

Project to Strengthen the Profile of Pancasila Students Based on Local Wisdom through Pencak Silat Extracurricular Activities in Building Elementary School Students' Character

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Abstract: This study aims to explore and analyze the implementation of the Project to Strengthen the Profile of Pancasila Students based on local wisdom through Pencak Silat's extracurricular activities in elementary schools. The primary focus of the research is to understand the planning, implementation, evaluation, and character outcomes of students following this program. The research method used is qualitative with a descriptive approach. The main informants include the school principal, Pencak Silat teachers, students, and parents. Data were collected through interviews, observations, and document analysis. The results of the study indicate that the project to strengthen the profile of Pancasila students' program planning has been well-structured, identifying relevant local wisdom values to be taught to students. Regular evaluations are conducted to monitor student progress in aspects of discipline, responsibility, and respect, with results showing a significant improvement in students' character after participating in this program. The conclusion of this study suggests that the project to strengthen the profile of Pancasila students program based on local wisdom through Pencak Silat extracurricular activities is effective in developing students' character in line with the Profile of Pancasila Students. Recommendations for this research include strengthening teacher training, creating learning materials, and integrating the program into the school curriculum to expand its positive impact. Further research is recommended to measure the long-term effects of this program on students' character development and the integration of local wisdom values in formal education.

Keywords: Local Wisdom, Pancasila, Projects, Silat, Strengthening

A. Introduction

Concerns over the social and cultural aspects of Indonesian society have grown in the last several years. Numerous societal issues, ranging in size from minor to major, have emerged. Due to the social problems that have permeated the school system, moral standards are being destroyed, which diminishes human respect and dignity. One illustration of this is the rise in incidents of corruption. The field of education is

currently fraught with dangers related to corruption cases. Students are the ones who commit corruption in schools, such as when they cheat on exams to obtain passing scores. Therefore, it is crucial that character education—especially that of disciplined character—be taught in educational institutions to help pupils avoid acting out (Sari et al., 2019).

Since Pancasila serves as the foundation of the State and its tenets constitute a set of values, they can be thought of as a single unit. Because Pancasila's principles align with the aspirations and values of the Indonesian people, they can also be considered the way of life of the Indonesian people. As previously said, the purpose of Pancasila values is to serve as the foundation for, guide, regulate, and ascertain an individual's conduct when engaging with other humans in the course of living in a community, a country, or a state. Each of the five precepts of Pancasila has a unique connotation that corresponds to the national character of Indonesia (Sulianti et al., 2020).

Believing in the All-Powerful God entails practicing righteousness by the will of all gods and having freedom of religion. Every human being has the same status and rights in a just and civilized society. We also have certain responsibilities as citizens, including thinking, speaking, and acting with etiquette. There are many different races, ethnic groups, faiths, and civilizations inside the Indonesian Union. The principles of democracy, consensus-building deliberation, and the opportunity to voice differing ideas are all present in Democracy Led by Wisdom in Representative Deliberation. All Indonesians have access to social justice, which is a reflection of the country's ability to behave justly by granting equal rights and ensuring that they receive protection and justice as citizens. The Ministry of National Education lists 11 character values—devotion, honesty, discipline, democracy, justice and civility, responsibility, love of the country or nationalism, orientation toward excellence and potential, cooperation, respect for one another, and the willingness to make sacrifices for the good of the nation and state—as the foundation of character education. This aligns with these principles. Because of these ideals, Pancasila serves as a guide and helps to shape the character of the country (Adha & Susanto, 2020).

One of the paths to bettering and accelerating student development is character education. Under President Joko Widodo's administration, character education has also taken center stage in Indonesian education. Ministers under Nadiem Makarim were directed to attend to these issues in the field of education. The Nawa Cita further states that the government of Joko Widodo's era was tasked with enacting a revolution in national character to forge a stronger national character. While there are different fields and approaches to character education, educational institutions also have the responsibility of instilling and understanding character education. According to Law Number 20 of 2003 of the Republic of Indonesia concerning National Education, National Education aims to develop students' potential to become human beings who are knowledgeable, capable, creative, independent,

moral, and obedient to God Almighty. It also develops their capabilities and shapes the character and civilization of a dignified nation to make the nation intelligent. It is inextricably linked to the curriculum in the context of education, where the curriculum serves as a manual or guide for instructors while they carry out a teaching process to meet educational objectives at all instructional levels. The curriculum is always updated to reflect the state of the world. Indonesian curriculum development is a continuous process aimed at attaining high-quality education. The objectives of the national education philosophy, which serve as the foundation for developing institutional goals that describe national education goals, are among the factors that affect curricular modifications (Sholeh, 2013). One of them is the autonomous curriculum, which is a reinstatement of the 2013 curriculum. Students used online learning during the pandemic, which decreased the efficacy of the learning system (Circular No. 0574 / H.H3 / SK.02.01 / 2023).

Amendments to the Decree of the Minister of Education, Culture, Research and Technology Number 56/M/2022 concerning Guidelines for Implementing the Independent Curriculum as Learning Recovery, SD/MI/other Curriculum, namely extracurricular learning and the Project for Strengthening the Pancasila Student Profile are addressed in Ministry of Education and Culture, Research and Technology No. 256 of 2022. There are five themes in the Project for Strengthening the Pancasila Student Profile. Local wisdom, which is reflected in the culture of a society, is an important component in human life (Yuliani et al., 2023). Local knowledge is one of the two themes that must be applied to the Pancasila student project activities in schools that have adopted the independent curriculum. One example of the several true essences of the independent curriculum is the Pancasila student profile project. The main goal of the independent curriculum is to provide children as much room as possible to grow and develop in ways consistent with their inherent human natures. The descriptive and qualitative form of this study aims to shed light on the significance of incorporating local wisdom values into the education of Pancasila students to enhance the nation's and state's character. Preserving the extracurricular Pencak Silat is the local knowledge here. Pencak silat is part of Indonesian culture and its development is influenced by the character of each region in Indonesia and the talents and tastes of its people (Ariyani et al., 2023).

Global diversity is one of the six components of the Pancasila student profile. To build mutual respect and the potential to form a constructive noble culture, Indonesian students must preserve their noble culture, locality, and identity while remaining open-minded in their interactions with other cultures (Goliah et al., 2022). This is what is meant by the term global diversity and does not clash with the nation's honorable culture. Recognizing and valuing culture, using intercultural communication skills while dealing with others, and taking ownership of and reflecting on one's experiences with diversity are all essential components and keys to global diversity. In Indonesia, you have to preserve and develop indigenous wisdom as students. The traits and skills that each student must acquire through

school culture, extracurricular, co-curricular, and extracurricular activities are known as the Pancasila student profile (Rahayuningsih, 2022). In terms of developing internal factors related to the identity, ideology, and ideals of the Indonesian nation as well as external factors related to the context and challenges of the times, the Pancasila student profile contains competency formulations that are by the Graduate Competency Standards in each educational unit. in the 21st century facing the Industrial Revolution 4.0 (Hamzah et al., 2022).

The Ministry of Education and Culture states that understanding and appreciating cultural differences, having effective communication skills to interact with people, and taking responsibility for encountering variety are the three cornerstones of global diversity. Creating and enforcing a positive school culture in front of children is one way to help them develop as people. At SDIT Tiara Aksara Tangerang is one of them.

According to Yunus (2012), character education is instruction that emphasizes in pupils the importance of character values and how to apply them in daily life as well as numerous Pancasila principles that are present in daily life. It is anticipated that character education will shield kids from societal situations like child delinquency and other negative things. According to Wyne Mulyasa (2019), the word "character" originates from the Greek verb "harassing", which means "to draw". As the country's future generation, Omeri (2015) asserts that nurturing affective potential, fostering independence, creativity with a national viewpoint, and a sense of camaraderie are all important. It is required of students to become creative and independent thinkers as well as to produce works of utility. Thus, to solve this issue, the field of education needs to adopt a disciplinary approach. Every human being is taught the virtue of discipline, which helps them become consistent in carrying out their plans to reinforce and defend themselves from harm. Along the way, students develop their character as well as their potential and talent in their chosen disciplines. Educational institutions must also consider this. They are in charge of assisting students in developing their interests and potential by offering forums or stimulants both individually and in groups based on each student's needs.

Of course, educational institutions also employ methods to help students develop their character in line with the curriculum that serves as the foundation for that growth. For education to be relevant and integrated across courses and the life sciences, there must be a clear continuity in the process when comparing formal and non-formal education. This is carried out to fulfill a number of the national education goals. The fundamental principles of Pancasila, which the Indonesian state is built upon, are crucial lessons for the next generation to learn. Through character education, Pancasila's ideals can be ingrained. Extracurricular activities are one method that character education can be implemented.

In addition to being an extracurricular martial art, pencak silat is a part of the local culture, with different schools and teachings associated with each university. Pencak silat is a generic phrase used to describe fighting and martial arts, according to Roni Saefullaoh in McPherson & Pickett (Syaifullah et al., 2020). Kholis (2016), pencak silat may improve pupils' comprehension and application of Pancasila values. This martial arts sports activity is also inextricably linked to the development of disciplined character. Students can have a deeper understanding of the value of disciplined character by participating in the pencak silat extracurricular, which fosters vision in organizing, planning, and deciding on methods to accomplish goals. In this instance, the importance of a disciplined character that is taught to children through extracurricular pencak silat can also provide advice on how to succeed in areas outside of the classroom. SDIT Tiara Aksara is one of the elementary schools that offers Pencak Silat extracurricular activities.

Apart from that, extracurricular pencak silat activities can also help students increase their self-confidence, sportsmanship, and discipline. This will of course be useful for students in facing challenges in the future. The pencak silat extracurricular activity at SDIT Tiara Aksara is called the Terate Faithful Brotherhood. This activity received support from various parties, namely the head of the Foundation and student parents. This is proven by the large number of students totaling 180 students and girls who took part in this activity, several qualified trainers, and also quite regularly scheduled training, namely on Tuesdays and Thursdays at 14.00 WIB - 15.00 WIB. In this activity, various types of character education are also applied to students, one of which is disciplined character. Based on the background explained above, the researcher is interested in compiling thesis research with the title "Project for Strengthening the Profile of Pancasila Students Based on Local Wisdom Through Pencak Silat Extracurriculars in Building the Character of Elementary School Students".

B. Methods

This research will be carried out at SDIT Tiara Aksara. In this research, researchers used qualitative research. According to Moleong (2016), qualitative research aims to interpret research subjects' experiences with behavior, perceptions, motivations, actions, and other phenomena holistically through verbal descriptions in a particular natural context using a variety of natural methods. Descriptive research, according to Arikunto (2014)), is a study aimed at examining situations, conditions, or other topics. According to Mukhtar (2013), qualitative descriptive research is defined as an investigation that aims to disclose an empirical fact in an impartially scientific way, drawing on scientific methods, logic, and solid methodology as well as relevant theory from the scientific field under study.

Three methods of gathering data were employed by the researchers: documentation, interviews, and observation.

1. Observation

Researchers can make various kinds of observations. Unstructured observation is the only observational technique that will be used in this study. This is done because the researcher is unsure of the precise subject of the observation and uses just observation signs rather than standard instruments while conducting observations (Sugiyono, 2014).

2. Interviews

Defines an interview as a conversation between two individuals in which meaning is created on a certain subject through the exchange of ideas and information through questions and responses (Sugiyono, 2014).

3. Document Study

Researchers use documentation procedures to collect data so they may produce research that is legitimate and backed by actual, authentic evidence that can be trusted. According to Sugiyono (2014), documents are accounts of past occurrences. Records can be written pieces of art, photographs, or large-scale creations created by someone. Researchers using this documentation technique will find it easier to conduct interviews and observations.

C. Results and Discussion

1. Project to Strengthen the Profile of Pancasila Students Planning Based on Local Wisdom through Pencak Silat Extracurriculars in Elementary Schools

Building student character through the Pancasila Student Profile is the goal of the project to develop the profile of Pancasila students planning based on local wisdom through extracurricular Pencak Silat. Together, the principal of the school, the student affairs department, and the silat teachers find local wisdom values that can be included in the curriculum. According to the National Education System Law Number 20 of 2003, national education plays a role in forming character, improving skills, and a dignified national civilization to make the nation's life intelligent. This definition clarifies that a child's development of character involves more than just teaching them right from wrong; it also involves establishing positive habits that they will carry into their daily lives, encouraging them to apply the ideals of awareness, understanding, compassion, and kindness.

Active participants in the planning included the principal, student affairs, martial arts instructors, students, and parents. To discuss teaching materials, evaluation techniques, and implementation plans, regular meetings are conducted. All stakeholders offer significant contributions to guarantee the program functions

efficiently and achieves its goals. This is also consistent with the Bandura & Health (1986) social learning theory, which highlights the significance of diverse stakeholders' active engagement and participation in the learning process. Ki Hajar Dewantara views educational institutions as an intermediate system (Yuda et al., 2024). Teachers are educators with more than just competent skills. Teachers must possess the mindset of a democratic leader as well (Hidayat, 2021). There are three primary philosophies: *Ing Ngarso Suntolodo*, which means setting an example for others, *Ing Madyo Mangun Karso*, which means offering guidance in the center, and *Tut Wuri Handayani*, which means offering assistance in the background. As a result, education serves as a tool for helping kids understand who they are as people and as members of society to maximize their level of safety and enjoyment (Sugiarta et al., 2019).

Local wisdom values are integrated into the Pencak Silat extracurricular program. Basic pencak silat techniques, the philosophy and moral principles of this martial art, and how it is applied in daily life are all covered in the course materials. Clifford's Geertz (1973) notion of local wisdom, which highlights the significance of cultural values in molding community identity and values, is pertinent to this discussion. It highlights how crucial cultural values are in forming societal identity and values (Solehah et al., 2022). According to Roichatul & Khikmah (2018), the reculturation of local wisdom—which may be acquired via local culture—is the fundamental goal of pencak silat character cultivation. This helps students become better people. To develop pencak silat teachings into subjects in the implementation of learning activities or outside, such as school extracurriculars, the role of improving character quality in the educational environment aims to form knowledgeable and virtuous people who well (Nandana, 2020).

2. Implementation of a Project to Strengthen the Profile of Pancasila Students Based on Local Wisdom through Pencak Silat Extracurriculars in Elementary Schools

The curriculum is implemented on a sporadic basis. Pencak Silat training sessions are conducted once a week on Tuesdays for lower levels and on Thursdays for upper classes. Mondays, Thursdays, and Fridays are additional hours for students who wish to dedicate themselves to training. Students receive materials about local wisdom values and how to use them in daily life in addition to physical activity. This is consistent with the holistic education idea (Roichatul & Khikmah, 2018), which places a strong emphasis on a child's physical, emotional, social, and cognitive development. Pencak Silat is an integral aspect of Indonesian culture that has evolved over many years. The Indonesian people have encountered a variety of geographical, ethnological, and developmental circumstances, leading to the emergence of pencak silat as a self-defense technique and culture that has become local wisdom for those who uphold it (Ediyono & Widodo, 2019).

The application of character education is crucial to helping students grow as individuals as they navigate the worlds of education and society. "Character education can be defined as an educational effort that is deliberately designed to develop the character of students" (Irfan Ahadi et al., 2023). For kids to develop admirable character, teachers must be able to mentor their students. Because character education is necessary in the social and educational spheres. "Efforts to provide character education require local wisdom as a tool to incorporate sustainable good values regarding family, neighbors, and the surrounding community" (Sundari & Prasetyo, 2016). Local wisdom plays a vital role in shaping and moderating local culture so that it becomes relevant and meaningful for the community's social and cultural life. Pencak Silat is one of Tangerang City's wise people, particularly in SDIT Tiara Aksara. To help students develop their character, extracurricular pencak silat activities should be synergistically implemented in educational units.

A participative and interactive teaching approach is employed. Participation from students is encouraged in debates and activities. To make learning more engaging and significant, they are given the chance to express their thoughts and experiences. This methodology aligns with the Dewey (1938) theoretical framework regarding the significance of firsthand experience in education for enhancing student engagement and motivation. According to Dewey, learning that incorporates firsthand experience and active engagement between students and their learning environment is considered effective learning.

3. Evaluation of the Implementation of the Project to Strengthen the Profile of Pancasila Students Based on Local Wisdom through Extracurricular Pencak Silat in Elementary Schools

Direct observation, student affairs, school principals, parents, martial arts instructors, and interviews are used in the evaluation process. The assessment is centered on how well pupils have developed as individuals, how well they comprehend the values of local wisdom, and how proficient they are in Pencak Silat. This approach is consistent with the character education theory Lickona (1991), which highlights the value of thorough evaluation in gauging students' moral and character growth. According to Lickona, to present a comprehensive picture of a student's growth, evaluation in character education must combine cognitive, emotional, and conative assessments.

According to evaluation statistics, kids who participate in this program demonstrate increases in their sense of responsibility, discipline, and interpersonal respect. Some instances of these advancements are as follows:

1. Discipline: Students become more punctual in coming to practice and completing their school assignments. They also show discipline in following the rules of Pencak Silat training, such as dressing neatly, maintaining cleanliness, and respecting the instructor.
2. Responsibility: Students show an increase in taking responsibility for their tasks, both at school and at home. For example, they are more consistent in completing homework and helping with household chores without being asked.
3. Respect: Students show greater respect for teachers, friends, and parents. They are more polite in speaking and interacting and show empathy towards other people.

They also have a better understanding of local wisdom values and can apply them in everyday life. This is in line with the Hall (1990) theory of cultural identity, where students internalize and apply cultural values in their lives. Hall argues that cultural identity is a dynamic and constantly changing process, influenced by social interactions and individual experiences. The evaluation's findings led to several adjustments, including a rise in the frequency of training sessions, the addition of educational resources regarding local knowledge, and a closer partnership with parents to encourage the development of their children's character at home. This demonstrates how crucial ongoing observation is to the Montessori (1967) holistic theory of teaching. Montessori placed a strong emphasis on the need for education to be adaptable to the child's needs and sustainable, incorporating the family and community into the learning process.

4. Student Character Results after Implementing the Project to Strengthen the Profile of Pancasila Students Based on Local Wisdom through Pencak Silat Extracurriculars

Students demonstrated notable growth in character after taking part in the Pencak Silat extracurricular project to strengthen the profile of the Pancasila students program, which is based on local wisdom. They develop greater self-control, accountability, and regard for other people. This is in line with the character education idea of Lickona (1991), which highlights the value of character development via integrated learning. Lickona underlined that moral principles that students can consistently apply to their daily lives must be taught as part of character education.

This curriculum affects students' academic and extracurricular accomplishments in addition to their character development. Students actively participate in a variety of school activities and become more motivated and focused learners. This relates to the Bandura & Health (1986) social learning theory, which demonstrates how students' enthusiasm and active participation can raise their performance. According to Bandura, social learning via observation and modeling can boost students' intrinsic motivation and motivate them to produce better work. Testimonials from educators, parents, and students attest to the program's great value in helping pupils

develop their character. Students are more self-assured and prepared to take on a variety of tasks. Additionally, parents said that their kids had favorable behavioral and attitude adjustments at home. This is consistent with the cultural identity theory Hall (1990), which holds that a person's identity and values can be strengthened by positive cultural experiences.

D. Conclusion

The Project to Strengthen the Profile of Pancasila Students at SDIT Tiara Aksara focuses on local wisdom through extracurricular pencak silat in elementary schools. It involves cooperation between parents, student teachers, and other parties. Research using observation, interview, and documentation techniques shows that the program has proven effective in developing student character, and improving discipline, responsibility, and respect for others. It also positively impacts academic and non-academic achievements, making students more confident and active, and strengthening their cultural identity through positive experiences and social interactions.

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