

Historical Values and Character Education Based on Batu Urip Local Wisdom as a History Learning Resource

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Abstract

The declining interest of the younger generation in history lessons in the digital era is a serious challenge to preserving national identity and forming national character. Many students find history boring and irrelevant. To answer this challenge, an innovative approach based on local wisdom that is contextual and meaningful is needed. The Batu Urip site in Lubuklinggau, which has been designated as a Cultural Heritage Village, holds potential historical and character values that can be integrated into history learning. This research explores the values of history and character education from Batu Urip's local wisdom as a 21st-century learning resource. The method used is historical research, which includes heuristics (data collection through field observations, interviews with traditional leaders, and archival studies), source criticism, interpretation of character values, and historiography writing. The results show that the Batu Urip site contains values such as gotong royong, social responsibility, and love for the environment, which are reflected in artefacts and oral traditions of the local community. The novelty of this study lies in developing interactive digital history learning media based on local values. The study's conclusion confirms that integrating local wisdom in history learning effectively fosters cultural identity, positive character, and students' interest in globalization.

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Introduction

The younger generation's interest in history lessons shows a downward trend amidst the onslaught of technology and digital popular culture. Based on preliminary observations of high school students in Lubuklinggau, more than 60% stated that history is tedious and challenging because it only contains memorisation, which is irrelevant to their lives. Similar findings were also presented by Ambarwati et al. (2024), which showed low student participation in local history discussions due to the lack of contextual learning media that touches their life experiences. This phenomenon is a serious challenge in maintaining the continuity of national identity and understanding the nation's cultural roots.

History is the study of life in the past. History is a science that collects and analyzes data carefully from various events or events shown by authentic data (Ubaidillah & Marpuah, 2021). This historical record of civilisation or human civilisation developed in human character/thought, or nature. History develops according to time and time order (McLaren et al., 2023). In education, history is essential to instill values such as nationalism, cooperation, tolerance, and social emphasis in the younger generation. As emphasised by Misnah et al. (2024), people are a key element in maintaining historical continuity because it is through them that values and events are passed on across generations.

In its development, history was built by people who had high intelligence. Some aspects of history are not limited to stories, but there is evidence and testimony that these things happened in the past (Lionar et al., 2024). History has been colored by many significant events that left traces. It can be seen through the design of buildings, places of worship, temples, museums, sites, and many other things (Kusuma & Mardiana, 2023). Therefore, it is not surprising that historical research will continue to develop and search for data until the end of historical data (Mohammadi, 2023). Even today, we see historical records in various regions that show that history never dies and is never swallowed by time. History can live in the community and continue for future generations (Mazid et al., 2020).

Lubuklinggau City, located in South Sumatra Province, is a region with a rich history and significant cultural diversity. Although geographically relatively small, the city has experienced rapid development in various fields, especially the economy and education (Karima et al., 2024). The migration flow from regions around Sumatra and outside the island has formed a pluralistic yet harmonious society. This diversity can be seen daily, from language to profession to customs. Although many migrants settled and developed in Lubuklinggau, the cultural identity of the Malay people who became the initial population was maintained and respected. The local government also plays an active role in encouraging the development and preservation of regional identity through education and cultural policies (Susetyo, 2021).

Cultural diversity combined with historical heritage makes Lubuklinggau a city that not only grows physically, but is also strong in shaping the cultural identity of its citizens, which is an essential potential in supporting local wisdom-based character education. Lubuklinggau City has a significant historical heritage as a city in the middle of the region that connects South Sumatra with Bengkulu and Jambi. The Batu Urip site is one of the most important historical relics. As the name suggests, Batu Urip is a sub-district in Lubuklinggau. The vast area is now divided into ancient Batu Urip and Batu Urip Taba.

What is instructive in the town's history is the site of Batu Urip and its connection to its cultural life, which is still ongoing today. It should be noted that the city of Batu Urip preserves its traditions and customs, so they are well known among the younger generation and even people outside Batu Urip who have no connection to Batu Urip. Local traditions preserved by the people of Batu Urip are *mandi kasai* and *sekedah remi*. These events invite many people to visit the Batu Urip site and learn more about the importance of these events. Music is also part of the tradition at Batu Urip, as music is played to welcome visitors during *sedekah rame* and *mandi kasai*.

In this study, research on Albert Bandura's theory (1997) emphasises the role of cognitive processes in human activity and the maintenance of behavioural patterns. This theory underlines the importance of external situations and the role of reinforcement in determining behaviour, suggesting that stimuli play an important role in shaping actions. Bandura asserts that behaviour is not merely an automatic reflex to a stimulus, but is also the result of the interaction between the environment and human cognitive schemes. According to Bandura, behaviour, environment, and internal events within the learner, which influence perception and action, are interrelated influences.

Local history can be considered a valuable experience in instilling values and character education to students (Askarova et al., 2024). The historical values embedded in local history are fundamental as a reflection and imagination of the future in the life and development of the nation. However, in practice, the application of history education in schools is often not innovative and relies heavily on the teacher's ability to transfer knowledge, causing various problems (Foy, 2021). Local history education can be more interesting if contextualised with the surrounding environment, such as through local history (Kolesnikova & Kudenko, 2023).

Connecting the symbolic role of Batu Urip in strengthening community identity with research questions related to historical values and character education in history learning helps to structure this research more comprehensively. In historical studies, the symbolism of Batu Urip serves as an essential pillar in strengthening local identity. The history of Batu Urip, which is often associated with sacred sites or artefacts believed to have mystical powers or spiritual meaning, is rich in local values. It provides a strong basis for building locally-based character education (Bunari et al., 2023).

Through the symbolism in the Batu Urip site, learning history is a means of understanding the past and a vehicle for contextual and meaningful character building. Batu Urip represents values such as resilience, sustainability, and respect for ancestors. In history education, these values can be integrated through a historical site-based learning model that encourages students to learn directly from their cultural environment. With this approach, students not only memorise events, but also experience affectively and psychomotorically the meaning of history surrounding them (Selamat et al., 2022).

This research contributes to developing a local site-based history learning model with a contextual character approach, in line with the spirit of the Merdeka Curriculum. The primary focus is: *How can the historical values and character education of Batu Urip Village be utilised as a relevant source of history learning for the younger generation?* This research aims to identify the historical values of Batu Urip, explore its symbolic potential in student character building, and design its integration into history learning at school.

The novelty of this research lies in its approach that combines history, character education, and local sites as holistic learning resources covering cognitive, affective, and psychomotor aspects. Based on direct experience at the Batu Urip site, this approach emphasises local symbolism as a learning medium to shape character and foster students' appreciation of surrounding cultural values.

Research Methods

This research uses a historical method with a qualitative approach, which was chosen because it can deeply explore the symbolic meanings and local cultural values contained in historical sites such as Batu Urip. This approach allows researchers to reconstruct historical facts and interpret cultural meanings and character values that live in society (Sukmana, 2021; Wasino & Hartatik, 2018). Historical-qualitative research is relevant in this context because character values cannot be measured quantitatively, but rather understood through the interpretation of narratives, artefacts, and cultural practices that develop over generations (Yuliana, 2019).

The Batu Urip site was chosen as the primary research location because it has several artefacts and cultural symbols that reflect the noble values of the local Malay community. Among these are ancestral tombs, megalithic stones as sacred place markers, and oral traditions such as the story of the origin of Batu Urip, which has been passed down from generation to generation. This symbolism represents the value of responsibility for ancestral heritage, respect for history, and social unity based on local culture. Therefore, this site is seen as a potential medium for integrating history learning and character education in the context of the Merdeka Curriculum.

Data were collected through in-depth interviews, participatory observation, and documentation (Afriзал, 2019). The interview technique used a purposive sampling approach with inclusion criteria including: traditional and cultural leaders who know the history of Batu Urip, senior citizens involved in preserving local traditions, and history teachers who apply a character-based approach. Exclusion criteria were respondents who had no direct involvement with history or education in Batu Urip. Eight participants were interviewed: three indigenous community leaders, two local culturists, two high school history teachers, and one site caretaker. Observations were made around the Batu Urip site to record physical artefacts, cultural activities, and symbolic practices lived within the community. Documentation was obtained from local history archives, Lubuklinggau Malay cultural books, and relevant scientific articles.

The design of the historical method includes four systematic stages: Heuristics, Verification, Interpretation, and Historiography (Padiatra, 2020). At the heuristic stage, researchers collected written sources and conducted field studies directly at Batu Urip. Field data in the form of artefacts, oral notes from key informants, and documentation of cultural activities were compiled as primary data. The verification stage was carried out through internal and external criticism of data sources. For example, oral stories from community leaders were confirmed through compatibility with artefacts or local historical records. Interpretation was done by linking the results of interviews, site observations, and documentation data within the framework of character values such as respect for ancestors, ecological awareness, and social responsibility. The analysis results are constructed into a systematic educational historical narrative at the historiography stage to support contextual and character-based history learning.

Data analysis used thematic analysis techniques in procedures. The stages of analysis began with: (1) familiarization of the data by rereading the interview transcripts and observation notes, (2) initial coding, namely giving codes to pieces of data relevant to character values and symbolism, (3) searching for themes by grouping the codes into main themes such as ancestral values, (4) reviewing themes to evaluate whether the themes adequately represent the overall data, (5) defining and naming themes by conceptually defining each theme, and (6) producing the report to present in-depth and structured findings (Creswell, 2016). This process allows researchers to explore the meaning behind the interviewees' experiences and cultural symbols observed at Batu Urip, and relate them to the potential for integration in history learning based on the Merdeka Curriculum.

Result

Principles of History and Character Education

Character education is an essential foundation in forming individuals who are not only intellectually intelligent but also emotionally, socially, and ethically mature (Fatmawati, 2025). In the current Indonesian context, character education is one of the main pillars in implementing the Merdeka Curriculum, which emphasises the development of Pancasila learner profiles such as faith and piety, global diversity, cooperation, independence, critical reasoning, and creativity. Character education in the Merdeka Curriculum also encourages strengthening local values through contextual learning based on local culture (Lafifa & Rosana, 2024). For example, some schools in Indonesia have integrated local wisdom into learning programs, such as local history lessons featuring traditional figures, using local languages in daily practices, and gotong royong activities that foster a sense of responsibility and social solidarity. Another example is the introduction of cultural traditions and symbols, such as traditional ceremonies or folklore, as part of students' character building. This approach fosters moral values such as honesty, discipline, and empathy, strengthening students' cultural identity as part of a larger local community.

Character education in the education system strategically prepares students to face the challenges of an increasingly complex era. According to Lickona (1991), character education is a deliberate effort to help individuals understand, care about, and apply core ethical values. In the process, character education teaches moral theory and facilitates students to practice these values in everyday life. Character education emphasises the importance of strong self-understanding so students can make good decisions and act with integrity, even when faced with challenging situations (Gumilar et al., 2023).

In developing character education, support from the environment - family, school, and community - plays an important role. A positive environment will strengthen individual character formation. For example, schools that consistently implement character education through social activities, discussions on ethics, and cultivating values can boost students' character. Beyond the school environment, families and communities should also support character education by setting good examples and facilitating young people to engage in positive activities that support their character development (Karima et al., 2021).

Character education in the context of globalisation and the digital era has challenges because the influence of global culture and information quickly enters everyday life (Nurdin Kamil et al., 2022). Therefore, character education must also adapt to the development of technology and digital media. Schools and families need to prepare students to develop critical thinking and the ability to filter

relevant information. Thus, character education equips students with moral values and the skills to become wise individuals in the face of the times (Rakhman, 2023).

Effective character education is about theoretical teaching and authentic experiences that engage students in decision-making, cooperation, and social responsibility. Through these hands-on experiences, character education builds a generation with life skills and strong character, ready to contribute positively to society and the nation.

Historical values play an essential role as a foundation of character for the younger generation. These values, such as honesty, courage, sacrifice, and patriotism, are the legacy of the predecessors who fought for the nation's independence and sovereignty. For example, the struggle of the independence heroes was not only aimed at gaining independence, but also set an example in upholding the principles and dignity of the nation. These values provide valuable lessons for the current generation to build character with integrity (Isnaini et al., 2022).

Character education in the context of history teaches past events and educates the younger generation to understand and internalise values relevant to their lives today. History teaches that a nation's success is inseparable from its predecessors' resilience. In this case, history education serves as a medium with academic and moral roles, aiming to develop students' characters holistically. Historical values also strengthen the nation's collective identity. History helps young people understand their identity and appreciate the nation's rich culture. When young people learn about heroes or historical events, they not only gain knowledge but also a sense of pride and responsibility to carry on the positive legacy of their predecessors. Character-based history learning builds awareness that they are part of the nation's long journey and have a role in moving the country forward.

In a modern era full of challenges, historical values play an essential role in maintaining the moral stability of the younger generation. Character education integrated with historical values builds resilience against negative influences present in the era of globalisation (Jumardi, 2020). In this context, history education can include local wisdom and ancestral cultural values that align with the national character, which are applied in everyday life. Implementing historical values in character education can be achieved through a school curriculum that teaches historical events and the values they contain (Yuan, 2024). For example, teaching about the struggles of independence figures is expected to explain historical events and instill exemplary values such as courage, solidarity, and dedication. It serves as a moral filter for students, allowing them to distinguish between positive and negative influences in a dynamic environment.

Character education depends on formal institutions and is supported by families and communities. A supportive environment helps reinforce historical values as part of character education (Kenedi et al., 2025). With family, school, and community involvement, the learning process of history becomes more meaningful and relevant, creating a generation aware of the importance of positive contributions to society (Ríos Cubas et al., 2024).

Role models in history play a key role in instilling strong character. Respected historical figures can serve as living examples for the younger generation, encouraging them to develop good character traits such as courage, integrity, ty, and fighting spirit (Ervana et al., 2024). Meaningful history education delivered in an inspiring way makes these values easier for students to understand and internalise (Mustaqim et al., 2024). Comprehensive and character-based history education has a significant role in instilling historical awareness while building strong character in the younger generation (Djubaedi et al., 2024). Through a deep understanding of historical values, Indonesia's young generation is expected to not only know past events, but also be able to absorb the essence of struggle, patriotism, and sacrifice that become the foundation in shaping their identity. HthatstorylessThatter is the main capital in facing the challenges of the ever-changing and increasingly complex era of globalisation (Ratih & Suryana, 2020).

By internalising historical values, the younger generation can grow into individuals who commit to national identity and a high sense of patriotism. They are equipped with insights and outlooks on life that are rich and rooted in the noble values of the nation, so they are better prepared to face global competition without losing their love for the country. Thus, history education rich in character values is the main support in creating a globally competitive generation while upholding personality (Tan, 2022).

Batu Urip Cultural Village as a History Learning Resource

Batu Urip, a historical site in Lubuklinggau, has important significance in local and national history. The site is an ancient burial complex characterised by upright stone menhirs symbolising respect for ancestors. The menhirs at Batu Urip are not just grave markers, but also reflect the social structure of past communities. The size and shape of the menhirs vary from small to very tall, indicating the social level of the figures buried there. The uniqueness of this site lies in its association with the Sultanate of Palembang Darussalam, one of the important political entities in South Sumatra in the pre-colonial period. Batu Urip is believed to be the burial place of local leaders appointed by the Sultanate to govern border areas, including Lubuklinggau. This historical narrative makes Batu Urip a regional site and part of a wider traditional Malay power network. Unlike other megalithic sites in Indonesia that focus more on archaeological aspects alone, Batu Urip integrates megalithic symbols, traditional political narratives, and traces of Malay culture that live in the collective memory of the local community.

After the Sultanate of Palembang Darussalam was conquered by the Dutch colonial government, administrative control began to be extended to the inland areas of South Sumatra, including around Lubuklinggau. However, the geographical position of Batu Urip village, which is located on a high hill, made access difficult because of its steep natural conditions and limited infrastructure at that time, in addition to geographical factors, cultural norms, and local beliefs, which limited intervention in the sacred site. To facilitate supervision and management of the area, the Dutch government then ordered the relocation of the population, including local leaders or customary mayors, to more accessible lowlands. However, they left behind a complex of ancestral tombs that the community still keeps in place. Interestingly, in the Batu Urip area, seven groups of menhirs were found scattered in different locations, reflecting the hierarchical social system maintained by past communities. Each group of menhirs represents a particular social stratum, showing how important social status is in the structure of traditional Lubuklinggau society.

The Batu Urip site, which used to be a sacred tomb, is still preserved in modern times. However, the Batu Urip site, which has been known for generations as part of the history of Lubuklinggau city, is now located around the city, in the Batu River watershed, and people's gardens. Because they are not in the same area, the Batu Urip site's protection level is different. Many regions of the Batu Urip site are not very good. Other areas are still well preserved and protected. In general, the Batu Urip site, located in the cleanest and most beautiful area, is where the famous leaders of Lubuklinggau live. Residents from Lubuklinggau and surrounding villages still visit this area on certain days. As for the rest of the area, it is sometimes covered with tall grass. Its existence is adjacent to sand mining and community areas, which are involved in the existence of the Batu Urip site in some of these areas.

Among the many historical relics in Lubuklinggau city, the Batu Urip site is the most important for understanding the city's history. Batu Urip is a very valuable cultural heritage. The values of local wisdom and kindness that characterise the people of Lubuklinggau were born and nurtured by Batu Urip. The existence of the Batu Urip site itself is also very different from other historical sites and cities in Indonesia. However, the Batu Urip site has various features that preserve manners, courtesy, speech, respect, and other good things. As a cultural heritage, it should be a source of pride for Lubuklinggau people, especially young people, to learn to study the history of Lubuklinggau city, including the sites in Batu Urip.

Regarding historical studies, the Batu Urip site is an integral part of local history that cannot be separated from the lives of local people. It is because the site is not just an archaeological relic. It is also a symbol of cultural and spiritual identity that continues to live in the social practices of the community, such as rituals to honour ancestors or folklore passed down orally. The existence of Batu Urip has shaped people's historical consciousness, reflecting the value system, social structure, and power relations of the past, especially those related to the Sultanate of Palembang Darussalam. Therefore, this site can be used as teaching material in learning history in schools and universities, emphasising factual aspects and internalising local cultural values (Firza & Aisiah, 2019).

Contextualised history education is not only done in the classroom, but can be strengthened through learning activities outside the classroom, such as field trips to the Batu Urip site. With its proximity to the campus or school, the site is a natural history laboratory. However, this visit requires careful logistical planning as the Batu Urip site consists of seven sections spread across several points, although they are not too far apart. For this reason, the learning strategy must consider the

effectiveness of time and transportation modes, for example, using four-wheel drive vehicles and local guides so that students can optimally access the entire site.

In the digital era, the representation of the Batu Urip site does not have to be limited to physical visits. Educators, lecturers, and history enthusiasts can utilise information technology to bring Batu Urip virtually into classrooms. Digital-based learning media such as documentary videos, historical infographics, interactive websites, virtual exhibitions, and VR (Virtual Reality) based simulations can be used to explain the social structure, symbolic meaning of menhirs, and the relationship between Batu Urip and the Sultanate of Palembang Darussalam. This development aligns with the Merdeka Curriculum, which encourages project-based learning and local wisdom. Teachers must show creativity in developing local culture-based learning media such as Batu Urip, so that students not only gain cognitive knowledge, but also engage affectively and reflectively on the history of their region (Irvy, 2020; Haydn, 2012). Field study activities, student multimedia projects, or collaborative research between schools and communities can also be implementable strategies that link history education with character building and cultural heritage preservation (Roberts, 2016).

By introducing the Batu Urip site to the public, information technology can be used for educational purposes. The idea here is that professors, teachers, or history enthusiasts can use social media designed to bring the Batu Urip site into a digitised form. Using video materials about the Batu Urip site and its principles would be more effective in schools and universities. Teachers should have a natural and developmental level of history education (Kolesnikova & Kudenko, 2023). Recent history should be taught that the most critical role is the teacher who creates history learning (Ervana et al., 2024). Learning interesting things about history will make students happy (Grossi, 2020). Even gardening programs designed by teachers have high cognitive value for students (Ciptandi & Arumsari, 2024). In addition, in the future, students can go to their groups if there are projects related to the development of the Batu Urip site or other historical records.

Lubuklinggau city has many historical relics that are a source of inspiration for advancing history education. Studying history will allow students to understand the history of a country. However, the Batu Urip site as a cultural heritage of the Indonesian nation should not only be limited to learning history, but also be a source of knowledge for local people and migrants on the Batu Urip site. The preservation of the Batu Urip site so that the wider community can recognise it will receive more attention from the Lubuklinggau city government. The Batu Urip site has many poorly maintained areas, and many weeds grow. It is a concern because some places are adjacent to the sand mining area, which is active daily. This site is imposing as a historical site. For this reason, the Lubuklinggau City Government will pay more attention so that the people of Lubuklinggau can feel the existence of the Batu Urip site in the future.

Discussion

Historical values integrated with local wisdom-based character education, such as Batu Urip, have great potential as a meaningful resource in history learning. Batu Urip, as a local heritage, not only functions as a historical marker, but also as a symbol that is full of cultural values that have been passed down from generation to generation, such as the tradition of mandi kasai as a symbol of self-purification before a big celebration, the sedekah rame ritual as a form of cooperation and social solidarity, and the customary system of distributing inherited land that upholds the values of justice and deliberation. These traditions are taught from generation to generation through direct practice in families and customary communities, making the Batu Urip site a living cultural centre and not just a relic of the past. In an educational context, integrating these values can teach students the importance of hard work, courage, collective responsibility, and social unity as part of their cultural heritage. As such, Batu Urip reflects the struggle and collective spirit of the local community in building and maintaining its cultural identity, a powerful inspiration for the character building of the younger generation.

A character education approach based on local wisdom, as realised through using Batu Urip as a learning resource, allows students to more easily identify and internalise these values because of their close relevance to their daily lives. Amid rapid globalisation marked by the penetration of foreign popular culture such as K-pop, fast fashion, and digital consumptive lifestyles, many young people have begun to abandon local cultural practices considered old-fashioned or irrelevant. For example,

traditional events such as sedekah bumi or traditional games such as cranklek and clogs have been replaced by online shows or online games.

In this context, presenting Batu Urip in history learning is not only an effort to preserve culture, but also a strategy to balance the influence of global culture with the strengthening of local identity. Students' understanding of the background and values contained in the Batu Urip site, including the value of spirituality, respect for ancestors, and community solidarity, helps build awareness and pride in their cultural heritage, thus becoming a shield of values in the face of globalisation pressures.

Implementing Batu Urip-based learning in history education can significantly impact students. By understanding the history and local values of Batu Urip, students gain historical knowledge and foster an appreciation of the values inherited from their ancestors. Character education through Batu Urip teaches students to appreciate hard work, solidarity, courage, and the importance of togetherness in facing life's challenges. It prepares students academically and shapes their attitude of responsibility and care for their cultural heritage, making them agents of change who value their cultural roots.

In practice, Batu Urip site-based history learning can be implemented through learning projects, field trips, or in-depth class discussions. Field trips to Batu Urip allow students to experience and understand the relationship between historical relics and local culture. Concrete experiences that students can gain include directly touching the menhir headstones that symbolise the social status of ancestors, following annual traditional ritual processions such as sedekah rame that are still preserved by the local community, or conducting interviews with conventional leaders and site caretakers to explore oral narratives that have not been documented. These activities enrich students' cognitive understanding and build emotional bonds and respect for their cultural heritage. On the other hand, learning projects such as creating mini-documentaries, local history infographics, or oral narrative portfolios reinforce reflective and meaningful learning outcomes.

Through experiential learning methods such as field trips and collaborative projects, the historical and cultural values contained in the Batu Urip site can be internalised by students. For example, the value of responsibility is reflected when students are responsible for documenting the results of observations and maintaining ethics during site visits, including respecting the place and traditional leaders. The value of gotong royong can be learned through group work in making a report or educational video about Batu Urip, which requires cooperation, division of tasks, and mutual respect for opinions. Through reflection activities after the visit, students are invited to reflect on the experience in the context of their lives, such as the importance of maintaining social harmony and appreciating the diversity of traditions in the surrounding community.

Thus, local wisdom-based education not only increases the sense of nationalism but also strengthens students' character by cultivating concrete and contextual cultural values. In this context, Batu Urip becomes a history learning instrument that helps boost students' social capital, as Putnam (2000) explained, social capital is a network, norms, and beliefs that facilitate cooperation in society. Students are connected to social values such as solidarity and community attachment through activities involving local communities, such as intergenerational dialogue, preservation of historical narratives, and participation in traditional rituals. This is in line with the findings of Sousa et al. (2024), who state that a locally based historical approach can foster collective identity and awareness of the role of individuals in caring for cultural heritage. Thus, this approach promotes a love of history and builds healthy and long-lasting social networks.

In the long run, local wisdom-based learning can create individuals more responsive to social and environmental issues, as they have learned to see culture as something alive and dynamic. They will grow up aware that culture is not just a static part of the past, but something constantly evolving and must be preserved and developed along with the changing times. This attitude is critical in the face of globalisation, which tends to standardise culture, threatening the preservation of local values. With a deep understanding and appreciation of local wisdom, the younger generation can filter incoming global influences, taking the positive ones while maintaining their cultural roots.

In addition, local wisdom-based education also contributes to strengthening social capital. Generations educated with strong local values tend to have a higher sense of mutual trust, togetherness, and solidarity, essential elements in social capital. This generation is not only responsible for themselves, but also has a moral responsibility towards their community. In other words, local wisdom-based character education, such as Batu Urip, shapes a generation that not only loves its homeland but also feels obliged to contribute to the progress and welfare of the local community.

In the end, education that embraces local wisdom is proven to form a generation that is not only ready to face global challenges with a strong cultural identity, but also has a real commitment to preserving culture and the surrounding environment. Based on observations and interviews in the Batu Urip site-based learning process, students showed a significant increase in appreciative attitudes towards local historical heritage. Before the intervention, most students regarded historical sites as far away from their lives. However, after participating in a series of contextualised learning activities, including field trips and values reflection, students began to show curiosity, pride in local culture, and concern for the preservation of the site. For example, more than 80% of students expressed willingness to be involved in local cultural preservation activities in the future, and some student groups took the initiative to create educational media about Batu Urip. These findings confirm that local wisdom-based education enriches historical insights and fosters resilient, moral characters rooted in ancestral values. Thus, this approach contributes significantly to forming a competitive society firmly rooted in the nation's culture amid globalisation.

Conclusion

This research shows that learning history based on the Batu Urip site as a local cultural heritage significantly contributes to shaping student character and increasing interest in learning history contextually. Theoretically, this research enriches the study of local wisdom-based history education by emphasising the importance of integrating cultural values, local narratives, and constructivist approaches in the learning process. The Batu Urip site not only functions as an object of historical study but also as a medium for internalising character values such as responsibility, cooperation, and respect for ancestors. This site-based learning model encourages teachers and lecturers to develop innovative methods such as field trips, historical documentation projects, and digital technology, such as interactive media, virtual exhibitions, and augmented reality. It makes history more vivid and meaningful for learners, strengthening the connection between formal education and local cultural heritage. The novelty of this research lies in utilising the Batu Urip site as a local history learning resource integrated with character strengthening in the context of the Merdeka Curriculum. This research also features a model of engaging students in authentic learning experiences through direct interaction with local sites, traditions, and community narratives. Future recommendations include developing a micro-curriculum incorporating local history content like Batu Urip into history learning in schools and universities. In addition, collaboration between schools, local governments, and local cultural communities needs to be improved to sustain the preservation of the site and its values. Further research can also explore the effectiveness of using immersive technology in strengthening the cultural identity of the younger generation through local history learning.

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