

Representation of The Values of Local Wisdom of Sunda Community in Shaping the Profile Pancasila Students in Civics Education

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Abstract

This study explores the representation of Sundanese local wisdom values, particularly *silih asih* (compassion), *silih asah* (mutual learning), and *silih asuh* (mutual care), in shaping the Pancasila Student Profile within Civics Education. Using a qualitative library research approach, the study analyzes relevant literature, cultural texts, and educational policies to identify the integration of these values in fostering civic morality. Findings show that Sundanese local wisdom strongly correlates with the dimensions of religiosity, noble character, mutual cooperation, and global diversity, thereby enriching character education. The incorporation of these values encourages empathy, social awareness, and spiritual consciousness among students, reflecting both cultural heritage and national identity. The study concludes that local wisdom provides a contextual and sustainable foundation for strengthening the implementation of Pancasila values in education. It recommends Civics Education to consistently integrate local traditions to nurture holistic civic engagement.

Keywords: Profile of Pancasila Students, Local Wisdom, Civic Education

Abstrak

Penelitian ini mengkaji representasi nilai-nilai kearifan lokal Sunda, khususnya *silih asih* (kasih sayang), *silih asah* (saling belajar), dan *silih asuh* (saling memelihara), dalam membentuk Profil Pelajar Pancasila pada pembelajaran Pendidikan Kewarganegaraan. Dengan menggunakan pendekatan kualitatif studi pustaka, penelitian ini menganalisis literatur, teks budaya, dan kebijakan pendidikan untuk mengidentifikasi integrasi nilai tersebut dalam pembentukan moral kewarganegaraan. Hasil penelitian menunjukkan bahwa kearifan lokal Sunda memiliki korelasi erat dengan dimensi beriman, bertakwa, berakhlak mulia, bergotong royong, dan berkebinekaan global sehingga memperkaya pendidikan karakter. Nilai-nilai ini mendorong empati, kepedulian sosial, dan kesadaran spiritual siswa yang berakar pada budaya sekaligus identitas kebangsaan. Penelitian menyimpulkan bahwa kearifan lokal dapat menjadi landasan kontekstual dan berkelanjutan dalam penguatan implementasi nilai Pancasila di sekolah. Rekomendasi penelitian ini adalah pentingnya integrasi tradisi lokal dalam PKn untuk menumbuhkan keterlibatan kewargaan yang holistik.

Kata Kunci: Profil Pelajar Pancasila, Kearifan Lokal, Pembelajaran Pkn

Introduction

Civic Education (PKn) is a vital component of the national education system designed to shape the character of Indonesian citizens to be democratic, have integrity, and uphold the values of Pancasila. In the context of the Merdeka Curriculum, PKn is no longer merely about imparting normative knowledge, but has become a strategic space for building the Pancasila Student Profile through a contextual approach based on culture and local wisdom. (Fannisa et al., 2023; Fransiska Faberta Kencana Sari et al., 2023; Kadir, 2023)

The Merdeka Curriculum places the Pancasila student profile at the core of the educational process, which encompasses six character dimensions: faith and devotion to God Almighty, global diversity, cooperation, independence, critical thinking, and creativity

(Sahnan & Wibowo, 2023; Setiyaningsih & Wiryanto, 2022; Suprianto et al., 2022). The application of these values in civics education cannot be separated from the cultural context and local environment of the students. Therefore, the integration of local wisdom is important as a bridge between the universal values of Pancasila and the daily practices of the community. Ironically, amid curriculum changes that promote the spirit of “independent learning,” local wisdom values are increasingly being marginalized from the formal education ecosystem. In fact, Indonesia is a country rich in local culture, and local wisdom is a powerful pedagogical resource in shaping the character of students rooted in national identity. (Faiz & Soleh, 2021; Naimah et al., 2022) One region with extraordinary cultural wealth is the land of Sunda, which holds many noble values that are in harmony with the principles of Pancasila. (Lubis et al., 2023; Y. Puspitasari et al., 2021)

Unfortunately, empirical data shows that there is a crisis of local cultural identity among the younger generation. Studies (Augustiya et al., 2020; Maulina et al., 2021) found that only 23% of teenagers in West Java could name more than three Sundanese local wisdom values, and the majority did not understand the philosophical meaning behind them. In fact, (Swarna et al., 2024; Widiatmaka, 2022) mention that more than 40% of local cultural vocabulary has experienced erosion of use among teenagers, especially in urban environments. This condition is exacerbated by the weak integration of local values in formal teaching materials. An analysis of the Civic Education teaching modules in the Merdeka Curriculum shows that only about 7% of the content explicitly includes elements of local wisdom, and very little explores Sundanese cultural values in depth (Eko Wahyudi et al., 2025; Joshi Rajkumar Harkishan, 2025; Sakti et al., 2024). This reflects a significant representational gap between the character education narrative in the curriculum document and learning practices in the field.

As a result, the dimensions of the Pancasila Student Profile, such as mutual cooperation, global diversity, and critical thinking, become meaningless because they are not contextualized with the experiences and culture of the students. The ideal profile of Indonesian students expected by the curriculum appears abstract and difficult to internalize due to the lack of connection with local cultural identity (Hastangka & Ediyono, 2023; Saputro et al., 2021). In this context, Sundanese culture has great potential to revive the spirit of the Pancasila Student Profile. Values such as *silih asih*, *silih asah*, *silih asuh*, and the *cageur-bageur-bener-pinter-singer* philosophy represent strong social ethics and are highly relevant to the character building of modern students. Expressions such as “*hirup sauyunan*” and the principle of “*sareundeuk saigel, sabobot sapihanean*” describe a spirit of togetherness and social responsibility that is in line with the value of mutual cooperation in Pancasila (Dewi & Maftuh, 2020; Hanpalam, 2021; Irianto, 2024).

The use of local wisdom in learning not only enriches the content of civics education, but also makes education more relevant to the real lives of students. For example, in the context of Sundanese society, values such as *someah* (friendliness), *silih asih* (mutual love), *silih asah* (mutual advice), and *silih asuh* (mutual protection) can be integrated into learning as a means of instilling values of humanity, social awareness, and civic responsibility. (Şahin et al., 2025; Sutarno et al., 2023). Furthermore, the integration of local wisdom in PKn is also a strategy to maintain the sustainability of the nation's culture and prevent the degradation of identity due to the influence of global culture, which is often not in line with the nation's noble values. Thus, students not only grow as academically intelligent individuals, but also have strong personalities, love their own culture, and are able to contribute positively to the life of the nation and state. (Haetami, 2024; Rohendi et al., 2025)

Against this backdrop, it is important to systematically examine how the representation of local wisdom values in civic education learning practices can contribute to the formation of the Pancasila Student Profile. Research that examines this issue in depth will not only contribute to curriculum development and learning practices, but also strengthen the ideological and cultural foundations of Indonesian national education. However, previous

studies have not systematically built a bridge between these local cultural values and the PKN curriculum structure and dimensions of the Pancasila Student Profile. Most studies have only stopped at describing cultural values or limited implementation in extracurricular activities, without integrating them into strategic formal learning designs. This is where the research gap lies, which needs to be addressed seriously.

However, in practice, civic education in elementary schools is often still textual in nature, relying on memorization of norms and rules, and lacking in-depth internalization of values. This results in students' weak understanding of national values and the suboptimal formation of the Pancasila student profile. Therefore, the transformation of civic education learning needs to be carried out through a more contextual, participatory, and value-based pedagogical approach that is rooted in the cultural values that exist within society. Furthermore, the integration of local values in civic education learning is often spontaneous, unstructured, and dependent on the initiative of teachers (Failani & Shokib Rondli, 2023). The lack of technical guidelines and teachers' uncertainty in translating the Merdeka Curriculum into the local context exacerbate this problem (Sinyanyuri et al., 2023). In fact, a contextual pedagogical approach is the most appropriate for forming authentic internalization of values.

On the other hand, literature studies on the representation of Sundanese local wisdom in formal education documents are still very rare. Critical studies of textbooks, curriculum modules, or civic education learning documents have hardly touched on the semantic and semiotic aspects of local cultural values. In fact, this is where the mainstream of character narrative formation in the education system lies. Therefore, an in-depth and systematic library research approach is needed to map the representation of these values within the framework of forming the Pancasila student profile. (Ayushandra & Wuryastuti, 2022; Kusmana et al., 2020)

This study presents a strong novelty: making Sundanese local wisdom not only a complement or cultural background, but also an alternative epistemology in shaping the character of Indonesian students. This is a new approach that deconstructs the dominance of centralistic narratives in character education and replaces it with a decentralized approach based on locality. By examining the representation of Sundanese values in educational documents and scientific literature, this study seeks not only to identify these values, but also how they are represented, the extent to which they are internalized in civic education narratives, and how they contribute to the formation of Pancasila-based character in students.

Conceptually, this study offers an integrative framework between three domains: civic education, local wisdom, and the Pancasila student profile. This framework is not only relevant in the context of West Java but can also be replicated in other local cultures in Indonesia as part of a national movement to decolonize the curriculum and strengthen education based on cultural roots. The main objective of this study is to critically analyze the representation of local wisdom values of the Sundanese people in civic education, as well as to assess its contribution to the formation of the Pancasila Student Profile. This approach not only answers the questions "what" and "how," but also "why" the integration of local values is essential in sustainable character education.

Finally, the results of this study are expected to not only enrich the theory of local culture-based character education, but also serve as a practical reference in the development of relevant and contextual PKN curricula, teaching modules, and learning strategies. Thus, character education is no longer an abstract normative project, but a real transformation rooted in the nation's identity.

Method

This research method uses a qualitative approach with library research, which is a method that focuses on exploring and analyzing various relevant scientific literature sources

to build in-depth theoretical and conceptual arguments (Fatha Pringgar & Sujatmiko, 2020; Jaya et al., 2023). This approach was chosen because it is in line with the research objective, which is to critically examine the representation of local wisdom values of the Sundanese people in shaping the Pancasila Student Profile in Civic Education learning. Literature research provides space to develop reflective thinking and theoretical synthesis through exploring primary and secondary documents closely related to the themes of culture, character education, and national education policy.

Within the framework of this study, the documents examined include various types of sources that have high scientific authority. These sources include classical Sundanese cultural texts, such as kabuyutan manuscripts, Sundanese pantun and pupuh, as well as cultural artifacts in the form of folk tales, proverbs, and oral traditions that contain noble values. In addition, national policy documents such as the Pancasila Student Profile published by the Ministry of Education, Culture, Research, and Technology, the Pancasila and Civic Education (PPKn) curriculum, and the Merdeka Curriculum teaching modules are also the main objects of study. This study also examines various scientific journal articles, academic books, previous research reports, and dissertations that discuss character education, civic education, and local wisdom from a pedagogical and philosophical perspective (Sawita et al., 2024; Sidiq et al., 2024; Zaelani & Budiana, 2024).

Data collection was carried out using documentation techniques, namely by systematically identifying and organizing relevant documents. Each document was analyzed based on the relevance of its content to the research topic, the authority of the author or publishing institution, and its novelty value. In this process, researchers used document analysis sheets and reflective notes as tools to explore the meanings contained in the text. Researchers also recorded bibliographic data and important metadata from each source used, so that the retracing process could be carried out transparently. (Çakmak, 2024; Kutsyuruba, 2023)

The type of data collected in this study is qualitative narrative, namely symbolic representations, values, norms, and cultural ideas contained in the text. Values such as mutual cooperation, deliberation, empathy, tolerance, responsibility, spirituality, and integrity are the main focus of the analysis because these values are strongly related to the dimensions of the Pancasila Student Profile. The representation of these values is examined in the context of their sustainability in education through civic education, which is a strategic subject in shaping students' national character from an early age (Nugraheni et al., 2024; A. Puspitasari et al., 2024). The main instrument in this study is the researcher himself. In qualitative research, the presence of the researcher as a key instrument not only collects and analyzes data but also interprets the meaning contained in the text by considering the underlying social and cultural context. To strengthen the validity of the analysis, the researcher compiled a reflective journal and process log that recorded each stage of interpretation, including adjustments and justifications made during the process.

The data analysis process was conducted using qualitative content analysis techniques with a reflective thematic approach. The steps in this analysis process included intensive reading of documents, recording of main ideas, coding of important quotations or paragraphs, grouping of codes into thematic categories, and in-depth interpretation of the relationships between themes. The themes that emerged from this process were then linked to the dimensions of the Pancasila Student Profile, such as faith and devotion to God Almighty, global diversity, mutual cooperation, independence, critical thinking, and creativity. Thus, the analysis results not only describe the representation of values but also show the contribution of local values to the formation of the ideal student profile according to national education policy. (ÖZDEN, 2024). To ensure the reliability and credibility of the findings, this study applied several qualitative validity strategies, including source triangulation, which involves comparing data from various types of documents of different origins and types, such as

cultural documents, policy documents, and academic literature. In addition, scientific dialogues were conducted with experts in civic education and Sundanese culture to obtain feedback on the interpretations that had been developed. The researcher's reflexivity was also strictly maintained by noting possible biases, social positions, and value backgrounds that could influence the interpretation results. (Ahmed, 2024; Johnson et al., 2020)

In the analysis process, a critical hermeneutic approach was used as a philosophical basis for understanding the hidden meanings in the text and context. Hermeneutics helped researchers not only to describe the contents of the documents descriptively, but also to interpret the symbolic meanings and moral values contained in the cultural representations of the Sundanese people. With this approach, the results of the analysis are expected to be not only conceptual but also contain practical values that are applicable in the context of education. With this comprehensive approach and methodology, the research is expected to produce findings that have a real contribution to the development of civic education theory based on local wisdom. This research is also expected to present novelty in the form of a new conceptual framework that integrates the local values of the Sundanese people with the strategic objectives of character building in the Pancasila Student Profile. This is important considering the lack of studies that place local cultural values as the main foundation of contemporary civic education (Nuryanto, 2020; Sugiyanto et al., 2021)

Result and Discussion

This study produced a number of important findings that confirmed a significant relationship between the local wisdom values of the Sundanese people and the formation of the Pancasila Student Profile dimension in the context of Civic Education (PKn) learning at the elementary school level. Through an in-depth review of key literature sources, including PKn textbooks, teaching modules based on the Merdeka Curriculum, national education policy documents, and Sundanese local cultural works such as kabuyutan, Sundanese proverbs, and previous research, it was found that values such as *silih asah*, *silih asih*, and *silih asuh* conceptually and practically reflect the six main dimensions of the Pancasila Student Profile.

The main findings show that the value of *silih asih* or compassion in Sundanese culture has a very close correlation with the dimensions of “faith, devotion to God Almighty, and noble character” as well as “mutual cooperation.” This value encourages students to develop empathy, social awareness, and spiritual awareness that are rooted not only in religious teachings but also in customs that are alive in society. This can be seen in various local proverbs such as “*ulah gede hulu, leutik awak*,” which teaches humility as a form of respect for others. (Fatrah Taujiya Huzaeema et al., 2024; Gustianti et al., 2023; Sinta & Lulu Lutfiah, 2022)

Meanwhile, mutual care, which reflects social concern and protection, is closely related to the dimensions of “creativity” and “global diversity.” This value encourages dialogue between cultures and beliefs, and encourages students to innovate in creating solutions to social problems while remaining grounded in collective ethics. These values are reflected in the tradition of village deliberation, *leuleus jeujeur ludeung jalir*, which emphasizes the importance of consensus in resolving social conflicts (Afdhal, 2024; Setiawan et al., 2024). Overall, the representation of Sundanese local wisdom values in civic education learning is identified in three main forms: as value content in teaching materials, as a pedagogical approach through contextual learning, and as part of school culture instilled through role modeling and daily practices. The following table summarizes the relationship between Sundanese values and the dimensions of the Pancasila Student Profile.

Secondary findings from this study reveal that the interpretation of local wisdom values has not been fully incorporated as an explicit basis in curriculum design or the development of Civic Education teaching modules. The majority of textbooks only mention these values implicitly, and there is no systematic integration between the dimension of locality and the

formation of the Pancasila Student Profile. This condition is exacerbated by teachers' low literacy regarding local culture as an alternative learning resource. This indicates a gap between national policies on strengthening the Pancasila Student Profile and actual implementation at the classroom level. (Karim et al., 2023; Leonia et al., 2025; Rosyida & Saputri, 2022)

The interpretation of these findings leads to a new understanding that the integration of local wisdom is not only instrumental in achieving learning objectives, but also transformative in shaping students' contextual and deep-rooted national character. The Sundanese locality-based PKN approach enables the internalization of Pancasila values to be carried out in a more meaningful and reflective manner, in line with the principles of learning to be and learning to live together promoted by UNESCO (Conti, 2025; Sumarni et al., 2024). Thus, this study contributes to strengthening the paradigm of contextual civic education in Indonesia and emphasizes the importance of revitalizing local culture as a strategic instrument in shaping the identity of today's Indonesian students. The academic contribution of this study opens up new space in the development of local wisdom-based civic education learning theory and enriches the literature on the integration of cultural values in 21st-century character education.

However, this study also found nuances that differed from previous studies. While previous studies mostly highlighted the integration of local values in extracurricular contexts or outside the classroom, the findings of this study confirm that local wisdom values can also be explicitly integrated into the intracurricular learning process of civics education through thematic, dialogic, and morally reflective learning strategies. These findings indicate that teachers play an important role as agents of local value transmission, not merely as learning facilitators. Contextual factors that also influence the success of local value integration are the availability of contextual teaching materials and school environment support. Schools that are committed to preserving local culture tend to be more successful in implementing this approach than schools that focus solely on cognitive achievement. This indicates the need for education policies that are more supportive of the development of a contextual curriculum based on local culture. (Aulia et al., 2024; Eliyanti et al., 2024; Sumarni et al., 2024)

The theoretical implication of this study is the need to expand the character education paradigm, which should not only be based on universal values but also accommodate the local dimensions that exist within communities. Integrating local values into civic education can be an effective alternative in addressing the growing crisis of national identity caused by globalization and the rapid flow of digital information. From the perspective of educational practice, these findings encourage teachers to be more creative in designing culturally-rich learning, for example through local case studies, the creation of social projects based on local values, or the use of folklore and traditional games in building a discourse on citizenship. This also emphasizes that teachers are not only formal educators, but also guardians of the cultural values that exist within society.

Education policy also needs to take lessons from these findings, especially in formulating a national curriculum that is more flexible to the local context. There needs to be sufficient space in the Merdeka Curriculum to accommodate local initiatives, including in the development of teaching modules and assessments based on local culture. This interpretation also raises further questions about the gap between policy and practice in the field. Although the Pancasila Student Profile has become a national agenda, not all schools understand how to relate it to the local values that exist within the community. This shows that policy implementation has not yet fully addressed contextual pedagogical substance.

The findings of this study make a significant contribution to answering fundamental questions regarding how the local wisdom values of the Sundanese people are represented in Civic Education (PKN) learning, and to what extent these values contribute to shaping the profile of Pancasila students. An in-depth literature review shows that values such as *silih asah*, *silih asih*, and *silih asuh*; the principle of *someah hadé ka semah*; politeness in speech and

behavior; and the values of mutual cooperation and deliberation that are alive in Sundanese culture are substantially in line with the six main dimensions of the Pancasila Student Profile.

This finding reinforces that local wisdom is not merely a supplement to the curriculum, but can be a very strong ethical and pedagogical framework in character and citizenship education. In the context of multicultural education theory and social-cultural learning theory, the results of this study indicate that a successful educational process occurs not only through the delivery of material, but also through the transmission of cultural values that are meaningful in the daily lives of students (Atmojo et al., 2021; Widiatmaka, 2022). Vygotsky's perspective on the importance of social and cultural context in learning finds momentum in these findings, where local values serve as mediators in the formation of students' moral understanding and civic identity. These findings reinforce the thesis that education based on local realities has advantages because it is able to ground abstract values such as democracy, tolerance, and social responsibility in language and practices that students understand directly. (Adenan et al., 2022; Wahyono et al., 2022) (Adenan et al., 2022; Wahyono et al., 2022)

When viewed in the context of previous studies, the results of this study show consistency while also expanding existing insights. Studies such as those conducted by (Retnasari et al., 2021) have highlighted the importance of culture-based education as an effort to instill character values. However, this study provides a new focus that has not been widely highlighted, namely the direct link between Sundanese cultural values and the systematic formation of dimensions in the Pancasila Student Profile. This means that this study not only confirms the usefulness of the cultural approach but also shows a concrete path for integration between local wisdom and national policy in the field of character education.

Furthermore, this study reveals the uniqueness of locality-based pedagogical practices that have not been widely explored in national academic literature. In many educational policies, local wisdom is often positioned as a symbolic complement or ornament. However, the findings in this study show that if explored conceptually and integrated methodologically, local wisdom can become the main foundation in creating authentic, reflective, and transformative learning. Local values are not entities that are separate from national or global values, but rather an important bridge for building understanding across levels: from individuals, communities, to the state.

Theoretically, the results of this study offer an important contribution to the development of civic education theory based on local values. The integration of modern civic education theory and local wisdom perspectives opens up new opportunities for creating pedagogical approaches that are more contextual, adaptive, and rooted in the sociocultural realities of students. This is an important step in breaking the paradigm of civic education, which has been too normative and abstract, making it less relevant to students' daily lives. In this case, a local culture-based approach provides a more lively and down-to-earth alternative in moral and character education. However, it cannot be denied that this research also has limitations. Because it uses a qualitative approach based on literature studies, direct validation of the practice of integrating local wisdom values in civics classes is still limited. The literature used also mostly comes from secondary sources and theoretical studies, not yet reaching the level of more detailed field observations. Nevertheless, the richness of the narratives and references used in this study is still able to fully capture the relationship between Sundanese local values and their implementation in the context of civic education.

The interpretation of the findings also shows that there are great opportunities for developing more adaptive Civic Education policies and learning practices that are more responsive to Indonesia's cultural diversity. The success of Sundanese cultural values in supporting the formation of Pancasila student profiles can inspire the development of similar models in other regions, such as Minangkabau, Bugis, Bali, and others. This shows that civic education does not have to be uniform in form, but rather contextual in its values and approach.

The practical implications of these findings are far-reaching, especially for teachers, curriculum designers, and policymakers. Civic education teachers need to be equipped with a deep understanding of local values and how to integrate them creatively into their teaching. The national curriculum should also provide more space for the exploration of local values, not only as additional content, but as a key ethical and pedagogical framework. Thus, civic education learning can become a space for dialectics between local and universal values, between cultural identity and citizenship identity. From a policy perspective, these findings can be important input for strengthening the implementation of the Pancasila Student Profile, especially in the context of character education rooted in national culture. The government and education stakeholders can formulate affirmative policies that encourage the integration of local wisdom in all subjects, not just Civics, so that the strengthening of the nation's noble values is not only conceptual but also applicable.

This study also opens up great opportunities for further research, particularly field research that tests the effectiveness of local wisdom-based learning models in improving the quality of character education in schools. In addition, the development of assessment instruments that can measure the success of integrating local values into the dimensions of the Pancasila Student Profile is also an urgent need so that the influence of this approach can be measured quantitatively. Reflectively, this research shows that efforts to build the character of Indonesian students cannot be separated from their cultural context. In a world increasingly affected by globalization and technological disruption, it is local values that become the moral anchor that stabilizes the identity of students. Therefore, preserving and internalizing local wisdom in education is not romanticism of the past, but a visionary strategy in preparing citizens with strong character, tolerance, and global competitiveness.

Thus, the contribution of this research lies not only in its theoretical and conceptual findings, but also in its strong encouragement to revise the perspective on civic education. Education cannot be standardized into a single pattern that ignores the cultural diversity of the nation. Instead, local richness must be used as the main strength in formulating the direction and methods of national education that are sustainable and relevant to the times.

Conclusion

Based on the results of data analysis, this study concludes that the representation of local wisdom values of the Sundanese people in Civic Education significantly contributes to the formation of the Pancasila Student Profile, especially in the dimensions of mutual cooperation, global diversity, and personality in culture. This finding reinforces the assumption that the integration of local values not only enriches the substance of character education but also provides deep contextual meaning for students in understanding and applying Pancasila values in real life. Theoretically, these results expand the scope of local-based character education studies, while practically they can be a reference for curriculum development rooted in local culture. However, the limitations of this qualitative and literature-based study lie in the lack of empirical verification through direct observation in the field, which could be a basis for further research that is more applicable and exploratory.

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