



Social Behavior of the Community in Preserving Local Wisdom

(Case Study of the Merti Tradition of Mbah Bregas Village in Ngino Hamlet, Margoagung Village, Seyegan Subdistrict, Sleman Regency)

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Abstract: *The purpose of this study is to determine how the social behavior of the Margoagung Village Community, especially Ngino Hamlet, preserves local wisdom inherited from the ancestors of Mbah Bregas, particularly in building community harmony. This field research was conducted using a qualitative descriptive method. This research was conducted by taking a case study in Ngino Hamlet, Margoagung Village, Seyegan Sub-district, Sleman Regency from June to July 2025. The informants of this study were the leaders, committees, traditional figures, and all parties involved and witnessed directly the Merti activities of Margoagung Village. Data collection was carried out through observation, interviews, and documentation. Data analysis was carried out through four stages, namely: data documentation, data reduction, data presentation, and drawing conclusions/verification. The study findings show that the entire series of Merti activities of Mbah Bregas Village, Margoagung Village build community harmony through participation, cooperation, and mutual cooperation without distinguishing religion, ethnicity, race, social strata, and profession.*

Keywords: *Local wisdom; Mutual cooperation; Social behavior; Social harmony; Village ritual.*

Abstrak: Tujuan dari penelitian ini adalah untuk mengetahui bagaimana perilaku sosial masyarakat Desa Margoagung, khususnya di Dusun Ngino, dalam menjaga kearifan lokal yang diwariskan oleh leluhur Mbah Bregas, terutama dalam membangun keharmonisan masyarakat. Penelitian lapangan ini dilakukan dengan menggunakan metode deskriptif kualitatif. Penelitian ini dilakukan dengan mengambil studi kasus di Dusun Ngino, Desa Margoagung, Kecamatan Seyegan, Kabupaten Sleman pada Juni hingga Juli 2025. Informan dalam penelitian ini adalah para pemimpin, panitia, tokoh adat, dan semua pihak yang terlibat serta menyaksikan langsung kegiatan Merti Desa Margoagung. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Analisis data dilakukan melalui empat tahap, yaitu: dokumentasi data, reduksi data, penyajian data, dan menarik kesimpulan/verifikasi. Temuan penelitian menunjukkan bahwa seluruh rangkaian kegiatan Merti Desa Mbah Bregas, Desa Margoagung, membangun keharmonisan masyarakat melalui partisipasi, kerjasama, dan gotong royong tanpa membedakan agama, suku, ras, strata sosial, dan profesi.

Kata kunci: Kearifan lokal; Gotong royong; Perilaku sosial; Keharmonisan sosial; Ritual desa.

1. BACKGROUND

Ngino is a hamlet in Margoagung Village, with a unique culture and local wisdom, which distinguishes Margoagung Village, especially Ngino Hamlet, from other hamlets in Margoagung Village. In relation to preserving, promoting, and conserving regional culture, this is regulated in the 1945 Constitution of the Republic of Indonesia in Article 32, paragraphs 1 and 2, which state: 1) The state promotes Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the people to preserve and develop their culture. 2) The State respects and preserves regional languages as part of the nation's cultural wealth.

Thus, the Indonesian state guarantees and supports the existence of regional cultures that form part of the national culture. Culture or local wisdom is a reflection of the nation's personality, which should be preserved in order to ward off negative cultural influences from outside. The development and preservation of cultural values and local wisdom can lead to a field of study that examines local wisdom or regional culture within citizens, namely civic culture. According to Winataputra, U.S. (2012:57), civic culture is "a culture that supports citizenship, which contains a

Received: December 03, 2025; Revised: December 12, 2025; Accepted: December 17, 2025; Published: December 25, 2025

set of ideas that can be effectively realized in cultural representations for the purpose of forming citizen identity." The local wisdom that has grown and developed in the community of Margoagung Village in Ngino Hamlet is part of the nation's identity, character, and national culture.

In a previous study by Mufiani (2015), which examined the existence of several Mbah Bregas myths that are still believed by the people of Ngino Hamlet, Margoagung Village, the first Mbah Bregas' message to the people of Ngino Hamlet: they must not pound rice in a wooden mortar, they must not dig wells with a senggot (a type of hoe), they must not plant betel nut trees, and they must perform the mubeng ringin ritual at every wedding. Over time, these messages have continued to be obeyed with the aim of warding off evil and creating tranquility and peace in their lives. Second, the wilujengan and panyuwunan rituals: the objectification of the myth of Mbah Bregas. The community believes that Mbah Bregas's tomb can "bridge" for people who want something. Third, the community's sacralization of Mbah Bregas's legacy, including Si Keramat, Sendang Planangan, Ngringin (Beringin Tree), and Makam Bregas. These sites of Mbah Bregas' legacy are believed to possess mystical powers, so they are commonly used as places for nenepi or meditation on certain days, such as Friday nights and Tuesday Kliwon. For the community who believe in these sites, they are also used as a medium for prayer or to draw closer to the Creator, God Almighty, so that everything they desire can be achieved.

The development of information technology has also influenced the social interactions of the younger generation in an increasingly alarming manner. The above issues are among the concerns that could potentially alter or erode the values of goodness that have grown and developed within the Ngino Hamlet community. The rapid pace of globalization, exacerbated by uncontrolled tourism is a major problem that slowly but surely degrades the cultural values and local wisdom of the community. The hamlet of Ngino, which has become part of tourism exploitation in Margoagung Village, deserves special attention from the government, experts, and the community. As a village with a historical and cultural heritage passed down from ancestors, it is everyone's responsibility to preserve it. What the researcher fears is the lack of awareness of the negative impact of cultural encounters brought by foreign tourists. Without the ability to distinguish between what is good and bad, it will certainly erode local wisdom itself.

Low levels of understanding, commitment, and awareness of the importance of preserving local wisdom among communities can also lead to the extinction of local culture and wisdom. This applies not only to local communities, but also to the government and society in general. Awareness of the importance of preserving local wisdom and cultural values as national cultural treasures should benefit the existence of the local wisdom or culture in question.

According to Yusuf (2011: 124), social behavior describes a child's ability to adapt effectively to their social environment. Forms of social behavior include arguing or fighting,

teasing, competition, cooperation, power behavior, and sympathy. Hurlock (2013: 261) argues that social behavior demonstrates the ability to be a member of society. Furthermore, social behavior is a term used to describe the general behavior exhibited by individuals in society, which is basically a response to what is considered acceptable or unacceptable by one's peer group. This behavior is demonstrated through feelings, actions, attitudes, beliefs, memories, or respect for others. Social behavior is a person's physical and psychological activity towards others or vice versa in order to fulfill themselves or others in accordance with social demands (Hurlock, 2013:262).

According to Linton in Margayaningsih (2018), society is a group of people who have lived and worked together for a long time, resulting in the formation of an organization that regulates each individual in that society and enables each individual in society to regulate themselves and think of themselves as a social unit with certain boundaries. Then, according to Peter L. Berger in Margayaningsih (2018), society is a complex whole of human relationships that is broad in nature. The complex whole itself means that the whole consists of parts that form a unity.

According to Rahyono (2009), local wisdom is the intelligence possessed by certain ethnic groups that is acquired through community experience. This means that local wisdom here is the result of certain communities through their experiences and may not necessarily be experienced by other communities. These values are strongly attached to certain communities and have undergone a long journey throughout the existence of these communities. Meanwhile, according to Apriyanto (2008), local wisdom is a set of values created, developed, and maintained by a community that serves as a guideline for their lives. These guidelines can be classified as social norms, either written or unwritten. However, it is certain that every community will try to obey them.

From the definition of local wisdom according to the experts above, it can be concluded that local wisdom and its discussion are a form of local knowledge. Thus, local wisdom can be understood as local ideas and knowledge that are wise, full of insight, valuable, and noble, which are owned, used as guidelines, and implemented by all members of society. In the current era of globalization, local wisdom is very much needed. Not only for promotional purposes and so on, but also to resolve certain issues that cannot be properly resolved by our formal laws. Local wisdom can also resolve religious conflicts. Usually, the conflicting parties have different religions, sects, and schools of thought but share the same noble culture. It is this noble culture that has the potential to bridge the gap between the conflicting parties. This noble culture, which is another term for local wisdom, can rekindle strained relationships.

The problems currently occurring in Ngino Hamlet show that local wisdom has begun to erode due to the values of modernity resulting from the impact of globalization. Local wisdom can be preserved if we have a strong system and culture. Indonesia has a demographic bonus that creates plurality and a dynamic society. Therefore, this requires a cultural development strategy for

the future. According to Edward Burnett Tylor (1832-1972), culture is a complex system that encompasses knowledge, beliefs, arts, morals, laws, customs, abilities, and habits acquired by humans as members of society. According to Bronislaw Malinowski (1884-1942), culture is defined as human settlement of their environment and efforts to maintain their survival in accordance with the best traditions. In this case, Malinowski emphasizes that the relationship between humans and the universe can be generalized across cultures.

Culture is a concept that arouses interest and relates to the way humans live, learn to think, feel, believe, and strive for what is appropriate according to their culture in the sense that it is behavior and social phenomena that describe the identity and image of a society (Syaiful Sagala, 2013). Culture is defined as a way of life that is passed down from generation to generation through various learning processes to create a certain way of life that is most suitable for the environment. Culture is a pattern of basic assumptions learned by a group through external adaptation and internal integration. It is an organized group of people who have the same goals, beliefs, and values, and can be measured through its influence on motivation (Michael Zwell, 2000).

According to Robert K. Yin (2018), case studies are an empirical research method that explores phenomena in detail in a real-world context, where the boundaries between phenomena and context are unclear. Case studies aim to understand phenomena in depth and comprehensively, focusing on the context in which the phenomena occur. Furthermore, according to Abd Hadi et al. (2021), a case study is a series of scientific activities carried out intensively, in detail, and thoroughly on a program, event, or activity, whether at the individual, group, institutional, or organizational level, to gain in-depth knowledge about the event. Usually, the events selected, hereinafter referred to as cases, are real-life events that are ongoing, not something that has already passed. Then, according to Gillham (2000), a case study examines "units of human activity" embedded in their context. These units of activity can be individuals, groups, institutions, or even communities. Case studies aim to investigate these units of activity in their context, seeking relevant evidence to answer research questions. Case studies, according to experts such as Robert K. Yin and Gillham (2018), are an in-depth and comprehensive research method for understanding a phenomenon in its context. Yin emphasizes that case studies explore phenomena in detail in the real world, with blurred boundaries between the phenomenon and its context. Meanwhile, Gillham explains that case studies examine human activity units embedded in their context, which can be individuals, groups, or institutions.

According to Sari in Herawati, Tri Ratna, et al (2025), Merti Desa is a tradition of expressing gratitude for the harvest and prosperity received by the community. This traditional ceremony has been carried out from generation to generation since the time of the ancestors and has not been abandoned even though times have become modern and advanced (Sari, 2014). Finally, a

new idea arose to revive this tradition so that it would be remembered and cultivated into an identity that could be recognized by the wider community as a cultural treasure that needs to be preserved.

In this study, the author will not examine the existence of several myths surrounding Mbah Bregas, but will instead attempt to examine the social behavior of the Margoagung village community in preserving the Merti Desa Mbah Bregas tradition. This will reveal the efforts of the Margoagung village community, particularly the Ngino hamlet, in preserving the Merti Desa Mbah Bregas tradition.

2. THEORETICAL STUDY

According to the Big Indonesian Dictionary, social behavior is "an individual's response or reaction to stimuli or the environment." Individual responses or reactions can become patterns of behavior that can be formed through a process of habituation and reinforcement by conditioning stimuli in the environment (environmentalism). Not all behavior can be observed objectively or sensually by the eyes, but behavior can also be observed from behavior that is not real or not only from sensory sight (Covert Behavior). (Robert K. Yin, 2018)

Social can be defined as human relationships that require interaction with others and sometimes give rise to feelings of empathy and love, resulting in a desire to work together and help one another in social life. In addition, social certainly discusses how individuals relate to individuals, individuals to groups, groups to individuals, and groups to groups that exist in society. (Abd Hadi, 2021)

Basically, each individual will display their own behavior, and of course it will be different when we see other individuals behaving in society. The behavior exhibited by each individual will influence the behavior of others as a result of the responses they receive. This behavior will emerge when one individual interacts with another. Social behavior is a reciprocal action or mutual influence based on the responses received by the individual themselves. Social behavior can be demonstrated through feelings, attitudes, beliefs, and actions or respect towards others. Social behavior is a relative attitude in responding to others in various different ways. (Sari, 2014).

Local wisdom comes from two words, namely wisdom (wisdom) and local (local). In general, local wisdom can be understood as local ideas that are wise, full of wisdom, valuable, ingrained, and followed by the community. Furthermore, according to Soebadio in Luciani, "local wisdom is an identity that has become a characteristic or personality of a nation so that it is able to utilize outside cultures to enrich knowledge and hone skills." Local wisdom is an identity that greatly determines human dignity in communication, defining local wisdom as a truth that is traditional in a region. Local wisdom, often referred to as local Widows, is a human endeavor that uses reason to act and respond to an object or event that occurs in a certain space. By viewing local

wisdom as a form of culture, it will undergo continuous reinforcement so that it becomes better. Local wisdom is a manifestation of culture that occurs with reinforcement and can also be seen as a form of humanization through culture (Sari, 2014).

Local wisdom is a positive cultural value, but it is also important to understand that not all positive cultural values of past communities are positive for present-day communities. Local wisdom can be used as a source of cultural values that are still relevant to life today. In general, local wisdom can be uniquely manifested by a community within a social sphere. Each community or ethnic group in Indonesia has different local wisdom according to their respective cultural backgrounds. There are various forms of social institutions in each community, including traditions, beliefs, ethics, norms, values, and customs, which contain local wisdom values. (Syaiful Sagala, 2013).

Merti Dusun is one of the traditional customs that is still preserved in various rural areas in Java. This tradition is carried out as a form of gratitude from the community to God for the abundance of sustenance, safety, and peace given to the residents of a hamlet. More than just an annual ceremony, Merti Dusun reflects the noble values deeply rooted in the community, known as local wisdom. Local wisdom in Merti Dusun is evident in how the community fosters a harmonious relationship with nature. Through this ritual, residents realize the importance of protecting the environment, appreciating the fruits of the earth, and avoiding excessive exploitation of resources. In addition, the implementation of Merti Dusun always involves collective participation, from preparing tumpeng (cone-shaped rice dish), cleaning sacred places, to performing traditional arts. All these activities strengthen the values of mutual cooperation and social solidarity, which are the strong foundations of village life. (Herawati, Tri Ratna, et al., 2025)

3. RESEARCH METHOD

The research method used in this study is a qualitative approach with case studies. Qualitative research is scientific research that aims to understand a phenomenon in its natural social context by emphasizing the process of in-depth communication interaction between the researcher and the phenomenon being studied (M Bresca et al., 2022). Epistemologically, research methodology with a qualitative approach requires that the object being studied not be separated from its context or at least that the object be studied with a specific focus, but without eliminating its context.

This study uses a case study approach. According to Ilhami, M Wahyu (2024), Mudjia Rahardjo states that a case study is a series of scientific activities conducted intensively, in detail, and in depth on a program, event, or activity, whether at the individual, group, institutional, or organizational level, to gain in-depth knowledge about the event. In general, the target of case

study research is something that is real-life and unique. It is not something that has already passed or is in the past. Research on "The social behavior of the community in preserving the Merti Desa Mbah Bregas tradition: A case study in Ngino Hamlet, Margoagung Village" was conducted in July 2025.

In this study, the object of research was the social behavior of the Margoagung Village community, particularly Ngino Hamlet. The research was conducted at the Margoagung Village Office, Margoagung Village, Seyegan Subdistrict, Sleman Regency, Special Region of Yogyakarta Province. The subjects of this study were informants selected using purposive sampling. Purposive sampling is a method of obtaining samples by selecting samples from the population according to the researcher's preferences. In this technique, the researcher selects samples subjectively for specific purposes. The selection of "purposeful samples" was carried out because the researcher understood that the required information could be obtained from a specific target group that was able to provide the desired information because they had such information and met the criteria determined by the researcher (Asrulla, et al., 2023). The informants selected included the Head of Margoagung Village (1 person), the Chair of the Merti Desa Mbah Bregas Committee (1 person), the Head of the Hamlet (1 person), a traditional leader (1 person), and 3 residents.

The data collection methods used in this study were observation, interviews, and documentation. Observation is a data collection method in which researchers systematically observe and record the phenomena being studied. When using observation techniques, it is most important to rely on the researcher's observations and memory (Usman and Puromo, 2006). In this observation, the researcher will directly observe the social behavior of the community in the Merti Desa tradition in Margoagung Village, especially in Ngino Hamlet.

Furthermore, the researcher also uses the interview method to collect data. The interview method is a data collection method involving oral questions and answers between two or more people directly. The interviewer is called the interviewer, while the person being interviewed is called the interviewee. Interviews are intended to obtain first-hand data (primary data) and complement other collection techniques (Usman and Puromo, 2006). These interviews were conducted because the researchers wanted to obtain primary data, namely information about the social behavior of the community in Merti Desa Mbah Bregas in Kalurahan Margoagung, particularly in Ngino Hamlet.

The researcher also used the documentation method to obtain data. The documentation method is a data collection method based on documents or records available in the research area. Data collected using the documentation technique tends to be secondary data (Usman and Puromo, 2006). The required documents are a map of the Ngino Hamlet in Margoagung Village, the structure of the Mbah Bregas Village Festival Committee, and the duties and responsibilities of

each manager. In addition, photographs of the Mbah Bregas Village Festival are also required.

4. RESULTS AND DISCUSSION

Ngino Hamlet is located in Margoagung Village, Sleman Regency, Special Region of Yogyakarta. Ngino Hamlet is also known as a hamlet with local wisdom, namely the Mbah Bregas Hamlet Merti Tradition. Ngino Hamlet is also famous for the Ngino Market. The Merti Dusun tradition is held every year in May or after the harvest. It is located approximately 1 km southwest of Margoagung Village.



Figure 1: Location of the Ringin Tree and Mbah Bregas's Tomb

After conducting research with several informants, including the Village Head of Kalurahan The village head, committee chair, traditional leaders, and residents of Ngino Village have been found to preserve the local wisdom of Merti Desa Mbah Bregas in various ways. To preserve the noble values of Mbah Bregas' local wisdom heritage in Ngino Hamlet, the Head of Margoagung Village established the Mbah Bregas Traditional Institution. This Traditional Institution consists of the Hamlet Head, traditional leaders, community leaders, and religious leaders. The Customary Institution has the task of ensuring that the Mbah Bregas Village ceremony is carried out regularly every year by all residents of Ngino Hamlet in particular. This Customary Institution is tasked with ensuring that the noble values that exist and are inherited by Mbah Bregas are implemented and obeyed by all residents of Ngino Hamlet. And until now, according to traditional leaders and residents of Ngino Hamlet, all residents still practice or preserve these noble values and comply with all the recommendations and prohibitions. The recommendations that are still followed by the residents include newlyweds circling the ringin tree three times in front of the Balai Ringin Mbah Bregas, and holding classical wayang performances during the day and night.

Classic daytime puppet shows with predetermined stories, namely Sri Mulih, and classic nighttime puppet shows with free stories. What is meant by classic puppets here are leather puppets with characteristics such as no limbukan, sinden are not allowed to stand, and there are no guests in the puppet show as in modern puppet shows. Then there is the wilujengan or selamat and

genduri agung ceremony as a form of gratitude to God Almighty for the abundant harvest. Then there are prohibitions that residents must obey, namely not taking water from the well with a senggot, not pounding rice with a mortar, and not planting betel. Then, to ensure that the Merti Desa Mbah Bregas traditional ceremony is held every year, the Head of Margoagung formed the Merti Desa Mbah Bregas Kalurahan Margoagung Committee.

This committee consists mainly of residents of Ngino Hamlet and some residents of the Margoagung Village area. The committee consists of a patron, advisors, a chairperson, vice-chairpersons, secretaries, treasurers, and a number of sections. The sections consist of the Events Section, Equipment Section, Security Section, Arts Section, Public Relations Section, Fundraising Section, and Consumption Section. The Events Section covers the Cultural Parade, Sajen/Kenduri, Grave Pilgrimage, Recitation, Holy Water Collection, and Traditional/Ceremonial Rituals. The Equipment Section consists of Tarub and Gunungan, Transportation, Documentation, Electricity/Sound System, and Accommodation. The Security Section consists of Security and Order, Guest Parking, and Vendor Arrangement. The Arts Section consists of Wayang Kulit, Jathilan, and Karawitan. Public Relations includes Correspondence, Guest Reception, and Publication. The Fundraising Section consists of Self-Help, Donors from Margoagung, and Donors from Outside Margoagung. The Consumption Section consists of Cultural Parade consumption, Religious Lecture consumption, Wayang consumption, and other consumption. This committee is tasked with organizing the Mbah Bregas Village Festival for a period of two years. Three months before each Mbah Bregas Village Festival, a preparatory meeting is held to discuss the budget, the series of events, and to remind each section of their respective duties. Then, each section submits a Budget and Expenditure Plan (RAB) to the committee. The committee then holds a plenary meeting to decide on the budget for each section. Budget and Expenditure Plan (RAB) to the Committee. The Committee then holds a plenary meeting to decide on the budget for each section.

The form of cooperation between leaders, namely the village head, hamlet head, committee, traditional leaders, and the community is as follows. The village head of Margoagung mobilizes and encourages the participation of the community in the Margoagung village area in the form of each hamlet in the Margoagung village area participating in enlivening the Merti Desa Mbah Bregas Cultural Parade. All hamlets in the Margoagung Village area that have bregodo and/or arts such as badui, sholawat, jathilan, ogoh-ogoh also participate. Every RT, RW, and Padukuh in the Margoagung Village area participates in making tumpeng for the Genduri Agung event, the size, shape, and tambir of which are determined by the committee. Every school from kindergarten to high school in the Margoagung Village area, such as drum bands, paskibraka, UKS, pencak silat, and so on, participated in the cultural parade. The head of Ngino Hamlet ordered his citizens to participate in making three gunungan, namely Gunungan Ikung, Gunungan Padi, and

Gunungan Sayuran. In addition, the residents of Ngino Hamlet also participated by providing three bregodo for a series of events, including a grave pilgrimage, the collection of holy water, the collection of gunung, and the cultural parade.

Next, leaders such as the village head, hamlet head, traditional leaders, and committee members showed their sympathy by visiting, greeting, giving directions, encouragement, and assistance to residents who were working together in various places for a series of activities in Merti Desa Mbah Bregas. They ensured that the venues for the events were ready for use, such as the stage for recitations and performances, the ringin hall for karawitan and genduri agung performances, the courtyard for jathilan performances, the tomb of Mbah Bregas for grave pilgrimages, the planangan spring for collecting holy water, and Si Keramat for offerings. The leaders also ensured the availability of the necessary facilities and infrastructure for the event, such as a stage for recitations and performances, tents, chairs or mats for recitations and grand genduri events, a sound system for recitations and cultural parades, and electricity or generators for lighting the venue and roads. Another form of sympathy shown by the leaders was listening to complaints and input from residents regarding Merti Desa and trying to find solutions. The residents' form of sympathy or support is to collect contributions for the Merti Desa event, prepare food for recitations, and do community service by cleaning the roads and the Balai Ringin area. Another form of sympathy or support from the residents is to put up banners and tarub at Balai Ringin and along the roads.

The procession will include a wayang performance, a grand genduri ceremony, a grave visitation, the collection of holy water, offerings, the collection of gunung, and a cultural parade. Support also comes from the provincial, district, and village governments, as well as private sector and media partners such as Seyegan TV, which is covering all activities related to the Merti Desa Mbah Bregas event.

Disagreements or disputes arose when determining the puppeteer, as residents requested a puppeteer with certain conditions or requirements. However, the budget for a puppeteer that met the residents' wishes was higher than the budget available to the committee. Therefore, the village



committee mediated/resolved the dispute or disagreement by informing the residents of the budget constraints. As a result, the residents understood and accepted the committee's explanation. The second difference of opinion was regarding the Ketoprak art performance. In 2024, there was no Ketoprak art performance, but in 2025, there was a Ketoprak art performance. The village head wanted or planned for the Ketoprak art performance to be held at Balai Ringin Mbah Bregas because it had been scheduled by RRI for Friday Kliwon night, but there was resistance from the residents of Ngino Hamlet. This was also confirmed by traditional leaders and residents of Ngino Hamlet, who stated that the Balai Ringin Mbah Bergas is a sacred or holy place, especially on Friday Kliwon night, so no activities other than those already determined are allowed, namely grave visits, the collection of gunungan and holy water, and karawitan as an interlude while waiting for the handover of the 3 Gunungan Ingkung, Gunungan Padi, and Gunungan Sayur.

Figure 2. Series of Events for the Mbah Bregas Village Ceremony



Figure 3: The Ceremony of Taking the Three Gunungan, Gunungan Ikung, Gunungan Padi, and Gunungan Sayur



Figure 4: Grave Visitation Event at Mbah Bregas's Tomb



Figure 5. Karawitan performance at Balai Ringin Mbah Bregas

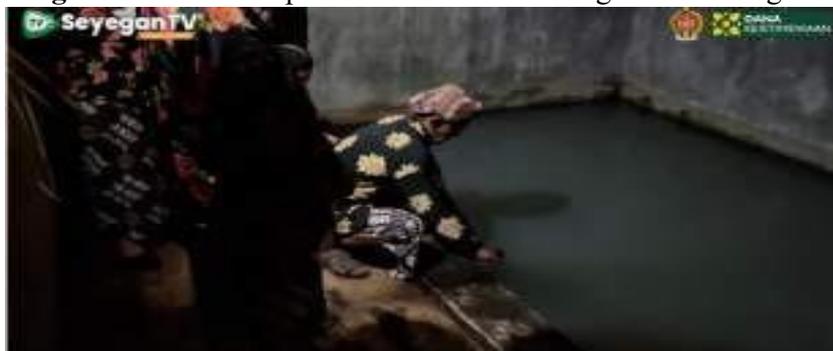


Figure 6: Collection of Holy Water from Sendang Planangan



Figure 7: Grand Genduri Ceremony

The handover of the Gungan was conducted precisely at 12:00 AM at the Margoagung

Village Hall to be paraded on Friday afternoon. Therefore, the Village Committee instructed that the Ketoprak Art Performance be held at the Margoagung Village Hall courtyard to welcome the arrival of the Gungan. Finally, the Village Head and residents of Ngino Hamlet agreed that the Ketoprak Art Performance by RRI Yogyakarta would be held at the Margoagung Village Hall courtyard.

Figure 8: Classic Wayang Siang with the story of Sri Mulih and Classic Wayang Malam Bebas



Figure 9: Mbah Bregas Village Cultural Parade



The first major challenge or problem in the Mbah Bregas Village Festival event is related to fundraising for the implementation of the Mbah Bregas Village Festival. The budget for the Mbah Bregas Village Festival activities reaches tens of millions. To raise such a large amount of funds, the Fundraising Team has a strategy whereby if funding support is to be requested from council members, the proposal for assistance will be submitted through the success team. The Fundraising Team's strategy to obtain financial assistance from entrepreneurs is to promote their products through video tron, banners, and verbal presentations by the host during certain events. Promotion through the MC is carried out at every event, including jatilan performances, recitations, ketoprak performances, cultural parades, and others. The second challenge in regeneration, especially for bregodo bregas, is that most of the participants in the cultural parade are elderly, although there are also some young people. This occurs because the elderly who participate in the parade do not want to be replaced because they feel they are still strong and Hope for blessings, and they feel that what they can do or participate in is to join the parade.

5. CONCLUSION AND RECOMMENDATIONS

It can be concluded that the social behavior of the Ngino Hamlet community and the residents of Margoagung Village in the implementation of the Merti Desa Mbah Bregas tradition has been good. This can be seen from the cooperation, participation, and support of the Kalurahan Government. Even though they are not a permanent part of the Ngino Hamlet community structure, they were able to demonstrate real contributions and good cooperation. This reinforces the conclusion that increased cooperation, in this case with the Kalurahan Government, is not only determined by a formal work system, but also by positive, open, and mutually respectful social behavior.

Theoretically, the findings of this study are consistent with the framework of positive and mutually respectful social behavior applied in daily interactions, which is then translated into collective behavior. Thus, the social behavior of the community between stakeholders has proven to be the key in encouraging the people of Ngino Hamlet and the residents of Margoagung Village in general to jointly preserve the local wisdom values inherited from Mbah Bregas and carry out a series of Merti Desa events as a form of gratitude for the blessings given by God Almighty.

Regarding the difference of opinion on the selection of the dalang due to budget constraints, in accordance with the committee's suggestion, residents are asked to start preparing the budget from now on to fulfill the wishes of the residents for the coming year. For the regeneration of Bregodo Bregas personnel, because the elderly residents still want to participate in every cultural parade, it is advisable to form a new bregodo consisting of younger residents as a replacement bregodo if the elderly bregodo is no longer able to participate in cultural parades.

EXPRESSION OF GRATITUDE

The author would like to express his deepest gratitude to Proklamasi 45 University, the Head of Margoagung Village, the Head of Ngino 12 Hamlet, the Chair of the Mbah Bregas Village Committee, the traditional leaders of Ngino Hamlet, and the residents of Ngino 12 Hamlet for their guidance, information, and support throughout this research.

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