Character Education through Nyadran in Ngayung Village Indonesia

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ISSN: 3047-4663 (Online) 3047-6453 (Print)
Website:
https://journals.unisba.ac.id/index.php/masagi
DOI: 10.29313/masagi.v3i2.11495

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Article History

Received, 12 September 2026
Revised, 29 September 2026
Accepted, 29 October 2026

Accredited Sinta Rank 3 based on Kemendiktisaintek No. 862/DST/D.DI/HM.01.01/2026

Abstract
Local traditions may provide opportunities for expressing and practicing values relevant to character education. This study examines the Nyadran tradition in Ngayung Village, Maduran, Lamongan, Indonesia, through a qualitative descriptive-ethnographic approach. Data were drawn from observations, semi-structured interviews, and documentation, and were analyzed using the interactive model of Miles and Huberman. The analysis focused on the communal practices and meanings associated with Nyadran, interpreted through character-education perspectives and Indonesia's character-value framework. The findings identify five character-related values: mutual cooperation, togetherness, generosity, religiosity, and *silaturahmi* (maintaining social relationships). These values are expressed through five stages of the tradition: cemetery cleaning, the bringing and distribution of glutinous rice (*ketan*), buffalo slaughtering, the collection and distribution of food portions (*berkat*), and the culminating evening ceremony. The study's contribution lies in connecting these values to specific communal, material, and religious practices while distinguishing their observable enactment from their internalization as lasting personal dispositions. The findings suggest that Nyadran may serve as a supplementary cultural context for character education. However, the study does not establish causal effects, long-term character development, or specific outcomes among teenagers. Further research involving age-specific participants and longitudinal observation is needed to investigate these possibilities.

Keywords: Nyadran; Character Education; Local Wisdom; Descriptive Ethnography; Character-Related Values; Indonesia

Abstrak
Tradisi lokal dapat menjadi ruang untuk mengekspresikan dan mempraktikkan nilai-nilai yang relevan dengan pendidikan karakter. Penelitian ini mengkaji tradisi Nyadran di Desa Ngayung, Kecamatan Maduran, Kabupaten Lamongan, Indonesia, dengan menggunakan pendekatan kualitatif melalui metode etnografi deskriptif. Data diperoleh melalui observasi, wawancara semi-terstruktur, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman. Analisis difokuskan pada praktik komunal dan makna yang terkandung dalam tradisi Nyadran, yang ditafsirkan melalui perspektif pendidikan karakter dan kerangka nilai karakter di Indonesia. Hasil penelitian mengidentifikasi lima nilai yang berkaitan dengan pendidikan karakter, yaitu gotong royong, kebersamaan, kemurahan hati, religiositas, dan silaturahmi (menjaga hubungan sosial). Nilai-nilai tersebut tercermin dalam lima tahapan tradisi, yaitu pembersihan makam, membawa dan membagikan nasi ketan, penyembelihan kerbau, pengumpulan dan pembagian makanan (berkat), serta

pelaksanaan acara puncak pada malam hari. Kontribusi penelitian ini terletak pada upaya menghubungkan nilai-nilai tersebut dengan praktik komunal, material, dan keagamaan yang spesifik, sekaligus membedakan antara perwujudan nilai yang dapat diamati dan proses internalisasi nilai tersebut sebagai karakter pribadi yang menetap. Temuan ini menunjukkan bahwa Nyadran berpotensi menjadi konteks budaya pendukung dalam pendidikan karakter. Namun, penelitian ini tidak membuktikan adanya pengaruh sebab-akibat, perkembangan karakter dalam jangka panjang, maupun hasil tertentu pada kalangan remaja. Oleh karena itu, penelitian lebih lanjut yang melibatkan partisipan berdasarkan kelompok usia tertentu dan observasi longitudinal diperlukan untuk mengkaji berbagai kemungkinan tersebut.

Kata Kunci: Nyadran; Pendidikan Karakter; Kearifan Lokal; Etnografi Deskriptif; Nilai-Nilai Karakter; Indonesia

INTRODUCTION

Local traditions preserve cultural identity and transmit religious, social, and moral values across generations. In Indonesia, *Nyadran* is a Javanese tradition involving ancestral grave visits, collective prayer, food preparation, and community participation (Jati, 2022; Mazid et al., 2024). Beyond its ritual significance, these activities provide opportunities for cooperation, sharing, and maintaining social relationships. Accordingly, Nyadran may serve as a cultural context for character education, particularly for practicing mutual cooperation, generosity, and religiosity (Adawiyah et al., 2023; Yusuf & Susilo, 2025).

Character education takes place in both formal and informal settings, including community traditions where values can be practiced through collective activities. Lickona (2009) emphasizes the relationship between moral knowing, moral feeling, and moral action, while Aristotle's concept of habituation highlights the role of repeated actions in developing virtuous dispositions (Aristotle, 2000). In Indonesia, the 18 character values formulated by the Ministry of National Education provide an additional framework for relating cultural practices to educational objectives (Wulandari et al., 2024). These perspectives help interpret the educational potential of Nyadran; however, the presence of values in communal activities does not necessarily demonstrate their internalization or the development of lasting character traits.

Previous studies have examined Nyadran's religious, social, cultural, and educational dimensions. Rosydiana (2023) discusses its

relationship with Islamic values, Javanese culture, and *silaturahmi*, while Hasan et al. (2023) highlight religious activities, social interaction, and brotherhood. Wibowo et al. (2022) identify its moral, social, cultural, spiritual, and environmental dimensions. Other research explores Nyadran as a resource for social studies learning (Nabilah et al., 2024) and early childhood education (Rosyida et al., 2025). Broader studies also emphasize local cultural resources in character education (Sakti et al., 2024) and the relevance of local wisdom to the Pancasila Student Profile (Masrukhi et al., 2024). These studies provide a foundation for examining Nyadran's educational relevance, while further practice-based analysis can clarify how particular values are expressed through specific communal activities.

This study addresses the need for such analysis through a descriptive ethnographic examination of Nyadran in Ngayung Village, Indonesia. It focuses on five character-related values: mutual cooperation, togetherness, generosity, religiosity, and *silaturahmi* (maintaining social relationships). Its contribution lies in linking these values to specific communal, material, and religious practices while distinguishing their observable enactment from their internalization as lasting personal dispositions. This approach offers a context-specific account of Nyadran's potential relevance to character education without assuming that participation automatically produces character development.

Accordingly, this study aims to (1) describe the communal practices through which Nyadran is carried out in Ngayung Village; (2) identify and interpret the character-related values expressed through these practices using character-education theory and Indonesia's character-value framework; and (3) examine the potential and limitations of Nyadran as a cultural context for character education. By focusing on observable practices rather than presumed educational outcomes, the study considers how local traditions may complement formal character education.

RESEARCH METHODOLOGY

This study employed a qualitative descriptive-ethnographic approach to examine communal practices and character-related values in the *Nyadran* tradition in Ngayung Village, Maduran, Lamongan, Indonesia. The study focused on the tradition's social, cultural, and religious practices rather than measuring its effectiveness as a character-education intervention. According to the original research schedule,

preliminary observation and informant selection took place in February 2024, data collection in March 2024, and data management and analysis from May to September 2024.

Informants were selected through purposive and snowball sampling based on their knowledge of and involvement in Nyadran. The original report identifies community leaders, the village head, and community representatives as the principal informant groups. Data were collected through direct observation, in-depth semi-structured interviews, and documentation. Observation focused on the implementation of Nyadran and community participation, with findings recorded in field notes. Interviews explored participants' accounts of the tradition, while documentation provided additional contextual information. The available report does not establish a separate teenage sample or provide sufficient age-specific data to assess teenagers' character development.

Data were analyzed using the interactive model of Miles and Huberman: data collection, data reduction, data display, and conclusion drawing and verification. Interview materials, observation notes, and documentation were examined to identify recurring practices and meanings. For this article, the empirical descriptions were interpreted in relation to five character-related values: mutual cooperation, togetherness, generosity, religiosity, and *silaturahmi* (maintaining social relationships). Lickona's character framework, Aristotle's concept of habituation, and the 18 character values formulated by the Indonesian Ministry of National Education served as interpretive references rather than as predetermined coding categories documented in the original report.

The original report describes triangulation and member checking as credibility procedures. Triangulation involved comparing information from interviews, observations, and documentation. Member checking involved presenting interview transcripts and field notes to informants to verify their accuracy, with corrections made where necessary. However, the report does not specify the number of informants involved or detail how their feedback affected the final interpretations. Therefore, no stronger claims about participant confirmation are made.

RESULTS AND DISCUSSION

Nyadran Practices in Ngayung Village

The original report documents five stages of Nyadran in Ngayung Village: cemetery cleaning, bringing and distributing glutinous rice

(*ketan*), buffalo slaughtering, collecting and distributing food portions (*berkat*), and the culminating evening ceremony. These activities, which are conducted over two days, involve residents, community figures, religious leaders, and organizing committee members. The five stages provide the empirical basis for identifying character-related values in the tradition.

Cemetery cleaning takes place before the main ceremony and includes cleaning the graves and surrounding area, repairing damaged gravestones, planting flowers, and praying for deceased ancestors. The second stage involves transporting glutinous rice to the cemetery using a *tandu* before distributing it to attendees. In the third stage, community members prepare and slaughter a buffalo according to local customary requirements. The fourth stage involves residents contributing prepared food, which is exchanged for portions of buffalo meat; the collected food is also redistributed among participants. During the final stage, residents gather for *tahlil*, *sholawat*, and a religious lecture delivered by a *kyai*.

These practices provide different forms of evidence for the five values identified in the report: mutual cooperation, togetherness, generosity, religiosity, and *silaturahmi* (maintaining social relationships). The analysis below connects each value to specific reported activities and informant accounts rather than treating the values as abstract characteristics of the community.

Mutual Cooperation

Mutual cooperation (*gotong royong*) is evident in the distribution of labor and responsibility across the preparations for Nyadran. The report identifies cemetery cleaning, buffalo processing, preparation of the event venue, and the management of communal resources as activities requiring collective contributions.

Abd Majid, a community figure, describes the involvement of older and younger residents in cleaning and arranging ancestral graves before Nyadran. This account provides a concrete example of residents contributing their time and labor to a shared task. The report also records that residents repair damaged gravestones and maintain the cemetery environment. These activities demonstrate cooperation through practical work, rather than merely through verbal expressions of communal solidarity.

Cooperation is also visible in the preparation of the buffalo. According to the account attributed to Sulaeman, finding a buffalo that

meets customary requirements may begin approximately one month before the ceremony. The organizing committee searches for a suitable animal and takes responsibility for its care before slaughter. The report further states that men undertake the slaughtering, cutting, and cooking of the meat. This division of responsibilities illustrates coordinated labor, although participation varies depending on the task.

The report additionally connects *gotong royong* with income from *tanah sapen*, which helps finance Nyadran, and with the construction of facilities for the culminating event. Together, these examples show that cooperation extends from physical preparation to financial and organizational support. They show that mutual cooperation is a value enacted through the practical requirements of the tradition; they do not establish that participation necessarily produces a lasting cooperative disposition in every individual.

Togetherness

Togetherness is expressed through shared participation in activities that bring residents into a common cultural and religious setting. The distribution of *ketan* provides a specific example. The report describes the rice being transported to the cemetery in a *tandu* and distributed among those attending. Tamlihan, a religious figure, interprets the shared food as a symbol of solidarity and togetherness. The practice therefore combines participation in a communal activity with a locally recognized symbolic meaning.

Rejo, a traditional figure, explains another distinctive feature: a whole coconut is placed on top of the glutinous rice rather than being grated over it. The report interprets this presentation as symbolizing unity and the continuity of inherited cultural values. This interpretation suggests that togetherness is communicated not only through the act of sharing food but also through the material forms associated with the tradition.

Collective participation is also visible in the preparation of the buffalo and the culminating ceremony. Residents undertake different tasks in preparing the meat, while the evening gathering brings people together for religious activities. These examples show that togetherness is enacted through shared responsibilities, food distribution, and communal attendance. However, the symbolic meanings and collective activities documented in the report should not be treated as direct evidence that all participants develop stronger interpersonal bonds or internalize togetherness as a stable personal trait.

Generosity

Generosity is most clearly demonstrated through residents' food contributions, resource sharing, and financial support for Nyadran. The account attributed to Elly states that households provide prepared food according to their respective capacities. Some contribute more elaborate meals, while others provide simpler food. The reported practice does not require identical contributions; instead, residents contribute what they are able and willing to provide.

The collection and distribution of *berkat* illustrate how these contributions circulate. Residents bring food to the cemetery and exchange it for a portion of buffalo meat, reported to contain approximately five or six pieces. The collected rice and other food are then redistributed among attendees. The process connects household contributions with communal access to food and provides a concrete example of sharing within the event.

Financial contributions form another part of this practice. Supratman, identified in the report as the village head, is cited as describing residents' willingness to contribute food or money to village traditions, including Nyadran. The report also notes that food is shared with visitors from neighboring villages. Generosity therefore appears in several forms: food provision, financial support, and participation in collective work.

These findings support interpreting generosity as a practice shaped by both individual capacity and communal arrangements. They do not demonstrate that every household contributes equally or that participants become more generous after attending Nyadran. The evidence establishes the presence of sharing and contribution, rather than a measured change in individual attitudes.

Religiosity

Religiosity is expressed through prayer and religious activities at different stages of Nyadran. The report describes collective prayer during cemetery-related activities and identifies *tahlil*, *sholawat*, and a religious lecture as components of the culminating ceremony. These practices situate Nyadran within a religious framework while remaining connected to its social and cultural activities.

The cemetery-cleaning stage may include prayers for deceased ancestors after residents have cleaned and arranged the graves. During the culminating ceremony, residents gather for *tahlil*, followed by *sholawat* accompanied by *rebana*, as well as a lecture delivered by a *kyai*. Suharno's

account identifies this evening gathering as an important part of the tradition and describes the religious activities as occasions for collective worship and community participation.

The lecture also provides a setting for communicating religious and moral guidance. The report states that the *kyai* offers advice relevant to everyday life and encourages the community to maintain religious and moral commitments. This shows that Nyadran includes opportunities to encounter religious teaching in a communal setting. However, the presence of prayer and religious instruction does not establish how participants interpret these practices or whether their subsequent conduct changes.

The findings therefore identify religiosity through observable ritual activities and religious instruction. They support the conclusion that religious practice is integrated into Nyadran, but they do not independently demonstrate long-term religious development or the internalization of particular moral values.

Maintaining Social Relationships (*Silaturahmi*)

The value of *silaturahmi* is reflected in the participation of local residents, returning migrants, and people from neighboring villages. The report describes Nyadran as an occasion when Ngayung residents living elsewhere return to their home village and meet with people from the surrounding area. Attendance thus brings together participants whose everyday lives may otherwise take place in different locations.

Suharno explains that people from Ngayung and neighboring communities are welcome to attend, particularly during the culminating ceremony, when a *kyai* from outside the village may deliver the religious lecture. The report further notes that participation can be reciprocal: residents who attend Nyadran may later visit neighboring communities when those communities organize their own events. This account links social relationships with repeated participation across community boundaries.

Food sharing and collective religious activities provide further opportunities for interaction. Residents and visitors gather, exchange food, and participate in the same event. These practices offer occasions to maintain existing relationships and establish contact beyond the immediate village. The evidence consequently supports interpreting *silaturahmi* as a social value enacted through attendance, hospitality, interaction, and reciprocal participation. It does not measure the long-term quality of these

relationships or establish that every participant experiences the same social benefits.

Synthesis of Findings

The five values are interconnected rather than confined to separate activities. Cemetery cleaning involves mutual cooperation and togetherness; the distribution of *ketan* brings together generosity and shared participation; food contributions and meat distribution demonstrate resource sharing; religious ceremonies enact religiosity while creating opportunities for social interaction; and attendance by returning residents and neighboring communities illustrates *silaturahmi*.

The report mentions participation by both older and younger residents, particularly in cemetery cleaning and the continuation of the tradition. This supports identifying Nyadran as an intergenerational setting in which community members participate in inherited cultural practices. However, the report does not provide a clearly defined teenage participant group, detailed individual accounts of teenagers' experiences, or evidence tracking character development over time.

Accordingly, the findings support understanding Nyadran as a context for character education in which values are expressed through communal practices, material symbols, resource sharing, and religious activities. They do not establish that Nyadran causes character formation or that the identified values become stable personal dispositions. This distinction keeps the interpretation grounded in the available evidence while recognizing the tradition's potential relevance to character education.

Nyadran as an Enacted Social Practice

The findings indicate that Nyadran in Ngayung Village provides a cultural setting in which character-related values are expressed through collective activities, symbolic objects, resource sharing, and religious practices. The five values identified in this study—mutual cooperation, togetherness, generosity, religiosity, and *silaturahmi*—are not confined to abstract cultural principles. They are associated with identifiable practices, including cemetery cleaning, the distribution of *ketan*, buffalo preparation, food contributions, and communal religious gatherings. This practice-based relationship is the central empirical contribution of the study.

The findings are consistent with previous research that identifies Nyadran as a source of social and educational values. Adawiyah et al. (2023) examined character-education values in Nyadran in Dowan

Village, while Nabilah et al. (2024) discussed the potential of Nyadran as a resource for social studies learning. Rosyida et al. (2025) also explored the educational potential of Nyadran through the perspective of multiple intelligences in early childhood education. These studies demonstrate that Nyadran can be interpreted beyond its ritual function. The present study adds a more localized account of how five values are connected to particular stages and practices of Nyadran in Ngayung.

Nevertheless, the presence of values in cultural practices should not be equated with evidence that participants have internalized those values as stable personal characteristics. Cemetery cleaning, for example, provides an observable instance of cooperation because residents contribute labor to a shared task. Similarly, the exchange and redistribution of food provide evidence of sharing. These activities establish that character-related values are enacted within the tradition, but they do not independently demonstrate changes in participants' attitudes or conduct outside the ritual context.

This distinction is important for interpreting the educational significance of cultural traditions. Character education involves more than identifying desirable values in a community activity; it also concerns how people understand, reflect on, and apply those values in everyday situations. Lickona's (1991) framework emphasizes the relationship between moral knowing, moral feeling, and moral action. Viewed through this framework, Nyadran offers observable examples of collective action and socially meaningful practices, but the present data do not measure participants' moral understanding, personal motivation, or subsequent behavior. Accordingly, the findings support interpreting Nyadran as a context for character education rather than as proof of successful or automatic character formation.

Intergenerational Participation and the Relevance to Young People

The original report refers to the participation of older and younger residents, particularly in cemetery cleaning and the preparation of Nyadran. It also describes collective work that brings residents together regardless of their position in the village. This evidence suggests that the tradition is maintained through participation across generations. However, the report does not identify a distinct teenage participant group, specify participants' ages, or provide individual accounts explaining how young participants understand the values associated with Nyadran.

The relevance of these practices to young people must therefore be discussed as an educational implication rather than as a demonstrated outcome of this study. When younger residents take part in shared tasks, they may encounter examples of cooperation, responsibility, respect for community practices, and contribution to collective needs. The distribution of food may provide an occasion to observe sharing, while participation in religious gatherings may expose them to communal expressions of religiosity. Such experiences can create opportunities for learning through participation and observation. However, whether these opportunities lead to reflection, personal commitment, or lasting behavioral change requires separate empirical investigation.

This interpretation is compatible with research on moral development, which emphasizes that young people's moral understanding develops through interactions with social environments and opportunities to interpret moral examples. Sanderse (2024), for instance, discusses adolescents' moral self-cultivation through emulation, highlighting the relevance of models and examples in moral education. Such a perspective helps explain why intergenerational cultural activities may be educationally significant. Nevertheless, the present study does not establish that adolescents in Ngayung consciously emulate older participants or that they interpret Nyadran in the same way as community leaders.

Consequently, this study does not claim that Nyadran has been proven to improve teenagers' character. Rather, it identifies cultural practices that could be examined in future research on youth learning and intergenerational transmission. Such research should directly involve teenage participants, document their specific roles during the ritual, and investigate their interpretations through interviews, observation, or reflective activities. Repeated observations or follow-up interviews would also be needed to examine whether participation is associated with changes in everyday conduct. This approach would distinguish the educational opportunities embedded in Nyadran from actual evidence of individual character development.

Mapping the Five Values onto the National Character-Education Framework

The five values identified in Ngayung can be related to Indonesia's national character-education framework, particularly the policy on Strengthening Character Education established through Presidential

Regulation No. 87 of 2017. However, this mapping should be treated as an analytical interpretation of the reported practices, not as a direct measurement of participants' character or a claim that the five local values correspond exclusively to five national values.

Mutual cooperation is indicated by collective cemetery cleaning, preparation of the event venue, buffalo processing, and shared responsibility for organizing the ceremony. These practices provide observable indicators of working together toward a common task. Togetherness is reflected in shared participation, the distribution of *ketan*, and collective attendance at the culminating ceremony. Although closely related to cooperation, togetherness emphasizes participation in a shared cultural and social space, whereas mutual cooperation emphasizes the coordination of labor and responsibility.

Generosity is evidenced by household food contributions, financial support, and the redistribution of food and buffalo meat. The relevant indicator is the provision or sharing of resources for communal use, including contributions made according to different household capacities. Religiosity is indicated by prayers, *tahlil*, *sholawat*, and the religious lecture delivered during the culminating ceremony. These practices demonstrate the integration of religious expression and instruction into Nyadran, although they do not establish the depth of individual religious commitment.

The fifth value, *silaturahmi*, is expressed through the attendance of returning residents, local community members, and visitors from neighboring villages. Reciprocal participation in one another's community events further indicates the maintenance of social relationships. Its analytical emphasis is therefore on interaction, hospitality, and the continuity of relationships across households and village boundaries.

This mapping clarifies the relationship between the local findings and national character-education concepts by linking each value to reported activities. It also prevents the analysis from becoming a subjective list of desirable traits. Importantly, the five values may overlap in practice: food sharing can express both generosity and togetherness, while religious gatherings can support both religiosity and *silaturahmi*. The categories are therefore useful analytical distinctions, not mutually exclusive characteristics.

Contribution to Previous Research and Implications for Character Education

Previous studies have explored Nyadran as a resource for social studies learning Nabilah et al. (2024) and early childhood education Rosyida et al. (2025), while Sakti et al. (2024) examined local cultural resources for character education. Related research has highlighted mutual cooperation in contemporary character education Nurbaiti & Chandra (2026) and the role of local wisdom in developing the Pancasila Student Profile (Masrukhi et al., 2024). Building on these studies, this research provides a descriptive ethnographic account of how five character-related values—mutual cooperation, togetherness, generosity, religiosity, and *silaturahmi*—are expressed through communal practices in Nyadran, Ngayung Village. These findings support considering local traditions as supplementary resources for character education, without assuming that participation necessarily leads to lasting character development.

The present study contributes by documenting the relationship between specific Nyadran activities and five character-related values in Ngayung Village. Rather than treating Nyadran as a single undifferentiated ritual, the analysis connects particular practices—such as cemetery cleaning, food distribution, shared labor, and collective religious activities—to the values expressed through them. This provides a practice-based account that may help educators and community organizers identify which aspects of local traditions are relevant to discussions of cooperation, sharing, religious commitment, and social relationships.

The findings also suggest that cultural traditions may be used as starting points for structured educational activities. Educators could invite learners to document the stages of Nyadran, discuss the meanings assigned to its symbols by community members, and reflect on how the observed values might apply to situations in school or everyday life. Such activities would require deliberate facilitation rather than assuming that attendance at a ritual is itself sufficient for character education. Any claim about the effectiveness of these activities would need to be evaluated using additional data.

The study's limitations are as important as its contribution. The analysis is based on a descriptive account of community practices and informant interpretations. It does not provide systematic evidence of teenage participation, individual learning processes, or long-term behavioral change. In addition, the five values represent the analytical

categories used in this study; they should not be understood as an exhaustive account of all possible meanings of Nyadran. Future research could address these limitations through youth-focused ethnography, explicit documentation of age groups and assigned roles, and follow-up interviews examining how participants interpret and apply the values they encounter.

In conclusion, Nyadran in Ngayung Village offers a locally grounded context in which five character-related values can be observed through collective work, food sharing, religious activities, and social interaction. Its contribution to character education lies in making these values visible within everyday communal practice. Whether participation produces lasting character development—particularly among teenagers—remains an empirical question requiring direct and sustained investigation. This distinction allows the educational significance of Nyadran to be recognized without making claims that exceed the available evidence.

CONCLUSION

This study examined Nyadran in Ngayung Village, Indonesia, as a cultural context for character education. The findings identified five character-related values enacted through communal practices: mutual cooperation, togetherness, generosity, religiosity, and silaturahmi (maintaining social relationships). These values were reflected in cemetery cleaning, food preparation and distribution, shared responsibilities, religious gatherings, and interactions among residents and visitors.

The study demonstrates how these values are expressed through specific practices within Nyadran, rather than establishing that participation automatically leads to character formation. Although the tradition involves community members across generations, the available data do not sufficiently document teenagers' individual experiences or changes in their character. Therefore, claims about the tradition's direct effects on youth character development require further empirical investigation.

Schools, religious leaders, and local governments could explore culturally rooted traditions such as Nyadran as supplementary contexts for character education. Future research should examine teenagers' participation, interpretations, and experiences through age-specific interviews and systematic observation to determine how, and under what conditions, these practices may contribute to character development.

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Siti Fahimah: data collection, quantitative data analysis, interpretation of findings, and critical review of the manuscript.
Mustapa: assisting in the collection, identification, and documentation of supporting materials and relevant references for the manuscript.
All authors contributed to the development and revision of the manuscript, approved the final version, and agreed to be accountable for all aspects of the work.

DECLARATION OF AI TOOL USAGE

During the preparation of this manuscript, the authors used [Chat GPT 5.6 Luna, OpenAI] to assist with [English editing, grammar, syntax, academic phrasing, translation refinement, dan organization/clarification]. All AI-generated content was critically assessed and substantially edited to ensure factual accuracy, clarity, and academic integrity. The authors take full responsibility for the final content of this manuscript.

DISCLOSURE STATEMENT / CONFLICT OF INTEREST

The authors declare that there are no financial, professional, or personal conflicts of interest that could have influenced the conduct, analysis, interpretation, or reporting of this study.

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