

Integrating the Javanese Local Tradition of *Selametan* into History Learning Projects to Strengthen the Profile of Pancasila-Based Student Character

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Received: 21 June 2025

Accepted: 06 July 2025

Published: 15 July 2025

Abstract: Integrating the Javanese Local Tradition of *Selametan* into History Learning Projects to Strengthen the Profile of Pancasila-Based Student Character . **Objectives:** This study aims to explore the history and perspectives of the Javanese community in viewing local *selametan* traditions and character values relevant to the Profile of Pancasila-Based Student Character. This research also analyses how history teachers can internalise these character values in learning that is integrated with the local *selametan* tradition. **Methods:** This research uses a qualitative case study design with data collection techniques through non-participatory observation, in-depth interviews, document analysis, and literature review. The consideration for selecting a single case study design focused on SMA Negeri 9 Yogyakarta was not only based on the implementation of Project-Based Learning (PjBL) in history integrated with the local Javanese tradition of *selametan*, but also on the uniqueness of the school, which claims to be The Art and Cultural School. Content analysis was used to interpret secondary data related to history and the meaning of the local *selametan* tradition. Additionally, the single case study design was employed to explore how the internalisation of character values occurs in history learning practices. Sampling techniques were conducted using purposive sampling, considering exclusion and inclusion criteria, involving several subjects such as the Vice Principal for Curriculum, history teachers, and student representatives from grade X at State Senior High School 9, Yogyakarta. Data validity and reliability were obtained through source triangulation techniques and analysed using an interactive model. **Findings:** The findings indicate that the local tradition of *selametan* has an important position in the perspective of the Javanese community, is relevant to the history material on Community Life in the Indonesian Archipelago during the Islamic Period, and contains character values that are in line with the Profile of Pancasila-Based Student Character (P5), namely religious, critical thinking, global diversity, independence, creativity, and cooperation. To internalise these character values, the researcher utilised three stages of development proposed by Thomas Lickona, encompassing moral knowledge, moral feelings, and moral actions. **Conclusion:** The Project-Based Learning (PjBL) model integrated with the local Javanese tradition of *selametan* serves as a historical learning design that not only enhances students' cognitive understanding but also has the potential to positively impact the development of character traits aligned with the Profile of Pancasila-Based Student Character (P5).

Keywords: contextual, local java tradition, *selametan*, project-based learning, history learning.

To cite this article:

Wilis, R., Kinanti, A. D., & Kumalasari, D. (2025). Integrating the Javanese Local Tradition of *Selametan* into History Learning Projects to Strengthen the Profile of Pancasila-Based Student Character. *Jurnal Pendidikan Progresif*, 15(2), 1457-1473. doi: 10.23960/jpp.v15i2.pp1457-1473.

■ INTRODUCTION

The geographical characteristics of the archipelago have made Indonesia ethnically diverse, giving rise to a variety of cultures that are considered a source of stability, social legitimacy, and a symbol of collective identity in social reality (Setyaningrum et al., 2022). The Javanese are the dominant ethnic group, as the *local* genius of the community constructs a complex culture in terms of society, history, and religion, particularly Islam, which is present in an adaptive, non-confrontational manner (Wen Li et al., 2018). Interestingly, the magical-religious views of the Javanese people are still maintained and even coexist and influence social practices in the community (Schlehe, 2019). This can be seen in how the culture of *guyub rukun* (harmony and unity) has become a form of social control that represents efforts to maintain intimacy and social cohesion (Yudha, 2022).

Over time, the degradation of the character of cooperation and biased perspectives on religious piety have become serious problems. This is evidenced by the increasing number of young people addicted to social media, which has consequences for behavioural changes, attitudes, and lifestyles that tend toward individualism and even egoism (Sumadevi, 2023), as well as a decline in socialisation skills (Hemberg et al., 2024; Humphrey & Bliuc, 2021), hate comments, and cyberbullying (Green et al., 2022; Kunst et al., 2021). In this context, the education curriculum should undergo reconstruction, not only focusing on improving intellectual intelligence and technological literacy, but also revitalising its essence as a vehicle for cultural enculturation of cooperation and adherence to religious teachings (Motevalli et al., 2022; Nurmalinda & Zulfa, 2024). In response to these issues, the Ministry of Education issued a policy regulated in Minister of Education and Culture Regulation No. 22 of 2020 concerning the Profile of Pancasila-Based Student Character

Strengthening Project (P5) to preserve distinctive cultural characteristics, local identity, and noble values, thereby fostering a positive culture aligned with the nation's noble aspirations by the values of Pancasila (Ratri et al., 2025). Additionally, the integration of the Profile of Pancasila-Based Student Character Strengthening Project (P5) enhances appreciation and understanding of the meaning of cultural heritage in a natural setting, thereby shaping both personal and collective identity (Mytskan et al., 2022).

The decision to integrate history lessons with local traditions is a form of cultural actualisation and strategic character strengthening. Additionally, the uniqueness of history lessons can be seen in their potential to comprehensively and chronologically explain how past events are contextualised as alternative solutions for the present and future

(Alvén, 2024; Holland, 2024; Nuttall, 2021). Moreover, the concept of history learning in the *Merdeka* Curriculum is required to be more contextual, relevant, multi-perspective, and flexible (Bahri et al., 2023; Boty et al., 2023). The internalisation of local wisdom in the curriculum helps students understand their cultural roots and serves as a filter against all forms of modernisation and globalisation challenges (Wijayanti et al., 2025). The transmission of noble values through local traditions not only enhances intellectual abilities but also ensures their relevance and application in society while preparing individuals for the global stage (Kaloeti et al., 2024). Meanwhile, history learning practices integrated with local traditions allow for a deeper understanding of community values and their application as guidelines for daily behaviour, one of which is the tradition of *selamatan*.

Selamatan essentially represents the unique harmony between religion and culture practised on various occasions, such as pregnancy, death, or specific dates such as the birth of the Prophet, to achieve safety and Peace.

According to Geertz, *selamatan* has its roots in the animistic traditions of farmers, while according to Woodward, *selamatan* is influenced by Sufi traditions. The implementation of *selamatan* involves the participation of the surrounding community, so that *selamatan* is considered to increase religious tolerance and social harmony (Maulana, 2018). However, *Selamatan* as a tangible manifestation of Islam Nusantara stimulates rejection from transnational Islam (normative-global) that is anti-mystical elements (Muqoddam & Maghfiroh, 2019; Nasir, 2019). However, when viewed in the context of multicultural education, it has the potential to serve as a comprehensive, integrated, and contextual strategy that touches on aspects of character building in the Profile of Pancasila-Based Student Character. When the entire community unites to prepare the *selamatan* tradition, it reflects a sense of togetherness, *tepo sliro*, solidarity, and harmony, making the Javanese *selamatan* tradition relevant to be internalized in the learning process in response to the phenomena of national identity degradation, internet addiction disorder, and the shift of the younger generation towards individualism. It is hoped that students will understand the importance of social interaction through mingling (*srawung*), cooperation, solidarity, and togetherness in everyday life.

Previous studies have discussed the tradition of *selamatan* as a source of positive values that can be implemented in learning and is relevant to the principles of Pancasila, as found in Van den Boogert's (2017) study, which discusses the *selamatan* ritual as a source of social harmony and religious tolerance in Java. Dolorosa & Kusufa (2024) stated that the tradition of *selamatan* *petik pari* determines the sustainability of social relations and the representation of harmony between humans and God. Meanwhile, Hakam (2017) similarly stated that *selamatan* can symbolise the spiritual dimension of Javanese culture as well as the

culture of cooperation. Most of the literature reviews have pointed out the potential of the local tradition of *selamatan*, which can be used as a concrete representation to strengthen the character of Pancasila Student Profiles. This study aims to bridge this gap by designing the integration of the *selamatan* tradition into a contextual, meaningful, and locally-based history learning project.

The actualisation that represents the successful integration between the local Javanese *selamatan* tradition and intraschool learning has been implemented at SMA Negeri 9 Yogyakarta. Using the Project-Based Learning (PjBL) model, history teachers at SMA Negeri 9 Yogyakarta strive to correlate historical content with the actual practices of the local Javanese *selamatan* tradition, which reflects the characteristics of social solidarity and adherence to spiritual dimensions. This is evidenced by the various tools and materials used, such as cone-shaped rice (*tumpeng*), side dishes, *urap-urap*, local fruits, market snacks especially *apem*, *takir*, and so on to represent the acculturation of cultural teachings brought by the Kejawen, Hindu-Buddhist, and Islamic religions in the past. In addition to showcasing the success of history lessons in integrating local Javanese traditions, the Project-Based Learning (PjBL) model can also be seen as a concrete implementation of the uniqueness of SMA Negeri 9 Yogyakarta as a cultural school. Furthermore, one of the school's programs is to ensure that all intraschool, extracurricular, and cocurricular activities are integrated with local Javanese culture; and to provide teachers with an exceptional understanding of the urgency of preserving local culture. Theoretically, this study contributes to expanding and enriching research on the integration of Javanese local traditions, *selamatan*, with history learning practices that not only trigger cognitive quality improvement but also internalise character values relevant to the Profile of Pancasila-Based Student Character as

a lifelong educational process. The analysis results can serve as a learning resource and a means of internalising the character values of the Profile of Pancasila-Based Student Character, which can be directly applied in history classrooms, particularly at the high school level. The practical benefits of these research findings are expected to serve as a reference for developing further research on related topics and fields.

■ METHOD

Participants

The selection of the location was based on at least two considerations. First, SMA Negeri 9 Yogyakarta is a high school in the heart of Yogyakarta that identifies itself as The Art and Cultural School. This is evident in various learning programs developed with cultural education content, such as the existence of Javanese language subjects, extracurricular activities in *karawitan* (traditional music), dance, and batik, cultural arts competitions *geguritan*, *sesorah*, *macapat*, and *maca cerkak* as well as the Profile of Pancasila-Based Student Character Strengthening Project with the theme of Getting to Know Local Traditions through Nusantara Folktales. The school's efforts to raise awareness of local culture have created an environment that supports its integration into all interscholastic activities, including history. Second, the implementation of history education at SMA Negeri 9 Yogyakarta has successfully integrated the Javanese local tradition of *selametan* through the Project-Based Learning (PjBL) model as the final output of Grade 10 Phase E, specifically the material "Life of Communities in the Indonesian Archipelago During the Islamic Period." This innovative learning model has been actively implemented since 2022, specifically during the initial implementation of the *Merdeka* Curriculum as a manifestation of contextual history education. Through the implementation of the Project-Based Learning (PjBL) model based on the local

Javanese tradition of *selametan*, history is not only used to actualise material cognitively but also to revitalise noble character in line with the Profile of Pancasila-Based Student Character.

The participants in this study consisted of the Vice Principal for Curriculum, a history teacher for grade X, and five grade X students from SMA Negeri 9 Yogyakarta. The research subjects were selected using purposive sampling with exclusion and inclusion criteria (Emmel, 2014). The exclusion criteria in this study were determined based on the role of the research subjects in influencing how history learning was implemented at SMA Negeri 9 Yogyakarta, including: (1) The Deputy Headmaster for Curriculum provided information related to the concrete actualization of the program at SMA Negeri 9 Yogyakarta in line with its uniqueness as a cultural school and the extent of the success of the teacher pedagogical skills improvement program, such as seminars, workshops, or in-house training, especially on the theme of culture-based learning; (2) Grade X history teachers contributed, especially in designing history learning practices integrated with the local Javanese tradition of *selametan*. In addition to considering the relevance of the learning material, history teachers must first identify the Profile of Pancasila-Based Student Character character values that emerge in the local tradition of *selametan* and the diversity of students in terms of cultural, social, economic, and religious backgrounds given that the local Javanese tradition of *selametan* is interpreted in various ways from the perspective of the community; (3) Representatives of Grade X students to provide information about their impressions and experiences during the history learning process. The inclusion criteria for Grade X students are that they represent religious differences Islam with Kejawen and Muhammadiyah sects, Christianity, Catholicism, Hinduism as well as ethnic groups Javanese, Papuan, and Balinese to illustrate diverse

perspectives on the local Javanese *selametan* tradition.

Research Design and Procedures

This study uses a qualitative case study approach focused on the implementation of history at SMA Negeri 9 Yogyakarta (Hollw, 2016). Qualitative methods in this study were used to explore in depth how the Project-Based Learning (PjBL) model, integrated with the local Javanese tradition of *selametan*, can have implications for improving character quality in line with the Profile of Pancasila-Based Student Character (Sugiyono, 2022). To strengthen the research findings, a qualitative literature study design was also used to explore the historical dimensions and perspectives of the Javanese community on the local Javanese tradition of *selametan*, thereby providing a concrete picture of its relevance in history learning. This research was conducted during the implementation of Project-Based Learning (PjBL) history integrated with the local Javanese tradition of *selametan*, namely during May 2025. The research procedure involved four steps, including: a pre-research visit to gain an understanding of how history lessons are conducted and the general school culture, observation of the implementation of Project-Based Learning (PjBL) integrated with local Javanese traditions, interviews with students regarding their impressions during the learning process, and the collection of supporting data, such as teaching modules, short videos documenting the implementation of Project-Based Learning (PjBL), student worksheets, and interviews with the Vice Principal in charge of the curriculum.

Instruments

The instruments used in this study were semi-structured interviews, observation of the implementation of Project-Based Learning (PjBL), and document analysis. To ensure data

validity, the research instruments were reviewed by three researchers who are experts in qualitative research. Reliability was determined using source and technique triangulation. Source triangulation was used to test the validity of data collected from various respondents, for example, whether the history learning practice that integrated the local Javanese tradition of *selametan* could genuinely be considered a strategic effort to instill character values relevant to the Profile of Pancasila-Based Student Character. To determine this, the researchers conducted interviews with history teachers with the following questions: “What factors did you consider when integrating Javanese *selametan* traditions into history learning?”, “To what extent does the school support the process of history learning integrated with Javanese local culture?”, “How did students respond to history Project-Based Learning (PjBL) integrated with Javanese *selametan* traditions?”. In addition, students were interviewed on the following topics: “What are your impressions and experiences of participating in history Project Based Learning (PjBL)?” “Does history Project Based Learning (PjBL) enrich your understanding of the local tradition of *selametan*?” “To what extent did you contribute to Project-Based Learning (PjBL) integrated with local Javanese traditions, *selametan*?” Meanwhile, the instruments used to interview the Deputy Headmaster for Curriculum included: “How does the school actualize the uniqueness of The Art and Cultural School?” “In your opinion, to what extent have the programs implemented been able to instill awareness of local Javanese culture?”

Meanwhile, triangulation techniques are more oriented towards checking data obtained from three collection methods, namely observation, interviews, and document analysis. For example, has the practice of teaching history integrated with the local Javanese tradition of *selametan* been truly internalised as a form of

character education? In this context, the validity of information obtained from document analysis in the form of history teaching modules, observation visits to observe the learning process, and interview sources contributes vitally to producing findings that are guaranteed to be valid, accurate, and credible.

Data Analysis

This study uses primary and secondary data sources. Primary data was collected through interviews, observation visits, and document analysis. To enrich the research findings, it was supplemented with secondary data in the form of journal articles or supporting books related to the integration of local traditions or culture in learning.

After the data is collected, analysis is conducted using interactive techniques as promoted by Miles and Huberman (1992), including data reduction, data presentation, and conclusion drawing. The data reduction stage involves processing and reviewing interview transcripts, observations, and documents to facilitate the identification of patterns or themes emerging from the relevant data. Several points that emerged were categorized as follows: (1) the local Javanese tradition of *selametan* is rich in character and relevant to historical material; (2) the local Javanese tradition of *selametan* has a contradictory existence in Javanese society; (3) Project-Based Learning (PjBL) integrated with local Javanese *selametan* traditions serves as an enjoyable and meaningful model for teaching history; (4) the ecosystem of SMA Negeri 9 Yogyakarta supports the growth of local cultural awareness among students and teachers. Following this, the researcher presents the coding results in a simple table and draws conclusions.

■ RESULT AND DISCUSSION

When Islam was introduced to Java, the people already adhered to various beliefs,

including animism-dynamism, Kejawen, Buddhism, and Hinduism. Without rejecting everything, the Walisanga renowned scholars in Java sought to adopt some aspects of the previous beliefs and integrate them into Islamic teachings to produce a vernacular Islamic tradition (Asmuni, 2021), one of which is *selametan*. From a historical perspective, particularly at the onset of cultural and religious acculturation, *selametan* was understood by Javanese society as a communal spiritual ritual to seek blessings or safety, manifested through various offerings. The Javanese-Islamic community generally uses *selametan* to complement the tradition of *tahlilan*, which is derived from the Arabic word *ha-lla-la* or *la ilaha illa Allah* (there is no God but Allah) (Nasir, 2019). While Christians disagree with the concept of syncretism that only involves Kejawen, Hindu-Buddhism, and Islam, the tradition of *selametan* is also utilised in various religious rituals in Christian theology (Andrianta et al., 2020). Therefore, the existence of the *selametan* tradition has a complex meaning in representing the religious piety and social life of the Javanese community.

Some arguments identify *selametan* as the core of Javanese religious rituals that can embody the interaction between Kejawen beliefs, animism-dynamism, Hinduism, Buddhism, and Islam (Ishomuddin, 2020). Other opinions also enrich the understanding that *selametan* is presented as a form of Islamic doctrine derived from the Qur'an. The efforts of Walisanga, which involved a contextual approach to Hindu-Javanese norms and Islamic doctrine, used *selametan* as one of the vehicles for Islamizing the Javanese people (Waston, 2018). Over time, particularly during the Dutch colonial period and the massive haji movement, Javanese Islam, as viewed by Geertz and later refined by Beatyly, was divided into mystical Javanese adherents, devout Muslims, Javanese animists, and Hindu-Javanese adherents (Maulana, 2018). This has also influenced the

interpretation of the *selametan* tradition, with some viewing it as a product of Islamic textual interpretation influenced by Sufi traditions.

Regardless of diverse perspectives, the *selametan* tradition is still preserved by Javanese society as a medium to seek safety throughout the entire cycle of human life, including birth (Ahyuni et al., 2023), marriage (Roibin, 2013), and death (Syahidah et al., 2025). Additionally, various events aimed at offering prayers of gratitude also incorporate the *selametan* tradition, such as circumcision (Uctuvia & Nirmala, 2021) or village charity (Sulistiyoningsih et al., 2021). However, the radical interpretation of the *selametan* tradition, which is rooted in a deep misunderstanding of diversity, remains a threat that needs to be minimised. Therefore, integrating the local Javanese tradition of *selametan* into learning has the potential not only to introduce cultural heritage but also to strengthen students' character to align with authentic community values and norms.

The potential for integrating the local Javanese tradition of *selametan* into history learning has also been recognised by history teachers at SMA Negeri 9 Yogyakarta, based on the following statement:

"In my opinion, the most striking thing about the Merdeka Curriculum is its essential learning material. The fact that there is less historical material does not mean it has been removed; rather, teachers are required to contextualise historical events with students' daily lives, such as selametan. The selametan tradition is part of students' lives; I believe everyone is familiar with it. If I lecture in class, explaining everything in detail, the lesson would inevitably become boring. For this reason, I divide my students into several groups, so that each individual is responsible for bringing materials and equipment for the selametan, such as rice, takir kenduri, urap-urap, tampah, market snacks, side dishes, and so on. In addition to understanding that

selametan is a cultural heritage from the early days of Islam, the selametan tradition also teaches the values required in the Profile of Pancasila-Based Student Character, namely "gotong royong" (GS/1A, interview on Monday, May 26, 2025).

In the context of history education, the local tradition of *selametan* is correlated with the history curriculum for Phase E, Grade 10 of Senior High School, specifically "Life in the Indonesian Archipelago During the Islamic Period." Additionally, the history of the emergence and multicultural values of the *selametan* tradition are relevant to the latent issues currently faced by Indonesia, such as the threat of horizontal conflicts, social division, and even national disintegration.

Focusing on SMA Negeri 9 Yogyakarta, instilling awareness of Javanese local culture is also an actualisation of the school's characteristic, namely "The Art and Cultural School," as stated by the Deputy Principal for Curriculum: "For me, the most important thing is the teachers' paradigm regarding the curriculum.

When I review it, the Merdeka Curriculum does provide teachers with freedom to design innovative learning methods, even allowing them to use the traditional lecture methods and memorisation of materials. However, I emphasise that teachers internalise the characteristics of SMA Negeri 9 Yogyakarta, which is to be cultured, both in the learning materials and in the exemplary attitudes shown during learning." (WKUR/4A, interview on Friday, May 23, 2025)

The statement by the Vice Principal for Curriculum at State Senior High School 9 Yogyakarta is further supported by an analysis of documents regarding religious education teachers at the school, which includes not only Islamic Religious Education but also Hindu Religious Education, Catholic Religious Education, and Christian Religious Education. Additionally, based on interviews with the Vice

Principal, it was also stated that there is diversity in the students' places of origin although the majority are Javanese, particularly from Yogyakarta, some others come from Aceh, Papua, and Kalimantan. Interestingly, the uniqueness of SMA Negeri 9 Yogyakarta is recognised as a cultural school, particularly Javanese. In this context, diversity is accommodated by providing students with opportunities to participate in various school activities, including culturally related ones.

Analysis of Pancasila Student Profile Characteristics in the Javanese Tradition of *Selamatan*

The implementation of the independent curriculum provides character building through the Profile of Pancasila-Based Student Character, allowing students to learn flexibly and participate directly in an environment oriented towards local culture. This is considered effective because it not only fosters emotional closeness but also shapes students into culturally aware individuals (Subiyantoro et al., 2023; Suwandi et al., 2025). In this context, the decision to internalise local Javanese traditions in history education is an appropriate alternative to enhance the character development of the Profile of Pancasila-Based Student Character. In addition to facilitating the transfer of values (Pajriah & Suryana, 2021; Yefterson et al., 2023), the integration of both will help teachers correlate the material with real-life situations while enabling students to make connections between the information they have acquired and their daily lives (Margison et al., 2021). In practice, history teachers at State Senior High School 9 Yogyakarta strive to contextualise things that are familiar to students' daily lives, one of which is the local tradition of *selamatan*. Through the Project-Based Learning (PjBL) model, the local tradition of *selamatan* is presented in the classroom to provide students with meaningful and enjoyable learning experiences.

Obedience to God Almighty and noble character

The *selamatan* procession is carried out by praying around the *tumpeng* rice that is served. In the Javanese perspective, *tumpeng* is rice served in a cone shape, which means *tumaking panguripan tumindak lempeng temuju Pangeran*, meaning that human life must be directed towards God. In addition, the presentation of the *tumpeng* with various side dishes and *urap*, which contains various vegetables such as spinach, cassava leaves, long beans, mustard greens, *genjer*, and so on, is a medium for expressing gratitude, which is part of good deeds and gratitude for being given abundant natural resources. The meaning and symbolism of *ubo rampe selamatan* are explained by a history teacher at SMA Negeri 9 Yogyakarta to provide an understanding of the symbolic meaning in a spiritual dimension. Meanwhile, the custom of praying according to one's religion and beliefs before eating the *selamatan* dish is still practised.

Global Diversity

The value of togetherness is found in a series of processes in the implementation of *selamatan*, starting from the preparation, implementation, and ending with prayers. In this context, the Javanese community represented by students at SMA Negeri 9 Yogyakarta has diverse economic, social, and cultural backgrounds. Although this diversity influences how students view the local Javanese tradition of *selamatan*, the history teacher at SMA Negeri 9 Yogyakarta does not make absolute justifications but instead strives to explain the historical perspective and symbolic meaning.

Mutual Cooperation

Gotong royong refers to the attitude of working together to carry out certain activities so that a common goal can be achieved efficiently. In Javanese tradition, the preparation for

selamatan is considered to strengthen social relations among the community because the preparations are carried out in a spirit of gotong royong, regardless of social status, thus demonstrating strong solidarity. In history lessons at SMA Negeri 9 Yogyakarta, each student has their tasks and responsibilities regardless of differences to bring materials and equipment used as *ubo rampe selamatan*. In addition, the preparation of *selamatan* dishes is also carried out together to revitalise the collective culture of the students.

Independence

Independence can be seen from the ability to manage and understand oneself, such as being wise in making decisions in life and taking responsibility for those decisions. Discussion activities that accommodate various student perspectives can be used as considerations in deciding how to respond to differences in society.

Critical Thinking

Humans have critical reasoning when viewed from their ability to accept and execute, analyse, and evaluate existing ideas. In the tradition of *selamatan*, critical reasoning is reflected in the consistency of Javanese society in interpreting the entire *selamatan* procession so that the presentation of tumpeng is not just food. Still, each component becomes a symbol of remembrance for humans in their daily lives. The reality of students' diverse perspectives in believing the symbolic meaning of *ubo rampe selamatan* was expressed in the classroom forum each student had the same freedom and opportunity. Thus, students had the opportunity to listen to the reasons for the differences in perspectives in understanding *selamatan* as considerations for believing the symbolic meaning behind it.

Creative

The creative dimension is assessed as the ability to think flexibly in responding to every

problem that arises. The tradition of *selamatan* presents tumpeng in an attractive form that is adapted to the philosophy of Javanese society as a result of the thinking of their ancestors. Although there are rules that must be followed, the history teacher at SMA Negeri 9 Yogyakarta gives each class the freedom to decorate the *selamatan* dishes.

Internalisation of Local Javanese Character Values in *Selamatan* in History Learning

In line with Lickona's understanding, where cognitive elements enable students to cultivate character into their minds, how teachers transfer knowledge can become intellectual intelligence for students (Rahmawati et al., 2024). Therefore, teachers play a vital role in correlating the knowledge students already possess and integrating it into the curriculum on "Community Life in the Indonesian Archipelago During the Islamic Period."



Figure 1. Demonstration of arranging components of a *Selamatan* Dish

Based on the results of the observation, the history teacher instructed the students first to arrange the components of the *selamatan* meal using the prepared ingredients. Then, the students were asked to sit in a circle to listen to the teacher's explanation of the meaning and correlation with the historical material on the life of the people in the Indonesian archipelago during the Islamic period. Interestingly, the history teacher also

provided an explanation of the meaning of the components of the *selametan* dish, commonly referred to as “blessings,” as follows

After explaining the components and meaning of the traditional Javanese dish *selametan*, the history teacher opened a dialogue for students to share their views.

Table 1. Local javanese traditional components of *selametan* from the perspective of the javanese community

Components of <i>Selametan</i> Tradition	Description
Tumpeng or white rice shaped like a cone to resemble a mountain	From the perspective of the ancient Javanese, <i>tumpeng</i> is an acronym for <i>tumapaking panguripan tumindak lempeng tumuju Pengeran</i> , or a life that runs straight towards God. Furthermore, the ancient Javanese believed that the existence of <i>Ni Towok</i> made it necessary to pray before cooking tumpeng. In the Hindu perspective, the shape of tumpeng, which resembles a mountain, symbolises Mount Mahameru, the dwelling place of the gods and ancestral spirits. After Islam entered Java, tumpeng came to be believed to represent prayers of gratitude and hope to Allah SWT. To create an understanding among the ancient Javanese people, the Walisanga devised a strategy by allowing the tumpeng to retain its mountain shape but adding a prayer that mentions Allah SWT, " <i>bismillahirrohmanirohim, Ni Towok, kulo niat adang tumpeng</i> " (in the name of Allah, the most gracious, the most merciful, Ni Towok, I intend to make tumpeng).
Side dishes, such as chicken eggs, fried tempeh, and salted fish	The Javanese believe that side dishes have specific meanings. For example, eggs symbolise determination, chicken <i>ungkep</i> means <i>inggalong</i> or obedience to God, salted fish represents the tradition of cooperation in rural communities, and <i>gudangan</i> or <i>urap-urap</i> symbolises the hope for the emergence of <i>barokah</i> sustenance.
Brightly colored traditional market snacks	Traditional snacks have various meanings, such as happiness, safety, and prayers for blessings. One example is lempeng, which means "do not let it stick to your heart," reminding people to remain humble even when receiving praise. In addition, the sticky texture of lempeng symbolises social solidarity and the closeness of the Javanese people.



Figure 2. Discussion between history teachers and students about the existence of the local tradition of *selametan*

This was done to find out the extent of diversity in students’ perspectives on the local

tradition of *selametan*. The following is a statement from one of the students:

“It so happens that my parents are very Javanese Muslims. Selametan is not a foreign tradition to me; it is just that I never thought my history teacher would actually demonstrate selametan in class” (PD-1/2A, interview on Monday, May 26, 2025).

A different perspective was also expressed by another student, as follows:

“The neighborhood where I live often holds selametan. Actually, selametan is also a Javanese tradition that is closely related to other Javanese traditions, such as when someone has just built a house, bought a

motorcycle, or has a special occasion. To be honest, my family has never practiced selametan. If we achieve something, we just say a prayer of thanks. However, this is based on each person's understanding and beliefs" (PD-2/2B, interview on Monday, May 26, 2025).

Based on these two perspectives, the demonstration method of teaching history based on the local tradition of *selametan* accommodates the diverse perspectives of students. Despite their differences of opinion, history teachers who explain the Javanese local tradition of *selametan* from a historical perspective strive to minimise sensitivity to students' beliefs. As stated by the history teacher, as follows:

"I only tell and demonstrate how this local *selametan* tradition was carried out in Javanese society during the Walisanga period as a form of spreading Islam. I think this claim is important to clarify students' views. Whether students will perform *selametan* in their daily lives depends on their individual beliefs. However, I have tried to provide an understanding of *selametan* from a historical perspective. I hope this can give students an overview and open their perspectives on *selametan*" (GS/3A, interview on Monday, May 26, 2025)

To ensure that the learning atmosphere remains enjoyable, the history teacher still allows students to pray before eating, distributes blessings evenly, and encourages everyone to eat together. The presentation of an interesting history lesson

encourages critical discussion, where students express their experiences and opinions about local traditions, such as *selametan*, from their perspectives.

Moral Feelings

This stage refers to the perspective of Parsons and Taylor (2011), which states that the collaboration of a contextual approach with the selection of appropriate models and methods can increase active involvement, which has implications for a high appreciation of specific character values (Qudsyi et al., 2018). An examination of the moral feelings stage can be seen in the history teacher's efforts not to explain the views and history of the local Javanese tradition of *selametan*, but rather to instruct students to actively participate during the learning process, starting from the responsibility of bringing and arranging the components of the *selametan* dish, discussing and dialoguing to encourage students to critically reflect on the correlation between the local Javanese tradition of *selametan* during the Walisanga period and the present day, to demonstrating prayers, the procession of cutting the tumpeng one of the blessings in the *selametan* dish and eating the dish together. Through this series of historical learning activities, students' moral feelings are stimulated to emulate the noble character of the ancient Javanese society, particularly regarding adherence to religious laws without compromising the values of tolerance and diversity.

Table 2. Moral feelings in integrated history learning activities: local javanese tradition *selametan*

Students Activity	Moral Feelings
Students divided into several groups were tasked with bringing and arranging the components of the traditional local <i>selametan</i> dish.	Students feel confident about the importance of cooperation, which not only aims to produce maximum results but also strengthens solidarity and camaraderie.
Students were instructed to sit in a circle to listen to the teacher's explanation of the Javanese <i>selametan</i> tradition and its relevance to the history curriculum; they were then allowed to share their	Students recognize the importance of prioritizing tolerance and respect in addressing diversity within society. This is exemplified by the ancient Javanese society in responding to existing differences, particularly between Kejawen, Hindu-Buddhist, and Islamic traditions. As a result, it is

understanding and experiences related to the Javanese <i>selametan</i> tradition.	hoped that students will not easily justify others' beliefs, religions, and cultures when interpreting a tradition.
One group is tasked with distributing the "blessings" of the traditional local <i>selametan</i> dishes evenly.	Students feel confident about the importance of respecting the principle of justice by giving equal rights to others, regardless of differences in religion, beliefs, culture, social status, and economic status.
Students and teachers pray according to their respective religions and beliefs before eating the "blessings" of the traditional local <i>selametan</i> dishes.	Students feel confident that the local Javanese tradition of <i>selametan</i> prioritizes spiritual growth, but does not justify the way of praying and interpreting a tradition.

Based on the history learning activities shown in Table 2, history teachers at SMA Negeri 9 Yogyakarta have successfully encouraged critical analysis among students without neglecting their existing understanding, which is based on various cultural, religious, social, and economic backgrounds. This is evident from the observation results, where active student participation indicates that the learning process is running smoothly. In addition, interviews with one of the students also reinforced the understanding that the history learning process, which integrates the local Javanese tradition of *selametan*, raises awareness of the importance of respecting differences in order to maintain solidarity, as exemplified by the ancient Javanese community during the Islamization of Walisanga.

Moral Actions

Moral actions can be seen from the ability and skills of students in applying the noble character of the ancient Javanese people in responding to diversity. Naturally, moral development cannot only be achieved through words but also through actions carried out gradually. In this context, monitoring changes in students' moral actions related to the implications of Project-Based Learning (PjBL) based on local Javanese traditions, namely *selametan*, is reviewed based on observation results—visible participation during the learning process and assessment at school. *First*, history teachers at SMA Negeri 9 Yogyakarta have the expertise to contextualise historical learning materials related

to research methods by stimulating students' critical thinking through a series of provocative statements, such as the existence of the local tradition of *selametan*, which is represented and assessed in various ways in the Javanese community paradigm. Before allowing students to discuss, the history teacher first explained the importance of the local Javanese tradition of *selametan* in maintaining social cohesion in Javanese society, especially during the Islamization of Walisanga and as a form of gratitude that has existed since Kejawen became the only belief system.

Based on classroom observations, students actively and enthusiastically answered the teacher's questions based on their knowledge. This led to moral actions in the second stage, namely, desire. In the context of this study, the desire stage emerged because of stimulation from the teacher. This can be seen in the active classroom atmosphere, where the diverse perspectives of each student sparked curiosity about the meaning of the local Javanese tradition of *selametan*. In this active classroom atmosphere, the history teacher positioned himself as a facilitator and guided students to always use valid and credible sources.

Third, the habit stage emerges from the previous two stages. Unlike the components of teacher expertise and student desire, which can be observed directly, the habit stage can only be assessed based on students' daily practices, whether they reflect critical thinking, tolerance, non-judgment, or justification, democracy, and

so on. Therefore, the observation process is not sufficient when conducted solely in the classroom or during a single session. For this reason, history teachers at State Senior High School 9

Yogyakarta utilise research-based assessment indicators to observe the extent to which critical thinking skills developed in history research classes contribute to shaping students' character.

Table 3. Teacher assessment of history in integrated material on local javanese character values *selamatan*

Assessment Activity	Description
Peer assessment	Self-assessment and peer assessment are used as a process of self-reflection and to determine the extent of each student's contribution to group activities. History teachers provide opportunities for students to assess the active involvement of their peers. Assessment indicators include cooperation, the ability to respect opinions, and active participation in discussions.
Class observation	The history teacher explains the history and perspective of the local Javanese tradition of <i>selamatan</i> and then provides a space for dialogue for students to express their perspectives and experiences. In this context, assessment is not only based on the quality of the argument but also on how students respond to different opinions in the classroom forum.
Student worksheets (LKPD) with video blog output	Formative assessment is reviewed based on creativity and the quality of video blogs (vlogs), as well as case studies that must be answered in groups. Through the creation of video blogs (vlogs), students are expected to explore their creativity and avoid the culture of copy-pasting by introducing digital sophistication for positive activities. Therefore, the assessment indicators are not only the quality of the projected video but also how students present their impressions and experiences during the learning process. Thus, students have contributed to promoting the local Javanese tradition of <i>selamatan</i> as a means of expressing religious piety and social solidarity.
Description in summative assessment	Summative assessment is realized in the form of an integrated contextual approach, test questions commonly referred to as HOTS. History teachers pose several questions related to one dimension of the Profile of Pancasila-Based Student Character, namely global diversity, which is relevant to the character values of the local <i>Selamatan</i> tradition. In this case, the teacher presented a social conflict issue related to differences in beliefs among the Javanese community in understanding the existence of local traditions. In the context of this question, students were asked to work in groups to develop problem-solving strategies inspired by the character values of the local tradition of <i>selamatan</i> as a form of cultural acculturation of Walisanga as a medium for preaching and understanding diversity.

Based on Table 3, history teachers at SMA Negeri 9 Yogyakarta have made efforts to observe the character traits that have developed in students after the implementation of history teaching practices. Through these observations, history teachers stated that the demonstration method was very helpful in encouraging critical analysis, which in turn promoted the revitalisation of noble character traits in students, particularly the younger generation of Indonesia. However,

as explained earlier, changes in morality cannot be observed in a short period. The complexity of students' characteristics is one of the factors that determines the limitations of this study. This underscores the importance of conducting longitudinal research to track the implications of implementing Project-Based Learning (PjBL) integrated with the local Javanese tradition of *selamatan* on improving the quality of students' character.

■ CONCLUSION

The meaning of the *selamatan* tradition for the Javanese community is full of wisdom aimed at ensuring safety and Peace in life. When analysed, the *selamatan* tradition has noble values that are relevant to the character dimensions of Pancasila student profiles, namely (1) obedience to the Almighty, the presence of *tumpeng* means that the community is reminded that as humans, they must live for and in the way of God. Religious values are also reflected in the prayers led by local community leaders; (2) Unity in diversity is reflected in the preparation stage of the *selamatan*, and diversity is also seen in the variety of side dishes served in the *tumpeng*; (3) cooperation is reflected in the attitude of the community who work together to prepare the *selamatan* ceremony regardless of social status, thus demonstrating strong solidarity; (4) Independence is seen in the presentation of the *tumpeng* using *takir*, which means *tatag* in Javanese, meaning that responsibilities must be carried out with confidence and independence; (5) Critical thinking is seen in the consistency of the Javanese community in preserving the *selamatan* tradition as a reminder in life; and (6) Creativity is seen in the presentation of the *tumpeng*, which is decorated attractively by its philosophical meaning as the result of the thinking of their ancestors. History teachers at SMA Negeri 9 Yogyakarta integrate the local *selamatan* tradition into history lessons using Project-Based Learning (PjBL). This process follows Thomas Lickona's approach, which includes three stages: moral knowledge, moral feelings, and moral actions. This ethnopedagogy approach not only strengthens students' understanding of cultural values but is also effective in shaping students' character to be tolerant, collaborative, and socially conscious.

However, this study was only conducted over a short period, so it cannot fully describe how the implications of the Project-Based Learning (PjBL) model integrated with the local

Javanese *selamatan* tradition affect students' character development in their daily lives. In addition to the complexity of student characteristics, the data sources were limited to observations, teachers' observations of history lessons, and students' responses to case studies in the worksheet. These limitations underscore the importance of further research. Therefore, a longitudinal study could provide deeper insights into the implications of the Project-Based Learning (PjBL) model integrated with local Javanese *selamatan* traditions on improving students' character quality in the long term.

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