



Pancasila Student Profile Values in the Khaul Ki Ageng Wanakusuma Traditional Ceremony, Cukilan Village, Suruh District, Semarang Regency

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Abstract

The purpose of this research are describe the Khaul Ki Ageng Wanakusuma traditional ceremony and analyze the values of strengthening the profile of Pancasila students of the Khaul Ki Ageng Wanakusuma traditional ceremony in Cukilan Village, Suruh District, Semarang Regency. The research was conducted using a qualitative approach. The research area in Cukilan Village, Suruh District, Semarang Regency. The data collection techniques are observation, interviews, and document studies. Primary data sources were obtained from observations and interviews with caretakers, village officials, and the Khaul Ki Ageng Wanakusuma committee. As for the secondary data sources, researchers obtained from supporting documents. The results showed that the reason for the people of Cukilan Village to carry out the Khaul Ki Ageng Wanakusuma ceremony was as a form of appreciation for the struggle of the ancestors in spreading Islam and preserving cultural heritage from generation to generation. In Khaul Ki Ageng Wanakusuma there are also values in strengthening the profile of Pancasila students in the form of piety to God Almighty and have noble character, critical reasoning, global diversity, mutual cooperation, independence and creativity. Therefore, this tradition must be preserved and introduced to the younger generation who will continue the nation as one of the bases for strengthening the value of the Pancasila student profile.

Keywords: *Values; Pancasila Student Profile; Traditional Ceremony*

Introduction

Cukilan Village is a village that located in Suruh District, Semarang Regency. Cukilan Village has a traditional ceremony as a form of local wisdom the Khaul Ki Ageng Wanakusuma traditional ceremony. This traditional ceremony is held regularly every year. The factor has reduced this activity, the lack of awareness and understanding also the importance of customs in society, the rapid globalization era so that there is an assumption that traditional ceremonies old or outdated. A ritual ceremony is an activation system or a series of actions arranged by custom or applicable law in a society that relates to the types of regular events that usually occur in the community concerned. Traditional ceremonies have rules and procedures determined by the community or group that created the ritual, so each ritual has differences, both in terms of implementation or equipment. Differences in mindset, social system, truth, genetics, even geographical aspects influence the formation of culture.(Utami et al., 2019). Several of the factors above make regional culture different from one another. Rituals are also a form of respect for God,

Ancestors, and Spirits. The maintenance of customs traditional ceremonies part of the traditional cultural defense system.

A way to increase positive behavior for students is increase Pancasila values as character education. The central government through the Ministry of Education and Culture designed a strategic plan to instill Pancasila values for the younger generation, especially students. The Ministry of Education and Culture realizes the president's vision through the implementation of the Pancasila Student Profile which contains the ideal profile of Indonesian students who practice Pancasila values.(Safitri et al., 2022) The Pancasila Student Profile is divided into six dimensions consisting of faith, piety to God Almighty and noble, independent, cooperative, global diversity, critical thinking, and creative.(Julaeha et al., 2019) Implement the Pancasila Student Profile is hoping younger generation can form good character. In addition, the profile of Pancasila students is also to strengthen students with the noble values of Pancasila.(Supini, 2022) One of the local wisdoms can be used to strengthen the Pancasila Student Profile in the form of the traditional ceremony of the Khaul Ki Ageng Wanakusuma, Cukilan Village, Suruh District, Semarang Regency because it also contains a lot of character education values in the ceremony.

Method

The research method used in this research is descriptive qualitative. Qualitative research is research that produces descriptive data in the form of written or spoken words from people or observed behavior.(Haryanti, 2018) The research location is in Cukilan Village, Suruh District, Semarang Regency. Informants were taken from community leaders who knew about Khaul Ki Agung Wanakusuma. Data collection techniques were obtained based on descriptive methods with observation and interview techniques.(Asyari et al., 2021) Data collection was done by reviewing the text, recording and analyzing. Data analysis techniques use view and record techniques. Data that has been classified, inventoried, then analyzed its meaning carefully and analytically. This analysis is interactive includes four research components namely; (1) data collection, (2) data reduction, (3) data presentation, (4) conclusions.(Rusnaini et al., 2021)

Discussion

1. Background The Khaul Ki Ageng Wanakusuma Traditional Ceremony, Cukilan Village, Suruh District, Semarang Regency

Khaul Ki Ageng Wanakusuma District, was held in Krajan II Hamlet, Cukilan Village, Suruh District, Semarang Regency. This ceremony has become a common custom. This event is held annually by the people of Cukilan Village for services as a tribute to Ki Ageng Wanakusuma who has devoted his attention to the field of religion and the welfare of the surrounding population until the end of his life. Beginning with a prayer reading, as a statement of intention to hold a survival rituals and continue eat together. In the Khaul event, the friendliness of all residents, regardless of social status, was evident. The arrangement of the ritual procession has the impact that sacredness not a top priority, but this is more prioritized a good packaging and able to become an attraction. The Saparan Ritual is a form of ceremony that is still being carried out by the people in Cukilan Village, a cultural heritage still believed in even though the beliefs currently held do not teach belief or belief in an object or grave. But the people in Cukilan Village are able to combine the two without contradicting them, even though they have developed various syncretism. Syncretism is a mixture of Islam and local elements, so Islam no longer appears in its original form, but has been mixed with external elements, therefore Islam in Cukilan Village was Islam in united itself. With syncretism, it is able to make people have cultural wealth that perhaps cannot be found elsewhere. As one example of syncretism which is believed to be seen during the implementation of Khaul Ki Ageng Wanakusuma, namely the implementation in 1st Safar Month.

Likewise, the prayers used in rituals are verses in the Islamic religion, as well as offerings that must be prepared in the form of incense, flowers and others. With a combination of religious teachings that are believed and other beliefs, it is able to enrich various cultures that are born in the midst of society, especially in Cukilan Village. (Gunawan & Suniasih, 2022)

The Khaul Ki Ageng Wanakusuma event in the month of Safar, precisely on Wage Friday was not only attended by the local community but many residents from various regions who in fact their distance was far away also participated in enlivening the event. Since ancient times, breakfast has seemed to be an obligation that the Cukilan people cannot possibly abandon. Even members of the community who have migrated far from outside Java are placed to return to attend breakfast. Actually this event aims to look at the graves of respected families such as parents, grandparents, children or other relatives who have died. (Dafitri et al., 2022) However, on the other hand, this tradition has a meaning as well as the ceremony of celebrating the Cukilan community leader, Ki Ageng Wanakusumo. Ki Ageng Wanakusumo was the first person to live in Cukilan Village. At that time the situation in Cukilan was still chaotic, there were large trees that could be said to be *bulak senthe* (as the local people call forest). The arrival of Ki Ageng Wanakusuma brought big changes. Starting from a small hut to glazed, two houses and developed into a village that can now be visited. The breakfast tradition, the cemetery seems to have turned into a night market with many seasonal traders selling their wares around the grave. (Kahfi, 2022) Everyone benefits from parking attendants, small traders, tomb cleaners, mat tenants, tomb caretakers who become prayer interpreters. They get an annual fortune through the breakfast tradition.

2. Implementation of the Grebeg Saparan Traditional Ceremony

Khaul Ki Ageng Wanakusuma is a Javanese term used by local people in the Cukilan Village area, Suruh as the peak tradition of the breakfast event at the Ki Ageng Wanakusuma Tomb. The highlight of the event is held on Wage Friday Safar Month at noon around 13.00 WIB. Implementation is supported by several elements, which are carried out sequentially. The order of the participants in the procession is as follows:

- a. Village elder
- b. Some people who wear wanakusuma clothing
- c. Village officials
- d. Carrier of *dondang* and *ubarampe*
- e. Mount Carrier
- f. Wanakusuma troop escort

The community around the procession begins by arranging the order of participants, starting from junction crossing the main village road and finally concentrating on the place where the *Saparan* is held. The procession arrives at the designated place, and is welcomed by residents who do not take part in the procession by spreading mats or other seating mats and preparing a place to place the *tumpeng*.

After all the procession arrived near the tomb, the *Grebeg Saparan* event began with the following agenda:

- a. Opening
- b. The procession to the tomb
- c. The handover of the shroud from the Regent was then handed over to the Locksmith
- d. Replacement of the shroud
- e. Foreword from the Head of District
- f. Message from the Regent of Semarang Regency
- g. *Tahlil*, feast, and closing prayer
- h. *Grebeg Gunungan*

Ki Ageng's grave is still visited by many people from outside the area because it is considered sacred. It is not strange because the main character is a propagator of Islam. In general, they come on pilgrimage, praying for Ki Ageng's spirit to be accepted by His side. So every month of Safar, on Wage Friday, an all-night *tirakatan* ceremony is held accompanied by the recitation of verses from the Koran. The ritual event is held on Friday afternoon Wage after Friday prayers. This activity was attended by residents and officials from the regional level of Semarang Regency.

3. Forms of Pancasila Student Profile Values in the Khaul Ki Ageng Wanakusuma Traditional Ceremony in Cukilan Village

Profile of Pancasila students listed in the independent curriculum is useful for developing the character and abilities of students in carrying out learning activities. The Pancasila student profile also includes the identity of the state, namely the cultures in Indonesia and the implementation or application of Pancasila values in everyday life. Students are given understanding and provisions so that in the future they can become a society that can accept and utilize a variety of sources, instill cultural values, and maintain their characteristics and identity as Indonesian citizens. There are 6 indicators that form the basis of the Pancasila Student Profile. In addition, the Ministry of Education and Culture states that there are 6 indicators from the Pancasila student profile. (Sulastri et al., 2022)

a. Faith and Piety to God Almighty and Have Noble Morals

At this point it is discussed that students who have faith, fear God Almighty and also have noble morals. With noble morals, students will have morals in dealing with God Almighty. Students also understand the teachings of religion and belief and carry out the knowledge they have in their daily lives. On the profile of Pancasila students also understand the meaning of morality, social justice, spirituality and also have a love for their religion, human relations and also nature. In this indicator, it can also be found in the traditional ceremony of Khaul Ki Ageng Wanakusuma. It is known that there are 5 elements in having faith and piety to God Almighty and good morals including

1) Morals in Religion

In religion, it is shown when participating in carrying out the traditional ceremony of Khaul Ki Ageng Wanakusuma manifested by praying to the Almighty as a form of gratitude for all the abundance of His grace.

2) Individual or Personal Morals

Individual morals are shown when approaching a tomb, they must say hello and not use footwear at the tomb.

3) Morals to other Humans

Morals to other humans are shown when at the event you have to be polite to other people.

4) Morals to the Universe

Morals to the universe can be shown when the event is not allowed to throw garbage anywhere.

5) Morals to the Nation and the Country

Morals to the nation and country are shown by upholding the traditions of their respective regions.

b. Global Diversity

The purpose of this global diversity is that students maintain existing cultures, including national, local and identity culture, and always pay attention to an open attitude when strengthening a bond with other cultures as a manifestation of the way in creating a feeling of respect for positive ancestral culture

and also not deviating from the ancestral culture of the Indonesian nation. The meaning of global diversity itself is a feeling for mutual respect for diversity and differences. This means that we can appreciate the existence of a difference without feeling coerced or feeling judged or judgmental or feeling ethnocentrism. The existence of this diversity does not only apply to our country, but this can be the basis for understanding and respect for cross-cultural cultures. At this point it is also in accordance with the traditional ceremony of Khaul Ki Ageng Wanakusuma. The Khaul Ki Ageng Wanakusuma, maybe it will be different from other traditional ceremonies, but for the same purpose, a form of gratitude to God Almighty. The Khaul Ki Ageng Wanakusuma is an activity held at the village level from various hamlets. Even though they are different hamlets, they still merge into one in the success of the ceremony.

c. Working Together

Students have skills in working together, namely the ability to carry out an activity sincerely and sincerely so that an activity can be carried out smoothly and lightly. As Pancasila students we understand how to cooperate, how to cooperate with other friends. Moreover, as we know that we are in Industry 4.0 where collaboration is an important part. This Student Profile Point is also in accordance with the Khaul Ki Ageng Wanakusuma Traditional Ceremony. The event will not be able to be successfully implemented if there is no mutual cooperation among its citizens. Starting from the formation of the committee, venue preparation, implementation, and closing were carried out properly. The elements of mutual cooperation include:

1) Collaboration

This collaboration can be seen from all levels of society who participated in the event, both from youth, local communities, community leaders, and caretakers united to carry out the Khaul Ki Ageng Wanakusuma ceremony.

2) There is a Sense of Mutual Care for one Another

This sense of mutual care can be seen from if someone has difficulty carrying out their duties during an event, they can be assisted by others.

3) Feel like Sharing

This feeling of wanting to share in the traditional ceremony of Khaul Ki Ageng Wanakusuma was at the peak of the event, all residents of Dusun Krajan who brought *ingkung* and *tumpeng* distributed what was brought to all the people who were there. This reflects a sense of sharing.

d.Independent

The students who are in Indonesia are students who have independence. Where students who have a sense of responsibility for a process and the results of their learning activities. The part of independence itself is self-understanding and understanding of the situation one is facing and how to self-regulate what one does. This point can also be found in the traditional ceremony of Khaul Ki Ageng Wanakusuma, where the event committee must carry out their duties and obligations in accordance with the tasks given.

e. Critical Reasoning

Students can perform critical and objective reasoning when asked to work on information both qualitatively and also in a quantitative way, integrate relationships with various information they receive, examine information, and evaluate and draw conclusions. The elements of critical reasoning include receiving information and processing information and ideas, studying and evaluating reasoning and reflecting on thoughts and processes in thinking and making decisions. This can be seen in the Khaul Ki Ageng Wanakusuma traditional ceremony. If there are immigrants from outside the city, as residents of

the environment in the area, they should be able to know the ins and outs of the traditional ceremony so that if anyone asks, they can answer with what is known regarding the traditional ceremony.

f. Creative

Students who have creativity can adjust and create things that are original, have meaning, are useful and have an impact. Pancasila students also have the capability to solve a problem and have the ability to create and produce something that is pro-active and also independent in order to obtain innovative methods. The elements of this creative include creating an original idea and creating an original work and activity. This can also be seen in the traditional ceremony of Khaul Ki Ageng Wanakusuma. As a committee, it is hoped that they will be creative in packaging the event so that it can create a lively event. Usually every year, innovations will be held at the Khaul Ki Ageng Wanakusuma event so that it doesn't boring newcomers who watch. Even though it must be innovative, it must not eliminate the core elements of the event.

Conclusion

The traditional ceremony of Khaul Ki Ageng Wanakusuma is one of the traditional ceremonies located in Cukilan Village, Suruh District, Semarang Regency. If it is associated with the value of Strengthening the Pancasila Student Profile, this traditional ceremony can be used as a reference or reflection of the dimensions of the Pancasila Student Profile in the form of having faith in God Almighty and having noble character, critical thinking, global diversity, mutual cooperation, independence and creativity.

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