
SOCIO-CULTURAL GLOBALIZATION AND ITS RELEVANCE TO THE LABUHAN MERAPI TRADITION AS A MULTICULTURAL EDUCATIONAL SPACE FOR THE COMMUNITY

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Abstract

The massive flow of socio-cultural globalization today poses a challenge of cultural homogenization, which has the potential to cause deculturalization and an identity crisis in society. However, socio-cultural globalization also presents benefits that can support the preservation and optimization of local wisdom. The purpose of this research is to analyze and describe socio-cultural globalization and its relevance to the Labuhan Merapi tradition as a multicultural educational space for society. This research employs a qualitative approach with a library research method to identify and analyze various relevant literature on globalization, Labuhan Merapi, and multicultural education. Next, data analysis is carried out using the Klaus Krippendorff analysis model, and its credibility is strengthened through source triangulation. The results of the research indicate that socio-cultural globalization has encouraged the "kraton" to collaborate with local society in making the Labuhan Merapi tradition a multicultural educational space characterized by two key aspects. First, the Labuhan Merapi procession is reinterpreted as a space for the actualization of tolerance and "cooperation" that symbolizes vertical-horizontal harmony. Second, the Labuhan Merapi procession emphasizes functionality as a tourism commodity that introduces local cultural identity and its role in multicultural education for the wider society. From here, socio-cultural globalization can provide advantages in helping to overcome the challenges of cultural homogenization as long as its potential is utilized appropriately.

Kata Kunci:

Globalisasi; Sosial-Budaya;
Tradisi Labuhan Merapi;
Pendidikan Multikultural;
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Abstrak

Arus globalisasi sosial-budaya yang masif dewasa ini memunculkan tantangan homogenisasi budaya yang dapat berpotensi menyebabkan dekulteralisasi dan krisis identitas di masyarakat. Namun, globalisasi sosial-budaya juga menghadirkan kelebihan yang dapat mendukung pelestarian serta optimalisasi potensi kearifan lokal setempat. Tujuan penelitian ini menganalisis dan mendeskripsikan globalisasi sosial-budaya serta relevansinya terhadap tradisi Labuhan Merapi sebagai ruang pendidikan multikultural bagi masyarakat. Dalam Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka untuk mengidentifikasi serta menganalisis berbagai literatur relevan

terkait globalisasi, Labuhan Merapi, serta pendidikan multikultural. Selanjutnya dilakukan analisis data dengan model analisis Klaus Krippendorff serta pemantapan kredibilitasnya melalui triangulasi sumber. Hasil penelitian ini menunjukkan globalisasi sosial-budaya mendorong pihak keraton serta masyarakat lokal untuk menjadikan tradisi Labuhan Merapi sebagai ruang pendidikan multikultural yang dicirikan dengan dua hal. Pertama, prosesi tradisi Labuhan Merapi dimaknai kembali sebagai ruang aktualisasi sikap toleransi serta gotong royong yang melambangkan harmonisasi vertikal-horizontal. Kedua, prosesi tradisi Labuhan Merapi menekankan fungsionalitas sebagai komoditas pariwisata yang mengenalkan identitas budaya lokal dan perannya untuk pendidikan multikultural bagi masyarakat luas. Dari sini globalisasi sosial-budaya dapat memberikan kelebihan untuk turut menanggulangi tantangan homogenisasi budaya selama potensinya dimanfaatkan secara tepat.

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INTRODUCTION

Historically, the process of modern globalization began with the colonial and imperialist missions of European countries in the 16th to 20th centuries, then continued with contemporary globalization in the 21st century (Huang et al., 2019). Globalization is a process of increasing international activity marked by the emergence of interdependence and openness of relations between countries in the world, supported by the creation of opportunities and progressive changes in the political, economic, social, and cultural fields (Huang et al., 2019). Globalization eliminates the limitations of time, geography, and distance, so that the current process of interaction in the economic, political, social, and cultural fields encourages global society to become closer to one another (Magu, 2015). In its development, globalization also promotes a global culture that strengthens cultural homogenization (Hannerz, 1990; Hopper, 2007; Smith, 1990; Stalmirska, 2023). When viewed from a socio-cultural perspective, globalization has the potential to bring losses to countries that cannot withstand the strong currents of global culture, thereby threatening local community wisdom, including erosion of local belief systems, social structures, perspectives, social orders, and traditional norms (Ullah & Ho, 2021).

The current spread of global cultural currents is inseparable from the internet as a product of advances in information technology. This also emphasizes that the internet is revolutionizing the socio-cultural field, bringing a new paradigm to the process of human interaction. The primary reason people access the internet is to use social media, which has become an integral part of many people's lifestyles (Aidulsyah, 2023; Arigi et al., 2024; Lu,

2024; Malita-Król, 2025; Nath et al., 2024). Social media, which offers fast, easily accessible communication without the limits of space and time, represents the virtual world as a platform for self-expression and sharing information, where this condition is a real reflection of Marshall McLuhan's global village concept (Fu, 2019; Pamungkas, 2015). Therefore, social media has become a new favorite, but at the same time, it also hurts people's lives. First, the spread of fake news, insults, hate speech, and defamation is rampant, contributing to increasing intolerance in society (Azka et al., 2023; Rustan, 2020; Samet et al., 2024). Second, the influence of the virtual world on social media reduces the intensity of face-to-face communication between individuals, which can erode social solidarity, leading to a decline in the intensity of cooperation (Mohr, 2023; Yohanna, 2020). These two negative impacts, in the long term, lead to deculturalization and an identity crisis in society if not balanced by strengthening the understanding of local wisdom values.

Furthermore, this research aims to analyze and describe socio-cultural globalization and its relevance to the Labuhan Merapi tradition as a multicultural educational space for the community. While tourism is considered to have negative impacts, it also offers advantages as a means of socio-cultural transformation. In this regard, Yogyakarta has undergone a continuous socio-cultural transformation as a consequence of globalization, establishing itself as a cultural city in Indonesia, grounded in a tourism-based creative economy from the 19th century to the present day (Asworo, 2018; Marwahid, 2022). Tourism activities serve as a space for transformation that contributes to empowering local culture and identity (Yusuf, 2020). Furthermore, tourism also encourages enthusiasm among the wider community and tightens social cohesion (Aitchison & Evans, 2003). This is an important capital to build cultural interactions to preserve and optimize the potential of local wisdom (Brayley et al., 1990). Socio-cultural transformation also encouraged the palace and the local community to make Labuhan Merapi not only a traditional and spiritual tradition, but also a tourism commodity that introduces eco-spiritual and multicultural education to the broader community (Danar, 2025; Humas Pemda DIY, 2025; Ifid, 2025).

The people living around Mount Merapi consider it a sacred and important object that is inseparable from their lives. Local people have long believed in and implemented the principle of *memayu hayuning bawana* (maintaining harmony and sustainability of nature), one of which is through the Labuhan Merapi tradition (Endraswara, 2015; Triyoga, 2011). This tradition is a form of eco-spiritual and multicultural practice to realize harmony between humans, nature, and God (Khoiriyah, 2021). Discussing the Labuhan Merapi tradition as a multicultural educational space for the community is evident in the concrete actualization of

attitudes of tolerance and cooperation. The attitude of tolerance is divided into two. First, in the context of nature, this tradition teaches us to respect nature as a source of human life by praying for it to achieve cosmic harmony. Second, in the context of humans, this tradition unites communities regardless of differences in origin, class, and religion, where all have the right to participate in the tradition. Meanwhile, the spirit of cooperation is evident in the relationships between the servants, residents, and volunteers who assist each other during the traditional procession. Therefore, the Labuhan Merapi tradition is a concrete representation of vertical-horizontal harmony.

METHOD

This study uses a qualitative approach, namely a scientific procedure for identifying, analyzing, and describing phenomena, perceptions, as well as written and spoken words. This research type is a library study, which does not involve data mining in the field. Instead, it conducts a critical analysis of various literature relevant to the research topic. Researchers use library study research to analyze and describe socio-cultural globalization and its relevance to the Labuhan Merapi tradition as a multicultural educational space for the community. Next, the data sources for this study are based on an inventory of several indexed and reputable scientific articles (Sinta-Scopus), books, anthologies, proceedings articles, and other types of relevant literature regarding globalization, Labuhan Merapi traditions, and multicultural education. Furthermore, the data obtained will be analyzed in depth using Klaus Krippendorff's content analysis model, which includes six stages (unitizing, sampling, recording, reducing, inferring, and narrating), followed by strengthening the credibility of the data through triangulation. Sources. The first stage of this research involves collecting data through various supporting literature (journal articles, books, anthologies, proceedings, etc.). Second, the literature is grouped based on its relevance to the topic under study. Third, the previously classified data is confirmed, reduced, compared, analyzed, and synthesized to establish the research findings and discussion. Fourth, writing all components of the article (including the findings and discussion) in accordance with a specific writing system (Krippendorff, 2018).

RESULTS AND DISCUSSION

Understanding the Symbols and Meaning of the Labuhan Merapi Tradition

Since the 17th century, the people of Sleman, Yogyakarta, who live around Merapi, have believed the mountain to be sacred and an important source of life for them. Over time, the Merapi civilization has given rise to a mythology about Mount Merapi that has been passed down through generations (Donovan, 2010; Hudayana, 2021; Lavigne et al., 2008;

Mei & Lavigne, 2012). Within the mythology of Mount Merapi, several well-known supernatural figures exist, including Eyang Merapi (the supreme leader of Merapi), Kyai Petruk (who brings signs of an impending eruption), and Nyai Gadung Melati (who brings fertility to the area around Merapi) (Fatkhah, 2006; Hidayana, 2021; Triyoga, 2011). Regarding the mythology of volcanoes, it is not only found in Yogyakarta, but also in other parts of the world such as Hawaii with the mythology of the Goddess Pele who regulates the volcanic activity of Mount Kilauea (Knipe, 1982; Nimmo, 1986), then like Japan with the mythology of Princess Kaguya who marks the spiritual relationship between humans and nature (Mount Fuji) (Tyler, 1981). From the three previous examples, in the era of modern civilization, mountains are still believed to be the center of spirituality and cosmic harmony.

Discussing the Labuhan tradition as a symbol of cosmic harmony cannot be separated from the principle of *memayu hayuning bawana* (maintaining harmony and the preservation of nature) as a form of spiritual practice and expression of the religious life of the Javanese people around Merapi (Endraswara, 2015; Khoiriyah, 2021). This principle is essentially a noble life value that teaches the importance of harmony between humans, nature, and God. From this principle, God, through the intermediary of nature and humans, establishes a positive reciprocal relationship, where nature provides resources to meet human needs. Then humans themselves pray for and care for the natural surroundings. Javanese people consider the world and the area in which they live as an integral part of their system of consciousness. In this regard, Javanese people emphasize space (territory) as a fundamental aspect that supports their existence (Gunawan, 2015). Therefore, community behavior demonstrating awareness of cosmic harmony is actualized through the implementation of the Labuhan Merapi tradition and other volcanic traditions, including celebration, village cleaning, and commemoration of the first night of Suro (Dove, 2008; Hidayana, 2021; Triyoga, 2011; van den Boogert, 2017).



Figure 1. (a) The Labuhan Merapi Procession in Sri Menganti followed by Abdi Ndalem, Local Community, Volunteers, and Tourists; (b) The Parade to Sri Menganti on the Slopes of Merapi; then (c) Tourists and Volunteers Participate in the Parade to Sri Menganti on the Slopes of Merapi

Labuhan Merapi is an official local tradition held annually on the 30th of Rejeb (Javanese month) by the Yogyakarta palace, represented by the courtiers and the local Sleman community living around Mount Merapi. The term Labuhan comes from the word labuh, which means to throw away or hand over. Labuhan here refers to the handover of symbolic objects (uborampe) to the reigning sultan, such as a type of cloth (sinjang limar, sinjang cangkring, semekan gadhung, semekan gadhung mlathi, and headdress daramuluk), a belt (peningset udaraga), a replica of a horse saddle (kambil watangan), cigarettes (ses), perfume (lisah konyoh), and yatra tumpang (money) (Khoiriyah, 2021; Nurkhayati & Triwahana, 2021; Troll et al., 2015). The primary purpose of the Labuhan Merapi tradition is to express gratitude for the abundance of His grace through the intermediary of nature and to ask for His safety to be protected from all dangers (Khoiriyah, 2021; Lavigne et al., 2008; Schlehe, 1996). The Labuhan Merapi tradition is held for two days. On the first day, representatives of the palace servants hand over the uborampe to the caretaker of Mount Merapi, Mas Kliwon Suraksohargo Asihono, whom the Regent of Sleman accompanies at the

Cangkringan District office. Next, the uborampe is paraded to the Mbah Maridjan Petilasan Museum, then from afternoon to evening, a performance of the Labuhan Merapi fragment (art) is held. folklore Ki Sapu Jagad), a feast and prayer together, and concluded with a shadow puppet performance. The second day was the peak of Labuhan Merapi, which included a parade carrying the uborampe (a traditional offering) to Sri Menganti on the slopes of Mount Merapi, led by Mas Kliwon Suraksohargo Asihono and attended by civil servants, residents, volunteers, and domestic and foreign tourists.

The deep meaning of the Labuhan Merapi tradition is not only limited to harmony between humans, nature, and God, but also includes the personification of Mount Merapi as an eyang (ancestor) who inhabits the northern side of Yogyakarta (Hudayana, 2021; Purnomo & Hariyono, 2014). This personification is also interpreted as a form of belief by the palace and local community, who consider Mount Merapi as a big universe (macrocosm) that the community must respect as a small universe (microcosm) (Triyoga, 2011). Mount Merapi, personified by the community as an eyang figure, certainly shows a strong emotional, spiritual, and cultural bond. According to Mbah Maridjan in 2006, as long as the local community consistently carries out volcanic traditions and does not damage the Merapi ecosystem as a symbol of cosmic harmony, these two efforts are believed to encourage the Merapi eyang always to protect and not be angry (erupting) (Fatkhan, 2006; Jogya Archive, 2016).

Therefore, Mount Merapi has become an important part in the dynamics of Yogyakarta's history, which plays a role in giving birth to paradigms, value systems, and cultures that shape the adaptive behavior of its people (Gunawan, 2015). The traditional traditions in Yogyakarta, such as Labuhan Merapi, have one of the important functions, namely (1) a spiritual function as a social-spiritual means to achieve harmony between humans and God (*ḥabl minallah*) (2) a Social function as a means towards harmony among human beings (*ḥabl minannās*), where people from various circles have common interests and the same beliefs, thus contributing to the strengthening of tolerance and equality. (3) The function of preservation as a means towards harmony with the environment (*ḥabl minal ālam*), where collective beliefs embedded in mythology and traditional traditions emphasize the urgency of respecting the environment as a fellow creature of His creation, as well as a mechanism for controlling the effective use of natural resources and conservation. Sustainable (Fatkhan, 2006; Gunawan, 2015; Lavigne et al., 2008; Mei & Lavigne, 2012). These three functions highlight that Labuhan Merapi is not only a traditional tourist

destination and commodity, but also an eco-spiritual mechanism and a unique multicultural educational space for the wider community.

The Relevance of Socio-Cultural Globalization to the Labuhan Merapi Tradition

The process of globalization is closely related to the development and expansion of the capitalist economic system as a driver of global interdependence (Huang et al., 2019; Murray & Overton, 2015). The condition of global interdependence encompasses various fields, including economics, technology, health, and socio-culture. The process of socio-cultural globalization is characterized by the acceptance and connection of culture, values, and social practices involving communities at the regional, national, and international levels. There are three important aspects of the process of socio-cultural globalization, namely (1) the introduction and exchange of community culture at the regional, national, and international levels through direct involvement and mass media. (2) The use of mass media (offline or online) as a means of promoting unique culture, values, and social practices. (3) The establishment of social interactions among communities at the regional, national, and international levels through tourism activities, migration, and online communication. Meanwhile, in the context of Yogyakarta, the process of socio-cultural globalization cannot be separated from the impact of tourism activities.

In the modern globalization period (mid-19th to 20th century), the Dutch colonial government widely promoted Yogyakarta as one of the leading tourism destinations on the island of Java, which includes historical tourism, archaeology, culinary, natural scenery, crafts, and traditional traditions (Cribb, 1995; Marwahid, 2022; van der Meer, 2024). Following the Indonesian independence revolution (1945-1949) and the restoration of tourism in Yogyakarta in 1955, a semi-official Tourism Agency was established to coordinate, promote, and serve tourism in Yogyakarta (Marwahid, 2022). Meanwhile, since the New Order era (1966-1998), the management of Yogyakarta tourism was taken over by the National Tourism Institute (LPN) (Anggraeni, 2016). Through sustainable tourism management, it has played a significant role in building Yogyakarta's image as one of the famous cultural cities in the Dutch East Indies (Indonesia) and Europe during the 20th century (Marwahid, 2022). This demonstrates that both the Dutch colonial government and the Indonesian government promoted Yogyakarta's local wisdom as a cultural diplomacy strategy and a profitable tourism commodity. According to Nyoman S. Pendit (2017), tourism activities also play a role in optimizing and preserving local wisdom. This also applies to Yogyakarta's local wisdom traditions, such as Sekaten, Grebeg Maulud, and Labuhan (Merapi and Parangkusumo), which have significant tourist appeal.

Entering the contemporary era of globalization (the 21st century), accompanied by massive technological developments, has transformed lifestyles, interaction models, and work systems. From the invention of the internet to the emergence of social media, the internet of things (IoT), artificial intelligence (AI), virtual reality (VR), and augmented reality (AR), a digital culture has emerged that shapes new communication patterns and social behaviors in society (Alsaleh, 2024; Levin & Mamlok, 2021). This digital culture is based on ease of access, speed, and connectivity, enabling new opportunities for sharing knowledge and information. In relation to the context of tourism in Yogyakarta which optimizes and preserves local wisdom such as the Labuhan Merapi tradition, this technological advancement can be utilized as (1) a means of promoting the Labuhan Merapi tradition to the broader community through social media such as Instagram (@jogjaimages, @jogya, and @humasjogya), Youtube (@Jogja Archive, @Sudaryono al blitari, @Masse Sigit, and @Kraton Jogya), Facebook (@Humas Pemda DIY), X (@humas_jogya and @merapi_uncover), then the DIY Cultural Service website (Ifid, 2025). (2) A digital collaboration space for development projects and cultural and tourism discussions regarding the Labuhan Merapi tradition involving cross-communities. (3) A transformative educational tool that introduces the essence of the noble values (spiritual, tolerance, and cooperation) of the Labuhan Merapi tradition directly and through mass media coverage (offline or online). (4) Cultural diplomacy strategy by making the Labuhan Merapi tradition part of the exchange of information and communication that enriches cross-cultural dialogue (regional, national, and international).

From the previous explanation, it can be understood that the phenomenon of socio-cultural globalization does not always bring negative impacts such as cultural homogenization, deculturalization, and identity crises. However, this phenomenon of socio-cultural globalization also brings positive impacts to support the optimization and preservation of local wisdom through tourism activities. In the context of Yogyakarta, for example, from the mid-19th to the 21st century, Yogyakarta, through tourism activities, built an image as a widely known cultural city, thus attracting tourists on a large scale at the regional, national, and international levels. One of the traditional tourist destinations that attracts tourists is the Labuhan Merapi tradition, which is held annually. This condition encouraged the palace, represented by the Yogyakarta Special Region Tourism Office, together with the local community of Sleman, to make the tradition and fragments of Labuhan Merapi a commodity of traditional tourism as well as a multicultural educational space for the wider community (Dony & Daffa, 2024; Humas Pemda DIY, 2025; Pramono,

2025). This also serves as a form of harmony between local wisdom and socio-cultural globalization.

The Labuhan Merapi Tradition as a Multicultural Educational Space for the Community

Multicultural education is the key to understanding and appreciating plurality as a consequence of the reality of ethnic, tribal, cultural, linguistic, religious, and social background diversity within a pluralistic society. In its socio-historical development, this diversity has influenced character, perspectives, and unique behavior, thus becoming a unity within the framework of traditions believed in and practiced by particular communities. According to Andersen and Cusher, multicultural education is learning related to cultural diversity (Andersen & Cusher, 1994; Ibrahim, 2013). In another sense, according to Azyumardi Azra, multicultural education is learning about cultural diversity to respond to demographic and cultural differences in the environment in specific communities (Azra, 2010). In a broader context, the practice of multicultural education extends beyond formal education in schools and universities to include families and communities through informal education. There are three distinctive characteristics of multicultural education, including (1) being based on the spirit of justice, tolerance, and equality. (2) Emphasizing attitudes of peace, humanity, and togetherness. (3) Striving to strengthen inclusivity and moderation (Santosa et al., 2025).

Indonesia is one of the countries with the highest level of diversity. Therefore, strengthening multicultural education plays a crucial role in preserving diversity, maintaining unity, and realizing harmony. The practice of informal multicultural education in Indonesia must be based on a transformative paradigm to strengthen the unity of dynamic cultural dialogue involving cross-community communities at the regional, national, and international levels. In the transformative paradigm, critical awareness becomes the foundation of the development of society itself, where the achievement of social harmony is determined by the extent of internal (individual) and external (group or community) reflection when accepting differences in values, culture, and certain social practices (Moeis, 2016). One of the local wisdoms in Yogyakarta, the Labuhan Merapi tradition, can become a transformative multicultural educational space for the wider community. Therefore, it is urgent to develop multicultural educational practices through traditional traditions such as Labuhan Merapi to encourage an attitude of respect for diversity and build a space for active participation in society.

The implementation of the Labuhan Merapi tradition has demonstrated the integrality of the cosmic concept, where the human life process reflects the reciprocal relationship between individuals and others, the environment, and God (Endraswara, 2015; Khoiriyah, 2021; Triyoga, 2011). The integrity of the cosmic concept is also related to the content of multicultural education within the framework of the Labuhan Merapi tradition. The Labuhan Merapi tradition always emphasizes the importance of tolerance and respect for the environment as fellow creatures of God by praying and providing positive affirmations symbolized by the handing over of uborampe at Sri Menganti. Furthermore, an emphasis is placed on tolerance and respect for others, where this tradition becomes a space of inclusivity that strengthens social cohesion. The Labuhan Merapi tradition, like other traditional traditions, unites people from different ethnicities, tribes, religions, cultures, and social backgrounds, fostering a sense of equality and shared responsibility (Asikin, 2021; Oflazoğlu & Dora, 2024; Parani et al., 2024).

Furthermore, the Labuhan Merapi tradition emphasizes collaborative efforts and a spirit of cooperation involving all participants (court servants, local communities, and volunteers). Various traditional traditions, including Labuhan Merapi, are inseparable from the elements of cooperation and social bonds to maintain collective identity and achieve the goal of social harmony (Slikkerveer, 2019). The following is a presentation of the multicultural values contained in the Labuhan Merapi tradition.

Table 1. Mapping of Multicultural Value Content in the Labuhan Merapi Tradition
Compiled from various sources

No	Multicultural Values	Multicultural Value Indicators	The Practice of Multicultural Values in the Labuhan Merapi Tradition	Supporting Approach to Value Practice Multicultural
1.	Tolerance value	Respect other cultures	All Labuhan Merapi participants (civil servants, residents, volunteers, and domestic and international tourists) enjoyed performances of fragments of Labuhan Merapi (Ki Sapu Jagad's folklore) and wayang puppetry. This served as a cultural diplomacy strategy and an invitation to appreciate local arts.	Based on the social action approach
		Respect other beliefs	All Labuhan Merapi participants (civil servants, residents, volunteers, and domestic	

No	Multicultural Values	Multicultural Value Indicators	The Practice of Multicultural Values in the Labuhan Merapi Tradition	Supporting Approach to Value Practice Multicultural
			and international tourists) are also invited to participate in a communal feast and prayer, as well as in Labuhan Merapi in Sri Menganti. This is an invitation to respect the local community's beliefs.	
2.	The value of cooperation	Social concern	After the Labuhan Merapi procession, all Labuhan Merapi participants (civil servants, residents, volunteers, and domestic and international tourists) received a portion of rice, snacks, and drinks provided by the committee. This demonstrates a tangible act of social care and sharing kindness with others to strengthen social bonds.	
		Cooperation	All Labuhan Merapi participants (civil servants, local communities, and volunteers) help each other to ensure the success of the Labuhan Merapi tradition.	

Furthermore, the Labuhan Merapi tradition is one of Yogyakarta's local wisdom heritages, serving as a means of multicultural education based on a social action approach that is internalized and carried out from generation to generation. This also represents public civility from the essence of the first to fifth principles of Pancasila. The Labuhan Merapi tradition is present as a social forum developed within the framework of intensive relationships between individuals with different backgrounds, then in diversity and belief in God. In this case, good public civility contains four important aspects, namely (1) always upholding human values; (2) solidarity between people is a basic capital that must be maintained; (3) giving respect to the environment by praying and affirming positively; then (4) humans are always involved in harmonious relations with the environment and God. The

Labuhan Merapi tradition as a transformative multicultural educational space also equips the wider community with deepening spiritual, social, cultural, and ecological insights. On the other hand, the Labuhan Merapi tradition not only helps understand diversity, but also helps preserve diversity and even introduces various values that unite diversity itself.

CONCLUSION

The development of the dynamics of socio-cultural globalization from the 19th to the 21st century has the potential to present challenges of homogenization, deculturalization, and identity crisis in society. However, socio-cultural globalization on the other hand also brings positive benefits that can be utilized to support the strengthening of multicultural education through local wisdom such as the Labuhan Merapi tradition. In this case, the Labuhan Merapi tradition is one of the local wisdoms in Sleman, Yogyakarta which includes a series of processions (1) handing over the uborampe from the palace to the keeper of Merapi; (2) performance of fragments of Labuhan Merapi (Ki Sapu Jagad folklore art); (3) kenduri and reciting of prayers together; (4) performance of wayang art; and (5) the culmination is the parade handing over the uborampe to a place called Sri Menganti on the slopes of Mount Merapi as a symbol of harmony between humans, nature, and God. The impact of socio-cultural globalization has made Yogyakarta a famous cultural city in the Dutch East Indies (Indonesia) and Europe since the 20th century, thus becoming an attraction for domestic and foreign tourists to visit. One of the most popular tourist destinations is the Labuhan traditional tradition, which is held once a year at Parangkusumo Beach and Mount Merapi.

Since the 2000s, the Labuhan Merapi tradition has been reinterpreted by the palace and local communities not only as a traditional tradition for spiritual purposes and tourism activities, but also as a multicultural educational space based on socio-cultural action. The Labuhan Merapi tradition is full of tolerance values, namely (1) respect for other cultures as seen from all participants in the tradition who are presented with Labuhan Merapi fragment performances and wayang art as a form of cultural diplomacy strategy and an invitation to respect local arts. (2) Respect for other beliefs is seen from all participants in the tradition who are invited to participate in a feast and prayer together and Labuhan Merapi in Sri Menganti as an encouragement to respect the beliefs of the local community. Furthermore, the Labuhan Merapi tradition is also full of mutual cooperation values, namely (1) social concern as seen from all participants in the tradition receiving blessed rice, snacks, and drinks after the Labuhan Merapi procession is completed as a real form of mutual concern that strengthens social ties. (2) Cooperation is seen from all participants (especially the courtiers, local communities, and volunteers) who help each other to make the Labuhan Merapi

tradition a success. From this it can be understood that the positive utilization of socio-cultural globalization opportunities can bridge local wisdom as a tourism commodity as well as an informal multicultural education space for the wider community.

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