



## **Contextualizing the Raden Intan II Commemoration Tradition in South Lampung as a Source for Character-Based History Education**

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**Abstract:** Character degradation has become a trend as a consequence of massive globalization. The deconstruction of a curriculum oriented towards character building can be achieved by integrating local traditions as a source of contextual learning. This study aims to explore history, analyze character values in the Haul Raden Intan II tradition, and apply them in history lessons. A qualitative case study approach was used to explore the phenomenon of the Haul Raden Intan II tradition in South Lampung. Data collection was carried out through in-depth interviews with three key informants, namely the family of the heir and traditional leaders, religious leaders, and students who are cultural activists, supported by direct observation and documentation. Secondary sources, including scientific articles and supporting books, were used as references. Data analysis used interactive techniques by Miles and Huberman. The research findings show that the haul tradition has become the cultural identity of the people of South Lampung, serving to preserve the exemplary character of Raden Intan II. The Raden Intan II haul tradition's procession embodies values aligned with the Graduate Profile Dimensions, namely faith and devotion to God Almighty, citizenship, collaboration, critical thinking, and independence. The integration of the character values of the Raden Intan II haul tradition into history learning is presented in the material on the Struggle of the Local People Against the Colonizers, which uses a historical inquiry model based on mini-research and edu-vlogs, culminating in an authentic assessment.

**Keywords:** character value; source of history learning; tradition of Haul Raden Intan II

**Abstrak:** Degradasi karakter telah menjadi tren sebagai konsekuensi dari globalisasi besar-besaran. Dekonstruksi kurikulum yang berorientasi pada pembentukan karakter dapat dicapai dengan mengintegrasikan tradisi lokal sebagai sumber pembelajaran kontekstual. Penelitian ini bertujuan untuk mengeksplorasi sejarah, menganalisis nilai-nilai karakter dalam tradisi Haul Raden Intan II, dan menerapkannya dalam pelajaran sejarah. Pendekatan studi kasus kualitatif digunakan untuk menggali fenomena tradisi Haul Raden Intan II di Lampung Selatan. Pendataan dilakukan melalui wawancara mendalam dengan tiga informan kunci, yaitu keluarga ahli waris dan tokoh adat, tokoh agama, dan mahasiswa yang merupakan pegiat budaya, didukung oleh pengamatan dan dokumentasi langsung. Sumber sekunder, termasuk artikel ilmiah dan buku pendukung, digunakan sebagai referensi. Analisis data menggunakan teknik interaktif oleh Miles dan Huberman. Temuan penelitian menunjukkan bahwa tradisi haul telah menjadi identitas budaya masyarakat Lampung Selatan, berfungsi untuk melestarikan karakter teladan Raden Intan II. Prosesi tradisi haul Raden Intan II mewujudkan nilai-nilai yang selaras

dengan Dimensi Profil Pascasarjana, yaitu iman dan pengabdian kepada Tuhan Yang Maha Esa, kewarganegaraan, kolaborasi, berpikir kritis, dan kemandirian. Pengintegrasian nilai-nilai karakter dari tradisi Raden Intan II ke dalam pembelajaran sejarah disajikan dalam materi tentang Perjuangan Masyarakat Lokal Melawan Penjajah, yang menggunakan model penyelidikan sejarah berbasis penelitian mini dan edu-vlog, yang diakhiri dengan penilaian otentik.

**Kata Kunci:** nilai karakter; sumber pembelajaran sejarah; tradisi Haul Raden Intan II



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## Introduction

Character degradation has become a serious problem trend due to the development of globalization and its implications after the COVID-19 pandemic. The various conveniences promoted by technology and globalization in the context of efficiency and effectiveness are the most determining factors. Several social phenomena that also mark changes in behavior, attitudes and lifestyles begin to experience deviations from societal values and norms, for example, increased rationality has implications for an individualist lifestyle and low socialization ability (Fitria et al., 2023; Hemberg et al., 2024; Sumadevi, 2023), and the fading of adherence to religion and cultural spirituality (Naz et al., 2023; Suharyanto & Wiflihani, 2024; Tacain, 2025; Tai, 2024). Instead of improving the abilities of the 21st century, the educational curriculum that should be oriented towards character values has actually been dehumanized (Afandi & Ningsih, 2023; Kumari, 2024; Muali, 2017). The implication is that the progress of the educational scope is only focused on the sophistication of the technology used without paying attention to concrete significance (Carstens et al., 2021; Vodopivec, 2024). In this context, the educational curriculum must undergo deconstruction by aligning the improvement of cognitive understanding while fostering character qualities that refer to the culture of the community (Motevalli et al., 2022; Nurmalinda & Zulfa, 2024).

Responding to the character crisis that occurs in the younger generation, the Ministry of Education prioritizes character development by releasing the Regulation of the Minister of Education for Elementary and Secondary Education of the Republic of Indonesia Number 13 of 2025, focusing on strengthening the Graduate Profile Dimension. Contextualization of learning materials with local potential and content is one of the concrete actualizations that can promote cultural identity while making it easier for students to understand cognitively (Nurhuda et al., 2023; Ratri et al., 2025; Sopacua et al., 2020). In the perspective of *culture-based character education*, moral values are not only obtained through formal learning, but also inherited through cultural practices that live in society (Suryani & Handoyo, 2026). In line with that, *contextual learning theory* emphasizes the importance of connecting learning materials with the social and cultural realities of students so that the learning process becomes more meaningful and applicable (Astuti et al., 2025; Rosyad et al., 2026). Therefore, the integration of local traditions into learning is a strategic alternative in strengthening the character of students that is in harmony with the values, social norms, and cultural identity of the surrounding community (Mytskan et al., 2022; Mulkay, 2013; Hales, 2018; Wishes, 2019).

The decision to integrate history subjects with local traditions is a form of cultural preservation as well as a strategic character strengthening. Referring to the ideal concept of history learning in the Independent Curriculum should be able to internalize the learning content that is more contextual and multi-perspective (Bahri et al., 2023; Boty, Dardiri, Sunarso, et al.,

2023) When compared to other disciplines, historical potential is the ability to comprehensively and chronologically represent phenomena and events, then contextualized as an alternative solution in the present and future (Alvén, 2024; Holland, 2024; Nuttall, 2021) The internalization of local traditions in the curriculum helps students understand their cultural roots as well as become a filter against all forms of modernization and globalization challenges (Wijayanti et al., 2025) The transmission of noble values through local traditions not only enhances intellectual skills but also ensures their relevance and application in society while still preparing individuals for the global stage (Sakti et al., 2024). Meanwhile, the practice of learning history that is integrated with local traditions makes it possible to understand the values of the community in depth and apply them as a guideline for daily behavior, one of which is the tradition of *the Raden Intan II haul*.

The *tradition of Haul Raden Intan II* is a form of culture that is celebrated and preserved by the people of Kuripan Village, Panengahan District, South Lampung Regency. Generally, the practice of *the haul* tradition in Indonesia is intended to commemorate the death of a kiai or religious leader who is full of pesantren environments (Amaruli et al., 2022; Setiawan, 2016; Suyono & Arsana, 2021). Nevertheless, the people of South Lampung hold the *haul tradition* as a form of pride, preservation of exemplary and transmission of historical memory across generations to the struggle of Raden Intan II. Referring to the historical perspective, the dynamics of the implementation of *the Raden Intan II haul* tradition represent the peculiarities of harmonization between the structure of the White Blood Kingdom as a customary authority, the South Lampung Regency Government as a policy maker and representatives of the people of South Lampung who work together in managing culture collectively. In this context, the *haul* tradition organized by the people of South Lampung is not only attached to the religious dimension, but also to social piety. This is shown by the involvement of all elements of society, which certainly has the potential to foster the permanence of tolerance and social harmony (Firnanda et al., 2025). Therefore, the integration of the Raden Intan II haul tradition can be integrated in history learning which not only improves cognitive understanding, but also strengthens noble character values for students at school. Furthermore, the contextualization of the *Haul Raden Intan II* tradition in the learning content is a response in response to the phenomenon of national identity degradation, *internet addiction disorder* and the change of the younger generation towards individualism. Thus, students are expected to understand the importance of social interaction by mingling (*srawung*), cooperation, solidarity and community togetherness in daily life.

In recent decades, many previous studies have discussed the role and character value of local heroes as a source of history learning, for example research conducted by Janah, et al (2024) with a focus on K.H. Mas Mansur's character education as resource enrichment in history subjects (Janah et al., 2024). The research of Boty, et al. (2023) also proves the potential for K.H. Ahmad Hanafiah's example as a local figure in Lampung who fights for Indonesian independence has exemplary values, including religious attitudes, hard work, curiosity, independence and nationalism (Boty, Dardiri, Setiawan, et al., 2023). Furthermore, Ahmal's research (2022) explores the struggle of Sultan Syarif Kasim II and analyzes character values that can be used as an enrichment of learning resources for the History of the Indonesian Independence Struggle (Ahmal et al., 2022) Meanwhile, other research conducted by Wilis, et al. (2025) and Bahroni, et al. (2022) has proven that the integration of local traditions in learning can strengthen characters that are in harmony with the profile of Pancasila students (Bahroni et al., 2022; Wilis et al., 2025). This research trend is in line with Permendiknas Number 13 of 2025 which emphasizes that local content that contains local potential and uniqueness can be integrated through subjects as contextual learning resources. However, most of the research still

focuses on the example of figures or cultural values in general, while studies that specifically analyze the tradition of Haul Raden Intan II as a living cultural practice (*living heritage*) and its potential as a source of historical learning based on character values are still very limited.

This research offers novelty in the form of an analysis of the character value of *the Raden Intan II haul* tradition as a figure of pride of the people of South Lampung which is still celebrated as a form of preserving the example of related figures. When compared, the previous literature was limited to examining the value of character education of Raden Intan II as a source of learning local history (Anggraeni et al., 2022). This study focuses attention on the dynamics of the haul tradition as a medium for transmitting character values as well as formulating its integration design into history learning. Thus, this study aims to: (1) examine the history and dynamics of the implementation of the Raden Intan II Haul Tradition; (2) analyze the character values contained in it; and (3) formulate a history learning design that integrates the values of these characters. Theoretically, this research contributes to the development of the study of character education based on local culture and contextual history learning. Practically, the results of this research are expected to be an alternative source of relevant history learning for teachers in implementing the Independent Curriculum, especially in strengthening the Graduate Profile Dimension through the use of local traditions as a meaningful and contextual learning resource.

## Research Methods

This study uses a qualitative approach with a case study type (Yin, 2016). This research was conducted in Kuripan Village, Panegahan District, South Lampung Regency as the center of the White Blood Kingdom government as the core structure of the tradition organizers *Haul Raden Intan II*. In this study, a qualitative approach is used to examine the historical-anthropological dimension of tradition *Haul Raden Intan II* and the character values contained in it. Furthermore, the results of the identification will be analyzed conceptually to be integrated into the historical material "The Struggle of the Regional People against the Colonizers" in class XI, Phase F as a contextual learning resource.

Data collection took place during November 2024 which was divided into two stages, namely in-depth interviews with three key informant groups, including: (a) Heirs' Families and Traditional Leaders to obtain information about the history and position of Raden Intan II in the structure of the White Blood Dynasty and the dynamics of the implementation of *the haul tradition*, (b) Religious leaders as leaders of prayer and tahlil rituals; and (c) students and cultural activists to dig up information about the extent to which the historical memory of Raden Intan II and the cultural meaning in *the haul tradition* are interpreted by the younger generation. Consent to information will be obtained by all participants before the research is conducted but all data provided will be treated with confidentiality and anonymity. As for the next stage, direct observation and collection of documents in the form of photos were carried out during the implementation of *the Raden Intan II haul* tradition. Furthermore, the researcher also uses secondary sources in the form of accredited research journals and supporting books as supporting references that enrich the findings.

After the data is collected, the analysis is carried out using interactive techniques as promoted by Miles and Huberman (2014), including data condensation, data presentation and conclusion drawing (Miles et al., 2014). The data condensation stage is carried out by processing and reviewing interview transcripts, observations and documents to make it easier to focus on patterns or themes that emerge from related data. Some of the points that arise are categorized as follows: (a) Tradition *Haul Raden Intan II* is a local culture of South Lampung which is intended as a form of pride and respect for the figure of Raden Intan II; (b) Tradition

*Haul* Raden Intan II has experienced changes in activities and meanings since 2015; (c) Character values in traditional processions *Haul* Raden Intan II is relevant to the dimension of graduate profiles in the deep learning approach to the Independent Curriculum; and (d) Integration of traditions *Haul* Raden Intan II in history learning can be done with a model *Historical Inquiry* that activates students. After that, the researcher presents the coding results in a descriptive form and a simple table and then draws conclusions.

## Research Results

### History and Practice of the Raden Intan II Haul Tradition in South Lampung

The tradition of *Haul* Raden Intan II is a local wisdom cultivated by the people of Panengahan Village, South Lampung as a form of pride as well as respect for the struggles of related figures. The beginning of the implementation *of the haul tradition* cannot be separated from the White Blood Dynasty as a genealogical structure of Raden Intan II which still exists with leadership regeneration in Kuripan Village, Panengahan District, South Lampung. Based on the results of interviews conducted by the descendants of Raden Intan II, the White Blood Keratuan is a customary government system that has an important position in the social structure of the Lampung community, especially the Marga Ratu area, South Lampung. Keratuan is led by a queen who has the authority to make customary decisions, determine policies and even determine the political-cultural legitimacy of indigenous peoples. In the implementation of customary government, a Queen is supported by the *Punyimbang* (Keratuan Council) structure as the leader or *saibatin* of each indigenous community in each region. Some *punyimbang* who have *the status of retainers* occupy important positions that are seen as traditional leaders in the royal structure. In addition, there is a group *of residents*, namely the descendants of the White Blood Queen, but not the eldest son so they get the title of Prince. The existence of *residents* in the palace structure is the main link between the Queen and *punyimbang*.



**Figure 1.** Pilgrimage to the Tomb of Raden Intan II  
Source: Research Date, 2026

Based on the results of the traditional deliberations of the White Blood Kingdom, the tradition *of Haul* Raden Intan II is carried out every October 5 in order to commemorate the death as well as a form of prayer of hope for the safety of related figures. In addition, the *haul tradition* also has a special function as a meeting agenda and strengthens the friendship of the White Blood Tree structure through the implementation of dhikr, tahlil and lecture activities.

**Table 1.** Villages and Traditional Leaders of Inti *Haul* Raden Intan II

Clan/Queen	Village/Tiyuh	Traditional Leaders Involved
Ratu Marga (Lampung Selatan)	Kuripan	1. Khaja Kulisa 2. Khaja Kebumi 3. Khaja Indra/Khadin Mas 4. Batin Simbangan

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		5. Temunggung Mangku Negara
		6. Pangeran Putra
		7. Pangeran Jimat
		8. Pangeran Imba
		9. Pangeran Warga
		10. Kekhia Jaksa
		11. Kekhia Kadin Patih
		12. Batin Sesaka
		13. Kakhia Menanti Ratu
		14. Temunggung Sukma Yuda
		15. Kekhia Nimbang Marga
	Negeri Pandan	1. Kekhia Jagapati
		2. Kekhia Yuda Negara
		3. Kekhia Bangsa Saka
		4. Temunggung Bangsa Saka
		5. Kekhia Tanda Kersa
		6. Kekhia Sangun Jaya
		7. Kekhia Sampurna Jaya
	Taman Baru Kelau	Kekhia Mangku Gakha
		1. Kekhia Laksamana
		2. Kekhia Bangsa Saka
		3. Kekhia Suka Marga
		4. Kekhia Tanda Raja
		5. Kekhia Mangku Raja
		6. Temunggung Tekhikah
		7. Kekhia Tihang Marga
		8. Ngabihi Paksi
		9. Khaja Melila
		10. Kekhiya Mangku Disa
		11. Kekhiya Niti Marga
	Ruang Tengah	1. Kekhia Jaga Pamuk
		2. Temunggung Agung Khaja
		3. Kekhia Bina Warga
Marga Sakampung Udik (East Lampung Timur)	1. Tiyuh Gunung Raya	
	2. Tiyuh Gunung Sugih Besar	
	3. Tiyuh Peniangan	
	4. Tiyuh Batu Badak	
	5. Tiyuh Toba	
	6. Tiyuh Bojong	
Marga Sekampung Ilir (Lampung Timur)	1. Tiyuh Asahan	
	2. Tiyuh Gunung Sugih Kecil	
	3. Tiyuh Bungkok	

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Source: Research Date, 2026

Since his award as a National Hero on October 23, 1986, the tradition of *Haul* Raden Intan II has been set as an annual routine agenda by the South Lampung Regency Government through the Tourism and Culture Office. An important implication of this determination is a change in the timing of the implementation of *the haul tradition* which is now determined based on the results of deliberations between the local government and the White Blood

Dynasty family. When examined, the involvement of local governments has also encouraged the transformation of a series of processions and the function of *the haul tradition*. The tradition that previously focused on the practice of religious rituals was only in the form of joint prayers, developed into a complex series of activities, including traditional ceremonies, *processions* of Raden Intan II's legacy, tomb pilgrimages and cultural performances, such as the colossal drama of Raden Intan II's struggle, the performance of *the worship dance*, the White Blood Keratuan dance and *the khudat* dance as part of the Regent's welcoming procession.



**Figure 2.** The Colossal Drama of the Struggle of Raden Intan II  
Source: Research Date, 2026

Furthermore, the participants of the activity were not only limited to the structure of the White Blood Palace, but also representatives of the Lampung community as a whole. This condition indicates a shift in the function of *the haul* tradition as a means of strengthening historical awareness and instilling heroic values of Raden Intan II in the context of nationality. Thus, *the Raden Intan II haul* is not enough to be understood as a traditional ritual that is attached to spirituality, but also a strategic vehicle in shaping historical memory, cultural identity and strengthening nationalism, especially the people of Lampung.

### **Analysis of the Character Value of the Raden Intan II Haul Tradition**

In the perspective of the people of South Lampung, the Raden Intan II Haul Tradition is interpreted in at least three ways. First, the function of regulation as the basis of values and norms that govern people's behavior. Values that uphold religiosity, historical memory and cultural preservation in the process of implementing *the haul* tradition become guidelines in attitude and action. The existence of *the Haul* Raden Intan II tradition shows how the community can preserve the example of struggle, leadership and character of Raden Intan II. Second, the supervisory function by involving the community in a series of *haul activities* so that harmony and order are expected to maintain tradition and cultural identity. Third, the function of motivation or moral inspiration is expected to foster the attitude and character of the community so that it is in line with the noble values, story of struggle and sacrifice of Raden Intan II.

Furthermore, regarding the integration of the character values of *the Raden Intan II haul tradition in history learning*, it can be used as an alternative in growing the Graduate Profile Dimension, as follows.

#### **a. Faith and Obedience to the One God**

The spiritual dimension is an important element in improving the quality of character as a reflection of good religious understanding. The application of this character value includes good character in religion (relationship with God), in social life, in the surrounding environment, and in the life of the nation and state. Meanwhile, regarding the tradition of *the*

*haul of Raden Intan II, this character is manifested in two core processions, namely joint prayer and the pilgrimage to the tomb at Cempaka Fort as a form of respect for figures who are considered meritorious and the internalization of noble morals, such as tawadhu', gratitude and appreciation for the history of struggle. Furthermore, the changes that occurred in the implementation of the Raden Intan II haul tradition due to the involvement of the regional government did not necessarily eliminate its spiritual meaning, but could actually be interpreted as a medium that strengthened the bonds of kinship of social solidarity and the transmission of moral values between generations. Therefore, the two core processions are relevant as inspiration in learning to build harmony between individual and social piety of students by relying on historical practices that live in society.*

#### **b. Collaboration**

The collaboration dimension requires students to hone their ability to work together in various fields. Students who have good social morals and community awareness will be better able to understand the importance of cooperation. Through collaborative activities, they can foster mutual care, solidarity, trust and the spirit of mutual cooperation. The transformation of the *haul tradition* into an official annual agenda shows the existence of collaborative practices between the Regional Government, Keratuan Darah Putih and the people of South Lampung as a whole. The deliberative process in determining the timing of the implementation and designing of the cultural procession reflects the growing responsibility in managing and preserving traditions collectively. Thus, *the Raden Intan II haul* tradition functions as a social order that fosters the spirit of tolerance and egalitarianism by involving all elements of society to be actively involved in its implementation.

#### **c. Citizenship**

The citizenship dimension is aimed at accustoming students to life and appreciating diversity in various aspects of life. The element of citizenship also emphasizes that every student has the right and responsibility to respect differences. Instead, a good understanding of citizenship will encourage students to have awareness and understanding in preserving cultural identity collectively. Harmony in plurality can only be achieved if the value of tolerance is applied in a sustainable manner. In the tradition of *Haul Raden Intan II*, the citizenship dimension is represented through its open and inclusive implementation. In this case, the *haul* tradition is a harmonious forum between the local government as the holder of policy authority and the White Blood Dynasty as a representation of customary authorities and descendants of Raden Intan II by involving the participation of representatives of the South Lampung community as a whole, regardless of social, religious or lineage background. In addition to serving as a vehicle to reduce the potential gap between various parties, *the haul* tradition also has educational value in introducing the background, struggle and example of Raden Intan II to the younger generation. Furthermore, pride in cultural identity is also shown by presenting local arts, such as worship dance, Keratuan Darah Putih dance and *hudat* dance as part of a series of activities. In this context, the *haul* tradition not only serves to transmit the exemplary value of Raden Intan II, but also as a strategic medium in promoting and strengthening local culture as a community asset.

#### **d. Critical Reasoning**

The critical reasoning dimension emphasizes the ability of students to always think logically and objectively in receiving assignments, analyzing, and processing information. In addition, critical reasoning skills play an important role in the decision-making process and

reflection so that it is carried out appropriately and rationally. Regarding the tradition of the Raden Intan II haul, the dimension of critical reasoning is shown by the change in the series of activities so that it remains relevant to the needs of the times without eliminating the historical meaning and character in it. If the implementation of *the limited haul* tradition is carried out in the structure of the White Blood Palace, the general public, especially South Lampung, does not have adequate awareness and understanding in efforts to preserve the culture.

#### **e. Independence**

The dimension of independence is manifested from the ability of local communities and local governments collectively to manage, develop, and reproduce *haul traditions* in a sustainable manner. The meaning of this traditional value does not depend entirely on the internal customary structure, but adapts through various regional policies without losing its social legitimacy. In the framework of the Graduate Profile Dimension, independence in *the Raden Intan II haul* tradition is interpreted as a collective capacity to take initiatives, manage cultural resources, and account for the sustainability of traditions in the context of developing the nation's character.

Strengthening character through character values contained in tradition *Haul* Raden Intan II allows Learners to learn consciously while allowing direct participation with the environment oriented to the local culture of the community, this is considered effective because there is not only an element of emotional closeness but also an element of emotional closeness. Students also formed into culturally conscious individuals (Subiyantoro et al., 2023; Suwandi et al., 2025). In this context, the decision to internalize local Javanese traditions in history learning is one of the right alternatives in increasing character strengthening that is in line with the dimensions of the graduate's profile. In addition to facilitating the transfer of value (Pajriah & Suryana, 2021; Yefterson et al., 2023), the integration of the two will be able to help teachers to correlate the material with the real situation while allowing students to make connections between the information they already have and their daily lives (Margison et al., 2021).

#### **Contextualization of the Raden Intan II Haul Tradition as a Learning Resource: A Learning Design**

The application of the deep learning approach within the framework of the Independent Curriculum is designed to strengthen students' critical and creative thinking skills while increasing engagement in the learning process. The addition of an in-depth learning approach emphasizes a more mindful, joyful, and meaningful process as aligned with the principles of the Independent Curriculum (Cholifatunisa et al., 2025; Dewi et al., 2025; Nurazizah et al., 2025). When referring to Permendikdasmen Number 12 of 2025, the learning content must be contextualized with the potential of the local environment, either through projects or other relevant approaches. In this context, the selection of learning resources in the surrounding environment can be one of the relevant alternatives (Pajriah & Suryana, 2021; Wiyanarti et al., 2020; Yefterson et al., 2023). Contextual learning resources can make it easier for teachers to correlate the material being taught with the actual situation while allowing students to make connections between the information they already have and daily life (Rokaiphet et al., 2025; Suwarno, 2021; Tamam Syaifuddin et al., 2021). History learning can be integrated with contextual matters, such as local traditions will have the potential to improve the quality of character, active involvement and can build imagination and creativity in imagining a historical event (Bahroni et al., 2022; Wijayanti & Esa, 2025; Wilis et al., 2025).

Referring to the historical perspective, there is no clarity about the early time of the emergence of the tradition *Haul*. Nevertheless, the implementation of the tradition *Haul* in

Indonesia, it is generally intended to commemorate the death of a figure as a form of respect for the services and examples used as role models by the community (Huda et al., 2024; Japarudin & Fitria, 2023). In the context of the community of Kuripan Village, South Lampung, the tradition *Haul* It was carried out to commemorate the struggle of Raden Intan II as a proud figure as well as a national hero. This is because Raden Intan II's resistance in fighting for the Lampung region in the 19th century was declared as the peak that involved various dimensions, both economic, political and defense-security (Rohmatillah et al., 2024). Before finally being defeated, Raden Intan II had succeeded in building and repairing defensive fortifications supported by a strategy of utilizing regional potential or known today as the Doctrine of Regional War (Saputra & Rukmana, 2022). The ingenuity and sacrifice of Raden Intan II was finally used as a cultural identity for the implementation of the tradition *Haul* people of Kuripan Village, Panengahan District, South Lampung Regency. Not only loaded with historical elements, traditions *Haul* Raden Intan II also has a meaning as a form of preservation of the example of character values so that they can be disseminated to the younger generation.

History teachers can instill character values contained in the tradition of *Haul* Raden Intan II through the application of appropriate learning models, one of which is *Historical Inquiry*. As a first step, history teachers can add tradition *Haul* Raden Intan II as a cultural heritage that still exists in South Lampung in the Learning Objectives (TP) and Learning Objectives Flow (ATP), the material "Regional People's Resistance to the Colonizers", Class XI, Phase F of the Independent Curriculum. Model application *Historical Inquiry* allowing students to play the role of "little historians" by exploring and exploring knowledge independently or collaboratively during the learning process, while teachers are seated as facilitators and supervisors who support and enrich students' understanding (Carrasco & Martínez, 2016; Lévesque & Clark, 2018; Wilke et al., 2023). Several previous literature studies have proven that the *Historical Inquiry* Integrated local culture that stimulates students' activeness can foster awareness and historical thinking skills (Kesuma & Supardan, 2022; Mbatha & Moreeng, 2024; Nurohmah et al., 2019). Furthermore, the improvement of character qualities such as nationalism, awareness and moral responsibility towards cultural preservation and the importance of social solidarity are also part of the positive implications in the learning process (Aldi & Khairanis, 2025; Apdelmi et al., 2025; Armiyati et al., 2025; Fahrudin et al., 2025). In its application, students work together in small groups to analyze and complete a specific case study, build hypotheses, design and actualize plans as alternative problem solvers, then are presented and receive responses from other students as material to draw conclusions (Djakariah & Akbar, 2025; Şenyiğit et al., 2021).

**Table 2.** Steps of Learning Local History Based on Local Character Values of the *Haul* Raden Intan II Tradition Through the *Historical Inquiry Learning Model*

Yes	Steps	The Role of the Teacher	Student Activities
1	Stage 1: Orientation	<ol style="list-style-type: none"> <li>The teacher arouses students' curiosity by asking sparking questions about the struggle of Raden Intan II as a representation of national heroes from Lampung, for example "How far do you know about the struggle of Raden Intan II?"</li> <li>The teacher explained the material about "The Struggle of</li> </ol>	<ol style="list-style-type: none"> <li>Students pay attention to the material delivered by the teacher</li> <li>Students actively provide <i>feedback</i> from questions given by teachers. The differences in responses expressed by students can be information enrichment for other students as well as teacher identification related to students' initial understanding.</li> </ol>

Contextualizing the Raden Intan II Commemoration Tradition in South Lampung as a Source for Character-Based History Education

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		the Regional People against the Colonizers" to be contextualized with <i>the tradition of the Raden Intan II haul preserved by the people of South Lampung, for example "How far do you know about the tradition of the Raden Intan II haul?"</i> .	In addition, students' responses regarding the Raden Intan II haul tradition can spark curiosity at the beginning of learning.
2	Stage 2: Conduct collaborative research	<ol style="list-style-type: none"> <li>1. Form a small study group of 5-6 people</li> <li>2. Prepare a Student Worksheet (LKPD) that instructs each group to explore information about the background of Raden Intan II as well as the history and development of <i>the haul</i> tradition preserved by the people of South Lampung, especially Kuripan Village. Before conducting the investigation, the history teacher gave directions regarding the weight of the assessment, one of which was the selection of information sources whether it was done using direct interviews through visits or only data uploaded in online news.</li> <li>3. Provide guidance and direction on an ongoing basis during the investigation process into <i>the tradition of the Raden Intan II haul</i>.</li> </ol>	<ol style="list-style-type: none"> <li>1. Conducting critical investigations collaboratively, either through direct visits to Kuripan Village, Panengahan District, South Lampung or only secondary sources. Apart from the selection of information sources, the student group must conduct research stages in a sequential manner, including: (a) heuristic, exploring and selecting the information obtained, either direct interviews with traditional leaders or the people of Kuripani Village; and the internet; (b) Source corroboration, which is the activity of comparing various historical sources to verify their truth and reliability; and (c) Interpretation includes the process of quality analysis, significance and moral assessment of both spirituality, citizenship, collaboration and critical reasoning implied in <i>the tradition of the haul of Raden Intan II</i></li> <li>2. Presenting the results of collaborative critical research in the form of a mini paper as presentation material in class forums</li> </ol>
3	Stage 3: Present the results of critical and collaborative research	<ol style="list-style-type: none"> <li>1. Identify the extent of students' understanding in contextualizing the historical material of the Resistance of Local Figures with the tradition of <i>the Raden Intan II haul</i></li> <li>2. Acting as a facilitator as well as a mediator in class discussion activities</li> </ol>	<ol style="list-style-type: none"> <li>1. Presenting the results of critical investigations in groups</li> <li>2. Conduct Q&amp;A and provide feedback between presenters and audience groups</li> </ol>

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4	Stage 4: Learning Outcomes Activities	<ol style="list-style-type: none"> <li>1. Teachers provide evaluations of student performance and constructive suggestions to improve the quality of the learning process</li> <li>2. The teacher gave the final assignment in the form of making an edu-vlog video that could be uploaded on social media accounts to actualize efforts to preserve the <i>Raden Intan II</i> haul tradition</li> </ol>	<ol style="list-style-type: none"> <li>1. Students can ask questions or convey messages and impressions while participating in the learning process</li> <li>2. Students in groups work on their final project in the form of edu-vlog videos uploaded on social media accounts</li> <li>3. Students gradually begin to have an awareness and understanding of history with a different perspective. Through contextual historical content, students no longer consider the dynamics of the past as stagnant but are always minimized until now.</li> </ol>
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Source: Processed by Researcher, 2026

To support the internalization of character values contained in tradition *Haul* Raden Intan II, an assessment that is carried out holistically and comprehensively is needed. In this context, authentic assessment can be one of the objective alternatives in appreciating students' ways to be active in learning and complete study cases given by teachers (Achmad & Prastowo, 2022; Musthofa, 2020). Furthermore, authentic assessment allows learners to develop knowledge, understanding and critical thinking as needed in real-life contexts (Gulikers et al., 2004; Setiawati et al., 2024). Authentic assessments that can be carried out in carrying out tradition-based historical inquiry models *Haul* Raden Intan II, Among others:

**Table 3.** Assessment of Character Value-Based History Learning in the Raden Intan II *Haul* Tradition through the Inquiry Learning Model

Assessment Activities	Description
Peer-to-peer rating	Self-assessment and peer-to-peer assessment are used as a means of reflection to see the extent of each student's contribution in group activities. To increase objectivity, history teachers provide space for students to assess the level of active participation of their peers. Assessment indicators include the ability to work together, respect for each other's opinions, and activeness in discussion.
Class Observation or Observation	History teachers can observe students' activeness during the discussion process in the class forum
Formative assessment in the Learner Worksheet	Formative assessments are realized in the Student Worksheet including mini research activities and making edu-vlogs. The indicators of the mini-research assessment include the quality of analysis in interpreting the results of interviews, direct and secondary visits, the freshness of findings, and the systematics of reports. Meanwhile, the edu-vlog assessment includes the depth of the historical material presented, the creativity and originality of the video, cooperation between students, and the level of urgency of promotion through social media.
Summative Assessment	Summative assessment is manifested in the form of descriptive test questions that are integrated with a contextual approach and oriented towards higher level thinking skills (HOTS). The history teacher raised a question related to the values in the implementation of the

Raden Intan II haul tradition. This question encourages students to analyze efforts to preserve the Raden Intan II *haul* tradition in the future by considering historical aspects and dynamics of change. In this context, each student is asked to formulate a problem-solving strategy so that the Raden Intan II haul tradition remains sustainable and relevant in the future.

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Source: Processed by Researcher, 2026

By applying the learning model as described, the Raden Intan II *haul* tradition can be used as an alternative source of contextual history learning that has the potential to improve students' cognitive understanding and character quality. Without contextualization of the culture around students, history is only taught as one of the subjects that contains abstract ideas and concepts that are difficult to understand. Through these learning strategies and activities, students are expected to have an understanding, appreciation and habituation in a sustainable manner to the character values in the Raden Intan II haul tradition.

### Conclusion

This study shows that the character values contained in the *tradition of Haul* Raden Intan II in Kuripan Village, Panengahan District, South Lampung Regency have relevance to the Graduate Profile Dimension in the in-depth learning approach of the Independent Curriculum as well as a contextual history learning resource. The character values in the *Tegal Deso* tradition contain the dimensions of faith and obedience to God Almighty, citizenship, collaboration, critical reasoning and independence. The integration of character values in the *Tegal Deso* tradition can be achieved by teachers by integrating the material of the Regional People's Struggle against the Colonizers in grade XI Phase F of the Independent Curriculum through an in-depth learning approach. Actualization, history teachers can determine Learning Objectives (TP) and Learning Objectives Flow (ATP) which lead to character strengthening through the *Haul* Raden Intan II tradition supported by an inquiry learning model and ending with the measurement of learning outcomes through authentic assessment. This research still has some limitations that focus on traditions in the South Lampung Regency area, so the concept of integration needs to be adjusted to other local traditions. Further research needs to be in-depth by including some of the more general traditions of its existence as a learning content to provide a more comprehensive understanding of its relevance to the dimensions of the graduate profile.

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