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## Local Wisdom of Saparan Bekakak as Strengthening the Pancasila Student Profile in History Learning

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### ABSTRACT

This research aims to describe the character values in the local wisdom of *Saparan Bekakak* from a historical perspective and its relevance to character-based history learning to enhance the Pancasila Student Profile. The research employs qualitative methods through interviews and literature review, utilizing a content analysis approach. The main data source is derived of interviews with local wisdom actors of *Saparan Bekakak* supported by other secondary sources that contextualize the character dimensions of the Pancasila Student Profile in the *Saparan Bekakak* tradition. The results of this study are (1) explaining the history and implementation of the local wisdom of *Saparan Bekakak*; (2) describing the character values reflected in the life of the Ambarketawang community in the local wisdom of *Saparan Bekakak*, which includes steadfastness in religion and beliefs, independent and responsible attitudes in carrying out their ancestral traditions, cooperation to achieve common life goals, tolerance for diversity and awareness of maintaining their ancestral traditions, always obeying and obeying the rules and norms of life, and the ability to think creatively in solving every problem faced; (3) Character values in the local wisdom of *Saparan Bekakak* can be a means of strengthening the Pancasila Student Profile that is integrated into class X history learning (Phase E) in the Merdeka Curriculum using the CORE learning model. The integration of character values can support the formation of students' abilities in the 21st century who are knowledgeable and have character.

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## 1. INTRODUCTION

Character loss is a fundamental problem faced by the Indonesian people, especially after the Covid-19 pandemic (Sukmawati & Sabardila, 2021). The Indonesian nation faces the problem of moral shifts and the fading character of the younger generation. Reflecting on today's social reality, the younger generation tends to have attitudes, behaviors, and lifestyles misaligned with the character and tradition values of the Indonesian nation. This moral decline is reflected in the rising instances of juvenile delinquent behaviors such as student fights and brawls, bullying, promiscuity, immoral acts, loss of manners and respect for others, consumption of alcohol and illegal drugs, to acts of murder (Casika, Lidia, & Asbari, 2023; Friansah, Yanti, & Sarkowi, 2023; Mislikhah, 2020). This phenomenon is a special note for the implementation of education in Indonesia, especially in fostering a younger generation that upholds the noble values of the Indonesian nation as a foundation for navigating the challenges of rapid societal change.

In response, the Indonesian Ministry of Education and Culture of Republic Indonesia has implemented the Pancasila Student Profile initiative to address this character erosion. The Pancasila Student Profile emphasizes the aspect of strengthening character education through the internalization of Pancasila values into the education process and a manifestation of national education goals (Aqiila & Tirtoni, 2023; Fauzi, Rini, & Qomariyah, 2023; Susilawati, Sarifudin, & Muslim, 2021). The Pancasila Student Profile includes six dimensions of character, namely (1) Belief, devoted to God Almighty, and noble; (2) Independent; (3) Cooperation; (4) Global diversity; (5) Critical thinking; and (6) Creative (Kemendikbudristek, 2022). The six-character dimensions of the Pancasila Student Profile are considered to be the answer to the goal of developing educational skills in Indonesia, namely students who have the ability, integrity, and behavior in line with the values of Pancasila. Integrating local wisdom with the Pancasila Student Profile offers a pathway to reinforce character education by drawing directly from enduring community values.

Strengthening the Pancasila Student Profile is in line with the implementation of history learning which is also an important part of the character-building of students. History learning is a link for students to build an understanding of events that occurred in the past to be elaborated with today's conditions so that they can anticipate future events (Ahmal, Nurdiansyah, & Fendrik, 2022; Fikri, Syahza, & Putra, 2023). This condition allows teachers to take an active role in connecting the three dimensions of time. One of the efforts that can be optimized by teachers is to integrate local wisdom in history learning as an effort to strengthen students' character education. The integration of local wisdom in history learning becomes a cultural actualization that can ignite students' awareness of national identity as well as a filter from the negative influence of outside cultures (Iswanto et al., 2020; Masitoh & Sudrajat, 2022). The educational process through the inheritance of noble values and local wisdom has the aim of forming a superior, intelligent, and globally competitive generation of nations and still holding fast to the identity and personality of the nation (Brata, 2019). Learning history with a local wisdom approach encourages students to recognize and learn the values and guidelines of community life comprehensively.

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.

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 five relevant studies, there is no effort to explore and integrate *Saparan Bekakak* to strengthen the Pancasila Student Profile. This research seeks to fill the void by examining the local wisdom of *Saparan Bekakak* as a strengthening of the Pancasila Student Profile integrated into history learning. The integration is done by making the character values in the local wisdom of *Saparan Bekakak* a reflection of the character building of students in line with the Pancasila Student Profile. 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. The benefits of this research theoretically will expand and enrich the study of the character value dimensions within the Pancasila Student Profile by incorporating cultural practices and local wisdom as a lifelong education process, especially in this case the *Saparan Bekakak* tradition. The results of the analysis can be a source of learning as well as a means of internalizing character values that can be implemented in the learning process of students. Practically, this research is expected to be a reference in the development of 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). Specifically, it utilizes a literature review complemented by interviews and observations regarding the implementation of the *Saparan Bekakak* local wisdom. Primary data is gathered through interviews with community leaders in the

Ambarketawang sub-district who are knowledgeable about the tradition, while secondary data includes relevant documents and papers. 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 E history learning outcomes within the Merdeka Curriculum, incorporating local history content for grade X; (2) teachers develop operational learning objectives aligned with competencies and learning material for grade X SMA, 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 Dimention	Description
1.	Believing, fearing God Almighty, having noble character	❖ Practicing the teachings of religion and belief in every day 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). In addition, *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; *klothekan* 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.

On Thursday afternoon, the Ambarketawang community began working to clean the road, venue, and equipment. According to Frans Haryono, a local elder, the procession is initiated with the *Demang* issuing 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).

*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.

### 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

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local wisdom of *Saparan Bekakak* 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 *Saparan Bekakak* 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 *Saparan Bekakak* for the lives of local people to maintain its sustainability.

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### 3. Cooperation

The *Saparan Bekakak* procession has a long series with a variety of *ubo rampe* so strong collaboration and cooperation is needed between elements of the Ambarketawang community. The local wisdom of *Saparan Bekakak* 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 *Saparan Bekakak* 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 *Saparan Bekakak* procession. The practice of life in the local wisdom of *Saparan Bekakak* 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.

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### 4. Global Diversity

The implementation of the local wisdom of *Saparan Bekakak* 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 *Saparan Bekakak* 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 *Saparan Bekakak* 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 *Saparan Bekakak* procession. The practice of life emphasizes that through the *Saparan Bekakak* procession, the Ambarketawang community has practiced the character of global diversity.

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### 5. Critical Thinking

Ambarketawang people carry out the *Saparan Bekakak* 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 *Saparan Bekakak* 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 *Saparan Bekakak* procession. For example, the making of *bekakak* 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 *Saparan Bekakak*. This has reflected the practice of the critical thinking character dimension of the Pancasila Student Profile.

6. Creative

The local wisdom of *Saparan Bekakak* 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 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 the ability of students 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 the ability to control and recognize themselves (Hasan, 2019; Sumaludin, 2022). These three abilities align with the character education values inserted in the implementation of the *Saparan Bekakak* procession which also supports efforts to strengthen the Pancasila Student Profile. The internalization process can be aimed at students in Phase E in Class X SMA with Learning Outcomes that direct students to understand local history through historical research and be able to interpret the values contained in it. This is in line with the elements of Class X history subjects, namely concept skills and historical process skills.

The conceptual skills element of history provides opportunities for students to be able to build an understanding of the material conceptually. Through these skills, students can be guided and directed to have an understanding that the local wisdom of *Saparan Bekakak* is related to other historical events. For example, the birth of *Saparan Bekakak* local wisdom stems from the death the one of Sultan

Hamengku Buwono I's courtiers, Ki Wirasuta, after the move of the royal family from Pesanggrahan Ambarketawang to the Yogyakarta Sultanate Palace in Pacetokan Village. In this context, the teacher can emphasize if one event is influenced and can influence other events. Meanwhile, historical process skills will provide opportunities for learners to engage in project-based historical learning through valuable activities. Learners can be guided and trained to conduct historical research on the local wisdom of *Saparan Bekakak*. Teachers can guide learners starting from determining research titles, finding and processing sources, until finally learners are directed to be able to make historical writing. Learners can also be directed to analyze the character values contained in the local wisdom of *Saparan Bekakak* as a reflection of today's life.

To enhance the internalization of character values in the local wisdom of *Saparan Bekakak* as a strengthening of the Pancasila Student Profile through history learning, teachers may employ the CORE learning model characterized by: 1) old and new concepts can facilitate students' understanding, 2) enabling students to arrange and process ideas to address problems, 3) reinforcing existing concepts, and 4) deepening and applying new, relevant information (Fadly, 2022; Wijayanti, Maulana, & Miftahuddin, 2024). The implementation of the CORE model in history instruction to integrate character values from the *Saparan Bekakak* tradition can be achieved through the following educational 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	Analyze the character values in the local wisdom of <i>Saparan Bekakak</i> that have correlation and relevance to life in the 21st century.
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> .	Gather ideas or notions from the students' understanding of the character values contained in the local wisdom of <i>Saparan Bekakak</i> .
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.	Develop previously acquired ideas into reflective material or the basis for formulating strategies in solving current problems in various sectors of life.
4.	Deepen ideas with new relevant concepts	Encourage students to apply their historical knowledge practically through assignments or projects.	The output of students' ideas or ideas that refer to character values in the local wisdom of <i>Saparan Bekakak</i> can be actualized through assignments or projects that can strengthen the Pancasila Student Profile.

The application of the CORE learning model provides opportunities for students to be able to formulate concepts, generate critical ideas elaborate them on the current situation, and self-reflect on

the character values shown by the Ambarketawang community in the *Saparan Bekakak* procession. The local wisdom of *Saparan Bekakak* contains character values that are align with strengthening the Pancasila Student Profile, namely those related to religiosity, cooperation, independence, diversity, and critical and creative thinking skills. As for seeing the achievement of the learning process that integrates the character values of local wisdom *Saparan Bekakak* with history learning can be done by teachers through summative and formative assessments. Through summative assessment, teachers can design evaluations such as questions or tasks focusing on the character values exemplified in the *Saparan Bekakak* procession. As for formative assessment, teachers can integrate it with the Pancasila Student Profile Strengthening Project (P5), instance, teachers could present problems related to the behavior of the younger generation that are no longer in line with the noble values of Indonesian life. Learners can formulate problem-solving that refers to the character values in the local wisdom of *Saparan Bekakak*. The results of the formulation can be presented as a form of a campaign to the younger generation to adhere to the noble principles of Indonesian culture. Subsequently, the value of character education contained in the local wisdom of *Saparan Bekakak* integrated through history learning is an effort to internalize and strengthen the character of the Pancasila Student Profile for students. This approach guides students to learn practically from their environment, enhancing their character and providing a basis for addressing contemporary issues. These efforts are anticipated to produce students who embody historical awareness, equipped with both competent skills and character aligned with the noble values of the Indonesian nation as outlined in the Pancasila precepts.

#### 4. CONCLUSION

History not only talks about events in the past along with human civilization but also becomes part of the process of inheriting culture and noble values that guide human life in the present and future. This cultural transmission is embodied in traditions or local wisdom maintained by communities due to their intrinsic value and life-guiding principles. Therefore, to overcome the problem of character loss in the younger generation, one of the effective efforts is to integrate and internalize character values contained in local traditions or wisdom through learning. This study shows that good character values in the local wisdom of *Saparan Bekakak* have the potential to be a valuable learning resource for history education through character-based learning. Relevance to the character dimensions of the Pancasila Student Profile -Faithful, devoted to God Almighty, and noble; Independent; Cooperation; Global diversity; Critical thinking; and Creative- is evident in implementing the *Saparan Bekakak* procession. The Ambarketawang community as the executor of the *Saparan Bekakak* procession shows an attitude that always practices the value of religiosity in every activity, independence and responsibility in life and life, working together to achieve common life goals, awareness to respect diversity and maintain noble traditions, always obey and obey every rule and norm of life, and be able to think creatively to solve the problems faced. Integrating and internalizing the character values from the *Saparan Bekakak* tradition in history education can strengthen the Pancasila Student Profile. Teachers can implement this approach in Phase E history learning for Class X with Learning Outcomes focusing on local history and incorporating concept and process skills. To support these efforts, teachers need to formulate specific learning objectives, plans, and the use of the CORE learning model, along with formative and summative assessments to gauge the success of character-based learning.

There are limitations to this research. Firstly, this study mainly focuses on one tradition preserved to this day, which may not accommodate other traditions that also have long preservation. Secondly, the theoretical application framework in this study certainly requires practical application and real validation in classroom learning. Future research should expand its scope by examining more traditions or local wisdom that is sustainable without changing the rules that have been determined by the ancestors. This aims to provide a deeper understanding that each tradition is the result of thinking extracted from the noble values of Indonesian life so that it can comprehensively reflect the character-building of the younger generation. On the other hand, there is a need for long-term assessment and

evaluation to see the integration and internalization of these character values in history learning. Application in classroom learning with feedback from teachers and students can be a valuable aspect of determining the practicality and success of the integration and internalization process. These efforts will have a good impact on the improvement and effectiveness of character-based history learning in formal education.

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