

## Character Values in *Saparan Bekakak* Tradition as History Learning Resource

Agung Bahroni \*<sup>1</sup>, Risky Setiawan<sup>1</sup>, Rhoma Dwi Aria Yuliantri<sup>1</sup>,  
Febriana Khoiriyah<sup>1</sup>, Vionita Vara Fitrianti<sup>1</sup>

\*agungbahroni.2022@student.uny.ac.id

<sup>1</sup>Universitas Negeri Yogyakarta

### Abstract

This research aims to analyze the character values in the *Saparan Bekakak* tradition to strengthen the character building of the Pancasila Student Profile through history learning in high school. This research uses a descriptive qualitative method with an ethnographic approach. Research data were obtained through observations, interviews, and literature studies. The results of the research that *Saparan Bekakak* is a tradition of slaughtering *bekakak* brides as a means of asking for safety. The character value of *Saparan Bekakak* reflects the character of the Pancasila Student Profile, namely (a) Believing and fearing God Almighty, (b) Global diversity, (c) Mutual cooperation, (d) Independence, (e) Critical thinking, and (f) Creative. The character values of the *Saparan Bekakak* tradition can be utilized as a source of learning history by integrating it with the Curriculum and Learning Outcomes, implementing conceptual history learning, making visits to the place of implementation of the *Saparan Bekakak* tradition, and digging up information through community leaders who are the perpetrators of the *Saparan Bekakak* tradition.

Received 5 Juni 2024

Revised 31 Desember 2024

Accepted 9 Januari 2025

pp. 106-117

### Keywords

*Character Education, History Learning, Learning Resource, Saparan Bekakak*

### To cite this article

Bahroni, A., Setiawan, R., Yuliantri, R. D. A., Khoiriyah, F., Fitrianti, V. V. (2024). Character Values in Saparan Bekakak Tradition as History Learning Resource. *Diakronika* 24(2), 106-117. <http://doi.org/10.24036/diakronika/vol24-iss2/428>.



## **Introduction**

The advancement and development of technology have influenced human behavior patterns. Technology makes it easy for everyone to access information that is not limited to space and time. On the one hand, technological advances also hurt the fading of the younger generation's understanding of national character (Andert et al., 2019). Changes in character that occur in the younger generation, especially in school-age children, are the most obvious signs of moral degradation and national character (Suriadi et al., 2021; Syafiq et al., 2023). Recently, the younger generation's behavior tends to deviate from the noble society's customs and norms of societies include bullying against friends and teachers, brawls, quickly ignited emotions, promiscuity and immoral acts, indifference, and loss of courtesy (Brata, 2019; Iswatiningsih, 2019; Pramudiyanto, 2020). This phenomenon is a record for education in Indonesia, especially in efforts to build students' character as the nation's next generation. Education has a role in developing knowledge, norms, character, and cultural inheritance for humans, and it encourages human beings to develop their potential actively and to live and internalize noble values into their personalities.

To overcome the character loss of students, revitalizing history learning based on local wisdom plays a vital role in preparing students to face the complexity of the times. History learning provides teaching about interpreting each historical event as part of the process of self-maturing and understanding the identity and personality of the nation to be applied in everyday life (Anggraeni et al., 2022; Gunawan et al., 2018; Gunawan & Rachmah, 2021). Through local wisdom-based history learning, students are introduced to historical facts and character education values contained in local wisdom that correlate with daily life in society (Syafiq et al., 2023). Local wisdom comes with the value system and outlook on life believed by the community as a guide to act wisely and wisely. This learning pattern is relevant in strengthening students' character by placing the noble values contained in local wisdom as a reflection and guide in everyday life.

In this context, the Pancasila Learner Profile is one of the alternatives designed to answer the problem of the character crisis of students so that superior human resources with global capabilities will be formed (Aries, 2023). The Pancasila Learner Profile reflects a lifelong learner supported by global competencies and imbued with Pancasila values (Santika & Dafit, 2023). There are six dimensions of the Pancasila Learner Profile, namely (1) Faithful, devoted to God Almighty, and noble; (2) Global diversity; (3) cooperation; (4) Independent; (5) Critical thinking; and (6) Creative (Kemendikbudristek, 2022b; Syafiq et al., 2023). The Pancasila Learner Profile is considered 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. This shows that character is an important part that cannot be separated in the life of the nation and state.

History learning is essential to shaping students' character by referring to the material content in it. History teachers can integrate local wisdom in learning to strengthen students' character education. The integration of local wisdom in history learning is a form of cultural actualization that can spark students' awareness of national identity as well as become a filter from the negative influence of outside culture (Iswanto et al., 2020; Masitoh & Sudrajat, 2022). Through the inheritance of noble values and local wisdom, the educational process aims to form a nation's superior, intelligent, and globally competitive generation while still adhering to the nation's identity and personality (Brata, 2019). Learning history with a local wisdom approach will encourage students to recognize and learn about their immediate environment, especially the values and guidelines of their community.

In the view of ethnographic theory, according to Clifford Geertz, tradition and/or culture is not only limited to the behavior patterns of a community group but is a complex system that contains values, meanings, norms, and deep beliefs (Geertz, 1976). In history learning, this can be interpreted as the importance of understanding and exploring the meaning of tradition or culture as part of historical events to provide students with a more profound and meaningful insight. Through this, students can understand that history reflects complex socio-cultural life. In Clifford Geertz's ethnographic theory, tradition or culture shows that every action a community group takes is always based on particular meanings and goals (Geertz, 1976). Therefore, the ethnographic approach is a means for teachers and learners to provide interpretations of cultural symbols, values, and norms that influence the course of history and the views and guidelines of society. Thus, history becomes more relevant, contextual, and meaningful to students' lives. It can also train students to think critically and empathize with the various points of view in the story of human history.

One tradition or culture that is preserved is *Saparan Bekakak* in Yogyakarta. *Saparan Bekakak* is a tradition to ask for safety and remember the services of Ki Wirasuta and Nyi Wirasuta as ancestors of the Ambarketawang community and beloved servants of Sultan Hamengku Buwono I (Anshori et al., 2023; Munna & Ayundasari, 2021). *Saparan Bekakak* is held once a year on Friday in the month of *Sapar* by the entire Ambarketawang community. The *Saparan Bekakak* tradition consists of a *midodrine* night procession, *bekakak* brides, and slaughtering *bekakak* brides. It ends with the *Sugengan Ageng* ceremony as a pledge of loyalty to Sultan Hamengku Buwono I (Indrojiono, 2020). Studying the local wisdom of *Saparan Bekakak* is part of an effort to explore historical values and understand the views and guidelines of the Ambarketawang community that have been cultivated from generation to generation as a great tradition. The tradition reflects the value of religiosity, tolerance, cooperation, independence, creativity, and responsibility and can encourage students to emulate the good qualities and character of the tradition.

There are several studies relevant to the *Saparan Bekakak* tradition, namely (1) Muhammad Anshori et al. (2023) with title "Communication Conflict in the Inculturation of Saparan Bekakak Custom in Ambarketawang Village" reviews the issue of communication and differences in belief in the implementation of the *Saparan Bekakak* tradition; (2) Patrisius Kia Boli (2022) with title "Historical Value and Cultural Meaning of Bekakak in Ambarketawang Village, Gamping District, Sleman Regency" examines the historical and cultural meaning of *Saparan Bekakak* as a request for safety and respect for Ki and Nyi Wirasuta as ancestors of the Ambarketawang community; (3) Oktaviani Dwi Lestari & Elsa Putri (2021) with title "The Value of Togetherness in the Saparan Bekakak Tradition in Ambarketawang Gamping Sleman Yogyakarta" analyzes the *Saparan Bekakak* tradition as a means of maintaining and enhancing the togetherness of the Ambarketawang community; (4) Riswanda Himawan et al. (2021) with title "The Value of Character Education in the Folklore of the Origin of the Bekakak Ceremony in the Special Region of Yogyakarta Province" reviews the religious and compassionate characters in *Saparan Bekakak*. (5) FX Indrojiono (2020), with the title "Tradition and Inheritance of the Bekakak Bridal Procession Ceremony in Gamping District Yogyakarta," discusses the transmission and preservation of the *Saparan Bekakak* tradition as a culture and local wisdom of the Indonesian nation.

Based on the explanation of the relevant research above, no research focuses on integrating character values from the *Saparan Bekakak* tradition as a source of learning history. The previous research tends to focus on qualitative analysis of the values of the *Saparan Bekakak* tradition in general and does not discuss concrete ways of application to support the learning process of history and character education, especially for students in Senior High School. This research will provide a new perspective on optimizing the potential of character values in the *Saparan Bekakak* tradition as an instrument to strengthen the character of the Pancasila Student Profile. This research teaches historical knowledge and provides recommendations on internalizing character values from the *Saparan Bekakak* tradition as a source of historical learning. This will contribute to the development of local culture-based learner characters that are relevant to history learning. The benefits of this research theoretically can broaden insights as well as sources and references in studying the *Saparan Bekakak* tradition. Practically, this research can be a learning resource that provides benefits for understanding and internalizing students' character through the Pancasila Student Profile through reflection on character education values in the *Saparan Bekakak* tradition.

## **Research Methods**

This research uses descriptive qualitative methods, namely the process of collecting, processing, and analyzing, to produce descriptive data based on observations of the behavior of a community group (Darmadi in Masitoh & Sudrajat, 2022). The research begins with collecting data from relevant sources, including interviews, journals, articles, and books. These data are then processed, described, and analyzed for their correlation. The content of character values in the *Saparan Bekakak* tradition is then examined in relation to the dimensions of the Pancasila Student Profile character, defined by the five principles of the *Saparan Bekakak* tradition. Recommendations for implementing these character values as learning resources in history education are formulated at this stage. The subsequent stage involves the presentation of data in the form of descriptions, culminating in the formulation of conclusions. This research aims to conduct an in-depth study based on empirical data, observational results, interview results, and historical elements related to the *Saparan Bekakak* tradition.

The data collection techniques used for this research consist of (1) observation, which is a stage carried out by researchers to directly observe and record the implementation of the *Saparan Bekakak* tradition; (2) interviews, which are data collection conducted by researchers by conducting interviews with Frans Haryono as the Coordinator of the History and Antiquities Division of the Ambarketawang Village and Bambang Cahyono as the Chairman of the *Saparan Bekakak* Committee, and (3) literature study conducted by reviewing various sources such as journals, articles, books, which have relevance to the research topic. The data analysis was carried out with an interactive model that includes the stages: (1) data reduction, which is the stage to summarize, sort, and emphasize the substantial aspects of character values in the *Saparan Bekakak* tradition and its relevance as a source of learning history, (2) data presentation, which is the stage of presenting data in the form of systematic and structured descriptions so that the research results are easy to understand, and (3) Conclusions are drawn by researchers to answer the formulation of problems that have been outlined in this study. These problems pertain to the value of Saparan Bekakak's local wisdom and its relevance to the character of the Pancasila Student Profile and learning resources in history education.

## **Result**

### **Local Wisdom of *Saparan Bekakak***

*Saparan Bekakak* is a local wisdom preserved by the Ambarketawang community until today. *Saparan Bekakak* is related to Pangeran Mangkubumi and Pesanggrahan Ambarketawang, which used to be the residence of Pangeran Mangkubumi and his family while waiting for the completion of the construction of the Yogyakarta Sultanate Palace in Pacethokan Village (Lestari & ESY, 2021; Marsana & Hendrosaputro, 1999). Prince Mangkubumi, Sultan Hamengku Buwono I, also brought courtiers to live in Pesanggrahan Ambarketawang. Three courtiers were related to Ki Wirasuta, Ki Wirajamba, and Ki Wiradana. (Muryasari & Retnowati, 2020; Nursinggih, 2015). According to local stories, Ki Wirasuta and Nyi Wirasuta chose to live outside Ambarketawang Reservation on Gunung Gamping. Ki Wirasuta and Nyi Wirasuta were servants of *kinasih* who were entrusted as servants of *penongsong*, namely the bearer of the great umbrella to overshadow Sri Sultan Hamengku Buwono I (Tashadi et al., 1993).

On October 7, 1756, the construction of the Yogyakarta Sultanate Palace was declared complete, and Sri Sultan Hamengku Buwono I, his family, and courtiers began to move into the palace. Of the many courtiers, Ki Wirasuta and Nyi Wirasuta decided to stay in Gunung Gamping while caring for Pesanggrahan Ambarketawang (Siwi, 2021). It should be understood that this decision reflects a courtier's obedience to the duties and mandates that the king has assigned to him. Ki Wirasuta and Nyi Wirasuta, in their daily life on Mount Gamping, have pets such as hedgehogs, *gemak* birds, and pigeons equipped with *Trawangan* as a sign of their ownership (Mulyana, 2012; Tashadi et al., 1993). On Friday *Kliwon* in the month of *Sapar*, Ki Wirasuta, his children, and his wife died as a result of being hit by the ruins of a cave on Gunung Gamping, and his body could not be found (Lestari & ESY, 2021; Tashadi et al., 1993). After the death of Ki Wirasuta's family, every *Sapar* month on Gunung Gamping, there was a disaster that resulted in the death of the limestone miners who were the main livelihood of Ambarketawang residents.

The series of disasters caused unrest in the Ambarketawang community. The unrest was heard by Sultan Hamengku Buwono I, who then gave orders to the courtiers and the Ambarketawang community to carry out salvation and pilgrimage to Mount Gamping every year precisely on Friday in the middle of the month of *Sapar* (Tashadi et al., 1993; Wulandari, 2011). The order is always preserved according to the rules set by Sultan Hamengku Buwono I, which is then known as the *Saparan Bekakak* ceremony. Based on an interview with Frans Haryono, the Coordinator of History and Antiquities of Ambarketawang Village, *Saparan Bekakak* is a salvation ceremony by slaughtering a pair of human brides who are realized in the form of bridal dolls made of sticky rice flour and brown sugar liquid inside. The bride doll that is realized like a human bride is then known as the *bekakak* bride (Boli, 2022; Lestari & ESY, 2021; Muryasari & Retnowati, 2020). *Saparan Bekakak* is specifically intended to commemorate the role and loyalty of Ki Wirasuta and Nyi Wirasuta as ancestors of the local community, as well as a form of a request for the safety of the Ambarketawang community to God Almighty (Anshori et al., 2023; Indrojiono, 2020).

According to the results of interviews with the Head of Gamping Kidul hamlet, Bambang Cahyono, as the Chairman of the *Saparan Bekakak* Committee, the series of *Saparan Bekakak* ceremonies are held within two days, starting on Thursday until Friday afternoon. The series of *Saparan*

*Bekakak* ceremonies include the *midodareni* procession, the procession of *bekakak* brides, the procession of slaughtering *bekakak* brides, and the *Sugengan Ageng* ceremony (Indrojiono, 2020). Seeing the long series of ceremonies, the involvement of all elements of the Ambarketawang community has become a necessity. This is in line with the explanation of Tashadi et al. (1993) that the organizers of *Saparan Bekakak* include the *Saparan* ceremony committee; *bekakak* makers; *genderuwo* and *wewe* makers; glutinous rice pounders; *klothehan* players; cooks and *uborampe* makers; *rois/ kaum*; *joli* carriers containing *bekakak* brides, *jodhang* containing offerings, and heirlooms; dozens of children, teenagers, and adults as ceremony accompanists. The local community expressed that the source of funding for the *Saparan Bekakak* ceremony is obtained from joint support between the government, the owner of the *Tobong Gamping* business, the efforts of the Village *Pamong*, and individual donors.

Based on the observation, the Ambarketawang community worked together to start the ceremony by cleaning the road, place, and equipment used in *Saparan Bekakak*. Also prepared for the ceremony are a pair of *bekakak* brides, *genderuwo*, *wewe*, *joli*, and *jodhang*, along with *uborampe*, bodyguard and warrior clothes, and art instruments as accompaniment (Hidayati, 2009). Frans Haryono, who is also an elder of the *Saparan Bekakak* tradition, said in his interview that *Demang*, as the traditional leader, will start the *Saparan Bekakak* procession by giving orders to the committee, which *Rois* continues to lead the ceremony, which is preceded by burning incense and followed by pounding glutinous rice using a mortar by two women accompanied by *geog lesung* by five women wearing purple *like* clothes and *spending*. The next stage is making two pairs of *bekakak* brides, which men can only do. In this case, the women only prepare the raw materials (Tashadi et al., 1993). Two pairs of *bekakak* brides who have been made are placed on a palanquin equipped with *borane* such as *kembar mayang*, *cengkir*, *tebu sejuna*, *sega gurih*, *sego liwet*, *godhong dhadap*, *godhong turi*, *godhong kara rebus*, raw eggs, and various other offerings (Anshori et al., 2023; Tashadi et al., 1993; Wulandari, 2011). The *joli* containing the *bekakak* bride is accompanied by a *jodhang* containing offerings such as those placed in the *joli*. Also prepared are *genderuwo* and *wewe* as guardians of the palanquin; imitations of *gemak*, porcupine, and pigeon as a symbol of Ki Wirasuta's pets; heirlooms; brazier *padupan*; and a knife to slaughter the *bekakak* (Tashadi et al., 1993).

Two pairs of *bekakak* brides undergo the *midodareni* night just like human brides. Based on the results of interviews, the Ambarketawang community believes that heavenly angels will descend on the *midodareni* night to give blessings to the *bekakak* bride before being slaughtered the next day. The implementation of the *midodareni* night is centered at the Ambarketawang Village Hall, which begins on Thursday at around 20.00 with the handover of all *uborampe Saparan Bekakak* from the Committee to the Ambarketawang Village Head. The handover procession is carried out with a procession involving elements of the Ambarketawang community, namely, 1) Flag bearers, 2) escort group from Gamping Tengah, 3) *Joli* containing *bekakak* bride and *jodhang*, 4) *Genderuwo* and *Wewe* procession, 5) *Reog* art from Padukuhan Gamping Kidul, and 6) other accompaniments (Tashadi et al., 1993). The community fills the *midodareni* night with *tirakatan*, *wayang kulit* performances, *uyon-uyon*, *reog*, *macapat*, *tahlilan*, and reading the history of Ki and Nyi Wirasuta, as well as Sultan Hamengku Buwono I while occupying Pesanggrahan Ambarketawang (Indrojiono, 2020; Mulyana, 2012; Tashadi et al., 1993).

The next day, precisely on Friday at 14.00, the *bekakak* bride and *uborampe* placed in the Balai Kalurahan Ambarketawang are paraded to Pesanggrahan Ambarketawang. The procession involves various elements of the Ambarketawang Kalurahan, from local government officials; Village *Pamong* such as *Jagabaya* and *Rois*; arts and cultural practitioners, *Keraton* soldiers; Ambarketawang community as *uborampe* carriers; to the general public who voluntarily come to witness the procession of *Saparan Bekakak*. The *bekakak* bride that has arrived at Pesanggrahan Ambarketawang is handed over to the *Rois* to be prayed for and slaughtered, which then ends with the *Sugengan Ageng* ceremony as a form of a pledge of loyalty from the Ambarketawang community to Sultan Hamengku Buwono I (Hidayati, 2009; Tashadi et al., 1993; Wulandari, 2011). *Uborampe*, prayed for by *Rois*, was distributed to the people who attended as a form of *ngalap berkah*.

### **Character Analysis of Pancasila Student Profile in *Saparan Bekakak* Tradition**

The Pancasila Learner Profile reflects the objectives of national education, which acts as the primary reference in determining the direction of education policy and guidelines for teachers in shaping the character and abilities of students (Kemendikbudristek, 2022b). The Pancasila Learner Profile can be implemented through intracurricular, co-curricular, and extracurricular activities in educational

institutions and as a basis for lifelong education in the community (Kahfi, 2022; Nuril Lubaba & Alfiansyah, 2022). Sulastri et al. (2022) stated that the Pancasila Learner Profile allows students to learn formally and non-formally, flexibly and interactively, and participate directly with the environment to strengthen competence and character. Therefore, the Pancasila Learner Profile provides an open space to integrate the value of local wisdom, in this case, the *Saparan Bekakak* tradition, in the learning process as a strengthening of students' character. Teachers package the values contained in the local wisdom of *Saparan Bekakak* as a creative reflection of character education to build understanding with students.

The local wisdom of *Saparan Bekakak* is a tradition and culture that contains meanings and symbols that reflect the guidelines and worldview of the local community. The series of *Saparan Bekakak* processions cannot be separated from the values used as guidelines by the community to always act wisely and wisely in their lives. The tradition that has lasted almost 2.5 centuries indicates that the Ambarketawang community upholds the noble teachings taught by their ancestors for generations and across generations without changing the existing rules. This condition can certainly be a reflection for today's generation to understand the noble teachings of the Indonesian nation, primarily through the *Saparan Bekakak* tradition to be used as a reflection in everyday life. The values of local wisdom that appear in the *Saparan Bekakak* tradition can be integrated as a source of learning history to realize the achievement of the Pancasila Student Profile character. The character values of the Pancasila Student Profile in the local wisdom of *Saparan Bekakak* can be described as follows:

1. Believing, fearing God Almighty, and having noble character

There are five main elements in the dimension of faith: fear of God Almighty and noble character, which consist of morals and noble character towards religion, self, fellow human beings, nature, and state life. Implementing the *Saparan Bekakak* tradition always begins with a prayer from the preparation period, the process of making *uborampe*, starting the procession of *bekakak* brides, to slaughtering *bekakak* brides and *Sugengan Ageng*. The prayer procession is led by a religious leader or *Rois*, who also leads the *tahlilan*, which reads prayers and verses of the Qur'an to ask for the safety and welfare of the Ambarketawang community. This is evidence that the local community always upholds and implements the teachings of religion and belief in God Almighty in their daily lives.

2. Global Diversity

The leading indicators of global diversity are recognizing and appreciating culture, the ability to communicate and intercultural interaction, and reflection and responsibility for the practice of diversity. The implementation of the *Saparan Bekakak* tradition shows that the Ambarketawang community always maintains the tradition, which proves that the local community has a good understanding of the implementation of the tradition. This understanding stems from the awareness of Ambarketawang people with diverse backgrounds about the importance of maintaining the *Saparan Bekakak* tradition as a noble culture. The plurality of the Ambarketawang community is a supporting factor for implementing the *Saparan Bekakak* tradition, which is conditional on tolerance by placing themselves according to their respective roles to achieve common goals and interests. This proves that the Ambarketawang community has implemented the dimensions of global diversity by implementing the *Saparan Bekakak* tradition.

3. Mutual Cooperation

The dimension of working together is the ability to carry out activities collectively to achieve common goals based on a sense of volunteerism, caring, sharing, and collaboration. Implementing the *Saparan Bekakak* tradition with a long series requires a strong partnership between community members to help each other, complement deficiencies, and find solutions when faced with obstacles during the ceremony. The rules of the *Saparan Bekakak* tradition also emphasize the importance of cooperation by the roles and contributions of each community member. This is evidence that the Ambarketawang community has been attached to the practice of cooperation as one of the noble values of the Indonesian nation while emphasizing that humans always need help from each other.

4. Independent

The leading indicator of the independent dimension is the ability to manage and understand oneself, be wise in making decisions, and be responsible for the processes and results that have been done. Implementing the *Saparan Bekakak* tradition reflects a complete understanding of the Ambarketawang community about the purpose of implementing the tradition so that it raises awareness, wisdom, responsibility, and commitment to preserving the *Saparan Bekakak* tradition amid globalization. On the one hand, the Ambarketawang community can be self-sufficient in supporting the implementation of the *Saparan Bekakak* tradition every year. This practice shows the independence and responsibility of

the Ambarketawang community, which can fully understand the essence of the implementation of the *Saparan Bekakak* tradition so that it can be preserved as a tradition with noble values.

#### 5. Critical Thinking

The leading indicators of the critical thinking dimension include receiving and processing ideas, evaluating and analyzing thoughts, contemplating thoughts, and formulating decisions. The implementation of the *Saparan Bekakak* tradition is carried out by the Ambarketawang community carefully, which can be seen from the preservation of the rules or provisions for the implementation of the *Saparan Bekakak* tradition for generations, including various prohibitions and restrictions. For example, *bekakak* brides can only be made by older men; an older and holy woman must make offerings, and bricks used by *Pesanggrahan Ambarketawang* are prohibited. The critical thinking dimension can be seen from the compliance and obedience of the Ambarketawang community in carrying out the rules, taboos, and prohibitions in the *Saparan Bekakak* tradition as a result of the ability to process the information they receive.

#### 6. Creative

The leading indicator of the creative dimension is the ability to produce original ideas, works, and actions, accompanied by the ability to think flexibly when solving problems. The *Saparan Bekakak* tradition is an original culture born from the thoughts and creativity of the Ambarketawang community to ask for safety after the collapse of Mount Gamping. The implementation of *Saparan Bekakak*, such as the making of *bekakak* bride dolls; the making of *genderuwo* and *wewe*; the making of various offerings assembled in *joli* and *jodhang*; traditional arts such as *jathilan*, *reog*, and *gejog lesung*; and so on, are qualified by the high creativity of the Ambarketawang community. The diversity of *uborampe*, which has its meaning, is the result of the creativity of the Ambarketawang community, which is adapted to the philosophy of life of the local community as a result of the original thoughts of its ancestors.

### Discussion

The Merdeka Curriculum policy aims to direct learners to have mastery of science, skills, and character by national identity (Kemendikbudristek, 2022a). The learning process is directed to build learners' understanding and knowledge through an introduction to the surrounding environment. Integrated with local wisdom, history learning can achieve learning goals and processes aligned with the Merdeka Curriculum (Khaeruddin et al., 2020; Widyanti, 2016). History learning aims to provide an understanding of the nation's identity, while local wisdom seeks to maintain stability so that local culture is not displaced by the onslaught of foreign culture and modernity (Jati, 2022; Masitoh & Sudrajat, 2022). Learning history that provides teaching about local wisdom values is a strategic effort in shaping the personality of participants who have global capabilities without leaving the noble culture of the nation.

*Saparan Bekakak* is a local wisdom and cultural identity that has been inherent in the life of the Ambarketawang community since 1756 until today. The tradition aims to ask God Almighty for safety, welfare, and prosperity. *Saparan Bekakak* is also a form of respect for Ki Wirasuta and Nyi Wirasuta as ancestors of the local community. *Saparan Bekakak* contains consensus, namely rules, prohibitions, and taboos in its implementation, that is still maintained today. It also shows that *Saparan Bekakak* is an original tradition and culture born in the Ambarketawang community. Therefore, the tradition has the potential to be optimized as a source of learning history. This aligns with the abilities of students in the 21st century, who are encouraged to think critically and creatively, work together and collaborate, and control themselves (Hasan, 2019; Sumaludin, 2022). These three abilities are reflected in the character values in the *Saparan Bekakak* tradition and are in line with the character dimensions of the Pancasila Student Profile. Implementing the *Saparan Bekakak* tradition as a source of history learning correlates with the Learning Outcomes (CP) in Phase E (Class X) in Senior High School, namely aspects of understanding historical concepts and historical process skills.

Local wisdom can be used as a source of history learning and to form and strengthen students' character. This aligns with research conducted by Syafiq et al. (2023), who analyzed the *Menumbai Sialang* tradition as a source of learning history through contextual learning, field trips, and the involvement of traditional leaders to shape students' character. In comparison, research conducted by Masitoh and Sudrajat (2022) describes the potential of local wisdom of *Gaok* art as a source of historical learning to build historical awareness and foster student character. Research conducted by Khaeruddin et al. (2020) also showed that local wisdom in the form of literature and history of *Bugis Bone* has relevance and can be actualized as a source of learning history. Meanwhile, research conducted by Brata

(2019) outlines the content of character education in the local wisdom of *Gending Rare*, which can be implemented for education at home, school, and society. Referring to these studies, local wisdom can be extracted from character values with their respective characteristics. It can be integrated as a learning resource to build character, one of which is through history learning.

Through history learning in schools, various strategies can be used to internalize character values in the Saparan Bekakak tradition. The first strategy is to integrate the character values in the Saparan Bekakak tradition with the curriculum. These character values can be identified and harmonized with the History Subject Curriculum as an alternative material for students. Teachers play a role in preparing history lesson plans based on the learning outcomes that have been determined. The lesson plans that teachers can do are as follows:

1. Teachers identify character values in the Saparan Bekakak tradition. The character values that can be actualized as a source of learning history and character education include religious values in the form of practicing religious teachings and belief in God Almighty and social values in the form of respect for tradition and culture, tolerance, cooperation, responsibility, independence, compliance with rules, and creative and solutive in problem-solving.
2. The identified values are analyzed with a pedagogical approach to formulate the alignment between the character values of the Saparan Bekakak tradition and the subject matter in history learning. Referring to the Merdeka Curriculum, these character values can be integrated into Phase E (Class X) with Learning Outcomes by “understanding the results and values of community culture, analyzing the development of Hindu-Buddhist and Islamic cultures that are still developing today .” Thus, the tradition of Saparan Bekakak and the cultural values of the Ambarketawang community can be inserted into history learning.
3. Teachers determine learning components such as objectives and materials, methods, models, media, learning activities, and evaluation stages aligned with the process of integrating the character values of the Saparan Bekakak tradition. Teachers can formulate learning activities through simple research examining historical elements, culture, and character values in the Saparan Bekakak tradition. The output of the simple research can be a paper accompanied by a poster for publication and socialization. The learning activity can strengthen students' understanding of the historical and cultural elements of Saparan Bekakak and strengthen students' reflection process through understanding the content of character values from the Saparan Bekakak tradition to be applied in everyday life.
4. Teachers apply the learning design prepared in the history learning process. In this stage, the teacher acts as a facilitator in the student's learning process. Therefore, teachers must have a complete understanding of the Saparan Bekakak tradition used as the object of study and have skills in historical research to provide comprehensive and optimal understanding and guidance to students.
5. The last stage is when the teacher evaluates students' achievements based on knowledge, attitudes, and learning objectives. The knowledge aspect can be assessed by presenting questions in multiple choice and essays, and the attitude aspect is done through observation techniques and journal notes.

**The second strategy** is to apply a contextualized history-learning approach. Contextual learning is a learning process that connects learning material with its application in daily life (Asmara, 2019; Muis et al., 2023). This approach makes it easier for students to understand science by actualizing it through daily life practices. Contextual learning aims at learning outcomes and emphasizes meaningful knowledge and learning experiences that benefit students' lives. In contextual learning, learners are introduced to historical facts and events around their environment to generate knowledge and increase their imagination about events in the past (Evitasaki & Prasetya Santosa, 2022). The Saparan Bekakak tradition, as a historical fact that was born, grew, and developed as a guide to the life of the Ambarketawang community, can be utilized as a source of learning history. Learners can be directed to recognize, explore, and build their knowledge about the Saparan Bekakak tradition in terms of history, culture, and character values to be reflected in today's life so that meaning will be realized for students. The teacher plays an active role in directing, guiding, and reinforcing the learning process of these students.

**The third strategy** is field visits. Field visits can help learners deepen their comprehensive knowledge and understanding of Saparan Bekakak while presenting contextual and relevant learning to learners' needs. Visits to the field where the Saparan Bekakak tradition grows and develops can provide concrete learning experiences for learners through observation and appreciation of the practice of



character values from the tradition. The visit will form an emotional closeness between learners and the Saparan Bekakak tradition so that there will be a sense of pride in the cultural heritage of the Indonesian nation. When in the field, learners can be directed to make observations, collect data, and analyze information about the Saparan Bekakak tradition. Learners can meet with community leaders who have a role in the Saparan Bekakak tradition to obtain information related to the character's experience regarding the implementation and preservation of the tradition and the content of character values in the Saparan Bekakak tradition. Thus, students will have a broader perspective and a more comprehensive understanding of the Saparan Bekakak tradition. Learning history in such a way becomes a part that can help develop students' skills and knowledge holistically.

Reflecting on the strategies described, the Saparan Bekakak tradition as a local wisdom can be part of history learning. Integrating local wisdom with history learning will foster character that encourages students to become wise toward themselves, others, and their environment (Wiediharto et al., 2020). Therefore, the character education values contained in the Saparan Bekakak tradition have the potential to be integrated with history learning as a learning resource. Through these learning strategies and activities, students are expected to have a deeper understanding, appreciation, and internalization of the character education values contained in the Saparan Bekakak tradition. With this learning process, students will be formed into a generation with noble morals, faith, and piety towards God Almighty, insight into global diversity, the ability to cooperate and collaborate supported by independence, and critical and creative thinking.

## **Conclusion**

Based on the explanation above, the local wisdom of Saparan Bekakak is a tradition of slaughtering bekakak brides to ask for safety, as well as remembering the services and loyalty of Ki Wirasuta and Nyi Wirusata as the ancestors of the Ambarketawang community. The Saparan Bekakak tradition contains values that are relevant to the character dimensions of the Pancasila Student Profile, namely: (1) Believing and fearing God Almighty can be seen from every stage of the implementation of the Saparan Bekakak tradition, which begins with prayer. The community also carries out tahlilan, which is the reading of prayers and verses of the Qur'an led by local religious leaders to ask for safety to God Almighty; (2) Global diversity, reflected in the preservation of the Saparan Bekakak tradition since the time of Sultan Hamengku Buwono I to this day. This illustrates that the local community takes pride in the tradition of Saparan Bekakak and awareness always to maintain and defend it; (3) Cooperation, described by a series of preparations and implementation of the Saparan Bekakak tradition carried out jointly by the Ambarketawang community; (4) Independent, seen from the self-help of the Ambarketawang community which utilizes all the potential it has to meet the needs, implementation, and preservation of the Saparan Bekakak tradition. The independent dimension is also reflected in the responsibility and wisdom of local people who can fully understand the purpose of implementing Saparan Bekakak; (5) Critical thinking can be seen from the accuracy and compliance of the Ambarketawang community in maintaining the pakem of the implementation of the Saparan Bekakak tradition. The community believes that every rule and provision in the tradition has its meaning and purpose derived from the noble values and philosophy of life of its predecessors; (6) Creative, reflected in the ability of the Ambarketawang community to make bekakak bride dolls, ogoh-ogoh dolls, art creations such as jathilan and reog, or in concocting offerings to match the pakem. The birth of the Saparan Bekakak tradition is also the result of the creative thinking of the Ambarketawang community as a solution to the disaster that befell the limestone miners. The character values in the Saparan Bekakak tradition can be integrated into history learning to strengthen the character dimension of the Pancasila Student Profile by: (1) Integrating character values in the Saparan Bekakak tradition with the learning curriculum. The teacher first identifies the character value and then aligns with the Learning Outcomes contained in the History Subject Curriculum as a reference in preparing the learning plan; (2) Carry out contextualized historical learning, where students construct their knowledge of the Saparan Bekakak tradition and then correlate it with the experiences and lives of students so that meaningful learning is obtained; (3) Visiting the place of implementation of the Saparan Bekakak tradition will provide authentic learning experiences for students so that emotional closeness and pride in the tradition will be built. Learners also have the opportunity to discuss the perpetrators of the Saparan Bekakak tradition to obtain a comprehensive and holistic understanding.

## References

- Andert, D., Alexakis, G., & Preziosi, R. C. (2019). The Millennial Effect: A Multi-Generational Leadership Model. *International Leadership Journal*, 11(2), 32–56. [http://internationalleadershipjournal.com/wp-content/uploads/2019/06/ILJ\\_Summer2019\\_Full\\_Issue.pdf](http://internationalleadershipjournal.com/wp-content/uploads/2019/06/ILJ_Summer2019_Full_Issue.pdf)
- Anggraeni, W. D., Aman, A., & Setiawan, J. (2022). Character Education Values of Radin Inten II's Against The Dutch Colonization For Learning Local History. *AL-ISHLAH: Jurnal Pendidikan*, 14(3), 4267–4278. <https://doi.org/10.35445/alishlah.v14i3.2095>
- Anshori, M., Ridho, A., Amri, Y., & Masri, M. S. H. (2023). Communication Conflict in the Inculturation of Saparan Bekakak Custom in Ambarketawang Village. *Dialogia*, 21(1), 25–47. <https://doi.org/10.21154/dialogia.v21i1.5797>
- Aries, A. M. (2023). Implementasi Projek Penguatan Profil Pancasila Tema Kearifan Lokal Dengan Kontekstualisasi Permainan Tradisional. *Jurnal Sinektik*, 5(2), 136–146. <https://doi.org/10.33061/js.v5i2.8177>
- Asmara, Y. (2019). Pembelajaran Sejarah Menjadi Bermakna dengan Pendekatan Kontekstual. *Kaganga: Jurnal Pendidikan Sejarah Dan Riset Sosial-Humaniora*, 2(2), 105–120. <https://doi.org/10.31539/kaganga.v2i2.940>
- Boli, P. K. (2022). Nilai Sejarah Dan Makna Kebudayaan Bekakak di Desa Ambarketawang, Kecamatan Gamping, Kabupaten Sleman. *Innovative: Journal Of Social Science Research*, 2(1), 624–632. <https://doi.org/10.31004/innovative.v2i1.4233>
- Brata, I. B. (2019). Nilai-Nilai Pendidikan Karakter dalam Gending Rare sebagai Upaya Melestarikan Kearifan Lokal Bali. *Diakronika*, 19(1), 50–65. <https://doi.org/10.24036/diakronika/vol19-iss1/80>
- Evitasari, O., & Prasetya Santosa, Y. B. (2022). Ragam Metode Pembelajaran Kontekstual untuk Pembelajaran Sejarah. *Estoria: Journal of Social Science and Humanities*, 3(1), 398–413. <https://doi.org/10.30998/je.v3i1.1309>
- Firdaus, D. W. (2017). Pewarisan Nilai-Nilai Historis dan Kearifan Lokal Masyarakat Kampung Adat Dalam Pembelajaran Sejarah. *Jurnal Artefak*, 4(2), 129–133. <https://doi.org/10.25157/ja.v4i2.906>
- Geertz, C. (1976). *The Religion of Java*. University of Chicago Press. <https://books.google.co.id/books?id=-SYM4PW-YAgC>
- Gunawan, R., & Rachmah, H. (2021). Local History Online Learning Strategies: Tacher's Perception. *IOP Conference Series: Earth and Environmental Science*, 747(1), 1–10. <https://doi.org/10.1088/1755-1315/747/1/012010>
- Hasan, S. H. (2019). Pendidikan Sejarah Untuk Kehidupan Abad ke-21. *Historia: Jurnal Pendidik Dan Peneliti Sejarah*, 2(2), 61–72. <https://doi.org/10.17509/historia.v2i2.16630>
- Hidayati, N. F. (2009). *Makna Simbolik dalam Tradisi Bekakak di Gamping Yogyakarta*. Universitas Islam Negeri Sunan Kalijaga.
- Himawan, R., Riefda Arya Kelana, & Satiaji, I. M. (2021). Nilai Pendidikan Karakter Dalam Cerita Rakyat Asal-usul Upacara Bekakak di Provinsi Daerah Istimewa Yogyakarta. *Imajeri: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 3(2), 168–175. <https://doi.org/10.22236/imajeri.v3i2.6202>
- Indrojiono, F. (2020). Tradisi Dan Pewarisan Upacara Perarakan Pengantin Bekakak di Kecamatan Gamping Yogyakarta. *Caritas Pro Serviam*, 2(40), 106–128. <http://repository.asmistmaria.ac.id/67/1/Perarakan%20Pengantin%20Bekakak.pdf>

- Iswanto, S. S. I., Nurasih, N., & Putri, H. (2020). Sulam Kerawang Gayo: Budaya Lokal, Bernilai Karakter dan Sebagai Identitas Bangsa. *Diakronika*, 20(2), 88–100. <https://doi.org/10.24036/diakronika/vol20-iss2/154>
- Iswatiningsih, D. (2019). Penguatan Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal di Sekolah. *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial*, 3(2), 155–164. <https://doi.org/10.22219/satwika.v3i2.10244>
- Jati, I. M. (2022). Nilai-nilai Kearifan Lokal Tradisi Nyadran Sebagai Sumber Belajar IPS. *Journal Pendidikan Ilmu Pengetahuan Sosial*, 14(2), 246–258. <https://doi.org/10.37304/jpips.v14i2.7728>
- Kahfi, A. (2022). Implementasi Profil Pelajar Pancasila dan Impilkasinya Terhadap Karakter Siswa di Sekolah. *Dirasah: Jurnal Pemikiran Dan Pendidikan Dasar Islam*, 5(1), 138–151. <https://doi.org/10.51476/dirasah.v5i2.402>
- Kemendikbudristek. (2022a). *Buku Saku Tanya Jawab Kurikulum Merdeka*. Direktorat PAUD, Dikdas dan Dikmen.
- Kemendikbudristek. (2022b). *Dimensi, Elemen, dan Subelemen Profil Pelajar Pancasila pada Kurikulum Merdeka*. Badan Standar, Kurikulum, dan Asesmen Pendidikan.
- Khaeruddin, Umasih, U., & Ibrahim, N. (2020). Nilai Kearifan Lokal Bugis sebagai Sumber Belajar Sejarah Lokal pada Masyarakat Bugis di Kabupaten Bone. *Jurnal Pendidikan Sejarah*, 9(2), 110–125. <https://doi.org/10.21009/JPS.092.02>
- Kleden, N., & Probonegoro. (2012). Etnografi: Membuat Data Bercerita. *Jurnal Masyarakat Dan Budaya*, 14(1), 1–30. <https://doi.org/10.14203/jmb.v14i1.85>
- Lestari, O. D., & ESY, E. P. (2021). Nilai Kebersamaan Pada Tradisi Saparan Bekakak di Desa Ambarketawang Gamping Sleman Yogyakarta. *Jurnal Sosialitas*, 16(2), 307–322. <https://journal.upy.ac.id/index.php/sosialita/article/view/2320>
- Marsana, & Hendrosaputro, W. (1999). *Ensiklopedia Kebudayaan Jawa*. Lembaga Studi Jawa.
- Masitoh, I. S., & Sudrajat, A. (2022). Nilai-Nilai Kearifan Lokal Kesenian Gaok Sebagai Sumber Pembelajaran Sejarah. *Diakronika*, 22(1), 96–115. <https://doi.org/10.24036/diakronika/vol22-iss1/240>
- Muis, A., Napitu, U., & Saragih, H. (2023). Pembelajaran Pelajaran Sejarah Menjadi Bermakna Dengan Pendekatan Kontektual. *Journal on Education*, 5(4), 13484–13497. <https://doi.org/10.31004/joe.v5i4.2356>
- Mulyana, Y. (2012). Analisis Aspek Pelestarian Budaya dan Dampak Pergeseran Aqidah (Studi Kasus: Tradisi Saparan Bekakak Ambarketawang Gamping Sleman). *Khasanah Ilmu*, III(1), 1–6. <https://doi.org/10.31294/khi.v3i1.462>
- Munna, U. L., & Ayundasari, L. (2021). Islam Kejawen: Lahirnya akulturasi Islam dengan budaya Jawa di Yogyakarta. *Jurnal Integrasi Dan Harmoni Inovatif Ilmu-Ilmu Sosial*, 1(3), 317–325. <https://doi.org/10.17977/um063v1i3p317-325>
- Muryasari, D., & Retnowati, T. H. (2020). Construction Trajectory of Bekakak Tradition in Gamping: Analytical Study of Peirce Semiotics. *Proceedings of the 3rd International Conference on Arts and Arts Education (ICAAE 2019)*, 77–82. <https://doi.org/10.2991/assehr.k.200703.016>
- Nursinggih, B. (2015). *Seri Peninggalan Budaya Nusantara: Keunikan Saparan Pengantin Bekakak*. Direktorat Jenderal Kebudayaan Kementerian Pendidikan & Kebudayaan.
- Pramudiyanto, A. (2020). Nilai-Nilai Pendidikan Karakter Tradisi Sompretan Lelayu di Kampung Pusponjolo Semarang. *Jurnal Bahasa Dan Sastra*, 7(1), 1–6. <https://jurnal.stkipgriponorogo.ac.id/index.php/JBS/article/view/150/200>

- Santika, R., & Dafit, F. (2023). Implementasi Profil Pelajar Pancasila sebagai Pendidikan Karakter di Sekolah Dasar. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 7(6), 6641–6653. <https://doi.org/10.31004/obsesi.v7i6.5611>
- Siwi, A. A. (2021). Saparan Bekakak. In Riani, J. Endardi, & Y. A. Satiyoko (Eds.), *Budaya Jawa: Bahan Ajar Pendukung BIPA Bermuatan Lokal Daerah Istimewa Yogyakarta* (Cetakan Pertama, pp. 133–151). Balai Bahasa Provinsi Daerah Istimewa Yogyakarta.
- Sulastri, S., Syahril, S., Adi, N., & Ermita, E. (2022). Penguatan Pendidikan Karakter Melalui Profil Pelajar Pancasila bagi Guru di Sekolah Dasar. *JRTI (Jurnal Riset Tindakan Indonesia)*, 7(3), 413–420. <https://doi.org/10.29210/30032075000>
- Sumaludin, M. M. (2022). Angklung Tradisional Sebagai Sumber Belajar Sejarah Lokal. *Prabayaksa: Journal of History Education*, 2(1), 52–65. <https://doi.org/10.20527/pby.v2i1.5033>
- Suriadi, H. J., Firman, F., & Ahmad, R. (2021). Analisis Problema Pembelajaran Daring Terhadap Pendidikan Karakter Peserta Didik. *Edukatif: Jurnal Ilmu Pendidikan*, 3(1), 165–173. <https://doi.org/10.31004/edukatif.v3i1.251>
- Syafiq, A., Kartini, V. P., Sudrajat, S., & Romdania, S. S. (2023). The Value of Menumbai Sialang Tradition in History Learning Contributes to Character Building. *Diakronika*, 23(2), 216–227. <https://doi.org/10.24036/diakronika/vol23-iss2/321>
- Tashadi, Murniatmo, G., & Rumijak, J. S. (1993). *Upacara Tradisional Saparan Daerah Gamping dan Wonolelo Yogyakarta* (Suratmin, Ed.). Departemen Pendidikan dan Kebudayaan.
- Widyanti, T. (2016). Penerapan Nilai-Nilai Kearifan Lokal Dalam Budaya Masyarakat Kampung Adat Cireundeu Sebagai Sumber Pembelajaran IPS. *Jurnal Pendidikan Ilmu Sosial*, 24(2), 157–164. <https://doi.org/10.17509/jpis.v24i2.1452>
- Wiediharto, V. T., Ruja, I. N., & Purnomo, A. (2020). Nilai-Nilai Kearifan Lokal Tradisi Suran. *Diakronika*, 20(1), 13–20. <https://doi.org/10.24036/diakronika/vol20-iss1/122>
- Wulandari, F. T. (2011). *Pergeseran Makna Budaya Bekakak Gamping (Analisis Semiotika Pergeseran Makna Budaya Bekakak di Desa Ambarketawang, Kecamatan Gamping, Kab. Sleman)*. Universitas Pembangunan Nasional “Veteran” Yogyakarta.