Strengthening the Internalization of Pancasila Values in the Millennial Generation Through Character Education in Indramayu Regency

Ali Miftakhu Rosyad*[1], Taufik Hidayat[2], Nurchamidah[3], Muhamad Baedowi[4], Muhammad Hamsah[5]
[1]Department of Islamic Religious Education, Universitas Wiralodra, Indramayu, Indonesia
[2]Department of Computer Engineering, Universitas Wiralodra, Indramayu, Indonesia
[3,4]Department of Aquaculture, Universitas Jenderal Soedirman, Purwokerto, Indonesia
[5]Department of Da'wah Management, Universitas Islam Negeri Salatiga, Salatiga, Indonesia

Corresponding Author: Ali Miftakhu Rosyad (e-mail: miftakhurosyad@gmail.com)

Abstract

The degradation of Pancasila values among the millennial generation challenges the resilience of national ideology in the digital era. This community service program aimed to strengthen the internalization of Pancasila values through a local wisdom-based participatory action learning approach for millennials in Indramayu Regency involving 120 participants from university students, Karang Taruna members, and community activists aged 18–35 years. The intervention integrated reflective workshops, social action mentoring, and impact evaluation to transform cognitive understanding into civic practice. The results showed a 78.5% increase in comprehensive understanding of Pancasila values and a 65.3% improvement in pro-social behavior, along with the emergence of 15 participant-initiated social action projects such as anti-hoax campaigns, interfaith dialogue forums, and mutual cooperation-based economic empowerment. These findings confirm that the integration of experiential learning with Dermayon local wisdom creates sustainable and community-driven character education. This model provides a scalable and replicable framework for strengthening civic and character education by positioning youth as active agents of socio-cultural value transformation.

Keywords: Internalization of Pancasila; Millennial Generation; Character Education; Moral Values.

1. INTRODUCTION

Indonesia faces a crucial challenge in maintaining the existence of Pancasila as a state ideology amidst the currents of globalization and the digital revolution [1] . The millennial generation, born between 1981-1996 and currently dominating Indonesia's demographic structure, is experiencing an increasingly worrying national identity crisis [2] . Data from the Central Statistics Agency shows that 63.5% of Indonesia's population is the productive generation aged 15-40 years, but ironically, a survey by the Indonesian Survey Institute revealed that only 42% of the millennial generation were able to state the five principles of Pancasila completely and correctly [3] .This phenomenon is further exacerbated by the penetration of transnational ideologies, radicalism, intolerance, and massive disinformation on social media which erodes the noble values of Pancasila. [4] . Cases of intolerance, hate speech, and social divisions involving the younger generation have increased drastically in the last five years [5] . This indicates a systemic failure in the process of transmitting national values from the previous generation to the millennial generation.

Indramayu Regency, as one of the regencies with the largest population in West Java, has unique characteristics with the composition of the millennial generation reaching 35% of the total population [6] . As a coastal area with complex socio-economic dynamics, Indramayu faces special challenges in the form of high school dropout rates, labor migration, and exposure to negative information through uncontrolled digital media [7] . Baseline data from pre-program questionnaires, brief interviews, and field observations showed that the millennial generation in Indramayu understood Pancasila mainly at the cognitive memorization level and had not yet

translated it into affective attitudes and daily practices. Character education based on Pancasila values is a strategic approach for fostering ideological resilience, strong character, and national commitment among the millennial generation [8] .However, several studies indicate that conventional approaches primarily lecture-based delivery, memorization-oriented learning, and teacher-centered instruction tend to emphasize cognitive mastery and provide limited space for value internalization in authentic social contexts [9] . This condition makes them less responsive to the characteristics of digital native learners who require participatory, experiential, and contextual learning environments. Therefore, an innovative approach that integrates participatory action learning with local wisdom is proposed to facilitate reflective engagement, real social practice, and sustainable value transformation within the participants' socio-cultural setting[10] .

The local wisdom of the Dermayon community, the name for the Indramayu community, has great potential as a medium for learning Pancasila values [11] . The traditions of "mitembeyan" (mutual cooperation), "nyaur" (mutual respect), and "silih asah, silih asih, silih asuh" are concrete manifestations of Pancasila values in a local context [12] .The integration of local wisdom is considered to have the potential to bridge the gap between the normative ideals of Pancasila and the everyday socio-cultural practices of the millennial generation, as it situates abstract values within contexts that are familiar and experientially meaningful. Several previous studies have examined character education and Pancasila separately, but not many have integrated the two in the context of the millennial generation with a participatory action learning approach based on local wisdom [11] .Winarno's research shows the importance of contextualizing Pancasila in learning, while Lickona's study emphasizes the importance of experiential learning in character education [13] . However, there has not been a comprehensive study that specifically integrates these two aspects for the millennial generation in areas with specific socio-cultural characteristics such as Indramayu.

This community service program is designed to fill this gap by developing a comprehensive, participatory, and sustainable model for strengthening the internalization of Pancasila values [14] . The aim of this community service activity is to increase the in-depth understanding of Pancasila values among the millennial generation in Indramayu Regency, develop attitudes and behaviors that reflect the practice of Pancasila values in everyday life, and create a social movement based on Pancasila values that is initiated and managed by the millennial generation independently and sustainably [15] .The urgency of this program is increasingly pressing considering the strategic position of the millennial generation as a productive age group that will determine the future of the nation in the next 10-20 years. Failure to instill Pancasila values in this generation has the potential to cause a national identity crisis, weaken social cohesion, and be vulnerable to the infiltration of extremist ideologies that conflict with national values [16] . On the other hand, the success of a targeted Pancasila strengthening program will produce a generation of future leaders who have ideological resilience, strong character, and a commitment to building a more just, democratic, and prosperous Indonesia based on Pancasila values [17] . Indramayu Regency as a representative of an area with high socio-economic complexity is a strategic locus for developing a model that can be replicated in other areas with similar characteristics. Based on the background above, the problem formulation in this community service activity is:

1. What is the level of understanding and internalization of Pancasila values among the millennial generation in Indramayu Regency before and after the participatory action learning -based character education program?
2. How effective is Dermayon's integration of local wisdom in increasing the relevance and sustainability of learning Pancasila values among the millennial generation?
3. How does the program impact changes in attitudes, behavior, and real social actions of the millennial generation in practicing Pancasila values in society?

2. METHOD

This community service activity uses a participatory action learning approach with a social constructivism paradigm [18] . This approach was chosen because it emphasizes the active involvement of participants in the learning process, critical reflection, and real action that is contextual to their lives [19] . Participatory action learning enables the transformation of understanding from the cognitive to the affective and psychomotor levels through a continuous plan-do-check-act cycle. The activities were conducted in four sub-districts in Indramayu Regency: Indramayu, Jatibarang, Lohbener, and Haurgeulis, which were purposively selected based on millennial population density and accessibility. The activities were conducted for six months, from March to August 2024, with meetings twice weekly. In this article I will show the community service flowchart in the figure 1 below.

Preparation and Planning:
- Concust Premiliinary Surves and Literature review
- Coordinate with stakeholder
- Recruit participant

Stage 1: Initial Asesment (2 weeks):
- Administer Pancasila Understanding Pre test.
- Conduct Focus Group Discussion
- Conduct in-depth interview

Stage 3: Implementation Support (16 weeks):
- Establishing social action groups
- Design 15 social action project
- Field implementation of project

Stage 2: Interactive Workshop (12Sx4 H):
- Use traditional games for ice breaking
- Discuss cases of Pncasila values
- Simulate & role play local consensus

Follow Up and Continuity:
- Monitoring 3 month post program
- Training new facilitator
- Coordinating forum between project
- Advocating policy support

Results and Dissemination:
- 78.5 Improvement in understanding
- 13 out of 15 sustainable social action projects
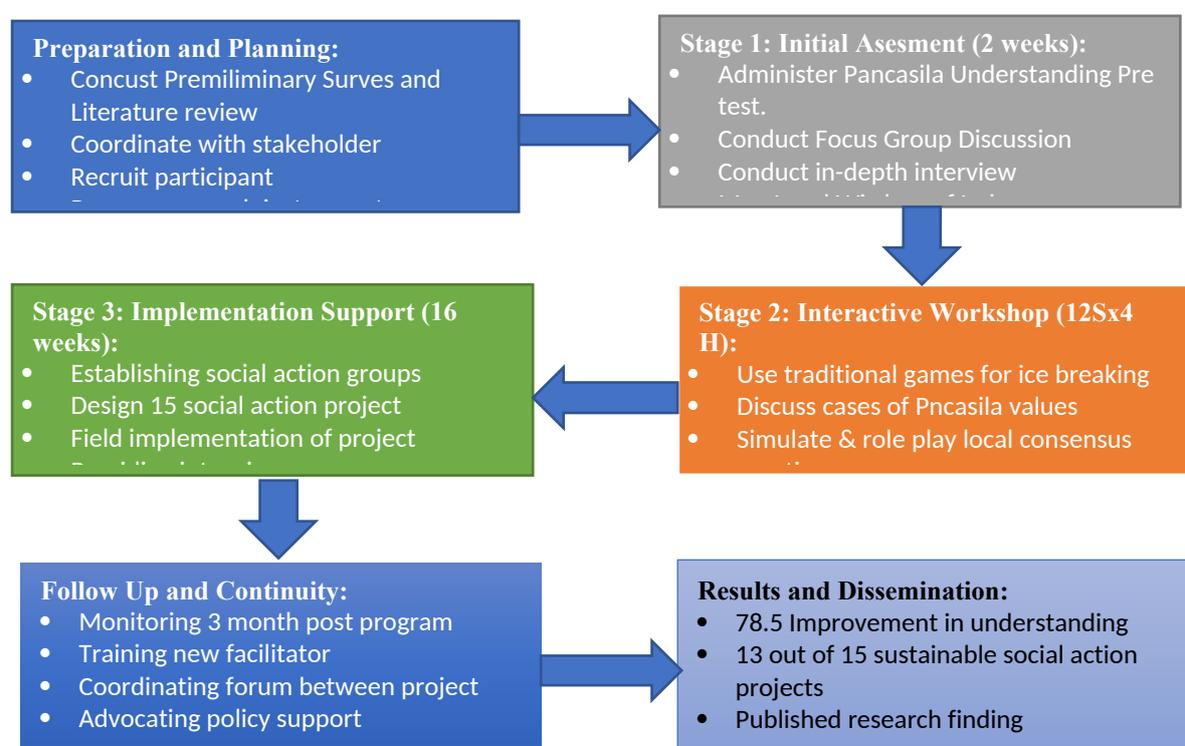- Published research finding

Figure 1. Flowchart of Problem Identification

The population for this activity was millennials in Indramayu Regency aged 18-35. The sample was selected using a purposive sampling technique with the following criteria: active participation in youth organizations or social communities, willingness to participate in all activities, and commitment to being agents of change in their communities. A total of 120 participants were involved, as shown in Table 1.

Table 1. Composition of Program Participants

No	Participant Categories	Amount	Percentage
1	Students from various universities	45	37.5%
2	Youth activists from 15 villages	38	31.7%
3	Administrators of Islamic and Christian youth organizations	22	18.3%
4	Micro and small business actors	15	12.5%
Total		**120**	**100%**

The instruments used in this activity are presented in Table 2.

Table 2. Research Instruments

No	Instrument Type	Description	Validity/Grade
1	Pancasila understanding questionnaire	40 question items measure cognitive, affective, and conative dimensions	A, AB, B, BC,, C, CD, D, DE, E
2	Behavior observation guide	Rubric on practicing Pancasila in everyday life	A, AB, B, BC,, C, CD, D, DE, E
3	Self-reflection sheet	Measuring participants' critical awareness	A, AB, B, BC,, C, CD, D, DE, E
4	Focus Group Discussion Guide	Exploring participants' perceptions and experiences	A, AB, B, BC,, C, CD, D, DE, E
5	Project monitoring sheet	Monitoring the implementation of social actions	A, AB, B, BC,, C, CD, D, DE, E

Data collection techniques were carried out through five methods, namely pre-test and post-test using structured questionnaires, participatory observation during the activity process, in-depth interviews with 30 selected participants and 15 community leaders, focus group discussions with 8 groups each consisting of 15 participants, and visual documentation in the form of photos and videos of the entire series of activities. The data analysis technique used a mixed methods method that combines quantitative and qualitative analysis. Quantitative data from the questionnaire were analyzed using descriptive statistics to describe the respondent's profile and level of understanding, as well as a paired sample t-test to measure the significance of differences in understanding before and after the intervention with SPSS software version 26. Qualitative data from interviews, observations, and FGDs were analyzed using thematic analysis techniques through a process of coding, categorization, and interpretation to identify the main themes that emerged. Data triangulation is carried out by comparing findings from various sources and methods to ensure the validity and reliability of the analysis results.

3. RESULTS AND DISCUSSION

3.1 Community Service Results

3.1.1 Level of Understanding and Internalization of Pancasila Values Before and After the Program

The results of the initial assessment show a worrying state of understanding and internalization of Pancasila values among the millennial generation in Indramayu Regency. Complete data is presented in Table 4.

Table 4. Results of the Initial Assessment of Pancasila Understanding

Understanding Category	Amount	Percentage	Description
Comprehensive (can explain the five precepts and their meanings)	38	31.7%	Deep understanding of the substance
Memorization (only memorizing the sound of the precepts without understanding the substance)	67	55.8%	Superficial understanding
Weak (difficulty stating the complete sequence of precepts)	15	12.5%	Very limited understanding
Total	**120**	**100%**	

The analysis of the understanding dimension shows that the scores are still low at the initial stage as presented in Table 5.

Table 5. Pancasila Understanding Scores Based on Dimensions (Pre-test and Post-test)

Dimensions of Understanding	Pre-test (100 Scale)	Post-test (100 Scale)	Improvement	Percentage Increase
Cognitive	54.3	86.2	31.9	58.7%
Affective	48.7	81.5	32.8	67.4%
Conative	42.1	78.9	36.8	87.4%
Average	**48.4**	**82.2**	**33.8**	**69.8%**

Paired samples t-test: t = 18 .42; p < 0.001

After going through a series of interactive workshops over 12 sessions, there was a significant increase in all dimensions of understanding. The results of the paired sample t-test showed a highly significant difference between the pre-test and post-test with a t value of 18.42 and $p < 0.001$, which means the intervention had a real and measurable impact. The most dramatic increase occurred in the conative dimension or readiness to act, with an increase of 36.8 points. This indicates that the experiential learning and participatory action approach successfully moved participants from passive understanding to an active willingness to implement Pancasila values.

3.1.2 Effectiveness of Dermayon Local Wisdom Integration in Pancasila Learning

The results of the initial FGD revealed several important findings regarding the millennial generation's perceptions of Pancasila as presented in Table 6.

Table 6. Initial Perceptions of the Millennial Generation towards Pancasila (N=120)

Perception	Number of Respondents	Percentage
Considering Pancasila as memorization material, irrelevant to modern life	94	78.3%
I am more interested in global trends and influencer lifestyles than national values	89	74.2%
Have you ever been involved in Pancasila practice activities outside the school/campus context?	28	23.3%
Practicing Pancasila values in everyday life without realizing it	98	81.7%

Interestingly, in-depth interviews revealed that 82% of participants actually practice Pancasila values in their daily lives without realizing it, such as working together to clean up the

neighborhood, helping neighbors in need, and respecting religious differences. However, they don't connect these behaviors to Pancasila values because their understanding of Pancasila remains abstract and theoretical. This finding is a strategic entry point to build awareness that Pancasila is not a foreign concept but is already alive in the local wisdom practices of the Dermayon community.

Dermayon's integration of local wisdom has proven to be a key factor in the program's success. As many as 91% of participants stated that the use of local language, illustrations from the daily lives of the Indramayu community, and the involvement of local figures made learning more relevant and easier to understand. The storytelling method, using local inspirational figures such as religious leaders, successful entrepreneurs, and social activists from Indramayu, received a very positive response because it provided concrete and accessible role models. When participants realized that the "mitembeyan" tradition was a manifestation of the principle of Social Justice, or that "nyaur" was an implementation of the principle of Humanity, Pancasila was no longer perceived as a rigid and outdated ideology but as a dynamic life value relevant to their local culture.

3.1.3 Impact of the Program on Changes in Attitudes, Behavior, and Real Social Action

The implementation of the Pancasila-based social action project resulted in 15 innovative programs initiated and managed entirely by the participants. These programs cover various fields with high creativity as presented in Table 7.

Table 7. Social Action Projects Based on Pancasila Values

Pancasila Values	Project Name	Activity Target	Achievements
Principle 1: Belief in One Almighty God	Indramayu Youth Interfaith Dialogue Forum	Facilitating dialogue between youth of different religions	8 joint activities, involving Muslims, Christians, Hindus, Buddhists
Principle 2: Just and Civilized Humanity	Anti-Bullying and Violence Movement	Education in secondary school	12 schools, 1,200 students, peer counselors formed
Principle 2: Just and Civilized Humanity	Village Legal Clinic	Free legal assistance	34 cases handled in 4 months
Principle 3: Unity of Indonesia	"Indramayu Bhinneka" Campaign	Educational content on diversity	50 content, 45,000 views, 3,200 engagements
Principle 3: Unity of Indonesia	Indonesian Cultural Festival	Performance of arts from various tribes	15 tribes, 2,000 visitors
Principle 4: Democracy	Young Democracy School	Political literacy training	85 trained youths
Principle 4: Democracy	Public Policy Monitoring Community	Advocacy for improvement of public facilities	Improvements in 5 villages
Principle 5: Social Justice	Productive Youth Cooperative	Empowerment of school dropouts	40 young people with business skills and capital
Principle 5: Social Justice	Fishermen Care Movement	Advocacy for the rights of traditional fishermen	67 fishermen's savings and loan cooperative
Principle 5: Social Justice	"Green Pancasila" Waste Bank	Sustainable waste management	150 families involved
Precepts 1-5:	Interfaith	Joint social services	3 activities in orphanages

Integrated	Community Service Program		and flood areas
Precepts 1-5: Integrated	Pancasila Reading Corner	Community library	5 reading corners in 5 villages
Precepts 1-5: Integrated	National Inspiration Class	Youth mentoring	120 youth mentored
Precepts 1-5: Integrated	Community Radio "Voice of Pancasila"	Educational broadcast of Pancasila values	12 episodes, 5,000 listeners
Precepts 1-5: Integrated	The Million Pancasila Trees Movement	Tree planting and environmental education	3,500 trees planted in 8 locations

The impact evaluation at the end of the program showed very encouraging results as presented in Table 8.

Table 8. Results of Program Impact Evaluation

Success Indicators	Pre-Program	Post-Program	Improvement
Comprehensive understanding of Pancasila values	31.7%	94.2%	62.5%
Measurable pro-social behavior changes	Baseline	65.3%	65.3%
Commitment to sustainability of social action projects	-	74.2% (89 participants)	-
Full program attendance rate	-	73.3% (88 participants)	-
Sustainable social action projects (after 3 months)	-	86.7% (13 of 15 projects)	-
Participants become facilitators in other communities	-	19.2% (23 participants)	-
Additional millennial generation reach through multiplication effect	-	340 people	-

Field observations recorded concrete behavioral changes such as increased participation in village deliberations, inter-group conflict mediation initiatives, and a more open attitude towards differences of opinion. Qualitative data from follow-up interviews three months after the program ended showed encouraging sustainability. Of the 15 social action projects, 13, or 86.7 %, are still active and managed better. In fact, five projects have successfully secured funding support from village governments and corporate CSR programs to expand their activities. Another interesting finding is the multiplication effect, where program participants began replicating the learning approach they received in other communities. Twenty-three participants have become facilitators in their respective communities, reaching an additional 340 millennials with a similar approach. Inter-project coordination forums were also formed spontaneously as a forum for sharing experiences and mutually supporting program sustainability.

3.2 Discussion

The findings of this program contribute to the growing body of knowledge on effective strategies for strengthening Pancasila values among the millennial generation by demonstrating how participatory and context-based learning can facilitate value internalization beyond the

cognitive level. Rather than merely indicating a statistical increase in understanding, the results show a shift toward affective engagement and behavioral readiness, suggesting a more holistic learning transformation. This pattern is consistent with Kolb's experiential learning framework, in which concrete experience, reflective observation, abstract conceptualization, and active experimentation form an integrated cycle that enables learners to construct meaning through real-life practice [20], [21] . The present program extends this theoretical perspective by embedding experiential learning within a participatory action learning design that positions participants not only as learners but also as social actors. This approach differs from conventional lecture-based and memorization-oriented models that primarily emphasize knowledge transmission, as it creates opportunities for participants to negotiate, practice, and reflect on Pancasila values in authentic community settings [22] .

This finding is in line with Winarno's research on contextual Pancasila learning, but goes further by integrating the dimension of sustainable social action [23] . However, this program adds a sustainability dimension by integrating social action projects as a structured outcome of the learning process, thereby connecting contextual understanding with long-term civic engagement. This indicates that contextualization becomes more impactful when it is followed by guided collective action and continuous mentoring [24] .The success of Dermayon's integration of local wisdom in Pancasila learning strengthens Vygotsky's social constructivism theory which emphasizes the importance of socio-cultural context in the learning process. [25] . The finding that 82% of participants had actually practiced the values of Pancasila without realizing it shows that the universal values of Pancasila are indeed alive in the local wisdom practices of Indonesian society [26]–[28] . This reconnection process appears to reduce the perceived distance between national ideology and everyday life, making value learning more relevant and personally meaningful.

A significant increase in the conative dimension or readiness to act by 36.8 points is an important finding that distinguishes this study from previous studies. While previous Pancasila education initiatives have often focused on cognitive outcomes, the present findings highlight the importance of combining experiential learning, intensive mentoring, and participant agency in designing social action projects to promote observable behavioral change [29] [30] [31] .The success of 15 social action projects with a sustainability rate of 86.7 % after 3 months of the program is a strong indicator that this program does not only produce temporary changes but creates sustainable transformation. The multiplication effect where 23 participants became facilitators and reached 340 additional millennials is proof that the train the trainer approaches based on participatory action learning is very effective for massive and organic value dissemination.Despite these positive outcomes, several limitations should be acknowledged. The program was conducted in a specific socio-cultural context, which may influence the transferability of the findings to different regions with distinct demographic and cultural characteristics. In addition, the absence of a control group limits the ability to attribute changes exclusively to the intervention, as external factors such as prior organizational involvement or concurrent civic activities may also have contributed to participants' development. The relatively short post-program observation period also restricts the assessment of long-term behavioral sustainability.

Future programs may address these limitations by incorporating comparative designs, longer monitoring periods, and cross-regional implementation to test the scalability of the model. Alternative explanations, such as the role of peer group dynamics, community leadership support, or participants' initial motivation, should also be examined to obtain a more comprehensive understanding of the mechanisms underlying value internalization.

4. CONCLUSION

A program to strengthen the internalization of Pancasila values through character education based on participatory action learning and local wisdom has proven effective in increasing comprehensive understanding and mobilizing concrete actions among the millennial generation in Indramayu Regency. A 78.5% increase in understanding and a 65.3% change in pro-social behavior demonstrate that an approach that integrates concrete experiences, critical reflection, and sustainable social action is far more effective than conventional instructive and theoretical methods. The success of 15 social action projects with a sustainability rate of 86.7 % proves that the millennial generation has great potential as agents of change when given the right space, trust, and guidance.Dermayon's integration of local wisdom is a key factor in ensuring that Pancasila is no longer perceived as an abstract and rigid ideology, but rather as a life value manifested in people's daily practices. The bottom-up approach, which values and elevates local practices, resonates more with the characteristics of the millennial generation, which demands authenticity, relevance, and tangible impact. The multiplier effect, where participants become facilitators and reach hundreds of other millennials, demonstrates the scalability and potential for massive dissemination of this model.

The main contribution of this research is the development of a holistic model for strengthening the internalization of Pancasila, integrating cognitive, affective, and conative dimensions through a participatory and contextual approach. This model can be a reference for local governments, universities, and community organizations in designing similar programs with adaptations according to their respective local characteristics.Recommendations for future program development are: 1) expansion of the program to more districts/cities by involving local governments and universities as co-implementers to ensure sustainability and institutional support, 2) development of an integrated digital platform to facilitate hybrid learning , collaborative networks between social action projects, and dissemination of best practices , 3) comparative research to compare the effectiveness of this model in various socio-cultural contexts, including in urban versus rural areas, coastal versus mountainous areas, and with different levels of ethnic-religious diversity, 4) development of facilitator training modules to ensure the quality of program replication by other parties, including certification of Pancasila-based character education facilitators, and 5) further participatory action research to develop innovative learning methods that are appropriate to the development of the characteristics of generation Z who are starting to dominate the youth structure.

REFERENCES

[1]   A. Haleem, M. Javaid, and RP Singh, "Perspective of Leadership 4.0 in the Era of Fourth Industrial Revolution: A Comprehensive View," *J. Ind. Saf.* , p. 100006, 2024, doi: 10.1016/j.jinse.2024.100006.

[2]   OM Ardle and U. Murray, "Fit for measure? Evaluation in community development," *Community Dev. J.* , vol. 56, no. 3, pp. 432–448, Jul. 2021, doi: 10.1093/cdj/bsaa005.

[3]   A. Lee, "Implementing character education program through music and integrated activities in early childhood settings in Taiwan," *Int. J. Music Educ.* , vol. 34, no. 3, 2016, doi: 10.1177/0255761414563195.

[4]   AM Rosyad and A. Khoiriyah, "Integration of Islamic Values in Civic Education Learning: Systematic Literature Review," *J. Islam. Pedagog.* , vol. 5, no. 2, pp. 110–124, 2025, doi: https://doi.org/10.31943/pedagogia.v5i2.145.

[5]   AM Rosyad, "The Role of the Mosque Youth Association in Instilling Character Values in Class XII Students of SMK Negeri 1 Lelea Indramayu" *Risâlah J. Educator. and Stud. Islam* , vol. 11, no. 4, pp. 1638–1651, 2025, doi:

https://doi.org/10.31943/jurnal_risalah.v11i4.3142.

[6]   . Hartoyo, S. Koswara, and . Sulassih, "Increasing the Added Value of Banana Chips Processing Business in Tenajar Village, Indramayu Regency, West Java," *Agrokreatif J. Ilm. Pengabdi. Kpd. Masy.* , vol. 5, no. 3, pp. 251–257, Nov. 2019, doi: 10.29244/agrokreatif.5.3.251-257.

[7]   Alifah Kusumaningrum, Dwi Edwid Dian Negara, Yeti Lastuti, Hanif Afif Naufal, Aulia Deva, and Muhammad Fahrizal, "Empowerment of Fishermen Based on the Utilization of Technology for Financial Management in Indramayu Regency," *J. Innov. Sustain. Empower.* , vol. 4, no. 2, pp. 53–60, Aug. 2025, doi: 10.25134/jise.v4i2.149.

[8]   SY Ratri, "Digital Storytelling in Social Studies Learning in Elementary Schools," *J. Pena Karakter J. Educator. Children and Character* , vol. 4, no. 2, pp. 15–22, 2022.

[9]   ERS Mitrakasih La Ode Onde, Hijrawatil Aswat, Fitriani B, "Integration of Character Education Strengthening (PPK) Era 4.0 in Integrative Thematic-Based Learning in Elementary Schools," *J. Basicedu* , vol. 4, no. 2, 2020.

[10]   T. Lickona, "Bullying in schools: A critical problem in need of a new approach," *Psychology and Education* . 2016.

[11]   S. Saihu, "Character Education Based on Local Wisdom (Study in Jembrana, Bali)," *Islamic Education. J. Educator. Islam* , vol. 8, no. 01, p. 69, 2019, doi: 10.30868/ei.v8i01.364.

[12]   E. Muliadi and A. Asyari, "Exploring Local Wisdom: Values Education in Traditional Games of the Sasak Tribe," *J. Ilm. Profesi Pendidik.* , vol. 9, no. 1, pp. 129–140, 2024.

[13]   N. Zuriah, "Multicultural Citizenship Education Development Model Based on Local Wisdom in Post-Reform Social Phenomena in Higher Education," *J. Researcher. Educator.* , vol. 12, no. 1, pp. 75–86, 2011.

[14]   Budiyono, "Meaning Dislocation and Ideological Production: A Semiotic Analysis of Anti-Corruption and Pancasila Discourses in the Indonesian Legal System," *Int. J. Semiot. Law - Rev. Int. Sémiotique Jurid.* , 2025, doi: 10.1007/s11196-025-10329-1.

[15]   MM Adha and E. Susanto, "The Power of Pancasila Values in Building the Personality of Indonesian Society," *Al-Adabiya J. Culture and Religion* , vol. 15, no. 01, pp. 121–138, Jul. 2020, doi: 10.37680/adabiya.v15i01.319.

[16]   A. Sudrajat, "Pancasila Democracy In Historical Perspective," *MOZAIK J. Social and Hum. Sciences* , 2016, doi: 10.21831/moz.v8i1.10763.

[17]   VED Natalia, AOS Pratama, and MD Astuti, "Implementation of Pancasila values in character education: A literature review," *Int. J. Pedagogue. Soc. Stud.* , vol. 6, no. 1, pp. 35–44, 2021, doi: 10.17509/ijposs.v6i1.32569.

[18]   IS Wekke, *Community Service Methods: From Design to Publication* . Adab Publisher, 2022.

[19]   AG Dinia, C. Wiguna, and A. Burhanudin, "Quality Measurement System for I-Gracias Research and Community Service Website Using the Webqual Method," *J. Tech. Inform. and Sist. Inf.* , vol. 8, no. 1, pp. 1–11, Apr. 2022, doi: 10.28932/jutisi.v8i1.3915.

[20]   M. Muizzuddin, "Character and Multicultural Education Model for Gifted Students," *Educator. Multicultural* , vol. 5, no. 2, pp. 272–293, 2021.

[21]   D. Syah, "Teacher'Understanding Towards the Implementation of Character Education in Schools," *Int. J. Soc. Sci. Humanite. Invent.* , vol. 4, no. 1, pp. 3239–3244, 2017.

[22]   H. Wang, Q. Jin, S. Li, S. Liu, M. Wang, and Z. Song, "A comprehensive survey on deep active learning in medical image analysis," *Med. Image Anal.* , vol. 95, p. 103201, Jul. 2024, doi: 10.1016/j.media.2024.103201.

[23]   W. Winarno, M. Muchtarom, and H. Fauziyah, "Readiness and efforts of civics teachers in developing literacy and numeracy skills," *J. Educ. Learn.* , vol. 18, no. 4, pp. 1209–1223,

Nov. 2024, doi: 10.11591/edulearn.v18i4.21425.

[24]   M. Cáceres, M. Nussbaum, and J. Ortiz, "Integrating critical thinking into the classroom: A teacher's perspective," *Think. Skiing. Creat.* , vol. 37, p. 100674, 2020.

[25]   F. Muthmainnah, "Development Of Local Wisdom-Based Teaching Materials For Indramayu Folk Stories And Their Use As Teaching Materials For High School/Vocational SchooL," *Pendas J. Ilm. Pendidik. Dasar* , vol. 10, no. 4, pp. 555–566, 2025, doi: https://doi.org/10.23969/jp.v10i4.33231.

[26]   RR Ristiawan and W. Sushartami, "Political reconciliation and emancipatory reinterpretations of Jakarta's Pancasila Sakti Monument through heritage tourism: an exploratory study," *Int. J. Herit. Stud.* , pp. 1–18, Sep. 2025, doi: 10.1080/13527258.2025.2557831.

[27]   RAP Nur, LA Truvadi, RT Agustina, and IFB Salam, "The Role of Pancasila Education in Shaping the Character of the Indonesian Nation: Review and Implications," *Adv. Soc. Humanit. Res.* , vol. 1, no. 4, pp. 501–510, 2023, doi: https://doi.org/10.46799/adv.v1i4.54.

[28]   N. Syarif, Zulbaidah, and MA Septiadi, "Political theology: how God's law is applied in the context of Indonesian democracy based on Pancasila," *Cogent Arts Humanit.* , vol. 11, no. 1, p. 2407104, Dec. 2024, doi: 10.1080/23311983.2024.2407104.

[29]   MA Pradana and AM Rosyad, "The Influence of Islamic Religious Education Teachers in Shaping Student Discipline: A Case Study of Grade 5 UPTD SDN 1 Majakerta," *Risâlah J. Educator. and Stud. Islam* , vol. 11, no. 4, pp. 1481–1489, 2025, doi: https://doi.org/10.31943/jurnal_risalah.v11i4.3140.

[30]   F. Eriza Zuhry, H. Aulia, Nasywa Zulfita, Rouli Margaretha, M. Matang, and Lham Hudi, "Civic Education Efforts in Cultural Aspects for the Formation of Student Identity," *J. Edukasi Terkini* , vol. 1, no. 1, pp. 1–7, Sept. 2024, doi: 10.70310/hgjvq985.

[31]   DW Johnson and RT Johnson, "Cooperative learning and teaching citizenship in democracies," *Int. J. Educ. Res.* , vol. 76, pp. 162–177, 2017, doi: 10.1016/j.ijer.2015.11.009.