



INTERPRETING THE BERSIH DESA TRADITION THROUGH HINGE EPISTEMOLOGY: HERMENEUTIC INSIGHTS FROM WITTGENSTEIN AND RICOEUR IN HISTORY EDUCATION

Khoirul Huda*

khoirulhuda@unipma.ac.id(*)

^aUniversitas PGRI Madiun, Jl. Setia Budi 85 Madiun, 63118, Indonesia.

Article history:

Received 30 December 2025; Revised 20 february 2026; Accepted 01 June 2026; Published 30 June 2026

Abstract: *Local cultural traditions play a crucial role in shaping historical consciousness and communal identity, yet they remain under-theorized within formal history education. This systematic literature review examines how the Bersih Desa tradition can be meaningfully interpreted and integrated into history education through the combined lenses of Wittgenstein's hinge epistemology and Paul Ricoeur's hermeneutics. Drawing on interdisciplinary literature across philosophy, education, religious studies, and cultural studies, the review synthesizes findings from four thematic areas: cultural significance of tradition, hinge epistemology, hermeneutic interpretation, and interdisciplinary pedagogical integration. The analysis demonstrates that Bersih Desa functions as a communal epistemic hinge grounded in shared beliefs, practices, and values, while simultaneously operating as a dynamic cultural narrative that evolves through interpretation and social change. Integrating these philosophical frameworks enables educators to move beyond descriptive treatments of local traditions toward reflective, critical, and context-sensitive pedagogical practices. The review identifies persistent gaps in the literature, particularly regarding the alignment of Western philosophical paradigms with Southeast Asian indigenous knowledge systems, and highlights the need for empirical and collaborative research in local educational contexts. This study contributes a theoretically grounded model for incorporating local traditions into history education, promoting cultural continuity, epistemic justice, and critical historical understanding.*

Keywords: *Bersih Desa; Hinge Epistemology; Hermeneutics; History; Local Traditions*

Abstrak: Tradisi budaya lokal memainkan peran penting dalam membentuk kesadaran sejarah dan identitas komunal, namun tetap kurang terteorikan dalam pendidikan sejarah formal. Tinjauan literatur sistematis ini mengkaji bagaimana tradisi Bersih Desa dapat diinterpretasikan dan diintegrasikan secara bermakna ke dalam pendidikan sejarah melalui lensa gabungan epistemologi poros Wittgenstein dan hermeneutika Paul Ricoeur. Mengacu pada literatur interdisipliner dari berbagai bidang seperti filsafat, pendidikan, studi

agama, dan studi budaya, tinjauan ini mensintesis temuan dari empat area tematik: signifikansi budaya tradisi, epistemologi poros, interpretasi hermeneutik, dan integrasi pedagogis interdisipliner. Analisis menunjukkan bahwa Bersih Desa berfungsi sebagai poros epistemik komunal yang berakar pada kepercayaan, praktik, dan nilai-nilai bersama, sekaligus beroperasi sebagai narasi budaya dinamis yang berkembang melalui interpretasi dan perubahan sosial. Mengintegrasikan kerangka filosofis ini memungkinkan pendidik untuk melampaui perlakuan deskriptif terhadap tradisi lokal menuju praktik pedagogis yang reflektif, kritis, dan peka konteks. Tinjauan ini mengidentifikasi kesenjangan yang persisten dalam literatur, khususnya mengenai keselarasan paradigma filosofis Barat dengan sistem pengetahuan adat Asia Tenggara, dan menyoroti perlunya penelitian empiris dan kolaboratif dalam konteks pendidikan lokal. Penelitian ini menyumbangkan model yang berlandaskan teori untuk memasukkan tradisi lokal ke dalam pendidikan sejarah, mempromosikan kesinambungan budaya, keadilan epistemik dan pemahaman sejarah yang kritis.

Kata kunci: Bersih Desa; Epistemologi Hinge; Hermeneutika; Sejarah; Tradisi Lokal.

PENDAHULUAN

The Bersih Desa tradition holds significant cultural and historical importance in Southeast Asia. This community-centered practice, often associated with the idea of maintaining cleanliness in rural villages, represents more than just a local custom, it encapsulates the core values of communal cooperation, environmental stewardship, and collective identity. Wittgenstein's hinge epistemology and Paul Ricoeur's hermeneutics offer useful theoretical frameworks for understanding and interpreting such traditions within contemporary education. Wittgenstein's hinge epistemology emphasizes foundational commitments, or hinges, that underlie knowledge claims within a community (Williams, 2021). In the case of Bersih Desa, these hinges can be understood as the deep, often unspoken beliefs that inform the tradition, influencing how it is practiced, passed down, and understood by future generations. Through Wittgenstein's lens, local traditions like Bersih Desa can be seen as more than mere practices. They are embedded within a system of beliefs that shapes both personal and collective identities (Morkoç, 2023). These hinges underpin communal knowledge and identity, guiding how such practices are interpreted and sustained in educational settings. Integrating Bersih Desa into history curricula allows for the exploration of these epistemic foundations, fostering a deeper understanding of the tradition's cultural significance (Lavorerio, 2021; Pritchard, 2025). Ricoeur's hermeneutics complements this framework by focusing on the interpretation of cultural narratives. His approach stresses the importance of understanding texts and traditions within their specific historical and cultural contexts, recognizing that meaning is not static but evolves over time (Lobo, 2022). Applying Ricoeur's theory to Bersih Desa encourages an engagement with its meanings, not just as an educational tool but also as a living tradition that shapes communal values. This process of interpretation, grounded in the hermeneutic method,

enables students to critically examine Bersih Desa and other local traditions, enhancing their understanding of the past and its relevance to present-day issues (Carroll, 2025b; Smith, 2021). The integration of Wittgenstein's and Ricoeur's frameworks into history education not only enriches students' understanding of local traditions like Bersih Desa but also encourages cultural awareness and critical thinking. Wittgenstein's epistemology helps students recognize the foundational beliefs, or hinges, that inform the tradition, while Ricoeur's hermeneutics fosters deeper interpretation and engagement with the narrative dimensions of Bersih Desa (Pritchard, 2025; Williams, 2021). These frameworks, when applied together, provide a dynamic approach to teaching history that goes beyond memorization and passive learning, allowing students to actively engage with their cultural heritage. Furthermore, by incorporating Bersih Desa into modern history curricula, educators not only affirm the cultural significance of local practices but also empower students to critically evaluate and contextualize their heritage (Boncompagni, 2024).

This integration fosters a sense of ownership and pride in local culture, encouraging students to appreciate the ongoing relevance of these traditions. It allows for a broader discussion about how local customs shape community identity and knowledge transmission, making them essential components of history education that reflect the complexity of both past and present societal dynamics (Kinney & Kempes, 2022). Wittgenstein's hinge epistemology offers a unique lens through which we can understand how local traditions like Bersih Desa function within educational settings. These hinges represent the shared beliefs and practices that bind a community together, influencing how traditions are transmitted and understood across generations (Morkoç, 2023; Williams, 2021). By integrating local traditions into history education, educators can highlight these hinges, reinforcing a sense of continuity and identity among students while situating their understanding of the past within contemporary educational practices (Lavorerio, 2021; Pritchard, 2025). The combination of Wittgenstein's hinge epistemology and Ricoeur's hermeneutics provides an effective framework for interpreting and teaching local traditions like Bersih Desa. These theoretical tools not only enhance students' engagement with their cultural heritage but also promote a deeper understanding of how traditions shape collective identities and influence the transmission of knowledge. By incorporating these frameworks into history curricula, educators can encourage students to critically reflect on their traditions, fostering cultural awareness, critical thinking, and a more profound appreciation of the past's relevance to contemporary life (Carroll, 2025b; Lobo, 2022; Smith, 2021).

METODE

In conducting this systematic literature review (SLR), a rigorous search strategy was employed to ensure that the studies selected were both relevant and comprehensive, addressing the intersection of Wittgenstein's hinge epistemology, Ricoeur's hermeneutics, and cultural traditions in history education. A Boolean search strategy was used, which allowed for refining and narrowing down search results. Boolean operators "Hermeneutics" AND "tradition" AND ("philosophy" OR

"theology" OR "religion"). This Boolean search approach facilitated the discovery of relevant literature that combined Wittgenstein’s epistemology and Ricoeur’s hermeneutics, and their application in the context of local traditions like Bersih Desa in history curricula. The selection of studies was guided by several eligibility criteria to ensure the inclusion of high-quality and relevant literature. First, the research had to explicitly discuss the Bersih Desa tradition or incorporate relevant hermeneutic theories in the context of education.

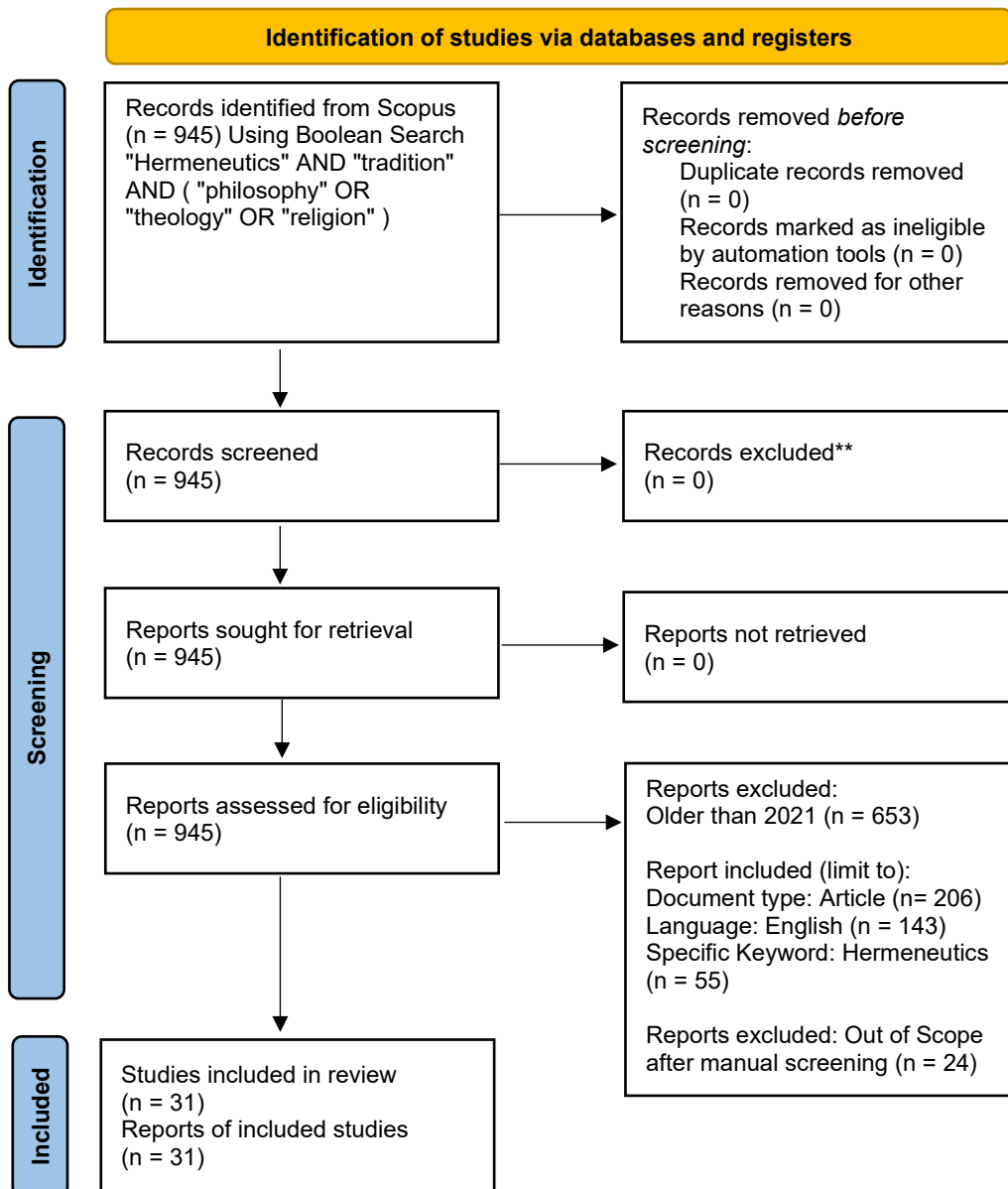


Figure 1. The PRISMA flow diagram detailing the screening and selection process of literature.

Furthermore, the studies had to employ qualitative research methods, such as participatory action research, case studies, or interpretative analyses. The second key criterion was the educational impact of the study. The research demonstrated how the Bersih Desa tradition influenced educational practices, curriculum development, or student engagement. Studies

were selected if they addressed the cultural and social implications of the Bersih Desa tradition within educational frameworks. The screening process followed a systematic and transparent method, utilizing the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) flow diagram to track the identification, screening, and final inclusion of studies (Huda & Sariyatun, 2025; Verghote et al., 2025). The PRISMA diagram visually represents each step, from the initial identification of studies to the final inclusion of those that met the eligibility criteria. Studies were assessed based on their relevance to Wittgenstein's hinge epistemology, Ricoeur's hermeneutics, and the Bersih Desa tradition in educational contexts. Inclusion criteria were crucial in defining the scope and focus of the review. The selected studies had to explicitly focus on cultural traditions in education, utilize hermeneutic methodologies, and incorporate Wittgenstein's epistemological concepts. Exclusion criteria were equally important in narrowing down the literature to those most relevant to the research question. Studies that lacked empirical data, did not engage with hermeneutic or epistemological frameworks, or did not meet the methodological standards were excluded from the review (Coliva, 2024). These exclusionary practices ensured that only studies that contributed to the understanding of the intersection of philosophy and education were included. These approaches ensured that the final selection of literature was comprehensive, relevant, and methodologically sound, providing a solid foundation for understanding the application of Wittgenstein's hinge epistemology and Ricoeur's hermeneutics in the context of teaching cultural traditions like Bersih Desa.

HASIL DAN PEMBAHASAN

Hasil

Bersih Desa and Its Cultural Significance in Education.

The Bersih Desa tradition, deeply rooted in Southeast Asian communities, holds substantial cultural and educational value, particularly in relation to communal identity, environmental ethics, and the transmission of knowledge. Studies included in this review explore how Bersih Desa has maintained its cultural relevance while adapting to the modern educational landscape. The distinctiveness of Jewish hermeneutic strategies in understanding religious texts, suggesting parallels in how Bersih Desa can be interpreted through communal narratives (Dvorkin, 2025). It is a part of identity the values of that society (Hartono et al., 2025; Huda, 2024; Soebijantoro et al., 2026). The traditional rites involved in Bersih Desa reflect foundational beliefs or hinges in Wittgenstein's epistemology, which shape the community's understanding of purity and gratitude. This parallels how religious texts are interpreted within Jewish communities, where certain beliefs are foundational and unquestioned. By connecting these insights to local traditions, educators can draw on established interpretive models to foster deeper engagement with Bersih Desa, as these ceremonies serve as pivotal components of collective identity (Dvorkin, 2025). A philosophical exploration into Ricoeur's hermeneutics and its application to Indian philosophical traditions, drawing connections between their work and the cultural analysis of Bersih Desa (Bilimoria & Baidur, 2025). By analyzing Bersih Desa through a hermeneutic lens, it is clear that the rituals involved in the tradition are not static but evolve over time, much like the Upaniṣads in Indian tradition. This dynamic nature allows the Bersih Desa to retain its core meanings, even as it adapts

to changing societal conditions. Ricoeur's focus on narrative understanding helps contextualize these rituals, enabling educators to highlight how Bersih Desa reflects ongoing social and cultural transformations while preserving its essential role in community life (Bilimoria & Baidur, 2025). Ethical consistency within religious traditions, particularly Jewish thought, and apply these insights to contemporary issues in Israel (Komesaroff & Kenner, 2025). This work is relevant to the study of Bersih Desa, where ethical dimensions, such as gratitude to ancestors and the environment, are central to the tradition's practice. Just as the ethical teachings of Jewish texts influence modern actions, the ethical commitments embedded in Bersih Desa offer a framework for discussing environmental stewardship, community bonding, and intergenerational responsibility in Southeast Asian educational contexts (Komesaroff & Kenner, 2025).

The adaptation of Zen Buddhism in the U.S., particularly how it transitions from exoteric to esoteric practices (Walker, 2025). This transformation reflects how traditions like Bersih Desa evolve in response to external pressures, including globalization and modernization. Walker's study underscores the importance of retaining core practices while adapting them to fit new educational and social contexts. Bersih Desa, like Zen Buddhism, undergoes a transformation where new pedagogical approaches are introduced to ensure that the tradition resonates with younger generations while maintaining its cultural integrity (Walker, 2025). A philosophical analysis of atheism using Wittgenstein's hinge epistemology, focusing on how deep epistemic commitments influence belief systems (Carroll, 2025a). By applying this framework to Bersih Desa, we understand how the community's foundational beliefs shape their participation in the tradition. Just as atheism is grounded in epistemic commitments, Bersih Desa is rooted in foundational cultural beliefs that are passed down through generations. This connection helps educators emphasize how cultural traditions are grounded in deep, often unspoken, epistemic commitments that continue to shape practices and beliefs within the community (Carroll, 2025a). Applies hermeneutic analysis to Confucian texts, demonstrating how tradition adapts in response to modernity while retaining its core meanings (Chang, 2025). This is directly relevant to Bersih Desa, where modern educational frameworks encourage reinterpretation of the tradition to align with contemporary values. Chang's study provides a model for how Bersih Desa can be integrated into educational curricula, offering students the opportunity to engage critically with their cultural heritage while appreciating the evolution of these traditions in a modern context (Chang, 2025).

Marxist and hermeneutic frameworks to analyze the Nyadran tradition in Java, highlighting how cultural practices resist modernization pressures (Ediyono & Nugraha, 2025). This aligns with the Bersih Desa tradition's role in community resistance to external cultural influences. Their study demonstrates how educational approaches can help preserve cultural practices like Bersih Desa by connecting them to broader socio-political and cultural narratives, fostering a sense of pride and continuity among students (Ediyono & Nugraha, 2025). The role of scientific journals in shaping interpretations of scientific knowledge, applying hermeneutic analysis to explore how narratives are constructed within scientific discourse (Martinovich, 2025). This work parallels the study of Bersih

Desa, as both involve the interpretation of cultural texts and practices. Just as scientific narratives shape understanding in the academic world, Bersih Desa rituals provide a narrative that shapes community understanding and cultural identity. This comparison underscores the importance of narrative in both academic and cultural contexts, and how educational frameworks can incorporate these narratives to foster a deeper understanding of cultural heritage (Martinovich, 2025). Gauld et al. propose a framework for integrating philosophical methods into clinical psychiatry, which could be adapted to educational contexts where traditions like Bersih Desa are taught (Gauld et al., 2025). Their interdisciplinary approach encourages the integration of hermeneutic frameworks into various fields, including education. By using similar frameworks, educators can create curricula that respect the deep cultural meanings embedded in Bersih Desa, ensuring its relevance in modern educational settings (Gauld et al., 2025). (Wilfred, 2024) examines subaltern theological methodologies, which is applicable to the study of Bersih Desa as it addresses marginalized voices and traditions within the larger educational discourse. By recognizing the subaltern perspective, educators can ensure that traditions like Bersih Desa are not only preserved but also contextualized within contemporary educational practices. This approach fosters a more inclusive educational environment that respects local knowledge systems while promoting critical reflection (Wilfred, 2024).

Wittgenstein's Hinge Epistemology Applied to Bersih Desa

Wittgenstein's hinge epistemology offers a critical lens for interpreting the Bersih Desa tradition, emphasizing how foundational beliefs shape communal practices and knowledge systems. The studies reviewed in this section apply Wittgenstein's concept of hinges to analyze how Bersih Desa and similar cultural traditions are understood within educational settings, focusing on the epistemic commitments that underlie their practice. (Dvorkin, 2025) applies Wittgenstein's hinge epistemology to analyze Jewish texts, revealing how certain foundational beliefs influence interpretations of commands, prayers, and rituals. This concept can be directly applied to Bersih Desa, where the community's participation in rituals represents deeply held beliefs that are central to its identity and cultural continuity. In educational contexts, these hinges provide a framework for understanding how students relate to local traditions and how these practices contribute to the formation of collective memory and identity. This perspective encourages educators to highlight the implicit epistemic commitments that shape Bersih Desa, fostering a deeper understanding of its role in community cohesion (Dvorkin, 2025). (Bilimoria & Baidur, 2025) extend Wittgenstein's theory by exploring how epistemic hinges play a role in interpreting Indian philosophical texts, specifically the Upaniṣads. By applying this framework to Bersih Desa, they show how communal rituals are grounded in hinges that shape the community's relationship with the environment, ancestors, and each other. This analysis underscores the significance of Bersih Desa as not just a ritualistic practice but as a core belief system that reflects the community's deeper epistemic commitments, such as reverence for nature and ancestral veneration. Through this lens, Bersih Desa can be integrated into educational curricula as a way to help students understand the epistemic foundations of their cultural heritage (Bilimoria & Baidur, 2025). (Walker, 2025) applies Wittgenstein's hinge

epistemology to the interpretation of Zen Buddhist practices in the U.S., identifying the foundational hinges that influence how these practices are understood and transmitted. This approach highlights the role of hinges in shaping how Bersih Desa is taught in modern educational contexts. By recognizing the cultural hinges embedded in Bersih Desa, educators can promote a deeper engagement with the tradition, encouraging students to reflect on the beliefs that inform the practice while considering how these beliefs are transmitted across generations. This theoretical approach helps bridge the gap between traditional practices and contemporary educational frameworks, ensuring that students appreciate the epistemic commitments underlying local traditions (Walker, 2025).

(Carroll, 2025a) explores atheism through Wittgenstein's hinge epistemology, illustrating how epistemic hinges can shape belief systems, including atheism. Similarly, in the case of Bersih Desa, the hinges represent foundational beliefs about community, identity, and the environment. Carroll's analysis suggests that educational approaches to local traditions should encourage students to recognize these underlying epistemic commitments. By doing so, students are able to engage critically with the cultural and environmental ethics embedded in Bersih Desa, fostering a deeper understanding of its significance within the context of modern education (Carroll, 2025a). (Chang, 2025) applies Wittgenstein's hinge epistemology to Confucianism, demonstrating how traditions are grounded in foundational beliefs that shape their interpretation over time. This concept is also applicable to Bersih Desa, where the underlying beliefs about ancestral veneration and environmental stewardship are central to the tradition's continuity. Chang's work emphasizes how hinges can guide educational practices by highlighting the importance of these foundational beliefs in shaping students' understanding of their cultural heritage. By recognizing these hinges, educators can help students connect Bersih Desa to broader cultural and philosophical frameworks, encouraging them to appreciate its relevance in contemporary contexts (Chang, 2025).

(Ediyono & Nugraha, 2025) combine Wittgenstein's hinge epistemology with Marxist and hermeneutic frameworks to analyze the Nyadran tradition in Java. This interdisciplinary approach highlights how cultural traditions like Bersih Desa are influenced by deeply held beliefs that shape societal norms and resist external pressures, such as modernization. The application of Wittgenstein's hinge epistemology in this context underscores the importance of understanding the foundational beliefs that underlie local traditions, which in turn helps preserve these practices in the face of social change. By applying these insights to Bersih Desa, educators can promote critical discussions about the role of traditions in resisting cultural homogenization and modern pressures (Ediyono & Nugraha, 2025). (Gauld et al., 2025) apply Wittgenstein's hinge epistemology to clinical psychiatry, suggesting that epistemic hinges affect how mental health issues are understood and treated. This idea can also be applied to Bersih Desa, where the foundational beliefs about community and environment shape how individuals relate to the tradition. By incorporating Wittgenstein's hinge epistemology into education, educators can help students understand how these hinges influence not only personal beliefs but also collective practices, such as the community

rituals involved in Bersih Desa. This approach encourages students to critically reflect on how cultural practices are tied to deeper epistemic commitments and how these commitments shape their understanding of the world (Gauld et al., 2025). (Wilfred, 2024) examines subaltern theology through Wittgenstein's hinge epistemology, focusing on how marginalized groups resist dominant epistemologies. This perspective is relevant for understanding how local traditions like Bersih Desa can be integrated into educational systems that might otherwise marginalize or overlook these practices. By applying Wittgenstein's theory, educators can help students recognize the epistemic hinges that shape local traditions, empowering them to engage critically with their cultural heritage and the broader socio-political contexts in which these traditions exist. This approach promotes the inclusion of local knowledge systems in educational frameworks, fostering a more inclusive and culturally aware educational environment (Wilfred, 2024).

Ricoeur's Hermeneutics and Tradition Interpretation

Ricoeur's hermeneutics provides a valuable framework for interpreting traditions like Bersih Desa, emphasizing the evolving nature of cultural practices and the role of narrative in shaping meaning. In this section, we explore how Ricoeur's approach to interpretation enriches our understanding of Bersih Desa by focusing on its evolving significance within contemporary society while retaining its core traditions. (Dvorkin, 2025) explores Jewish classical texts through the lens of Ricoeur's hermeneutics, highlighting how Jewish narratives engage with their cultural and historical contexts. Similarly, the Bersih Desa tradition can be seen as a narrative that evolves in response to social, cultural, and environmental changes. By applying Ricoeur's theories, educators can facilitate discussions that not only focus on the historical roots of Bersih Desa but also explore how the tradition adapts to modern circumstances. This approach allows for a deeper engagement with the tradition, helping students connect it to broader themes of cultural continuity and change (Dvorkin, 2025). (Bilimoria & Baidur, 2025) provide a comparative analysis of Ricoeur's hermeneutics with Indian philosophical traditions, showing how the interpretation of texts and practices is influenced by socio-cultural contexts. This application of Ricoeur's hermeneutics to Bersih Desa underscores the importance of understanding how the tradition's meaning transforms over time while maintaining its foundational values. Just as Indian philosophical texts evolve in response to modernity, Bersih Desa reflects societal shifts while preserving its core spiritual and communal practices. By engaging with this evolving narrative, educators can encourage students to critically assess the relevance of Bersih Desa in contemporary society (Bilimoria & Baidur, 2025). (Walker, 2025) examines the transformation of Zen Buddhism from exoteric to esoteric practices, providing a model for understanding the dynamic nature of traditions like Bersih Desa. Ricoeur's hermeneutics, with its emphasis on narrative and the contextual interpretation of traditions, can be applied to Bersih Desa to explore how the tradition evolves over time. Walker's study illustrates how practices that were once external or communal can become more individualized or internalized, similar to how Bersih Desa has adapted in the face of modernization and shifting cultural values. This evolving interpretation allows for deeper discussions about the role of Bersih Desa in maintaining communal

identity and continuity (Walker, 2025). (Carroll, 2025a) applies Ricoeur's hermeneutics of suspicion to the study of atheism, showing how deeply held epistemic commitments shape belief systems. In the context of Bersih Desa, Ricoeur's approach helps to reveal how the ritualistic practices embedded in the tradition are influenced by historical and cultural factors. These rituals are not merely performed out of tradition but are deeply rooted in the community's collective memory and understanding of their world. By applying Ricoeur's hermeneutics, educators can explore how Bersih Desa functions as a narrative that reflects the community's evolving understanding of identity, environment, and spiritual connection (Carroll, 2025a).

(Chang, 2025) discusses the reorganization of the Confucian canon, arguing that traditions evolve to reflect changing societal needs while retaining their essence. This concept is highly relevant to Bersih Desa, which has undergone significant transformations over time. By applying Ricoeur's hermeneutics, it becomes possible to analyze how Bersih Desa adapts to modern educational contexts while still preserving its core elements. Chang's study highlights the importance of understanding traditions as dynamic, evolving texts that respond to the pressures of modernity while maintaining their original meanings (Chang, 2025). (Ediyono & Nugraha, 2025) integrate Marxist and hermeneutic approaches to analyze the Nyadran tradition in Java, demonstrating how cultural practices resist the pressures of modernization. This resistance is similarly reflected in Bersih Desa, where the community's engagement with the ritual can be seen as a form of cultural resistance to external influences. By applying Ricoeur's hermeneutics, educators can explore how Bersih Desa serves as a dynamic tradition that not only preserves its cultural roots but also adapts to modern values and societal needs. This interpretation fosters a deeper understanding of how local traditions can evolve while resisting cultural erasure (Ediyono & Nugraha, 2025).

(Martinovich, 2025) applies hermeneutic analysis to the study of scientific journals, showing how narratives within scientific texts shape the understanding of knowledge. This approach can also be applied to Bersih Desa, where the rituals themselves serve as narratives that shape community identity and environmental stewardship. By interpreting Bersih Desa through Ricoeur's hermeneutics, educators can help students understand how these rituals are not static but are continuously reinterpreted within their socio-cultural context. This narrative interpretation fosters a deeper engagement with the tradition, highlighting its evolving nature and continued relevance (Martinovich, 2025). (Gauld et al., 2025) propose a pedagogical framework for integrating hermeneutic methods into clinical psychiatry, emphasizing the importance of understanding patient narratives in cultural contexts. Similarly, applying Ricoeur's hermeneutics to Bersih Desa allows educators to explore how these community rituals are not just performative but are deeply tied to the cultural and historical contexts in which they occur. By interpreting Bersih Desa as a living narrative, educators can help students appreciate its role in community identity, continuity, and environmental ethics (Gauld et al., 2025). (Wilfred, 2024) explores the intersection of Eastern and Western hermeneutics in the context of subaltern theology, highlighting how marginalized voices can reshape traditional narratives. This perspective is applicable to Bersih Desa, as it reflects the

voices and values of local communities that have historically been marginalized in mainstream educational discourses. Ricoeur's hermeneutics provides a framework for understanding how Bersih Desa serves as a vehicle for expressing local knowledge, empowering students to engage with their cultural heritage in meaningful ways (Wilfred, 2024).

Combining Wittgenstein and Ricoeur in History Education

The combination of Wittgenstein's hinge epistemology and Ricoeur's hermeneutics offers a robust framework for integrating local traditions like Bersih Desa into history education. By applying both theoretical perspectives, educators can promote a deeper understanding of cultural practices, highlighting both their foundational beliefs (hinges) and their evolving narratives. This section explores how interdisciplinary approaches can enhance the teaching of cultural traditions in the context of modern educational frameworks, fostering critical engagement and cultural preservation. (Dvorkin, 2025) examines the intersection of Jewish and Christian hermeneutics, emphasizing the importance of understanding foundational beliefs when interpreting religious practices. Similarly, in the context of Bersih Desa, understanding the hinges that underlie community rituals is crucial for fostering a deeper connection between students and their cultural heritage. By combining Wittgenstein's hinge epistemology with Ricoeur's hermeneutics, educators can highlight how local traditions, such as Bersih Desa, are grounded in deep epistemic commitments that shape communal identity and social practices. This interdisciplinary approach encourages students to explore the cultural significance of Bersih Desa while considering its evolving nature within modern educational contexts (Dvorkin, 2025). (Bilimoria & Baidur, 2025) apply Wittgenstein's and Ricoeur's theories to Indian philosophical texts, using the hermeneutics of trust to interpret cultural narratives. This approach is highly relevant for the study of Bersih Desa, where educators can apply a similar method to understand how local traditions transform over time. The integration of Ricoeur's focus on narrative with Wittgenstein's hinge epistemology helps reveal the dynamic relationship between tradition and modernity, encouraging students to critically engage with the Bersih Desa tradition while preserving its core cultural values. This process of reinterpretation allows students to appreciate how traditions adapt while maintaining their relevance (Bilimoria & Baidur, 2025). (Walker, 2025) examines the transformation of Zen Buddhism in the U.S., demonstrating how cultural practices evolve over time while retaining their essential elements. This study provides valuable insights for teaching Bersih Desa, illustrating how the tradition can adapt to contemporary educational settings while preserving its cultural roots. By using Wittgenstein's hinge epistemology to identify the foundational beliefs that guide Bersih Desa, and Ricoeur's hermeneutics to explore how the tradition evolves, educators can foster a more nuanced understanding of local traditions in history education. This interdisciplinary approach encourages students to explore the continuity and change of cultural practices in a globalized world (Walker, 2025). (Carroll, 2025a) applies Wittgenstein's hinge epistemology to the study of atheism, highlighting the role of deep epistemic commitments in shaping belief systems. Similarly, Bersih Desa is grounded in epistemic commitments that shape its practice and interpretation. Carroll's analysis underscores the

importance of understanding the foundational beliefs of Bersih Desa as a way to engage students in critical discussions about cultural values, environmental ethics, and community identity. By connecting these beliefs to broader philosophical and educational frameworks, educators can deepen students' understanding of the social and cultural dimensions of Bersih Desa (Carroll, 2025a).

(Chang, 2025) discusses the transformation of Confucianism in response to societal changes, using Wittgenstein's hinge epistemology to identify the hinges that shape Confucian practices. This approach is directly applicable to Bersih Desa, where the hinges represent the deep cultural values that inform the tradition's continuity. By applying both Wittgenstein's and Ricoeur's frameworks, educators can encourage students to reflect on how local traditions, like Bersih Desa, evolve in response to modern challenges while retaining their essential cultural meanings. This interdisciplinary analysis helps students connect the transformation of Bersih Desa to broader social, cultural, and philosophical themes (Chang, 2025). (Ediyono & Nugraha, 2025) integrate Wittgenstein's hinge epistemology with Marxist and hermeneutic frameworks to analyze the Nyadran tradition in Java, exploring how cultural practices resist modernization. This analysis is relevant for understanding how Bersih Desa functions as a form of cultural resistance, where deeply held beliefs shape the community's engagement with tradition in the face of external pressures. By applying these insights, educators can help students understand the role of Bersih Desa in preserving cultural identity and resisting cultural homogenization. This approach encourages students to critically examine how local traditions adapt to modernization while preserving their core cultural values (Ediyono & Nugraha, 2025). (Gauld et al., 2025) propose an educational framework for integrating Wittgenstein's hinge epistemology into clinical psychiatry, focusing on how foundational beliefs shape mental health practices. This model can be applied to Bersih Desa, where the hinges represent the cultural and spiritual beliefs that influence how the tradition is practiced and understood. By applying this model to education, instructors can help students explore how the deep epistemic commitments that underlie Bersih Desa influence its interpretation in different contexts, fostering a more holistic and culturally aware approach to local traditions (Gauld et al., 2025). (Wilfred, 2024) explores subaltern theology through Wittgenstein's hinge epistemology, focusing on how marginalized voices shape cultural and theological narratives. This concept is useful for understanding how Bersih Desa serves as a platform for expressing local cultural and spiritual values that may be overlooked in mainstream educational discourses. By integrating both Wittgenstein's and Ricoeur's theories, educators can encourage students to appreciate how Bersih Desa functions as a narrative that preserves cultural heritage and empowers marginalized voices within the community. This approach fosters a more inclusive and reflective engagement with local traditions (Wilfred, 2024).

Pembahasan

Integrating Wittgenstein's hinge epistemology and Ricoeur's hermeneutics into history education offers a powerful conceptual framework for teaching local cultural traditions such as Bersih Desa. Building on the findings, the synthesis of these theories enables educators to address

both the epistemic foundations and the narrative meanings embedded in cultural practices. Wittgenstein's view of meaning as arising from shared forms of life aligns closely with the communal nature of Bersih Desa, where rituals function as hinges grounding collective identity and knowledge transmission, as reflected across interdisciplinary studies in religious studies, anthropology, and philosophy (Carroll, 2025a; Dvorkin, 2025; Ediyono & Nugraha, 2025). This supports the argument that local traditions can serve as legitimate epistemic resources in history education (Rocha & Gottschalk, 2025). Ricoeur's hermeneutics complements this epistemological grounding by emphasizing interpretation, narrative, and lived experience. Studies demonstrate that traditions are not static but evolve through reinterpretation, making Ricoeur's approach particularly suitable for contextualizing Bersih Desa within contemporary educational settings (Bilimoria & Baidur, 2025; Chang, 2025; Wilfred, 2024). By positioning students as interpreters of cultural narratives, this approach promotes critical thinking, empathy, and historical consciousness (Hodge, 2023; Köseoğlu, 2024; Pratiwi & Huda, 2025).

Moreover, it opens space for marginalized or subaltern perspectives to emerge, addressing epistemic injustice in mainstream curricula (Gwagwa & Mollema, 2024; Rodríguez & Sánchez, 2022). However, the interdisciplinary application of these theories is not without challenges. As highlighted in the literature, differences in cultural contexts may lead to divergent interpretations, complicating pedagogical alignment (Ye, 2024). There is also a risk of oversimplifying complex traditions when translating them into curricular content (Ni Nyoman Sri Putu Verawati & Wahyudi, 2024). Despite these limitations, the combined epistemological hermeneutic framework demonstrates significant potential to enrich history education by fostering cultural appreciation and critical engagement (Guimarães et al., 2025). The findings also contribute to an ongoing theoretical debate regarding how local traditions should be interpreted within history education. Wittgenstein's hinge epistemology explains Bersih Desa as a cultural practice sustained by unquestioned communal beliefs that reinforce collective identity and historical continuity (Morkoç, 2023; Williams, 2021). In contrast, Ricoeur's hermeneutics emphasizes that the meanings of such traditions are continuously reconstructed through interpretation across changing historical and educational contexts (Lobo, 2022). The findings of this review indicate that these theories are complementary. Hinge epistemology explains why Bersih Desa persists as a shared epistemic foundation, whereas hermeneutics explains how its meanings continue to evolve and remain educationally relevant. This complementarity strengthens the theoretical basis for integrating local traditions into history education while preserving both their cultural authenticity and interpretive flexibility.

The intersection of Wittgenstein's hinge epistemology and Ricoeur's hermeneutics should not be understood as being exclusive to the Bersih Desa tradition. The findings of this review suggest that the proposed framework is transferable because it explains two complementary dimensions shared by many local traditions, first, the existence of foundational communal beliefs that sustain collective identity and second, the continuous reinterpretation of those beliefs across changing social and educational contexts. Consequently, the framework is applicable to traditions that

function not only as cultural rituals but also as mechanisms for transmitting historical memory, social values and communal knowledge. Examples include the Nyadran tradition in Java, which similarly embodies communal values, ancestral remembrance, and cultural continuity (Ediyono & Nugraha, 2025), the Mendhak Sanggring tradition that has been integrated into social studies education through local cultural values (Khotimah et al., 2025), and Debus in Banten, whose spiritual and cultural meanings have been examined through hermeneutic interpretation (Iman & Damayanti, 2025). Beyond Indonesia, comparable applications may extend to indigenous rituals, agricultural festivals, and community-based heritage practices in other cultural contexts where shared beliefs function as epistemic hinges while remaining open to reinterpretation across generations. This broader applicability indicates that the framework has the potential to serve as a transferable theoretical model for culturally responsive history education. The discussion reveals persistent gaps in the literature, particularly regarding the integration of Western philosophical frameworks with Southeast Asian indigenous knowledge systems (Dei, 2025). Addressing these gaps requires future empirical and collaborative research that tests pedagogical applications of Wittgenstein's and Ricoeur's theories in local contexts, ensuring that history education remains both culturally grounded and philosophically robust (Khotimah et al., 2025; Li et al., 2025; Sari et al., 2025).

SIMPULAN

This systematic literature review set out to examine how the Bersih Desa tradition can be interpreted and positioned within history education through the philosophical frameworks of Wittgenstein's hinge epistemology and Ricoeur's hermeneutics. The synthesis of findings demonstrates that Bersih Desa is not merely a cultural ritual but a foundational epistemic practice that anchors communal identity, values, and knowledge transmission. Wittgenstein's concept of hinges elucidates how unquestioned beliefs embedded in the tradition sustain its continuity, while Ricoeur's hermeneutics reveals the narrative and interpretive processes through which the tradition adapts to changing social and educational contexts. The review highlights that integrating these frameworks into history education enriches pedagogical practices by fostering critical engagement, cultural awareness, and historical reflection among students. However, the analysis also uncovers significant gaps in the existing literature, particularly the limited engagement between Western philosophical theories and Southeast Asian indigenous epistemologies. Addressing these gaps requires future research that combines empirical classroom studies, comparative cultural analyses, and collaborative approaches involving educators and local communities. In conclusion, applying hinge epistemology and hermeneutics to the Bersih Desa tradition offers a robust theoretical foundation for culturally responsive history education. Such an approach not only preserves local heritage but also empowers learners to critically engage with their histories, ensuring that local traditions remain relevant, meaningful, and intellectually productive within contemporary educational systems.

DAFTAR RUJUKAN

- Bilimoria, P., & Baidur, M. (2025). Ricoeurian Hermeneutics and Indian Thought: Analyzing Evil in Cross-Cultural Philosophy. *Sophia*, 64(3), 513–537. <https://doi.org/10.1007/s11841-025-01075-9>
- Boncompagni, A. (2024). Hermeneutical Injustice and Bisexuality: Toward New Conceptual Tools. *Hypatia*, 40(2), 407–425. <https://doi.org/10.1017/hyp.2024.28>
- Carroll, T. D. (2025a). On Atheistic Hinges. *Religions*, 16(7). <https://doi.org/10.3390/rel16070870>
- Carroll, T. D. (2025b). On Atheistic Hinges. *Religions*, 16(7), 870. <https://doi.org/10.3390/rel16070870>
- Chang, W. (2025). Transforming the Confucian Canon in the Processual World: T'onggyöng, A Newly Discovered Text of the Korean Confucian Ch'oe Han-ki. *Journal of Korean Religions*, 16(1), 5–25.
- Coliva, A. (2024). More and Happier Women: On the Political Significance of Wittgenstein and Hinge Epistemology. *Hypatia*, 40(2), 426–442. <https://doi.org/10.1017/hyp.2024.58>
- Dei, D.-G. J. (2025). Synthesizing the Characteristics and Applications of Indigenous Knowledge for Sustainable Development: A Systematic Review. *Sage Open*, 15(3). <https://doi.org/10.1177/21582440251383843>
- Dvorkin, I. (2025). Hermeneutic Strategy of Rabbinic Literature. *Religions*, 16(9). <https://doi.org/10.3390/rel16091107>
- Ediyono, S., & Nugraha, R. S. (2025). The Nyadran Tradition from a Marxist Perspective: Resistance and the Cultural Philosophy of Javanese Muslim Society. *Cultura. International Journal of Philosophy of Culture and Axiology*, 22(3), 626–648.
- Gauld, C., Gozé, T., Fazakas, I., Auriacombe, M., Fournier, P., Arbus, C., Naudin, J., Cermolacce, M., & Micoulaud-Franchi, J.-A. (2025). Elements for a cartography of the philosophy of psychiatry in clinical practice. *Annales Medico-Psychologiques*. <https://doi.org/10.1016/j.amp.2025.05.005>
- Guimarães, J. C., Lucas, R., Linck, J. O., Osmar Moraes Santos de Melo, Freitas, D. V. L., Oliveiras, H. d., & Souza, D. (2025). A Influência Da Cultura Local Na Educação: Estudo Sobre Como Práticas Educacionais Podem Ser Adaptadas Para Refletir as Culturas E Tradições Das Comunidades Escolares. *Ciências Humanas*, 29(149), 23–24. <https://doi.org/10.69849/revistaft/ar10202508311323>
- Gwagwa, A., & Mollema, W. J. T. (2024). How Could the United Nations Global Digital Compact Prevent Cultural Imposition and Hermeneutical Injustice? *Patterns*, 5(11), 101078. <https://doi.org/10.1016/j.patter.2024.101078>
- Hartono, Y., Khasanah, N., & Setiawan, J. (2025). Development of an E-Catalog of Dutch Colonial Relics in the Bekri Region of Central Lampung as a Local History Learning Resource. *Al-Ishlah: Jurnal Pendidikan*, 17(1), 1149–1164. <https://doi.org/10.35445/alishlah.v17i1.6054>
- Hodge, S. (2023). Curriculum Work and Hermeneutics. *The Curriculum Journal*, 35(1), 6–19. <https://doi.org/10.1002/curj.214>

- Huda, K. (2024). Revitalizing Samin Ethics For Character Building In Climate Change Education. *Proceeding International Conference on Digital Education and Social Science*, 2(1), 242–247. <https://doi.org/10.55506/icdess.v2i1.73>
- Huda, K., & Sariyatun, S. (2025). Reevaluating Educational Philosophy in the Age of Technological Transformation: A Systematic Review of Progressive Pedagogies and Digital Integration. *Jurnal Penelitian Ilmu-Ilmu Sosial*, 6(2). <https://doi.org/10.23917/sosial.v6i2.11813>
- Iman, M. T., & Damayanti, W. (2025). Debus in Banten Tradition: A Hermeneutic Exploration of Its Spiritual and Cultural Significance. *Refleksi*, 24(1), 41–58. <https://doi.org/10.15408/ref.v24i1.46670>
- Khotimah, K., Utami, W., & Setyawan, K. G. (2025). Cultural Values of the Mendhak Sanggring Tradition and Their Integration Into Social Studies Learning in Indonesian Junior High Schools. *Al-Ishlah Jurnal Pendidikan*, 17(3). <https://doi.org/10.35445/alishlah.v17i3.7708>
- Kinney, D., & Kempes, C. P. (2022). Epistemology and Anomaly Detection in Astrobiology. *Biology & Philosophy*, 37(4). <https://doi.org/10.1007/s10539-022-09859-w>
- Komesaroff, P. A., & Kenner, J. Z. (2025). Is this Judaism? The Question of the Consistency of Israeli Policy and Actions in Gaza with Jewish Thought and Ethics: Part 1: Formulating the problem and methodological and hermeneutic considerations. *Journal of Bioethical Inquiry*, 22(3), 745–750. <https://doi.org/10.1007/s11673-025-10489-6>
- Köseoğlu, S. (2024). Drawing From Hermeneutics for Teacher Development in Higher Education. *The Curriculum Journal*, 36(1), 207–209. <https://doi.org/10.1002/curj.297>
- Lavorerio, V. (2021). Lectures on Religious Belief and the Epistemology of Disagreements. *Wittgenstein-Studien*, 12(1), 217–235. <https://doi.org/10.1515/witt-2021-0012>
- Li, Y., Chan, Y., & Tseng, Y. (2025). Trends of Nature Education Research in China: A Scholarly Review. *Integrative Conservation*, 4(3), 310–321. <https://doi.org/10.1002/inc3.70039>
- Lobo, C. (2022). Speaking Silences: A Wittgensteinian Inquiry into Hermeneutical Injustice. *Nordic Wittgenstein Review*. *Nordic Wittgenstein Review*, 50–74. <https://doi.org/10.15845/nwr.v11.3643>
- Martinovich, V. (2025). Scientific journals as narrative objects of the sciences. *Ciência & Saúde Coletiva*, 30, e17522023. <https://doi.org/10.1590/1413-812320242911.17522023>
- Morkoç, U. (2023). An Inquiry Into the Epistemology of Late Wittgenstein: Hinge Commitments and Hinge Epistemology. *Beytulhikme an International Journal of Philosophy*, 13(1), 134–157. <https://doi.org/10.29228/beytulhikme.66433>
- Ni Nyoman Sri Putu Verawati, & Wahyudi, W. (2024). Raising the Issue of Local Wisdom in Science Learning and Its Impact on Increasing Students' Scientific Literacy. *International Journal of Ethnoscience and Technology in Education*, 1(1), 42. <https://doi.org/10.33394/ijete.v1i1.10881>
- Pratiwi, A. D., & Huda, K. (2025). Transforming History Education: Implementing Project-Based Learning Under the Merdeka Curriculum at SMK Yos Sudarso Rembang. *Tarikhuna: Journal of History and History Education*, 7(1), 18–27. <https://doi.org/10.15548/thje.v7i1.11015>

- Pritchard, D. (2025). Religious Hinge Commitments and Ideology. *Religions*, 16(5), 631. <https://doi.org/10.3390/rel16050631>
- Rocha, M. d. N., & Gottschalk, C. M. C. (2025). Intergenerational Formative Epistemic Injustice: A Wittgensteinian Critique of Dominant World-Pictures. *Educational Theory*, 75, 1060–1082. <https://doi.org/10.1111/edth.70052>
- Rodríguez, A. M. R., & Sánchez, J. Á. (2022). Epistemic Injustice in the Education of People With Mental Disabilities. *Educação & Realidade*, 47, e116051. <https://doi.org/10.1590/2175-6236116051vs02>
- Sari, Y., Hendratno, H., Gunansyah, G., Mariana, N., & Suprpto, N. (2025). Integrating Local Wisdom and Sustainable Development Goals. *Journal of Innovation and Research in Primary Education*, 4(3), 977–986. <https://doi.org/10.56916/jirpe.v4i3.1488>
- Smith, N. (2021). How to Hang a Door: Picking Hinges for Quasi-Fideism. *European Journal for Philosophy of Religion*, 13(1), 51–82. <https://doi.org/10.24204/ejpr.v13i1.3059>
- Soebijantoro, S., Huda, K., & Sandi, E. A. (2026). Batik Ciprat Langitan Sambung Roso as A Source of Local History Learning (Case Study at SMAN 1 Kawedanan Magetan). *Edunity*, 5(1), 1–11.
- Verghote, K., Piek, S. R., Martani, A., Pennings, G., & Provoost, V. (2025). Normal for Me, Not for Others: Experiences of Young Adults Born to “Advanced-age” Parents. *Family Relations: Interdisciplinary Journal of Applied Family Science*, 74(5). <https://doi.org/10.1111/fare.70012>
- Walker, M. J. M. (2025). Inviting the Esoteric into the Exoteric: Contemporary Challenges in American Zen Buddhism. *Religions*, 16(8). <https://doi.org/10.3390/rel16081033>
- Wilfred, F. (2024). CONVERGING HERMENEUTICAL CURRENTS: EXPLORING A SUBALTERN THEOLOGICAL METHODOLOGY IN INDIA. *Perspectiva Teologica*, 56(3), 469–490. <https://doi.org/10.20911/21768757v56n3p469/2024>
- Williams, M. (2021). No shadow of a doubt: Wittgenstein on knowledge and certainty; neglected themes. *Midwest Studies in Philosophy*, 45, 179–208. <https://doi.org/10.5840/msp202111220>
- Ye, Y. (2024). Crossing the Boundary Between Logic and Context: The Inspiration of Wittgenstein’s Philosophy for the Principled Innovation of TESOL. *International Conference on Language Research and Communication (ICLRC 2024)*, 199, 01024. <https://doi.org/10.1051/shsconf/202419901024>