitions during Ceriak. What are they, Grandpa?

JM : Yes. During Ceriak Ngelem, one is not allowed to get married or divorced. That lasts for 6 months. It used to be possible because the population was not too dense. Now, if someone wants to get married, it's alright, but they must pay a customary fine. The fine is used for the necessities during Ceriak Nerang.

I : Oh, besides that, are there any others, Grandpa?

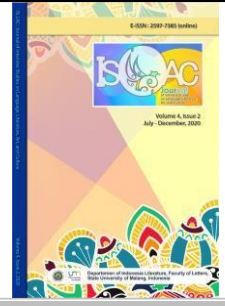
JM : Yes, there are. One is not allowed to kill living creatures. The trees in the forest. Animals, such as snakes, squirrels, monitor lizards, and so on, must not be killed. Chasing them away is allowed, but don't kill them.

I : What about Ceriak Nerang, Grandpa?

JM : Ceriak Nerang is ngeruboh pateng (lifting the prohibitions). So there are no special prohibitions, except on the day it is held, one is not allowed to kill living creatures.

The results of the interview confirm that a number of prohibitions, especially those related to the relationship between humans and nature, truly favor the preservation of nature. This is in accordance with the concept of social ecology, which states that efforts to protect the environment can be carried out by the community through their awareness and intellectuality (Marfai, 2022). The existence of prohibitions against destroying nature indicates the formation of a harmonious relationship within this tradition.

The meaning behind these prohibitions is also related to the local wisdom of the community in appreciating nature, which has provided the resources to meet human needs. This is also in line with the concept of deep ecology, which views nature as always providing the things that humans need (Marfai, 2022). Therefore, it is not surprising that a number of indigenous communities within the Jerieng tribe oppose exploitation efforts that have the potential to disrupt the natural habitats and ecosystems in their territory. This is evidenced by the rejection of industrial plantation forests by the Jerieng community (Subhan, 2023). The Jerieng community also believes that nature and all its contents are older than humans and therefore must be respected. This was stated by SN



(August 2023).

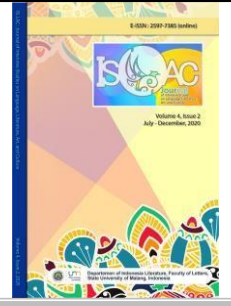
Interview Transcript SN (69)

- SN : I ask you. Which is older? Unseen beings, nature, or humans?*
I : Well...
SN : Everything that is in the jungle, in nature, including that which is unseen by us, is older. Our custom is to respect that which came first. The forest is where they live. So, a jungle that is traditionally not to be disturbed, should not be disturbed. Nature provides for our needs, we must also do good to nature.

Through the statement from the informant above, it can be understood that a harmonious relationship occurs between humans and nature when there is an awareness to respect one another. In the *Ceriak Ngelem* and *Ceriak Nerang* traditions, this concept is realized through prohibitions. The entirety of the prohibitions believed by the community in this tradition can be a reflection for humans that nature should indeed be protected. Awareness for maintaining a harmonious relationship between nature and humans can be strengthened through this kind of local knowledge.

Discussion

Awareness of the importance of protecting nature is a crucial matter that must be possessed today. Environmental problems, such as climate change, have become a critical concern in the 21st century and have a profound impact on all aspects of social life (Tavory & Wagner-Pacifici, 2022). In response to this issue, public attention to environmental care needs to be increased significantly. Concerns about climate change are believed to encourage environmentally friendly behavior and support for pro-environment policies (Feoli et al., 2025). This increase in awareness can be done through various means, both conceptual and practical, including recognizing the value of local traditions or cultures that develop within a traditional society. The local and cultural values of traditional communities generally show a high appreciation for the intrinsic connection between nature and tradition (Scheyvens et al., 2021). Consequently, the traditions that develop in

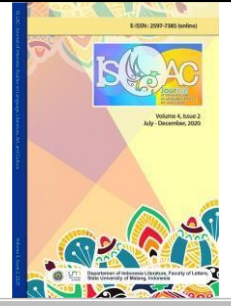


traditional societies can be a source of inspiration in supporting environmental care efforts to respond to contemporary environmental problems and support sustainable development

Ceriak Ngelem and *Ceriak Nerang* are a form of local culture from which positive values can be taken to be used as a source of learning. This supports previous research. Research by Zheng et al. (2021), shows the importance of considering cultural context in sustainable development. Culture can also be a tool to produce a significant impact on sustainable development (Verina et al., 2021). Such efforts have been made in various fields, including education and learning. The increasing public concern over the issues of climate change and environmental damage has prompted various developments of conceptual models of environmental awareness in formal and informal education to encourage the concept of sustainable development (Perea et al., 2025). This demonstrates that local wisdom, like the *Ceriak* tradition, is highly relevant in supporting the sustainable education agenda.

The integration of awareness and understanding of climate change can also be done creatively in subjects like language learning (Silvhiany et al., 2023). Additionally, the integration and revitalization of local culture are very important to support national character education (Agus et al., 2021). Thus, knowledge about environmental wisdom in local culture, besides adding insight into environmental awareness, also has the prospect of being integrated into learning materials. The implementation of learning, including language and literature learning, can be effectively supported by implementing local wisdom values. This implementation can be achieved by studying it, integrating it into the curriculum, conducting workshops for teachers, and designing creative strategies that are relevant to local culture. In fact, Widiastuti et al. (2024) specifically suggest the implications of local wisdom for Indonesian language learning, one of which is by making local wisdom a direct teaching material.

The implementation of learning, including language and literature learning, can be supported by the implementation of local wisdom values. This implementation can be done by studying it, integrating it into the curriculum, conducting workshops for teachers, and



designing creative strategies that are relevant to local culture (Widiastuti et al., 2024). also suggests the implications of local wisdom for Indonesian language learning, one of which is by making local wisdom a teaching material. Local wisdom can be used as a teaching material that can encourage more meaningful learning in schools. Learning that highlights the richness of local culture can increase students' motivation to learn and strengthen their identity and character (Hatima et al., 2025). Therefore, the positive values in *Ceriak Ngelem* and *Ceriak Nerang* can be used as content for character education regarding awareness of nature conservation.

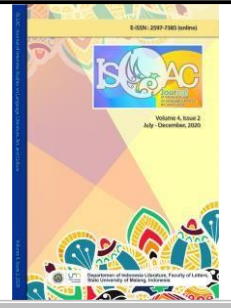
The values in the *Ceriak Ngelem* and *Ceriak Nerang* traditions can be integrated into language learning based on local wisdom. Local wisdom content can be integrated into the texts taught to students, for example, exposition, persuasion, narrative texts, and so on. Learning based on local wisdom can teach students to always be close to, protect, preserve, and apply the values of local culture in society (Ernalida, 2024). In addition, learning with local content is known to bring positive changes to learning activities (Darihastining et al., 2023). Learning is not limited only to concepts but can also be practiced directly through demonstrations, for example. Therefore, local content can be integrated to encourage the creation of learning that is closer to the students.

The integration of local wisdom in learning must be supported by methods and media that are appropriate for the characteristics of today's learners. Digital technology must be utilized, especially in this era, where the existence of digital technology can be very helpful in various matters, including accessing and developing information. The existence of digital technology allows for easy accessibility of information on various local traditions (Alauddin et al., 2025; Luqmi et al., 2025; Poddar, 2024). Thus, the current increase in environmental awareness based on local wisdom is also expanding through digital transformation.

CONCLUSION AND SUGGESTIONS

This study reveals that the *Ceriak Ngelem* and *Ceriak Nerang* traditions of the Jerieng

430 | ISLLAC: Journal of Intensive Studies on Language, Literature, Art, and Culture

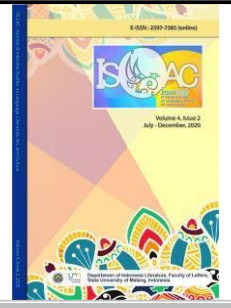


community embody a harmonious relationship between humans and nature, demonstrated through a system of prohibitions that prevent ecological damage and strengthen communal respect for the environment. A key strength of this research lies in its ethnographic depth, which captures both the cultural narratives and ecological wisdom embedded in the rituals. However, the study is limited by its relatively small number of informants and its reliance on self-reported oral histories, which may restrict the generalizability of the findings. Future research could expand by involving younger generations, employing participatory observation over a longer period, and integrating ecological data to enrich the cultural interpretation.

The findings hold practical significance for environmental education. Integrating the local wisdom of the *Cerik* traditions into language and literature curricula can promote students' environmental awareness and strengthen cultural identity. Such integration supports character education and aligns with sustainable development goals by bridging traditional ecological knowledge with modern pedagogical practices. Learning language through narratives that encode *Cerik* tradition provides a compelling and contextually rich experience, making abstract environmental concepts tangible and personally relevant for students.

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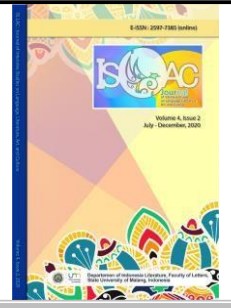
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Volume ... Issue ..., 202..

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