

Integration of *Saparan Bekakak* Tradition to Strengthen the Character Profile of Pancasila Students in History Learning

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ABSTRACT

This study explores the character values embedded in the local wisdom of *Saparan Bekakak* and examines their relevance in strengthening the Pancasila Student Profile within the context of history learning. The integration of cultural heritage in education supports the development of students who are both knowledgeable and rooted in national values. A qualitative research design was employed using a literature study and interviews with cultural practitioners of *Saparan Bekakak*. A content analysis approach was used to interpret primary data from interviews and secondary data related to the Pancasila Student Profile and character education. The study found that the *Saparan Bekakak* tradition contains rich character values, including religious devotion, independence, responsibility, mutual cooperation, tolerance, adherence to social norms, and creative problem-solving. These values align closely with the six dimensions of the Pancasila Student Profile. The integration of *Saparan Bekakak*'s character values into Grade XI (Phase F) history learning in Senior High Schools through the CORE learning model supports the formation of 21st-century learners who possess both academic competence and strong character. This local wisdom offers a culturally relevant resource for developing students in line with the goals of the *Merdeka* Curriculum, emphasizing the importance of contextual and value-based education.

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1. INTRODUCTION

The loss of character is a pressing issue currently confronting the Indonesian nation, especially in the aftermath of the COVID-19 pandemic (Sukmawati & Sabardila, 2021). The younger generation is increasingly exhibiting behaviors, attitudes, and lifestyles that diverge from the noble values traditionally upheld by Indonesian society. This concern is reflected in the growing cases of student brawls, bullying, promiscuity, and a noticeable decline in manners and respect for others (Casika, Lidia, & Asbari, 2023; Friansah, Yanti, & Sarkowi, 2023; Mislikhah, 2020). These trends signal the urgent need for renewed efforts to foster character development that reinforces the moral and cultural foundations of the nation.

In response to these challenges, the Indonesian Ministry of Education and Culture introduced the Pancasila Student Profile policy, which aims to strengthen character education by internalizing Pancasila values within the educational process (Aqila & Tirtoni, 2023; Fauzi, Rini, & Qomariyah, 2023; Susilawati, Sarifudin, & Muslim, 2021). This profile includes six key dimensions: being faithful and noble; independent; cooperative; embracing global diversity; engaging in critical thinking; and demonstrating creativity (Kemendikbudristek, 2022). These dimensions are designed to shape students who are not only intellectually capable but also possess integrity and values aligned with Pancasila principles.

The effort to strengthen the Pancasila Student Profile aligns closely with history education, which serves as a vital medium for character building. History learning offers students the opportunity to connect past events with current realities, providing insight to help anticipate and respond to future challenges (Ahmal, Nurdiansyah, & Fendrik, 2022; Fikri, Syahza, & Putra, 2023). Teachers play a key role in this process by bridging these temporal dimensions and contextualizing them in ways that resonate with students.

One effective strategy to enrich history education is through the integration of local wisdom, which serves as a form of cultural actualization and character reinforcement. Embedding local wisdom into the curriculum helps foster a sense of national identity and acts as a cultural filter against the potentially negative influences of globalization (Iswanto et al., 2020; Masitoh & Sudrajat, 2022). The transmission of noble values through local traditions aims to cultivate a generation that is intellectually capable, morally grounded, and globally competitive while remaining anchored in Indonesia's cultural identity (Brata, 2019). History learning informed by local wisdom enables students to deeply understand societal values and apply them as guiding principles in daily life.

Local wisdom is born and grows in line with the value system that is believed to be true by the community. The value system can be interpreted as something that drives the actions or behavior of human beings who are believed to contain elements of goodness, virtue, usefulness, truth, and nobility of mind to form a true human being, which can have a good impact on others (Esteban, 1990; Iswatiningsih, 2019). Thus, local wisdom can be interpreted as values and worldviews that grow as guidelines for community life that led to goodness. Local wisdom is a system of values and behavior that guides people to act wisely and wisely in their lives. Therefore, local wisdom correlates with the Pancasila Student Profile because it contains the noble values of the Indonesian nation as a reflection of the precepts of Pancasila. Local wisdom becomes a means of internalizing the Pancasila Student Profile extracted from daily community life. The involvement of local wisdom in strengthening the Pancasila Student Profile is expected to answer the character problems of the younger generation of the Indonesian nation.

Local wisdom that is still preserved is *Saparan Bekakak* in the Special Region of Yogyakarta (D.I. Yogyakarta). *Saparan Bekakak* has transcended time for 268 years and still maintains its existence. *Saparan Bekakak* is carried out by the people of Ambarketawang, Yogyakarta as a form of respect for Ki Wirasuta and Nyi Wirasuta as ancestors of the local community; remembering the devotion of Ki Wirasuta and Nyi Wirasuta to Sultan Hamengku Buwono I; and a form of safety request to prevent the Ambarketawang community from various forms of calamities (Anshori, Ridho, Amri, & Masri, 2023; Indrojiono, 2020). It should be understood that the *Saparan Bekakak* culture is organized not only for a formalistic tradition but also has uniqueness and characteristics that are qualified with meaning and the noble values of Indonesian life. The implementation of *Saparan Bekakak* represents various characteristics such as faith, independence, cooperation, unity and tolerance, and critical and creative thinking of the Ambarketawang community as the implementer of *Saparan Bekakak*. The proximity to the Sultanate of Yogyakarta influences the socio-cultural pattern of the Ambarketawang community in preserving *Saparan Bekakak*, which contains noble values and has always been taught from generation to generation through oral tradition as a guide to local life. This strengthens the potential of *Saparan Bekakak* local wisdom to be utilized as a basis for character education for students in Senior High School through history learning.

There are several studies that are relevant to the topic of this study conducted by (1) Muhammad Anshori et al. (2023) titled "Communication Conflict in the Inculturation of *Saparan Bekakak* Custom in Ambarketawang Village" which reviews communication issues and differences in beliefs in the

implementation of *Saparan Bekakak*; (2) Patrisius Kia Boli (2022) with the title "Historical Value and Cultural Meaning of *Bekakak* in Ambarketawang Village, Gamping District, Sleman Regency" which examines the historical and cultural meaning of *Saparan Bekakak*; (3) Oktaviani Dwi Lestari & Elsa Putri ESY (2021) titled "The Value of Togetherness in the *Saparan Bekakak* Tradition in Ambarketawang Gamping, Sleman, Yogyakarta" which analyzes that *Saparan Bekakak* is a means to maintain and increase the value of togetherness of the Ambarketawang community.; (4) Riswanda Himawan, Riefda Arya Kelana, & Imam Maulana Satiaji (2021) titled "The Value of Character Education in the Folklore of the Origin of the *Bekakak* Ceremony in the Special Region of Yogyakarta Province" which reviews two character values in the *Saparan Bekakak* culture, namely religious character and compassion; (5) FX Indrojiono (2020) the titled "Tradition and Inheritance of the *Bekakak* Bridal Procession Ceremony in Gamping District" discusses the transmission and preservation of *Saparan Bekakak* as the culture and local wisdom of the Indonesian nation.

Based on the description of the five relevant studies, there is no attempt to explore and integrate *Saparan Bekakak* as a strengthening of the character of the Pancasila Student Profile through history learning. This research offers a new perspective by integrating the values of local wisdom *Saparan Bekakak* as strengthening the character of the Pancasila Student Profile through history learning with the CORE learning model. The integration is done by connecting and reflecting the character values in the local wisdom of *Saparan Bekakak* with the present reality to strengthen students' character. As research conducted by Anang, Fathoni, Wulandari, Prastiwi, & Rahmawati (2023), Rachmatsyah, Sukirno, & Usman (2023), dan Sukirno, Juliati, & Sahudra (2023) shows that the values contained in local wisdom have the potential to be integrated and implemented as a strengthening of the Pancasila Student Profile through history learning. Theoretically, the benefits of this research will expand and enrich the study of the character value dimensions of the Pancasila Student Profile, which refers to cultural practices and local wisdom as a lifelong education process, especially in this case, the *Saparan Bekakak* tradition. The analysis results can be a source of learning and a means of internalizing character values that can be implemented in the students' learning process in Senior High School. Practically, this research is expected to be a reference in developing research with relevant topics and fields.

2. METHODS

This research uses qualitative methods, namely the stages of research that provide explanations and analysis, including written and oral studies, attitudes, phenomena, views, beliefs, and individuals' or groups thoughts (Moleong, 2018; Sugiyono, 2019). This research uses a type of literature study that is reinforced by interviews and observations about the implementation of local wisdom *Saparan Bekakak*. Primary data sources were obtained from interviews with Frans Haryono, the Coordinator of History and Antiquities of Ambarketawang Village and Bambang Cahyono, the Chairman of the *Saparan Bekakak* Committee. Meanwhile, secondary sources were obtained from documents and papers that are relevant to the study of this research.

The data analysis was carried out using the Miles and Huberman interactive model, which consisted of data reduction, data presentation, and conclusion drawing stages. The steps of this research are (1) researchers collect data from interviews, observations, and collect relevant literature; (2) categorizing the data based on its content; (3) verifying data with the original sources or additional references to ensure validity and reliability; (4) organizing the data according to a pre-established research framework. content analysis approach is employed to systematically review textual literature, enhance data analysis based on specific aspects, conduct research, and draw conclusions. To effectively integrate character values from *Saparan Bekakak* local wisdom into education, the following steps are proposed: (1) teachers design Phase F history learning outcomes within the Merdeka Curriculum, incorporating local history content for class XI; (2) teachers develop operational learning objectives aligned with competencies and learning material for class XI in Senior High School, integrating character education; (3) teachers create lesson plans using the CORE (Connecting, Organizing, Reflecting, and Extending) model to incorporate *Saparan Bekakak* character values; (4) teachers provide

formative assessments to reflect student learning. The goal is for students to understand and apply the character values of *Saparan Bekakak* in everyday lives.

3. FINDINGS AND DISCUSSION

3.1. The Concept of Strengthening the Profile of Pancasila Students

The Pancasila Student Profile is a new discourse in the world of education through the implementation of *Merdeka* Curriculum. The Pancasila Student Profile is a manifestation of the goals of national education which acts as a reference in determining the direction of education policy and guidelines for educators in shaping the character and abilities of students (Kemendikbudristek, 2022). The Pancasila Student Profile is considered the answer to the goal of developing educational skills in Indonesia, namely students who have ability, integrity, and behavior in line with the values of Pancasila. There are six character dimensions set out in the Pancasila Student Profile, namely (1) Belief, fear of God Almighty, and noble character; (2) Independence; (3) Cooperation; (4) Global diversity; (5) Critical thinking; and (6) Creative (Kemendikbudristek, 2022).

Table 1. The Character Dimension of Pancasila Student Profile

No	Character Dimension	Description
1.	Believing, fearing God Almighty, having noble character	❖ Practising the teachings of religion and belief in everyday life as a form of obedience to God Almighty
2.	Independent	❖ Moral and noble towards religion, self, fellow human beings, nature, and the life of state
3.	Cooperation	❖ Responsible for the process and results that have been pursued
4.	Global Diversity	❖ Ability to manage and understand oneself to act wisely in decision-making
5.	Critical Thinking	❖ Carrying out activities together to achieve common goals marked by a sense of volunteerism, caring, sharing, and collaboration
6.	Creative	❖ Recognizing, appreciating, and maintaining the nation's noble culture; intercultural interaction; reflection and responsibility for practicing diversity

Source: Kemendikbudristek (2022)

3.2. History and Implementation of *Saparan Bekakak* Local Wisdom

Saparan Bekakak is a local wisdom inherent in the life of the people of Ambarketawang, Yogyakarta. The local wisdom originated from Pangeran Mangkubumi -formerly Sultan Hamengku Buwono I- when he occupied Pesanggrahan Ambarketawang with his family and *abdi dalem* or courtiers to await the completion of the construction of the Yogyakarta Sultanate Palace in Pacetokan Village (Lestari & ESY, 2021; Marsana & Hendrosaputro, 1999). One of the courtiers, Ki Wirasuta, and his family chose to live in a cave on Mount Gamping outside Pesanggrahan Ambarketawang. Ki Wirasuta is a *kinasih* courtier and a steward whose duty is to shelter Sultan Hamengku Buwono I (Tashadi, Murniatmo, & Rumijak, 1993). On October 7, 1756, when Sultan Hamengku Buwono I, his family, and courtiers moved to the Sultanate of Yogyakarta, Ki Wirasuta decided to remain in the cave on Mount Gamping in order to maintain and safeguard Pesanggrahan Ambarketawang (Siwi, 2021). While on Mount Gamping, Ki Wirasuta enjoyed having hedgehogs, gemak birds, and pigeons equipped with a sawangan as a marker for his favorite pigeon (Mulyana, 2012; Tashadi et al., 1993).

On Friday *Kliwon* the month of *Sapar*, Ki Wirasuta's family died as a result of being crushed by the ruins of a cave on Mount Gamping, and his body was not found (Lestari & ESY, 2021; Tashadi et al., 1993). The event was addressed by Sultan Hamengku Buwono I by giving orders to the courtiers and the local community to hold a celebration and pilgrimage to Mount Gamping every Friday in the

middle of the month of Sapar (Tashadi et al., 1993; Wulandari, 2011). The procession is known as *Saparan Bekakak*. Frans Haryono, Coordinator of the History and Antiquities Division of Ambarketawang Village in his interview said that *Saparan Bekakak* is a salvation ceremony by slaughtering a pair of human brides in the form of a bride doll made of sticky rice flour and filled with brown sugar liquid. The purpose of the local wisdom of *Saparan Bekakak* is to commemorate the role and loyalty of Ki Wirasuta and Nyi Wirasuta and to ask for safety for the Ambarketawang community (Anshori et al., 2023; Indrojiono, 2020). This shows that the people of Ambarketawang practice the teachings of their religion and beliefs by chanting prayers and asking for the safety of God Almighty. In particular, *Saparan Bekakak* is a form of respect for the Ambarketawang community to the ancestors, especially Ki Wirasuta and Nyi Wirasuta, who are believed to be the forerunners of the local community.

According to an interview with Bambang Cahyono, Head of Gamping Kidul hamlet and Chairman of the *Saparan Bekakak* Committee in 2023, the *Saparan Bekakak* tradition is regularly observed by the Ambarketawang community on Fridays during the middle of the Sapar month. The event begins on Thursday until Friday afternoon with a series of processions in the form of making *bekakak* bride and *ubo rampe*, *midodareni* night, *bekakak* bride procession, slaughtering *bekakak* bride, and Sugengan Ageng (Indrojiono, 2020). The organization of *Saparan Bekakak* involves every element of the Ambarketawang community with their respective duties and responsibilities such as *bekakak* makers; *genderuwo* and *wewe* makers; glutinous rice pounders; *klothekean* players; cooks and makers of *ubo rampe*; *rois*; carriers of *joli* containing *bekakak* brides, *jodhang* containing offerings and heirlooms; dozens of children, teenagers, and adults as ceremonial accompanists. (Tashadi et al., 1993). This communal participation is essential to the execution of *Saparan Bekakak*, reflecting the enduring noble values upheld by the local community. The practice of Ambarketawang community life in the *Saparan Bekakak* tradition reflects that the character of mutual cooperation supported by tolerance has been embedded in the lives of local people to achieve common goals.

On Thursday afternoon, the Ambarketawang community began working to clean the road, venue, and equipment. According to Frans Haryono, a local elder, the procession was initiated by the Demang, who issued orders to the committee in Javanese. These directives are conveyed to *Rois*, who oversees the prayers and ceremonies of *Saparan Bekakak*. The ritual begins with incense burning, followed by two women pounding glutinous rice with a mortar, accompanied by five women dressed in purple *lurik* and *slendang* performing *gejog lesung*. The procession continues by making two pairs of *bekakak* brides by men who are elders of the local community (Tashadi et al., 1993). The *bekakak* bride is placed in a palanquin equipped with *ubo rampe* such as *kembar mayang*, *cengkir*, *sejuna* sugar cane, savory rice, *liwet* rice, *dhadap* leaves, *turi* leaves, boiled *kara* leaves, raw eggs, and various other offerings (Anshori et al., 2023; Tashadi et al., 1993; Wulandari, 2011). The *joli* is accompanied by a *jodhang* which also contains various offerings and is escorted by *Genderuwo* and *Wewe*; imitations of porcupines, *gemak* birds, and doves as a form of Ki Wirasuta's favorite; heirlooms, *anglo padupan*, and knives for slaughtering *bekakak* (Tashadi et al., 1993). The procession undertaken by the Ambarketawang community is inseparable from independence as a form of responsibility to preserve the *Saparan Bekakak* tradition and the community's creativity in preparing all the needs to support the procession of *Saparan Bekakak*.

Bekakak brides, similar to human brides, also experience the *midodareni* night. According to local tradition, the *bekakak* bride is believed to receive a blessing from an angel descending from heaven on this night. *Midodareni* night, held on Thursday at 8 pm at the Ambarketawang Village Hall, is marked by the transfer of the *Saparan Bekakak's ubo rampe* from the Committee to the Ambarketawang Village Head. The community fills the *midodareni* night with *tirakatan*; *wayang kulit* performance; *uyon-uyon*; *reog*; *macapat*; *tahlilan*; and reading the history of Ki Wirasuta and Nyi Wirasuta, as well as Sultan Hamengku Buwono I while occupying Pesanggrahan Ambarketawang (Indrojiono, 2020; Mulyana, 2012; Tashadi et al., 1993). Then on Friday at 2 pm, the *bekakak* bride along with the *ubo rampe* are paraded from the Ambarketawang Kalurahan Hall to Pesanggrahan Ambarketawang. The parties involved in the procession are *Pamong Kalurahan*, art and cultural actors in Ambarketawang Kalurahan,

soldiers of the Sultanate of Yogyakarta, carriers of *ubo rampe*, and the public who witness the procession. Upon arrival at Pesanggrahan Ambarketawang, the *bekakak* bride is handed over to *Rois* to be prayed for and slaughtered, followed by the *Sugengan Ageng* ceremony to conclude the *Saparan Bekakak* procession (Hidayati, 2009; Tashadi et al., 1993; Wulandari, 2011). The *ubo rampe*, after being prayed over by *Rois*, is contested by attendees seeking blessings. The community does not miss any processions in implementing the *Saparan Bekakak* tradition, which means that the community has a good understanding of its meaning and purpose as a result of its ancestors' critical thinking.

3.3. Integration of Character Values from Saparan Bekakak Local Wisdom into History Education for Strengthening the Pancasila Student Profile

The Pancasila Student Profile offers opportunities for learners to get formal and non-formal, flexible and interactive learning, and engage directly with the environment to strengthen their character and competence (Sulastris et al., 2022). The implementation of the Pancasila Student Profile provides open space to be integrated with local wisdom values, namely the *Saparan Bekakak* tradition. *Saparan Bekakak* contains values that reflect the guidelines and worldview of the local community so that people can act wisely. The preservation of the local wisdom of *Saparan Bekakak* without changing the rules is a reflection that the Ambarketawang community can uphold the noble values taught by their predecessors well. This can be a reflection for the younger generation to understand the noble teachings of the Indonesian nation as a guide to life that is in line with the value of Indonesian life in globalization. The process of integration and internalization of noble values from the local wisdom of *Saparan Bekakak* can be done in history learning, which is part of the effort to strengthen the character of students.

Table 2. Character Values Analysis in Local Wisdom *Saparan Bekakak*

No	Character Dimensions of the Pancasila Student Profile	Description of Character Values in <i>Saparan Bekakak</i> Local Wisdom
1.	Believing, fearing God Almighty, having noble character	The implementation of the <i>Saparan Bekakak</i> procession begins with a prayer led directly by <i>Rois</i> as the religious leader of the local community. The community led by <i>Rois</i> also carries out <i>tahlilan</i> , which is the reading of prayers, <i>yassin</i> , <i>tahlil</i> , and verses of the Qur'an intended to invoke safety and welfare for the Ambarketawang community. This custom is evidence that the Ambarketawang community always upholds and carries out the teachings of religion and belief in God Almighty in daily life.
2.	Independent	The preservation of the local wisdom of <i>Saparan Bekakak</i> illustrates that the Ambarketawang community has a complete understanding of the purpose of implementing the local wisdom. This understanding encourages the birth of awareness, responsibility, and commitment of the Ambarketawang community who consistently maintain the local wisdom of <i>Saparan Bekakak</i> to remain sustainable. The existence of an understanding of the purpose and sustainability shows the wise attitude of the local community in maintaining local wisdom taught by their ancestors. What is no less important is that the Ambarketawang community can be self-sufficient in realizing the implementation of a series of <i>Saparan Bekakak</i> processions every year. The dimension of independent character is seen from the attitude of responsibility and wisdom of the Ambarketawang community who have a comprehensive understanding of the essence of the local wisdom of <i>Saparan Bekakak</i> for the lives of local people to maintain its sustainability.
3.	Cooperation	The <i>Saparan Bekakak</i> procession has a long series with a variety of <i>ubo rampe</i> so strong collaboration and cooperation is needed between

	<p>elements of the Ambarketawang community. The local wisdom of <i>Saparan Bekakak</i> also requires the community to work together, collaborate, and contribute according to their respective duties and responsibilities. This is important because the implementation of the <i>Saparan Bekakak</i> procession is impossible if only carried out by individuals. The spirit of cooperation is a solution for the Ambarketawang community to help each other, complement shortcomings, and find solutions to obstacles and obstacles during the implementation of the <i>Saparan Bekakak</i> procession. The practice of life in the local wisdom of <i>Saparan Bekakak</i> embodies the spirit of cooperation which is part of the noble values of Indonesian life and emphasizes that humans as social creatures will always need help from other humans.</p>
4. Global Diversity	<p>The implementation of the local wisdom of <i>Saparan Bekakak</i> which has been going on since 268 years ago proves that the Ambarketawang community has a collective awareness to preserve the traditions and culture of its ancestors. The preservation of the local wisdom of <i>Saparan Bekakak</i> is also inseparable from the good understanding of each member of the Ambarketawang community about the local wisdom. This understanding grows from the respect and awareness of the Ambarketawang community from across generations with various backgrounds about the importance of preserving the local wisdom of <i>Saparan Bekakak</i> as a noble culture. The plurality of Ambarketawang society encourages each member to be able to tolerate and place themselves according to their respective roles with good communication and interaction patterns to achieve a common goal, namely the implementation of the <i>Saparan Bekakak</i> procession. The practice of life emphasizes that through the <i>Saparan Bekakak</i> procession, the Ambarketawang community has practiced the character of global diversity.</p>
5. Critical Thinking	<p>Ambarketawang people carry out the <i>Saparan Bekakak</i> procession carefully by paying attention to the rules and regulations set by their ancestors. The accuracy in understanding the rules and regulations is reflected in the preservation of the local wisdom of <i>Saparan Bekakak</i> which can continue to be carried out as ordered by Sultan Hamengku Buwono I in 1756. The local community also understands that there are prohibitions and taboos in the <i>Saparan Bekakak</i> procession. For example, the making of <i>bekakak</i> brides can only be done by elderly men; offerings can only be made by elderly women and in a state of purity; and people are prohibited from using bricks from the former Pesanggrahan Ambarketawang. This life practice shows that the Ambarketawang community can process the information received so that they can formulate decisions carefully and precisely, which can be seen from the compliance and obedience to carry out the rules and taboos and stay away from the prohibitions inherent in the local wisdom of <i>Saparan Bekakak</i>. This has reflected the practice of the critical thinking character dimension of the Pancasila Student Profile.</p>
6. Creative	<p>The local wisdom of <i>Saparan Bekakak</i> comes as a result of the original thought of the Ambarketawang community which comes directly from the command of Sultan Hamengku Buwono I. The thought was born after the event that caused the death of the people due to the collapse of Mount Gamping. The idea was born after an event that</p>

caused casualties due to the collapse of Mount Gamping. The completeness of the *Saparan Bekakak* procession such as the making of *bekakak* brides; *genderuwo* and *wewe*; various offerings; and folk arts such as *jathilan*, *reog*, and *gejog lesung* are also qualified by the creativity of the local community. It can be understood that *Saparan Bekakak* is a local wisdom that was born directly from the thoughts and creativity of the Ambarketawang community. The life practices of the Ambarketawang community have shown a creative dimension that is aligned with the Pancasila Student Profile.

The analysis of character values in *Saparan Bekakak* local wisdom described in the previous discussion is a reference for teachers to internalize character values derived from *Saparan Bekakak* local wisdom. *Saparan Bekakak*, as a local wisdom, can be utilized as a source of learning history to support students' ability in the 21st century. Learners in the 21st century are directed to have the ability to think critically and creatively in solving problems, have good cooperation and communication skills to be able to collaborate, and have the ability to control and recognize themselves (Hasan, 2019; Sumaludin, 2022). The internalization process can be applied to students in Phase F, namely class XI in Senior High School, with the material "Local Tradition and Culture as a Historical Heritage" with the learning objective "Identifying local cultural values and applying them in everyday life". As for strengthening the internalization of character values in the local wisdom of *Saparan Bekakak* as a strengthening of the Pancasila Student Profile through history learning, teachers can use the CORE learning model (Connecting, Organizing, Reflecting, and Extending). The CORE learning model has the characteristics of 1) students can understand and elaborate old concepts and new concepts, 2) students can manage and process their ideas to solve problems, 3) students can strengthen the concepts they already have, and 4) students can deepen the information obtained and apply new relevant concepts (Fadly, 2022; Wijayanti, Maulana, & Miftahuddin, 2024). The design of history learning with the CORE learning model to integrate character values in the *Saparan Bekakak* tradition can be done through the following learning steps:

Table 3. Steps of Character Value-Based History Learning in *Saparan Bekakak* Tradition Using CORE Learning Model

No	Teaching Procedures	Educator's Responsibilities	Learning Tasks
1.	Collaborate old and new thoughts	Explain the objectives and materials of historical learning based on character values derived from the implementation of <i>Saparan Bekakak</i> procession to students	The teacher opens the lesson by sparking discussion and asking learners to express an opinion on the importance of maintaining cultural traditions. The activity is then continued by the teacher explaining the history, implementation, and values of the <i>Saparan Bekakak</i> tradition.
2.	Organize ideas from concept understanding	Assist students in exploring and managing their ideas based on their understanding of the character values in the local wisdom of <i>Saparan Bekakak</i> .	Learners are divided into groups and assigned to identify the values in the <i>Saparan Bekakak</i> tradition that align with the Pancasila Student Profile character. In this activity, learners are also directed to design a simulation or role-playing activity that illustrates the application of these character values.

3. Strengthen existing concepts and understanding	Guide students to expand their concepts and understanding of character values in the local wisdom of <i>Saparan Bekakak</i> within the context of current life.	Learners practice the previously designed simulation or role-playing. After the simulation, they are asked to reflect on the values and how they apply them in daily life, whether at school, home, or community.
4. Deepen ideas with new relevant concepts	Encourage students to apply their historical knowledge practically through assignments or projects.	The output of learners' ideas can be actualized through reflective assignments. Teachers can assign learners to write down character values from the <i>Saparan Bekakak</i> tradition that are successfully applied in their daily lives for one week and reported in a personal journal.

The application of the CORE learning model creates meaningful opportunities for students to formulate concepts, generate critical ideas, relate them to contemporary issues, and self-reflect on the character values demonstrated by the Ambarketawang community through the *Saparan Bekakak* procession. This tradition embodies local wisdom that aligns closely with the dimensions of the Pancasila Student Profile, particularly in areas such as religiosity, cooperation, independence, appreciation of diversity, and critical and creative thinking.

To assess the integration of these character values within history learning, teachers can utilize both summative and formative assessments. Summative assessments may include questions or tasks focused on the character values portrayed in the *Saparan Bekakak* procession, allowing students to demonstrate their understanding conceptually. In contrast, formative assessments can be embedded within the Pancasila Student Profile Strengthening Project (P5). For instance, teachers can present real-world problems reflecting the decline in cultural values among today's youth and ask students to develop problem-solving strategies inspired by the character values rooted in *Saparan Bekakak*. The outcomes can then be presented in the form of awareness campaigns, encouraging peers to uphold the noble principles of Indonesian culture.

Integrating the character education found in local wisdom through history learning represents a concrete step toward internalizing and reinforcing the Pancasila Student Profile. This culturally responsive approach not only cultivates student character but also promotes historical awareness and equips learners with both the skills and values necessary to navigate modern societal challenges while staying grounded in Indonesia's cultural identity.

4. CONCLUSION

This study concludes that integrating local wisdom, specifically the *Saparan Bekakak* tradition, into history learning can significantly contribute to addressing the issue of character loss among the younger generation. The values embodied in the *Saparan Bekakak* procession—such as religiosity, independence, responsibility, mutual cooperation, tolerance, adherence to norms, and creativity—are closely aligned with the six dimensions of the Pancasila Student Profile. As such, this tradition offers rich potential as a culturally relevant learning resource for character-based history education, particularly for Grade XI (Phase F) within the Merdeka Curriculum. The application of the CORE learning model and the use of both formative and summative assessments are recommended to support the internalization of these values and evaluate the effectiveness of character learning in the classroom. Furthermore, this research highlights the strategic role of policy-level decisions in incorporating local

wisdom into the national curriculum to strengthen national identity and cultural sustainability while ensuring alignment with Pancasila values.

However, the study has several limitations. It focuses solely on one tradition, which may not represent the broader scope of Indonesia's diverse cultural heritage. Additionally, while the theoretical framework is well-defined, its practical application and long-term impact in classroom settings remain untested. Future research should expand to include other well-preserved traditions and develop longitudinal studies to assess the long-term effects of character-based learning. Further investigation into classroom implementation, including teacher and student feedback, would offer valuable insights into the practicality, adaptability, and overall impact of integrating local wisdom into formal education.

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