

Educational Values in the Local Wisdom of the Belief System of the Kregolan Seyegan Hamlet Community: A Study of the Prohibition on the Use of Gebyok Doors and the Construction of Regol Gates

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ABSTRACT

This study aims to explore the educational values embedded in local wisdom within the belief system of the community in Padukuhan Kregolan, Seyegan. Specifically, it examines the prohibitions against the use of *gebyok* doors and the construction of *regol* as part of the community's traditional beliefs. This research employs a qualitative descriptive approach, with data collected through observation, in-depth interviews, and documentation. The findings reveal that these prohibitions are not merely cultural restrictions but contain symbolic meanings that reflect moral, social, and spiritual values. The educational values identified include respect for tradition, social harmony, obedience to norms, and environmental awareness. Furthermore, these values are relevant to character education and can be integrated into learning processes, particularly in contextual and culture-based education. Therefore, local wisdom in the belief system of the Kregolan community holds significant potential as a source of educational values that support the development of students' character and cultural awareness.

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Introduction

Local wisdom is an essential part of community life that embodies values passed down from generation to generation and functions as a guideline for behavior (Ahmad et al., 2022). The belief systems that develop within local communities often reflect symbolic values that hold profound meaning for social and cultural life (Nur Hasanah et al., 2025). These values not only serve as guidelines in social life but also possess the potential to become learning resources in culturally based education (Miskiyyah et al., 2025).

Local belief systems constitute an integral part of the social structure of society that influences the mindset and behavior of individuals (Bheka & Derung, 2024). Such beliefs are frequently manifested in the form of prohibitions, customary rules, and symbols that carry particular meanings (Rifka Alkhilyatul Ma'rifat & I Made Suraharta, 2024a). In the context of Javanese culture, customary symbols and prohibitions are often associated with values of balance, harmony, and social order (Vinata et al., 2025). Thus, local belief systems

not only function as guidelines for life but also serve as a medium for transmitting educational values.

Numerous studies on local wisdom and community belief systems have been conducted by scholars, particularly those related to traditions of customary prohibitions and cultural symbols within Javanese society. A study conducted by Munifah (2021), entitled *Cultural and Educational Values in the Javanese Bubakan Tradition*, demonstrated that the tradition functions not only as a cultural heritage but also as a means of character building, respect for ancestors, and reinforcement of social norms within society. The findings emphasized that traditions and local beliefs are not merely societal myths but also serve as instruments for transmitting social and cultural values to younger generations. The study concluded that local wisdom has an educational function in shaping social behavior within society.

Another study was conducted by Pranoto (2022), which examined traditions and cultural values among rural communities in preserving Javanese customary symbols. The findings revealed that the symbols and customary rules maintained by the community contain educational values in the form of respect for ancestors, togetherness, and obedience to social norms. These findings are relevant to the present study because the prohibition against the use of gebyok doors and the construction of regol gates in Padukuhan Kregolan Seyegan also represent a form of local belief system containing social, cultural, and educational values for the community. The study further explained that rural Javanese communities continue to preserve customary symbols and local traditions as part of a cultural identity inherited across generations. The symbols and customary rules practiced by the community are not merely understood as traditions but also possess philosophical, social, and educational meanings that function to maintain harmony, social order, and respect for ancestors and local cultural values.

Somewhat different from the study by Gunawan et al. (2022), the research conducted by Djono et al. (2012) focused on the culture of prohibitions within the belief systems of local Javanese communities. The study found that traditional Javanese houses not only function as residences but also contain philosophical, ethical, and cultural educational values inherited from generation to generation through architectural symbols, spatial arrangements, and customary rules within Javanese society.

Based on several previous studies, it can be understood that research concerning local wisdom, cultural symbols, and belief systems within Javanese society has been widely conducted and demonstrates the existence of educational, social, and cultural values transmitted from generation to generation in community life. Nevertheless, studies specifically examining the educational values within the belief system of the Padukuhan Kregolan Seyegan community regarding the prohibition on the use of gebyok doors and the construction of regol gates remain relatively limited. Therefore, this study is important in order to understand the meaning, educational values, and socio-cultural functions of these customary prohibitions as part of the local wisdom that continues to be preserved by the community today.

The study of the prohibition against the use of gebyok doors and the construction of regol gates in Padukuhan Kregolan Seyegan represents one form of local wisdom that is still maintained by the community to this day (Telefonica, 2019). These prohibitions are not merely understood as customary rules but also contain symbolic meanings related to moral, spiritual, and social values (Rahmawati et al., 2025). However, studies concerning the symbolic meanings and educational values of these practices remain limited within the context of educational research (Halisa et al., 2025). Therefore, in-depth research is needed to uncover the meanings and educational values embedded in these cultural practices. In

addition to cultural practices, there are also symbolic values and meanings contained within them.

Theoretically, symbolic meaning within a culture can be understood as a representation of values believed in and practiced by society in everyday life (HIDAYAH, 2025). Cultural symbols function as communication tools that convey moral and social messages to community members (Dwi et al., 2025). From an educational perspective, cultural symbols can be utilized as relevant learning resources that hold meaning for students in accordance with the context of their daily lives (Miskiyyah et al., 2025). Therefore, analyzing symbolic meanings within local wisdom becomes important for identifying the educational values embedded within them. Furthermore, the findings regarding these symbolic values may be integrated into local wisdom-based education.

Education based on local wisdom is a learning approach that integrates cultural values into the educational process in order to shape students' character (Fredyarini et al., 2025). Values such as obedience to norms, respect for traditions, and social harmony constitute important aspects of character education that are relevant to current educational needs (Rasid Yunus, 2024). Integrating local values into the learning process can also enhance the relevance of educational materials to students' daily lives (Siti Mahrani Batubara, 2024). Therefore, this study aims to examine and analyze the educational values embedded within the local wisdom of the belief system of the Padukuhan Kregolan Seyegan community.

Educational values derived from culture and the historical experiences of society can be internalized through social practices and local wisdom, as reflected in the belief system of the Padukuhan Kregolan Seyegan community regarding the prohibition on the use of gebyok doors and the construction of regol gates as a means of shaping social character (Birsyada & Siswanta, 2021). The belief system of the Padukuhan Kregolan Seyegan community, manifested in customary rules and prohibitions such as the prohibition on the use of gebyok doors and the construction of regol gates, represents a social construction that shapes collective behavior while also containing educational values inherited continuously within community life (Permata & Birsyada, 2022).

Furthermore, the existence of customary prohibitions within the belief system of the Padukuhan Kregolan Seyegan community not only represents cultural practices but also contains educational values that are normative and transformative in shaping collective awareness, maintaining social balance, and strengthening cultural identity amidst the development of modern times (Tumarjio & Birsyada, 2022). It can therefore be concluded that the belief system of the Padukuhan Kregolan Seyegan community, through the prohibition on the use of gebyok doors and the construction of regol gates, functions not only as a cultural heritage but also as a medium for internalizing educational values that play a role in character building, directing social behavior, and maintaining the sustainability of the community's collective cultural identity.

The educational values contained within local wisdom can be understood as the result of social processes that develop through experiences, interactions, and cultural practices within community life. These values encompass moral, social, and spiritual dimensions that are continuously inherited and function as guidelines for behavior. In the field of education, local wisdom can serve as contextual learning material capable of shaping character while strengthening students' cultural identity. Thus, local wisdom within community belief systems can be utilized as a theoretical foundation for identifying and developing relevant and meaningful educational values.

Therefore, the study of educational values within the local wisdom of community belief systems related to the prohibition on the use of gebyok doors and the construction of regol gates in Padukuhan Kregolan Seyegan remains both relevant and important. This study is significant because customary prohibitions developing within society are not merely

understood as inherited beliefs but also contain symbolic meanings, moral values, and social guidelines that function to maintain harmony within community life. In addition, the existence of such local belief systems forms part of the community's cultural identity that must be understood and preserved amidst the growing influence of modernization on societal mindsets and social life.

This study is also important as an effort to document and reveal the educational values contained within local community wisdom so that they may serve as sources of local culture-based learning. Through this research, principles such as respect for ancestors, obedience to social norms, togetherness, and social responsibility are expected to be understood as part of character education within community life. Thus, this research not only contributes to efforts to preserve local culture but also provides a contribution to the development of education based on local wisdom that is aligned with the realities of community life.

Method

This study employed a qualitative approach with a descriptive design to examine the educational values embedded in the local wisdom of the belief system of the Padukuhan Kregolan Seyegan community (Sugiyono, 2016). The data used in this research consisted of primary data obtained directly from informants and secondary data derived from relevant documents and literature sources. The informants involved in this study included Mr. Murtijo, former Head of Padukuhan Kregolan; Mr. Sehono, former Head of Padukuhan Kregolan; Mr. Ahmad Budi Cahyono, the current Head of Padukuhan Kregolan; Mr. Sadiman, a resident of Padukuhan Sompokan who is not a resident of Padukuhan Kregolan but culturally plays an important role in relation to the origins of Padukuhan Kregolan; and Mr. Yuli S., a community member who had previously conducted research on Padukuhan Kregolan. This research was conducted from April 13, 2026, to April 30, 2026. The data collection techniques employed in this study included field observations, in-depth interviews with community leaders and local residents, as well as documentation. The collected data were subsequently analyzed through the stages of data reduction, data presentation, and conclusion drawing (B. Miles, Michael Huberman, & Johnny Saldana, 2014).

Result

1. Overview of the Research Site

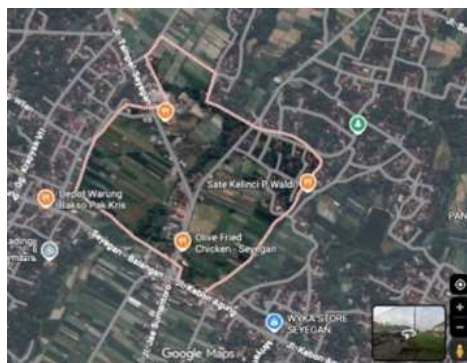


Figure 1. Location of Padukuhan Kregolan, Margomulyo, Seyegan

(Source: Map : <https://maps.app.goo.gl/Poi5ESp4Sqs8AAKF7>)

Padukuhan Kregolan is one of the hamlets located in Margomulyo Village, Seyegan District, Sleman Regency, Special Region of Yogyakarta. It consists of 2 neighborhood associations (RW) and 6 community units (RT), with approximately 1,082 residents comprising around 406 households. This area is categorized as a rural settlement that continues to preserve social, cultural, and local traditional values in the daily lives of its people. Social interactions within the community are characterized by strong social bonds that uphold the values of mutual cooperation, harmony, and respect for ancestral heritage. These conditions indicate that the lives of the people of Padukuhan Kregolan are still influenced by local wisdom, which functions as a guideline for behavior and social interaction (Source: Researcher's interview with the Head of Hamlet, Ahmad Budi Cahyono, 41 years old, April 19, 2026).

During the reign of Sultan Hamengku Buwono VII (1877–1921), who was also known as Sinuwun Behi and Sultan Ngabehi (Sultan Sugih), Yogyakarta had seventeen sugar factories. Six of them were located in the Sleman area, namely: (1) Cebongan Sugar Factory, (2) Kasuran Sugar Factory, (3) Babrik Seyegan Sugar Factory, (4) Medari Sugar Factory, (5) Klaci Sugar Factory, and (6) Padon Sugar Factory.

In the past, there was a married couple living in Padukuhan Kregolan who deliberately violated the customary prohibition. Their names were Soma Pawira and his wife. They intentionally used *gebyok* – traditional carved wooden panels – as the walls of their house. “What is the point of owning a *gebyok* if it cannot be used? Surely, when people own something, they want to use it and benefit from it,” said Soma Pawira.

“That’s right, Kang. I agree with you. I am very certain that nothing bad will happen if we use the *gebyok* as the walls of our house. Hasn’t this prohibition existed for a very long time, perhaps hundreds of years ago? Surely its mystical power has disappeared with time. It no longer applies in our present era,” replied his wife.

Such was the conversation between the husband and wife. They strongly disbelieved in what they considered superstition and *gugon tuhon* (traditional taboos or irrational beliefs). The *gebyok* was then neatly installed as the walls of their house. However, they did not realize that the violation would bring severe consequences. Indeed, they remained healthy and rarely experienced illness. Nevertheless, every time Nyi Soma Pawira gave birth, the baby always died. This was something they failed to recognize as a consequence of their actions.

This story recounts the experience of Nyi Soma Pawira, who faced great difficulty during childbirth despite being assisted by an experienced traditional midwife, Mbah Prapti. Various efforts had been made, yet the delivery process did not proceed smoothly because the birth canal would not open. Nyi Soma’s condition worsened, causing panic and concern among the surrounding villagers. The community then associated the incident with the violation of customary norms or taboos practiced within the hamlet, namely the prohibition against using *gebyok* as house walls. The villagers believed that the difficulties were the result of violating local wisdom or even a form of *kualat* – misfortune or divine retribution resulting from disrespect toward the village ancestors. After following the advice of the village elders to dismantle the *gebyok* walls of the house, the childbirth process finally proceeded smoothly, and the baby was safely delivered. This event became strong evidence for the community of the importance of obeying traditions and local beliefs that had long been preserved within the society.



Figure 2. The Grave of Mbah Regol

(Source: *Dokumentasi Lapangan Peneliti, April 2026*)

As a Javanese rural community, the social life of the residents of Padukuhan Kregolan cannot be separated from customary values and local belief systems that have been inherited from generation to generation. One form of belief that is still recognized is the prohibition on the use of gebyok doors and the construction of regol gates in residential houses. A gebyok door refers to a traditional Javanese architectural element in the form of a carved wooden partition or door, commonly found in joglo-style houses or traditional Javanese buildings. Literally, gebyok means a wooden partition or room divider. In Javanese cultural meaning, a gebyok door is not merely a part of house architecture, but also symbolizes social status, authority, and the cultural identity of the homeowner.

Meanwhile, regol is the main gate that serves as the entrance and exit to a house or courtyard. Literally, regol refers to a gate or main entrance in traditional Javanese architecture, particularly in noble residences or palace environments. Symbolically, regol is seen as a representation of honor, a territorial boundary, and an indicator of one's social position within society. In Javanese belief, the existence of a regol is also often associated with authority and protection for the inhabitants of the house. These beliefs are not merely understood as customary rules, but also contain symbolic meanings related to the values of community life. In the context of this study, such practices are important because they potentially contain educational values that can be further analyzed.

As stated by Mr. Ahmad, the Head of Padukuhan Kregolan, in an interview conducted on April 19, 2026:

“According to oral tradition, the origin of this community is attributed to a figure known as Mbah Regol. In this area, people are not allowed to build a regol.”

Who is Mbah Regol? Mbah Regol is regarded as the founding figure (the earliest ancestor) of the hamlet. He was the one who first opened the forest and transformed it into a settlement. He lived during the same period as Ndara Purba (Raden Bekel Prawira Purba), the grandson of Sultan Hamengku Buwono VI and the son of Gusti Pangeran Harya Surya Mataram I. Mbah Regol is believed to have lived approximately between the 1880s and 1930s (Source: Hamlet archival documents).

In the midst of modernization, the people of Padukuhan Kregolan also experienced social dynamics marked by the introduction of modern development, changes in housing design, and shifts in the mindset of the younger generation around the 1980s (Source: Hamlet archival documents). These changes created differences in perspective between the older generation, who tended to preserve traditions, and the younger generation, who were more open to modernization. Nevertheless, some members of the community still strive to

maintain local values as part of their cultural identity. This condition indicates that local wisdom continues to play an important role in shaping the values, attitudes, and behavior of society.

Furthermore, Mr. Murtijo, former Head of Padukuhan Kregolan before Mr. Sehonu, stated in an interview on April 19, 2026:

“Mbah Regol advised that the people of Kregolan are not allowed to use gebyok doors and build regol gates, because these have long been interpreted as customary taboos in Padukuhan Kregolan.”

2. Makna Larangan Penggunaan Pintu Gebyok dan Pembangunan Regol

In Javanese tradition, the use of gebyok doors and regol gates does not only serve a physical function but also carries philosophical and symbolic meanings within the socio-cultural life of the community. A gebyok door is commonly used as a partition or main door in traditional Javanese houses, particularly joglo houses, featuring distinctive carvings that reflect values of beauty, politeness, and the social status of the homeowner. Meanwhile, regol functions as the main gate that marks the boundary between the outer space and the inner area of a house or specific environment. In Javanese culture, regol is regarded as a symbol of respect, authority, and protection for the inhabitants of the house. The use of these two architectural elements indicates that Javanese society perceives the house not merely as a place of residence, but also as a representation of cultural values, social order, and family identity that is inherited from generation to generation (11972-ID-Nilai-Nilai-Tradisi-Lisan-Dalam-Budaya-Jawa.pdf, n.d.).

“Mbah Regol is believed to be the founding ancestor or the first elder who opened and established the community life in Kregolan Hamlet.”

(Researcher, Interview with M, 82 years old, April 19, 2026)

According to community understanding, the prohibition on the use of gebyok doors and the construction of regol gates is believed to originate from ancestral messages passed down orally within the people of Padukuhan Kregolan. The figure frequently mentioned in these narratives is Mbah Regol, who is believed to be the founding elder of the hamlet and the one who provided guiding principles for community life. These messages are not merely physical prohibitions but also include moral guidance to live simply, maintain social harmony, and avoid behaviors that may create social inequality. This indicates that the prohibition carries strong symbolic meaning as part of the local belief system (Pranoto, 2022).

“As has been commonly told in the community, we continue to follow the message of Mbah Regol.”

(Researcher, Interview with S, 69 years old, April 19, 2026)



Figure 3. The Graves of Mbah Regol Kakung and Mbah Regol Putri

(Source: Field Documentation by the Researcher, April 19, 2026)

According to community narratives, the gebyok door is interpreted as a representation of luxury and a certain social status within society. The carved wooden characteristics of gebyok are often associated with high aesthetic and economic value. As explained by Mr. Sehono, former Head of Padukuhan Kregolan, in an interview conducted on April 19, 2026: "Something of high value is considered inconsistent with the value of simplicity upheld by the people of Padukuhan Kregolan."

Some residents perceive that the use of gebyok may create an impression of showing off or highlighting economic differences among individuals. Therefore, the prohibition on the use of gebyok is not merely understood as a customary rule, but also as a form of social control that instills the values of equality and simplicity within the community.



Figure 6. Interview with Community Member (Former Head of Hamlet)

(Source: Field Documentation by the Researcher, April 19, 2026)

"Where the community believes that its use reflects a symbol of luxury that is contrary to the value of simplicity upheld by the people of Padukuhan Kregolan."

(Researcher, interview with S, 69 years old, April 19, 2026)

From an educational perspective, this prohibition contains relevant educational values in community life. The values of simplicity, togetherness, and respect for social norms are important aspects that can be internalized through local wisdom-based learning.

In addition, this cultural practice also reflects the community's effort to shape a character that is non-materialistic and emphasizes social harmony. Thus, the prohibition on the use of gebyok doors and the construction of regol gates does not only carry symbolic meaning but also functions as a medium for value education within community life.

3. The Meaning of the Prohibition on the Use of Gebyok Doors



Figure 7. Gebyok Door

(Source: Field Documentation by the Researcher, April 2026)

The use of gebyok doors in Javanese cultural context is generally associated with traditional houses that possess high aesthetic value and reflect certain social status. Gebyok is known as a carved wooden door or partition with distinctive craftsmanship that carries relatively high artistic and economic value. In certain communities, the presence of gebyok is often linked to symbols of prosperity, prestige, and the social standing of the homeowner. Thus, the use of gebyok does not only serve a practical function but also carries symbolic meaning within the social structure of society (Afliha, 2022).

In the context of the Padukuhan Kregolan community, the prohibition on the use of gebyok doors is understood as part of local wisdom values that emphasize simplicity and social equality. The community believes that the use of gebyok may create an impression of extravagance and potentially lead to social stratification among residents. In addition, the high aesthetic value of gebyok is considered incompatible with the principle of simple living inherited from the ancestors. Therefore, this prohibition is not merely interpreted as a customary rule, but also as a form of social control that helps maintain harmony within community life.



Figure 8. Interview with Community Leader

(Source: Field Documentation by the Researcher, April 26, 2026)

“From a cultural values perspective, as long as it does not violate general norms, there is nothing wrong with it, because it is a cultural value that has developed naturally.”

(Researcher, interview with Y, 31 years old, April 26, 2026)

From an educational perspective, the prohibition on the use of gebyok contains values that are relevant to character formation. Values such as simplicity, humility, and respect for social equality are important aspects reflected in this cultural practice. In addition, this prohibition also teaches the importance of avoiding materialistic attitudes and refraining from showing off within community life. Therefore, the prohibition on the use of gebyok doors can be understood as a medium of local wisdom-based education that contributes to shaping individual character in accordance with the cultural values of the Padukuhan Kregolan community in Seyegan.

4. The Meaning of the Prohibition on the Construction of Regol Paduraksa



Figure 9. Elongated Regol Paduraksa

(Source: <https://sekolah.data.kemendikdasmen.go.id/>)

In addition to the prohibition on the use of gebyok doors, the community of Padukuhan Kregolan also believes in the prohibition of constructing gates, particularly the regol paduraksa type. In Javanese cultural context, regol paduraksa is generally understood as a sacred gateway commonly found in palace complexes, royal cemeteries, and other places of special significance. Its existence does not merely function as a physical boundary, but also serves as a symbol of status, authority, and a certain level of honor within the social structure (Marom, 2024).

Therefore, the construction of regol paduraksa in residential areas is considered incompatible with the values upheld by the people of Padukuhan Kregolan. Based on local understanding, the prohibition is closely related to efforts to maintain simplicity and to avoid symbols that represent luxury or high social hierarchy. The presence of architectural forms associated with palace environments or elite structures is feared to create an impression of exclusivity and may lead to social distance among community members.

In addition, the community also believes that the use of symbols that are not aligned with the local social context may disrupt the balance of values and the social order that has been inherited across generations. Therefore, this prohibition functions as a form of social control aimed at maintaining harmony and equality within community life (Marom, 2024).



Figure 10. Construction of a Regol Gate in a Private Residence

(Source: Field Documentation by the Researcher, April 30, 2026)

When associated with educational values, the prohibition on the construction of regol paduraksa reflects the values of simplicity, humility, and respect for prevailing social norms. These values constitute important aspects of character education in shaping attitudes that avoid excessiveness and discourage behavior oriented toward social status. In addition, the prohibition also teaches the importance of understanding cultural context in one's actions, so that individuals do not merely imitate symbolic forms without comprehending their meanings. Therefore, the existence of this prohibition can be understood as a medium of social learning that contains educational values based on local wisdom.



Figure 11. Interview with Community Member (S, 67 Years Old)

(Source: Field Documentation by the Researcher, April 26, 2026)

“The type of *regol* believed by the people of Padukuhan Kregolan is the *Regol Paduraksa*.”
(Researcher’s interview with S, 67 years old, April 26, 2026)

Thus, the prohibition on the use of *gebyok* doors and the construction of *regol paduraksa* in Padukuhan Kregolan demonstrates the existence of local wisdom that contains symbolic meanings within the community’s belief system. *Gebyok* is understood as a symbol of luxury and social status, while *regol paduraksa* is interpreted as a symbol of authority and exclusivity that is considered incompatible with the life of a rural community that highly values simplicity. Both prohibitions function as social mechanisms to maintain equality, harmony, and balance within community life.

In the context of education, these practices contain values such as simplicity, humility, obedience to norms, and awareness of the importance of social harmony, all of which can be utilized as sources of learning based on local wisdom. From the perspective of the belief system of the Padukuhan Kregolan community, the use of *gebyok* doors is believed to bring negative consequences to the inhabitants of the house, such as recurring health problems among family members or the occurrence of various misfortunes. Meanwhile, the construction of *regol paduraksa* is also believed to affect the sustainability of one’s business, indicated by a decline in customers or reduced economic activity. These beliefs form part of the local belief system that functions both as a reminder and as a mechanism for regulating community behavior in everyday life.

These findings indicate that the local belief system of the Padukuhan Kregolan community continues to function as a cultural framework that regulates social behavior and preserves collective values amidst social change and modernization. The prohibitions on the use of *gebyok* doors and the construction of *regol paduraksa* are not merely interpreted as inherited taboos, but also as symbolic teachings that encourage individuals to prioritize social harmony over personal prestige and material display. In this regard, the community’s belief system reflects a cultural awareness that emphasizes balance, togetherness, and mutual respect within social life. Furthermore, the persistence of these traditions demonstrates that local wisdom remains relevant as a form of informal social education through which moral values are transmitted from one generation to another. Therefore, these prohibitions can be understood not only as cultural restrictions but also as educational instruments that contribute to shaping collective character, strengthening social solidarity, and preserving the cultural identity of the Padukuhan Kregolan community.

Discussion

Local wisdom within community belief systems is the result of cultural constructions that have been inherited from generation to generation and function as guidelines in social

life (Pusdiklat Tenaga Administrasi Badan Litbang dan Diklat Kementerian Agama RI, 2023). Prohibitive practices within society do not merely function as customary rules, but also contain symbolic meanings that reflect moral and social values (Rahmawati et al., 2025). Therefore, the prohibition on the use of gebyok doors and the construction of regol paduraksa can be understood as a value system that possesses both social and educational functions within the community of Padukuhan Kregolan.

Cultural symbols such as gebyok and regol paduraksa not only possess aesthetic value but also represent social status and authority within the social structure of society (Puspita, 2020). Such representations have the potential to create social inequality and influence relationships among individuals within community life (Arwansyah et al., 2025). Thus, these prohibitions function as mechanisms of social control as well as media for teaching the values of simplicity, equality, and togetherness.

In the context of education, local wisdom can be utilized as a contextual learning medium that is relevant to students' everyday experiences (Siti Mahrani Batubara, 2024). Values such as simplicity, humility, and obedience to social norms are essential aspects of character education in shaping individual personality (Rifka Alkhilyatul Ma'rifat & I Made Suraharta, 2024b). Therefore, the prohibition on the use of gebyok doors and the construction of regol paduraksa has the potential to serve as a source of local wisdom-based education in supporting the character development of students.

Community belief systems constitute a part of local wisdom that grows and is inherited continuously within the social life of society. In Javanese communities, belief systems are often manifested through customary rules, cultural symbols, and various prohibitions believed to possess particular meanings for community life (Nuranisa et al., 2023).

Within the community of Padukuhan Kregolan Seyegan, local beliefs are reflected in the prohibition on the use of gebyok doors and the construction of regol gates in residential houses. These beliefs are regarded as a form of cultural heritage containing social values, respect for customs, and guidance for maintaining harmony within community life (Nuranisa et al., 2023).

The findings of this study indicate that the prohibition on the use of gebyok doors and the construction of regol paduraksa in Padukuhan Kregolan reflects a form of local wisdom that functions not only as a cultural heritage but also as a social mechanism for maintaining harmony within community life. In the Javanese cultural context, architectural elements such as gebyok and regol paduraksa are closely associated with social prestige, authority, and economic status. Consequently, their use may potentially create social distinctions and symbolic boundaries among community members. The people of Padukuhan Kregolan interpret these symbols through the values of simplicity and equality inherited from their ancestors, particularly from the teachings associated with Mbah Regol as the founding elder of the hamlet. Therefore, the prohibition serves as a cultural control mechanism aimed at preventing excessive displays of social status and preserving collective solidarity within the community. This finding strengthens the argument that local belief systems are not merely irrational traditions or superstitions, but rather forms of social knowledge that contain moral guidance and social values relevant to community life.

From an educational perspective, the prohibitions on the use of gebyok doors and the construction of regol paduraksa contain important character values that can be integrated into local wisdom-based education. The values of humility, simplicity, obedience to social norms, and awareness of social harmony are reflected in the community's efforts to preserve these traditions amidst the pressures of modernization. In this context, local wisdom becomes a contextual source of learning because the values taught are closely connected to the social realities and cultural experiences of the community itself. Furthermore, these cultural practices also demonstrate that education is not limited to

formal institutions but may develop through social interaction, oral traditions, and customary practices inherited across generations. Thus, the local belief system of the Padukuhan Kregolan community can be understood as an educational medium that contributes to shaping collective character while simultaneously preserving cultural identity in contemporary social life.

Moreover, the preservation of these prohibitions within the community of Padukuhan Kregolan demonstrates that local wisdom continues to play an important role in maintaining cultural continuity and collective identity amidst contemporary social transformation. Although modernization has influenced architectural styles, lifestyles, and the perspectives of younger generations, the community still upholds these ancestral teachings as part of their social and cultural values. This persistence reflects the existence of cultural awareness that prioritizes communal harmony over individual interests and material prestige. The belief system surrounding the prohibition on the use of gebyok doors and the construction of regol paduraksa also illustrates how symbolic meanings embedded in cultural practices may influence social behavior and reinforce collective norms within society. In this regard, local wisdom functions not only as inherited tradition but also as a living cultural system that shapes attitudes, social interactions, and moral responsibility among community members. Therefore, the traditions preserved in Padukuhan Kregolan can be interpreted as forms of socio-cultural adaptation that enable the community to maintain its identity while responding to the challenges of social change in modern society.

Conclusion

This study demonstrates that the prohibition on the use of gebyok doors and the construction of regol paduraksa in Padukuhan Kregolan constitutes a form of local wisdom that carries symbolic meaning within the community's belief system. These prohibitions function not only as customary rules but also as social mechanisms for maintaining simplicity, equality, and harmony in community life. The findings reveal that behind these cultural practices lie educational values such as humility, obedience to social norms, and awareness of the importance of social harmony. Therefore, the local wisdom embedded within the belief system of the Padukuhan Kregolan community is relevant as a source of culture-based learning that supports the strengthening of character education.

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