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## Embedding Pancasila Values: Towards Culture-Based Education

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**Abstract:** Pancasila values as a guideline for the nation's life, are firmly rooted in the culture that lives in Indonesian society. Consequently, the internalization of Pancasila values in society must be carried out from an early age. Education is an effective means to cultivate Pancasila values because it not only focuses on cognitive aspects, but also affective and psychomotor. One of the concrete steps to internalize Pancasila values through education is the application of the Nganggung culture-based learning model in Pancasila Education learning activities. The paper analyzes on: 1) the practice of the Nganggung Tradition in the Bangka Malay community; 2) the construction of Pancasila values in the Nganggung Tradition; and 3) efforts to instill Pancasila values through Pancasila Education learning. This paper uses a qualitative approach with a descriptive analysis method. The data in this paper was collected through in-depth purposive interviews, observations, and document studies. Data analysis was carried out using the Miles and Huberman interactive model which consisted of four stages, namely data collection, data condensation, data presentation, and conclusion drawn. The results of the analysis in this paper show that in the Nganggung Tradition of the Bangka Malay community, aspects that are in accordance with the values of Pancasila are observed. In addition, efforts to instill Pancasila values can be carried out by applying the Nganggung culture-based learning model in Pancasila Education learning activities.

**Keywords:** Pancasila values, Pancasila education, Culture-based learning

### Introduction

Values and social life of the community are two aspects that cannot be separated. Values serve as the main guideline for people in living their daily lives. Value is something that is considered valuable according to logical, aesthetic, ethical, and religious standards (Darmadi et al. 2022). The existence of values in people's lives is a normative benchmark for humans to determine various choices in acting. This makes value occupy a vital position for society because it plays a role as a principle of life. Values also form a belief system that is used as a basis for decision-making and action. Values have an important role in shaping human attitudes and behaviors, as well as being the emotional reference that underlies social interactions and individual personalities (Fraenkel, 1977; Komalasari & Saripudin, 2022).

Values are the basic foundation of the structure and order of social life of the community. Schwartz (2012), the value system functions to maintain group identity, as well as support social stability through a collective agreement on what is considered good and right. Values also play an important role in improving social integration. Basically, the existence of a consensus on common values can strengthen solidarity and attachment between individuals in society (Durkheim (2001). Therefore, values not only determine individual actions, but also affect how society as a whole functions and develops.

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The existence of values in society grows and develops from religions, customs, and traditions held by certain social groups. Value is a construction of abstract ideas, concepts, and realities that are rooted in social systems and are believed by society to be important (Ambrose, 1987; Fraenkel, 1977; Rokeach, 1973). This condition makes values affect a person's behavior and morals in social life. Values are the basis for a person's moral considerations regarding propriety and right and one of one's attitudes or actions in social relations in society. The importance of value lies in its ability to provide direction and foundation for individuals in making ethical decisions in the midst of the complexity of social relationships. This is due to the fact that values shape the collective identity of a community and create social stability through mutual moral agreement (Inglehart, 1997; Schwartz, 2012).

As something inherent in society, values live and are defended by the prevailing culture. This is because local culture contains universal principles that are relevant to living together (Harrison & Huntington, 2000). Johnson in Wardiyat (2016) states that people's behavior, which is based on values, is greatly influenced by what is called "culture". Culture plays an important role in maintaining stability and functioning as a controller and regulator of people's behavior. Culture plays a central role in creating social stability through a common understanding of norms and ethics recognized by society (Geertz, 1973). Through the process of internalizing cultural values, individual behavior can be aligned with collective goals, thereby reducing conflict and improving social cohesion (Hofstede, 1980). Culture also provides a framework for individuals to understand their social roles, thereby contributing to political and economic stability in the long run (Inglehart & Norris, 2003). Not only that, cultural values rooted in local wisdom are often able to survive even when faced with modernization, showing that culture is a dynamic element that can adapt to change without losing its essence (Trompenaars & Hampden-Turner, 2012). This makes the values that exist in a culture often become a guideline in shaping the life view of the nation and state.

Pancasila, which is the philosophy of life of the Indonesian people, also reflects the values that exist in people's lives. Pancasila functions as a critical reflection and meeting of various values derived from the traditions, culture, religion, and identity of the Indonesian nation (Kaelan, 2018; Latif, 2021). As a solid foundation, Pancasila unites the Indonesian people and serves as a guideline (leitstar) in directing the nation towards its goals (Latif, 2021). Pancasila plays an important role in shaping the character and identity of the Indonesian nation. The existence of Pancasila not only serves as an ideological foundation, but also as an instrument to integrate the diversity that exists in society. Pancasila provides a framework to understand and appreciate cultural and religious diversity in society. Therefore, Pancasila not only functions as a philosophy of life, but also as a guide in uniting various elements of the Indonesian nation.

The values of Pancasila as a value system must be implemented in daily behavior and attitudes by every individual in Indonesia. This is a step to make Pancasila an ideology that lives in society. The understanding of Pancasila as an ideology that lives in society, its values will remain relevant to the conditions and situations that develop in Indonesia (Dewantara et al. 2023). Pancasila as a holistic value system needs to be applied in a dynamic way and deep understanding. The application of Pancasila must be adjusted to the changing times, because its values will always be relevant to the dynamics of the lives of the Indonesian people. Thus, Pancasila must be a guideline for the Indonesian people, serving as a compass in dealing with the existing social reality.

The crystallization of Pancasila values from various norms living in Indonesian society makes it very related to the culture of certain groups. The culture that is manifested through community traditions reflects the values that are at the core of Pancasila. For example, the *Nganggung* tradition in the Bangka Malay community contains values that are in line with the principles of Pancasila. This tradition is a cultural practice that is inherited from generation to generation and aims to strengthen unity in society. Various aspects of the *Nganggung* Tradition are in line with the values of Pancasila, such as religiosity, humanity, unity, democracy, and justice (Muthmainnah & Dewi, 2021). This shows that efforts to preserve the *Nganggung* Tradition are very important things to do.

The preservation of the *Nganggung* Tradition is not only an effort to maintain the existence of local wisdom, but also as a form of internalization of the values of Pancasila that are embodied in it. Moreover, the degradation of values and morals has become a challenge that must be faced by the Indonesian nation. The preservation of local traditions such as *Nganggung* not only serves as a community bonder, but also as a medium of character education that strengthens cultural identity. In addition, this tradition is a means to convey human values and social justice, which is very relevant in the context of diversity in Indonesia. In today's era of globalization, where universal values often collide with local traditions, efforts to maintain the sustainability of the *Nganggung* Tradition are becoming increasingly important as a form of resistance to cultural homogenization.

Lickona (1992) identified ten indicators that indicate a decline in values, morals, and character, namely: 1) an increase in violence among adolescents; 2) use of abusive language; 3) peer group influence on acts of violence; 4) high self-destructive behavior; 5) ambiguity in moral guidelines that distinguish between good and bad; 6) decreased work morale; 7) lack of respect for teachers and parents; 8) low sense of responsibility; 9) high level of dishonesty; and 10) the emergence of suspicion and hostility between individuals. Various signs of degradation of values, morals, and character have been seen in today's young generation. This condition makes the internalization of Pancasila values in the younger generation a very important and urgent effort as a solution to deal with this problem. Pancasila, which functions as a value system, is the fundamental basis in dealing with the phenomenon of declining morals and national values. Thus, education has a crucial role in instilling Pancasila values in the current young generation.

In Indonesia, one of the efforts to internalize Pancasila values is through the subject of Pancasila Education. Pancasila education is a mandatory lesson at all levels of education in the education curriculum in Indonesia because it plays a role as civic education. This is because Pancasila Education has a strategic role in shaping the character and personality of the Indonesian nation through the internalization of the noble values of Pancasila in the lives of students. Pancasila education in the education curriculum in Indonesia is an important part of efforts to form the nation's character and identity. Pancasila education not only functions as a normative subject, but also as an ideological and moral foundation for students in the life of the nation and state. Therefore, Pancasila Education is a vehicle for cultivating the nation's basic values that are adaptive to the development of the times, including the challenges of globalization, radicalism, social disintegration, to the decline of values, morals, and character.

Pancasila education as part of the cultivation of Pancasila values requires a learning process that not only focuses on cognitive aspects, but also includes affective and psychomotor aspects (Latif, 2020). Bloom (1956) also stated that the implementation of education in learning activities must include various aspects of student development, such as cognitive, affective, and psychomotor to create a balanced and integrity individual. Basically, education acts as a means for learners to understand themselves as well as the surrounding environment. Education is an instrument that can advance the intelligence of students according to their nature and functions as a medium to inherit community values. Suparno (2001), education has a crucial role in internalizing universal values. This is because education is an effort to strengthen social and cultural values that are the foundation for harmonious social interaction (Hofstede, 2001). Therefore, the implementation of Pancasila Education must be carried out contextually in order to encourage students to understand the meaning of Pancasila not only in the abstract, but as ethical and praxis guidelines in plural and dynamic social life.

The learning approach of Pancasila Education in a contextual manner is a crucial effort to revive values such as mutual cooperation, social justice, and humanity through meaningful student learning experiences. This is because education, basically a tool to cultivate life values, so the implementation of learning in the classroom is very important. Learning as an educational process will be effective in instilling values if students are actively involved in the process. Basically, individuals are active learners who build their knowledge and attitudes independently through interaction with the environment (Fosnot, 2015; Schunk, 2012). This makes a learning approach rooted in the local culture where students belong, can be an effective way to instill Pancasila values.

Goldberg in Komalasari & Saripudin (2022) states that culture-based learning can be done by integrating cultural elements in the learning process. Learning through local culture will bring students to experience firsthand cultural practices in the process of cultivation. Learning that links academic content to local culture, can increase students' motivation and deepen their understanding of the material being taught. By learning about the local culture, students can directly experience cultural practices, which help them construct an understanding and attitude that is in line with the values contained in the culture around them. The use of a culture-based approach in learning can increase student involvement and understanding of values in a culture. Students not only learn about the values of Pancasila theoretically, but can also apply these values in their daily lives. Therefore, this paper discusses the internalization of Pancasila values through the implementation of culture-based learning activities in Pancasila Education.

## **Methods**

This study uses a qualitative approach with a descriptive analysis method to explore in depth how the Pancasila values contained in the *Nganggung* tradition can be internalized through Pancasila Education learning activities in the classroom. This research was conducted in Tua Tunu Village, Pangkalpinang City, Bangka Belitung Islands Province. The data collection techniques used in this study were interviews, observations, and document studies.

Interviews were conducted purposively with research subjects such as community leaders and community members at the research site. Observations were made directly on the implementation of the *Nganggung* tradition at the research site. Document studies are carried out on research results that are relevant to the research object. The validity of the research data was carried out by the triangulation method technique. The data analysis technique uses the Miles and Huberman interactive analysis model which consists of four stages, namely data collection, data condensation, data presentation, and conclusion drawn.

## Results and Discussion

### Nganggung Tradition of the Bangka Malay Community

The *Nganggung* tradition is a distinctive cultural heritage of the Malay community in Bangka, Bangka Belitung Islands. This tradition reflects the spirit of solidarity and mutual cooperation that has been going on for a long time, and has become an important part of the social life of the local community. In Bangka Malay, "*Nganggung*" means to carry a tray or large tray containing food to be distributed at events such as religious celebrations, traditional festivals, and other ceremonies. Each family brought a tray which was then collected in a specific place to be eaten together by all participants. This can be seen from the following picture of the implementation of the *Nganggung* tradition.



Figure 1. The Implementation of the *Nganggung* tradition  
Source: Researcher documentation

This *Nganggung* tradition not only emphasizes the importance of togetherness, but also symbolizes the blessings and expressions of gratitude of the community. Eating rituals like this often represent a complex social, spiritual, and economic value system in traditional societies (Bourdieu, 1984). In many indigenous peoples, sharing food in a ritual context creates reciprocal relationships that strengthen social bonds and group cohesion (Durkheim, 2001).

The *Nganggung* tradition is rooted in the habits of the Malay community which prioritizes the values of mutual cooperation and togetherness. Basically, this tradition is an effort to strengthen friendship between residents and strengthen social cohesion. At each *Nganggung* event, there is no difference in social status. Everyone mingled and shared food, thus reflecting the value of egalitarianism in the Bangka Malay society. This tradition is an important moment for people to interact with each other, exchange information, and strengthen family relationships that may be overlooked in busy daily lives.

The *Nganggung* tradition, also known as *Sepintu Sedulang*, is a cultural practice carried out on important celebrations such as the Prophet's Birthday, Eid al-Fitr, and Eid al-Adha, as well as at other traditional events in Bangka. In this tradition, each family prepares a tray, which is a container containing various traditional foods, such as kebuli rice, chicken opor, rendang, and local specialties, which is covered with a serving hood. The tray is then taken to the mosque or village hall to be eaten together after the prayer and dhikr event. This tradition not only emphasizes the aspect of sharing food physically, but also has a deep symbolic meaning, reflecting blessings, gratitude, and solidarity between citizens. The following is a picture of the tray used in the *Nganggung* tradition.



Figure 2. Tray in the *Nganggung* tradition  
Source: Researcher documentation

Research on this tradition reveals that the social and ritual aspects of *Nganggung* are one of the important elements in strengthening social relations and creating a sense of togetherness in the local community. The *Nganggung* tradition in Bangka reflects the local wisdom of the Malay community in utilizing natural resources with the principle of sustainability. The dishes served are usually taken from the community's gardens or fields, which affirms their independence and concern for the environment. *Nganggung* is not just a social gathering and gathering place, but also a way to strengthen local food security while appreciating the results of one's own hard work. This is because the *Nganggung* tradition of the Bangka Malay community also reflects sustainable natural resource management practices. In addition, in the *Nganggung* tradition, there is an appreciation for the results of one's own hard work that fosters a strong sense of belonging to the environment, which is in line with the principles of social ecology (Bookchin, 2005).

In addition to social and economic aspects, the *Nganggung* tradition also has a deep spiritual dimension. Each series in the *Nganggung* tradition is loaded with religious and spiritual values. Prayers and dhikr that are done before eating together are a form of gratitude to God for the sustenance given. The community believes that through coming together and sharing food, they gain abundant blessings and graces. This tradition is also a moment to pray for the welfare and safety of all members of the community. The phenomenon of sharing food in religious traditions is often identified as a symbol of shared well-being and social integration, as posited by Durkheim in his theory of the social function of religious practice (Durkheim, 2001). The *Nganggung* tradition contains a collective meaning that strengthens the group's identity through sacredness, which in turn brings a sense of mutual belonging among the members of the community. In the context of local culture such as *Nganggung*, sharing food is not only a symbol of solidarity, but also reflects the concept of cosmology that involves human relationships with God and others.

The *Nganggung* tradition, although still preserved today, faces challenges due to modernization and rapid social change. Globalization and urbanization have accelerated the process of social transformation, changing the way people perceive, and carry out their traditions. The process of modernization often leads to the disintegration of communal values and their replacement with individualistic patterns, which has an impact on declining community participation in traditional rituals (Lash & Urry, 1994). This makes the younger generation tend to lack understanding of the meaning and values contained in this tradition, so the practice of *Nganggung* is often carried out in a formal manner without deep appreciation. In urban areas, this tradition is beginning to be replaced by the custom of feasting or almsgiving, the cost of which is fully charged to the host. Therefore, education based on local cultural values and customs has an important role in preserving the *Nganggung* tradition.

Smith and Sobel (2010) stated that culture-based education is considered effective in preserving local traditions because it can provide a deeper understanding of the importance of local wisdom in building a strong identity in the midst of global change. This educational model not only focuses on knowledge transfer, but also the appreciation of cultural values that can strengthen social cohesion in society. Through education, future generations can understand and appreciate cultural heritage, so that this tradition is not just part of history, but continues to develop and be relevant in modern society.

The *Nganggung* tradition carried out by the Bangka Malay community is one of the important examples of Indonesia's rich culture that must be maintained and developed. This tradition reflects social values such as togetherness, mutual cooperation, and gratitude which are very relevant in the face of modern life patterns that are increasingly individualistic. With proper preservation and development efforts, it is hoped that this tradition can continue to be preserved and inspire future generations to maintain their local cultural identity. Cultural preservation efforts like this can be carried out through formal and informal education, by involving the younger generation to feel ownership and pride in their cultural heritage (Anderson, 2016).

### **Construction of Pancasila Values in the *Nganggung* Tradition of the Bangka Malay Community**

Pancasila, as the philosophical foundation of the Indonesian state, is an objective reflection of the values that have existed for a long time in the life of the nation. This makes Pancasila the philosophical foundation of the state (*philosophische-grondslag*) and the nation's outlook on life (*weltanschauung*) for the Indonesian nation (Kaelan, 2018; Latif, 2021). The importance of the position of Pancasila, makes its values must be applied thoroughly in the life of society and the state. Kuntowijoyo in Kaelan (2018) emphasized that Pancasila must be placed radically in order to truly become an effective guideline for the Indonesian nation. As a result of a creative synthesis of the world's great ideas such as the Declaration of American Independence and the Communist Manifesto, Pancasila expresses the materialist cause of the Indonesian nation, especially the values of God, family, mutual cooperation, and local culture. Pancasila is the genius work of the nation's founders who elaborated the philosophy of other countries with the materialist cause of the Indonesian nation, namely the values of the One Godhead, family mutual cooperation, and other cultural values. Notonagoro in Kaelan (2018) stated that Pancasila is formulated in an eclectic and incorporative way, which is to combine the goodness of various elements that are synthesized into a new concept.

Lijphart (2012) stated that the integration of local cultural elements with modern principles is one of the pillars of a country's success. Pancasila is a strong representation of how a nation can synthesize ideas from various sources to create an inclusive and sustainable moral foundation. The moral position of Pancasila not only strengthens national identity but also offers a way to face the challenges of modernity and globalization. Rawls (1999) in "The Law of Peoples", where common morality can be a driving force for just and harmonious social development.

Pancasila as the main foundation of the Indonesian nation has values that have been rooted in people's lives. These values come from traditions, cultures, and religious teachings that have existed for a long time in Indonesia. Pancasila is an important element in shaping the nation's identity. Latif (2021) explained that Pancasila functions as a source of identity, morality, and national policy direction. The Indonesian nation must have a personality in accordance with the values of Pancasila as a special characteristic that distinguishes it from other nations. In addition to being a special characteristic of the Indonesian nation, Pancasila is present as the nation's ideal. Soekarno in Latif (2021) stated that every great nation needs a moral concept that is its collective ideal.

Pancasila, as the moral dimension of the Indonesian nation, has a role as a guideline for life that is the basis for people's attitudes and behaviors in the context of the nation and state. The values in Pancasila serve as a foundation in dealing with state problems, because Pancasila comes from local wisdom and Indonesian culture that has existed for a long time (Kaelan, 2018). Pancasila plays a role as a basic principle that must be respected and used as a guide by all Indonesian people. This shows that Pancasila is not only a symbol of the state, but also a practical guideline in daily life. Pancasila provides direction for the development of the state life of the Indonesian people.

In addition, Pancasila, as a collection of teachings about interrelated reality, functions as the philosophical system of the Indonesian nation (Waruwu et al., 2023). Pancasila, which consists of five precepts, is a unit that supports each other to achieve the same goal (Kaelan, 2018). The "singular compound" nature of Pancasila emphasizes that each precept does not stand alone, but interacts in an organic relationship. Shore & Voich in Kaelan (2018) explain that the main characteristics of a philosophical system include the unity of parts that have independent functions, are interrelated, and exist in a complex environment. Pancasila, as a philosophical system, also serves as a moral basis and national guide with a strong ontological, epistemological, and axiological foundation.

The ontological foundation of Pancasila is related to the essence of the existence of Pancasila which comes from the noble culture of the Indonesian nation. Kaelan (2018), Pancasila has an ontological nature as a philosophy of human monopluralism, where every precept in Pancasila is rooted in humans as the main subject. This is because the main supporting subjects of the precepts of Pancasila are humans. The epistemological foundation of Pancasila concerns the way humans know and understand Pancasila through history, culture, and local wisdom, which are then formulated into five precepts. As a philosophical system, Pancasila is also essentially a system of knowledge.



Latif (2021) explained that knowledge about Pancasila is the result of reflection on the historical experience of the Indonesian nation. The axiological foundation of Pancasila refers to the moral values contained in each precept as ethical guidelines, which are implemented in daily life. This axiology encourages the creation of behaviors and actions that are in harmony with national and humanitarian values in the social and political context.

Overall, the ontological, epistemological, and axiological foundation of Pancasila provides a holistic framework for the Indonesian people to understand, appreciate, and implement the values contained in Pancasila. This combination of philosophical foundations ensures that Pancasila remains relevant and applicable in facing the various challenges of the times, while maintaining the integrity and identity of the Indonesian nation. Therefore, Pancasila becomes a comprehensive unit, where all the values in it are intended to achieve common goals.

As a concept that is explored from the values that live in the culture of the Indonesian nation, the values of Pancasila are also embodied in the *Nganggung* tradition. The *Nganggung* tradition that has been passed down from generation to generation in the Bangka Malay community contains values that are in line with Pancasila (Muthmainnah & Anggraeni- Dewi, 2021). Kaelan (2018) stated that the essential values in Pancasila include Godliness, Humanity, Unity, People, and Justice.

### Divine Values

The Divine Precept in Pancasila is an essential moral and spiritual foundation for the Indonesian nation. The precept reflects respect for God's existence while emphasizing the importance of religion in the life of society and the state (Kaelan, 2018). The values contained in this first precept include the principles of religious freedom, tolerance among people, and respect for diverse beliefs. The implementation of recognition of God Almighty should be realized through fair, ethical, and policies that promote harmony in religious life (Latif, 2021). In addition, respect for religious freedom is a key factor in maintaining social peace and political stability. Fox (2015), states that countries with well-managed religious pluralism tend to be more politically stable and have lower levels of conflict.

The value of the One God in Pancasila reflects the state's recognition of religious diversity in Indonesia. The state is expected to guarantee equality for all religions, without prioritizing one over the other. This principle underscores the importance of tolerance and respect for the beliefs of each individual in society. The state has a responsibility to ensure religious freedom, by providing protection and facilitating religious people to coexist peacefully (Latif, 2021; Kaelan, 2018). Religious pluralism in Pancasila emphasizes that religious freedom is not only an individual right, but also an important foundation in building a harmonious society. Religious pluralism in Indonesia serves as a foundation for the development of a peaceful and inclusive society, where every religion can contribute to the social, economic, and cultural progress of the nation (Appleby, 2000).

The first precept, the One Godhead, contains significant philosophical depth. Notonagoro (1984) this precept articulates the recognition that everything in the universe, originates from God and must be returned to Him through responsible and benevolent behavior. This requires humans to live their lives according to God's will, with actions that reflect justice, honesty, and compassion. Divinity in Pancasila is not only a spiritual foundation in state life, but also provides moral and ethical guidelines for all Indonesian citizens.

The Precepts of the One God show that this concept integrates the universal principles of theology in the context of statehood. Divinity as the basis of state life implies the existence of a vertical relationship that requires each individual to uphold globally relevant spiritual values, including respect for human rights (Liddle, 1996). In addition, this precept does not differentiate between religions or beliefs, but rather emphasizes respect for pluralism and tolerance between religious communities (Hefner, 2000). This precept is also an ethical basis in shaping social behavior that is responsible for the community, the environment, and the nation as a whole (Magnis-Suseno, 2016).

The *Nganggung* or *Sepintu Sedulang* tradition is the local wisdom of the Bangka Malay community which is full of divine values. This tradition is not just a meal together, but also a means to express gratitude to God and strengthen the social and spiritual bonds of the community. The *Nganggung* tradition contains deep religious values because it reflects the close relationship between belief in God and the socio-cultural life of the Bangka Malay community. The value of divinity in the *Nganggung* tradition is evident in its implementation. This can be seen from the implementation of the *Nganggung* tradition by bringing food in a tray to a mosque or other place of worship, where the food is then prayed together before being enjoyed collectively. The joint prayer, led by local

religious leaders, reflects the importance of the role of religion in the daily life of the Bangka Malay community. This activity shows gratitude and servitude to God for the blessings and sustenance that have been given.

The *Nganggung* tradition is a tangible manifestation of people's dependence on God and their gratitude for the abundance of His gifts. Prayers and dhikr that are carried out before eating dishes show that the Bangka Malay people always remember and prioritize God in every aspect of their lives, including in social and cultural activities. Through the *Nganggung* tradition, the Bangka Malay community shows their commitment to the teachings of Islam which is the moral and spiritual foundation in community life.

In addition, the *Nganggung* tradition also teaches divine values to the younger generation. In the implementation of the *Nganggung* tradition, children and teenagers are involved in the preparation and implementation of the event, such as preparing food, delivering trays to the event venue, and participating in joint prayers. This process is an effective means of informal education to instill religious values from an early age. Through active participation in this tradition, the younger generation learns to appreciate the importance of being grateful to God, as well as understanding that everything they have is a gift from Him.

The *Nganggung* tradition reflects the harmony between religious life and socio-cultural life. This perspective shows that *Nganggung* is not just a tradition, but also a social worship that integrates the divine and human dimensions. The implementation of this tradition, the people of Bangka not only maintain cultural preservation, but also strengthen their faith and devotion to God Almighty.

Basically, the divine value of Pancasila in the *Nganggung* tradition of the Bangka Malay people is manifested in various aspects of their lives. This can be seen from the implementation of events that are full of prayers and dhikr, the participation of the younger generation in preserving religious values, to mutual cooperation based on the intention to seek God's blessings. This tradition shows the meaning of the Bangka Malay community in practicing the first precept of Pancasila in daily life. Therefore, the *Nganggung* tradition is a reflection of the harmonious relationship between humans and God and between humans and their neighbors.

## **Human Values**

The second precept of Pancasila, namely "Fair and Civilized Humanity," reflects the moral and ethical principles that must be upheld in the life of the Indonesian people and state. This value emphasizes the importance of respect for human dignity, social justice, and civilized attitudes in social interactions. In its application, this precept requires every citizen to respect human rights and treat others with justice and honor (Kaelan, 2018). In addition, these human values are universal, meaning they apply to all people regardless of ethnic, religious, or social group backgrounds. This value encourages the creation of mutual respect and tolerance among individuals and community groups. These human values are in line with the concept of human rights that is recognized globally. Donnelly (2003), human rights involve universal standards that guarantee the dignity and well-being of individuals without discrimination. In addition, in the concept of social harmony, Galtung (1996), emphasizes the need to overcome structural injustice to achieve peace and social justice. Therefore, human values in Pancasila play an important role in realizing peace and justice in daily life.

Latif (2021) a just and civilized humanity is not only limited to interactions between individuals, but also involves systemic justice in the structure of society. This confirms that the state has a responsibility to build an inclusive and equitable system, where every individual is treated equally and has access to fundamental rights. The humanitarian principle in Pancasila demands respect for human rights, which include the right to life, freedom of speech, proper education, and fair employment opportunities. The state is obliged to guarantee equality before the law, where every citizen, without exception, must receive equal treatment. This whole principle reflects the essence of social justice, which is one of the main goals of Pancasila. The distributive justice theory introduced by Rawls (1999), emphasizes that every individual in society must get the same opportunity to develop and live with dignity. This structural justice focuses on eliminating systemic inequalities caused by discriminatory policies or practices. Justice is not only about the distribution of resources, but also about how individual freedom and human rights are guaranteed by the state (Sen, 2009). The country that succeeded in creating this system not only fulfilled its constitutional responsibilities but also built the foundations for sustainable social welfare.

Notonagoro (1984) stated that human values are the core of the morality of the Indonesian nation. Fair and civilized humanity is the recognition of the rights and obligations of every individual to live with dignity. This includes aspects of distributive justice, where resources and opportunities must be distributed fairly so that everyone can reach their full potential. In addition, adab in this context means that interaction between individuals



must be based on respect and politeness (Notonagoro, 1984). Interactions based on manners and courtesy are key elements in effective social relationships. In the book *The Theory of Communicative Action*, it is stated that rational and respect-based communication creates a healthy social consensus (Habermas, 2015). These principles are relevant in nation building, especially in creating an inclusive and equitable social system for all citizens.

The value of humanity in the second precept of Pancasila contains a deep and broad meaning. This is because this value emphasizes the importance of justice and respect for human dignity, but also includes the shared responsibility to create a harmonious and civilized society. The implementation of these values in daily life requires a commitment from every individual and institution to always act based on the principles of justice, humanity, and decency. Human values are a strong foundation for the development of a just, prosperous, and civilized nation.

Human values in Pancasila are also embodied in the *Nganggung* tradition. This tradition not only serves as a social and cultural ritual, but also as a means to reinforce a sense of solidarity, justice, and equality among members of society. This tradition is a manifestation of the spirit of togetherness and mutual cooperation, which is the core of humanity. In the implementation of the *Nganggung* tradition, there is no difference between rich and poor. All families regardless of their economic status and contribute by bringing according to their abilities. This attitude reflects the values of social justice and humanity, where each individual is valued and recognized for his or her contribution without discrimination.

In addition, the *Nganggung* tradition shows how the Bangka Malay community puts human values above all else. Every *Nganggung* event, there is a strong sense of mutual respect and empathy between community members. Everyone participates in the preparation and implementation of the event voluntarily and sincerely. Everyone's presence is valued and no one feels neglected or unimportant. This shows that the Bangka Malay community highly upholds human values in their social interactions.

The *Nganggung* tradition also plays an important role in strengthening social and emotional ties among residents. Through this tradition, people can get to know each other better, understand each other's feelings and needs, and strengthen social solidarity. This is very important to build a harmonious and cohesive community of people. *Nganggung* is a forum where human values such as care, affection, and togetherness can develop and manifest in concrete actions.

On the other hand, *Nganggung* also teaches the younger generation about the importance of human values. Children and teenagers are invited to participate in all stages of preparation and implementation of the event, from preparing food to participating in joint prayer activities. Through this active engagement, the younger generation learns about the importance of cooperation, a sense of responsibility, and mutual respect. They are taught to see others as brothers who need to be respected and treated fairly and civilly.

Human values in the *Nganggung* tradition are reflected in the act of sharing and helping each other. *Nganggung* is often a moment where people show concern for the underprivileged. The food brought in the tray is not only enjoyed together, but is also often shared with those in need. This action is a tangible manifestation of the implementation of just and civilized human values, where a sense of empathy and solidarity is applied in daily life.

### **The Value of Unity**

The third precept of Pancasila, "Unity of Indonesia," plays a fundamental role in maintaining the integrity of the nation. This unity is not only limited to the regional aspect, but also includes social, cultural, and political. The value of unity is an important prerequisite for realizing Indonesia's ideals, namely a prosperous and just society based on the principles of Pancasila (Kaelan, 2018). In addition, the unity promoted by Pancasila must be seen as an effort to integrate all elements of the nation, including various ethnicities, religions, races, and groups. Therefore, the existing diversity should be understood as a national cultural wealth that enriches the nation's identity, not as a trigger for conflict.

Pancasila in the global context can be compared to the concept of civic nationalism which emphasizes the importance of social integration in the midst of cultural and ethnic differences (Smith, 1991). The success of national integration is greatly influenced by how the state manages plurality. This success can be obtained through a nation-building approach based on national values and togetherness, where the government plays an important role in maintaining social stability through inclusive policies (Anderson, 2016). Strengthening the value of unity

not only creates harmony, but also strengthens the country's capacity to maintain its sovereignty and territorial integrity (Gellner, 2008).

The meaning of unity in the Indonesian context includes the spirit of nationalism that prioritizes inclusivity, where all levels of society feel responsible for the progress of the country. Indonesian nationalism must be realized with openness and tolerance to differences, as well as supporting democracy and respect for human rights (Latif, 2021). The importance of the value of unity must be reflected in government policies that prioritize reducing social and economic inequality, as well as equitable development throughout the region. This will ensure that unity is not just a symbolic concept, but is realized through improved welfare that can be felt by all Indonesian people. In addition, an inclusive approach to development can create stronger national stability and reduce the potential for social conflict, as each group feels valued and involved in the development process.

Inclusive nationalism that respects pluralism and social justice is one of the prerequisites for maintaining social stability and cohesion in a multicultural country like Indonesia. Smith (2013), an adaptive nationalism that respects the rights of minorities, contributes to the creation of a stable and peaceful political environment. Democracy based on equal dialogue between citizens and respect for human rights can strengthen the unity of the nation-state (Habermas, 2015). The value of unity is not just a slogan, but must be realized in policies that reduce inequality. It can also encourage inclusive and sustainable economic growth (Acemoglu & Robinson, 2019). Therefore, national unity is not only a matter of social cohesion, but also has implications for sustainable development and long-term welfare.

Indonesian unity is a manifestation of national solidarity. Notonagoro (1984) emphasized that unity must be built on the basis of togetherness and awareness of a common destiny as a nation. Every citizen must have a commitment to maintain the integrity of the country and contribute to national development. This national solidarity also includes a sense of responsibility to help fellow citizens who are experiencing difficulties (Notonagoro, 1984). Social solidarity is an important prerequisite in maintaining social cohesion in the midst of diversity. This solidarity is not only horizontal between individuals, but also vertical between citizens and the government.

The *Nganggung* tradition clearly contains the values of unity according to the third precept of Pancasila "Indonesian Unity". This tradition involves all members of the community regardless of social, economic, or ethnic status, all of whom gather together to share food in an atmosphere full of togetherness and mutual cooperation. Through the implementation of this tradition, the value of unity is instilled and practiced in daily life, thus creating strong social cohesion among community members. The process in the *Nganggung* tradition shows a high level of solidarity and togetherness among community members. Everyone, regardless of their background, participated in this event. This reflects the strong value of unity as the entire community collaborates to achieve a common goal, namely togetherness and harmony.

In addition, the *Nganggung* tradition serves as a medium to strengthen friendships and overcome potential social conflicts. In a diverse society such as in Bangka, the *Nganggung* tradition is a means to establish and strengthen relationships between citizens. This diversity is seen as a wealth that must be celebrated together, not as a source of division. Thus, this tradition supports the creation of inclusive and harmonious unity. The *Nganggung* tradition reflects the spirit of mutual cooperation which is a strong foundation for unity. The entire process of implementing this tradition, from preparation to implementation, is carried out together. For example, in preparing food, arranging the place, to cleaning after the event is over, everything is done in the spirit of togetherness. This mutual cooperation not only strengthens social bonds but also instills collectivity values that are essential for national unity.

The active participation of the younger generation in the *Nganggung* tradition is also important for the continuity of the value of unity. The involvement of children and adolescents in every stage of the activity teaches them to appreciate cooperation and the importance of unity. The younger generation learns about how each individual contributes to the common well-being, regardless of the differences that exist. Through this experience, they grew up with a deep understanding of the importance of unity in building a harmonious and equitable community.

The *Nganggung* tradition also shows that the value of unity can be integrated in the context of modern life. Although society is increasingly affected by modernization and social change, the *Nganggung* tradition remains relevant as a means to strengthen unity. By preserving this tradition, it can maintain and strengthen the collective identity of the Bangka Malay community, as well as build solidarity that crosses social and economic boundaries.

## Values of Citizenship

The People's Value in the fourth Precept of Pancasila, contains a deep meaning related to the principles of democracy and people's participation in government. Kaelan (2018) stated that the value of populism emphasizes the importance of the role of the people in the decision-making process. Populist values are the basis of a democratic system of government, where the highest power is in the hands of the people and is exercised through a mechanism of deliberation and representation. The value of the people must be realized in the form of deliberation to reach consensus. This means that every decision taken must go through a process of dialogue and discussion involving various parties, with the aim of reaching a mutual agreement that accommodates the interests of all people. This deliberation process must be carried out with full responsibility, openness, and honesty, so as to produce fair and wise decisions (Kaelan, 2018).

Latif (2021) emphasized that this populist value contains basic democratic principles, such as active participation of citizens, respect for political rights, and effective representation mechanisms. Pancasila democracy is a democracy oriented to the welfare of the people, where every policy and political decision must reflect the aspirations and needs of the people. The populism in Pancasila must be carried out with wisdom. Leaders elected by the people must have wisdom and moral integrity to carry out their duties well. This wisdom is reflected in the ability to listen, understand, and accommodate various views and interests in society, as well as make wise and fair decisions (Latif, 2021).

Democracy led by wisdom reflects the noble values that must be practiced by every leader. Notonagoro (1984) emphasized that wise leaders are those who are able to consider various aspects and consequences of every decision taken, and are committed to realizing welfare and justice for all people. Leadership in Pancasila is not only formal, but also moral and ethical.

The tradition of *Nganggung* the Bangka Malay community is full of populist values as in the fourth precept of Pancasila. This tradition integrates the principles of local democracy based on deliberation and collective wisdom in decision-making. This can be seen in the decision-making process regarding the time, place, and implementation of the event through deliberations involving all levels of society. At each meeting to prepare for the implementation of the *Nganggung* tradition, community leaders, religious leaders, and representatives of residents gather to discuss and reach consensus. This process reflects the tangible implementation of the principle of populism which emphasizes the importance of the participation of all parties and respect for the opinion of each individual in society.

Deliberation in the *Nganggung* tradition also teaches the values of democracy and wisdom to the younger generation. Their involvement in the process of preparing and implementing the event, teaches the younger generation about the importance of deliberation, listening to the opinions of others, and respecting decisions taken together. This can form a democratic character and teach them to practice popular values in daily life.

The *Nganggung* tradition also shows how the Bangka Malay community practices the principle of representation. In the implementation of deliberations for *Nganggung*, community leaders and religious leaders often act as representatives who convey the aspirations and desires of the residents. They play a crucial role in bridging communication between different groups in society, ensuring that every voice is heard, and taken into account in decision-making. This reflects the value of populism that emphasizes the importance of representation and participation in the democratic process.

In addition, the implementation of the *Nganggung* tradition prioritizes wisdom in leading and making decisions. The deliberative process involving in-depth discussions and consideration of various aspects shows how the Bangka Malay community emphasizes the importance of wisdom and prudence in every collective action. The decisions taken in the deliberations for *Nganggung* always consider the common interests and strive to reach the best solution for all parties. This condition shows the existence of a principle of wisdom in leadership which is the core of the fourth precept of Pancasila.

## The Value of Justice

"Social Justice for All Indonesian People" is a value that contains fundamental meaning in ensuring equality and justice for all citizens. The value of justice refers to the principle that every individual has the same right to fair and decent treatment, without discrimination based on social, economic, or cultural status. Social justice in Pancasila demands that the state be responsible for ensuring an equitable distribution of resources and

opportunities for all people (Kaelan, 2018). The value of social justice in Pancasila is also closely related to the principles of solidarity and togetherness, where every state decision must pay attention to collective interests, especially for marginalized groups. In addition, social justice emphasizes the importance of individual moral responsibility to help others in need and contribute to the development of a just and prosperous society.

Social justice is an important element in creating a balanced and harmonious society. Sen (2009), social justice does not only focus on the distribution of resources, but also on the recognition and respect for human rights. In this context, active community participation is the key to overcoming existing social gaps. Social justice also implies the need for inclusive public policies, which take into account the needs and aspirations of various groups, including minorities and vulnerable groups (Rawls, 1999).

Latif (2021) stated that social justice must be realized through progressive and inclusive public policies, with the aim of reducing social and economic disparities among the population. This includes the equitable distribution of economic resources, equal opportunities in education and health services, and the protection of labor and worker rights. Fundamentally, social justice is also closely related to the protection of human rights. The State must ensure that every individual has the right to life, freedom of expression, and equal access to justice within the legal system. Social justice serves as the basis for fair law enforcement and the protection of the basic rights of every citizen (Latif, 2021).

The value of justice contained in Pancasila reflects the moral principles that underlie the life of the nation. Justice is not only a moral responsibility, but also serves as a foundation for the creation of peace and common prosperity. Social justice is an ethical basis that directs every policy and action taken by the state and society (Notonagoro, 1984). The value of justice in Pancasila is very important in shaping the nation's character and the direction of state policies. As one of the main pillars, social justice ensures that every individual has equal rights and obtains fair treatment in social life. Rawls (1999), social justice must be aimed at ensuring an equitable distribution of resources and reducing inequality in society.

The *Nganggung* tradition, which is an inseparable part of the Bangka Malay Community, shows the values of justice according to the fifth precept of Pancasila. The implementation of this tradition reflects the principles of justice in various aspects, ranging from food distribution to active participation in the deliberation process. In the context of food distribution in the *Nganggung* tradition, every family in the Bangka Malay community contributes by bringing food in their own tray. This shows awareness of the importance of sharing resources and ensuring that all members of the community get their fair share. There is no difference in treatment based on social or economic status. All the food brought by each family is considered of equal value and enjoyed together by the whole community. In addition, the *Nganggung* tradition also emphasizes the importance of justice in treating all members of society fairly. In the series of implementation of the *Nganggung* tradition, there is no discrimination in treatment based on community background. Everyone is treated with respect and every individual has an equal opportunity to enjoy the dishes provided. This reflects the value of justice that emphasizes equal treatment and without discrimination against anyone.

The *Nganggung* tradition also emphasizes the importance of justice in terms of participation. The involvement of all members of the community, including children and adolescents who were invited to participate in the preparation and implementation of the event, shows the practice of the value of justice. The involvement of all elements of society reflects the principle of justice that emphasizes equal opportunities for all people to contribute to common activities. Basically, the *Nganggung* tradition of the Bangka Malay community is a clear example of the implementation of the value of justice in daily life. Through the equitable distribution of food, equal treatment of all members of society, and the active participation of all individuals in the process of preparing and implementing the event, this tradition not only strengthens social and cultural ties, but also strengthens the principles of justice that are one of the cornerstones of Pancasila.

### **Pancasila Education as an Effort to Instill Pancasila Values in the *Nganggung* Tradition of the Bangka Malay Community**

Pancasila education as education for citizens in Indonesia, is essentially a systematic effort to instill the noble values of Pancasila in the life of the nation and state. Pancasila education is not only an effort to transfer knowledge, but also a step to form character and personality in accordance with the nation's ideology. The goal is to create citizens who have an awareness of the nation, state, and society based on the values of God, Humanity, Unity, Peoplehood, and Justice. As Law Number 20 of 2003 concerning the National Education System states, that national education functions to develop abilities and shape the character and civilization of a dignified nation.

Kaelan (2018), stated that Pancasila Education is an education that also includes a philosophical dimension, so it has the purpose of understanding Pancasila as the basis of state philosophy that must be applied in daily life.

As education for citizens, Pancasila education is implemented through formal curricula in schools and universities, as well as through non-formal activities. Sumaryati et al. (2020) stated that Civic Education or education for citizens is a general concept that includes learning experiences at school and outside of school, such as in the family environment, society, and various things that are able to shape the character of citizens. As a result, the implementation of Pancasila Education learning must be carried out contextually so that Pancasila values are truly alive in community practice. Thus, Pancasila education does not only lie in mastering theory, but in the formation of attitudes and behaviors that reflect the identity of the Indonesian nation. Therefore, innovations are needed in learning Pancasila Education to be more interactive and contextual.

In essence, learning as part of the learning process, is one of the important processes in human maturation. Learning can be defined as a process of behavior change that includes the mastery and modification of knowledge, attitudes, skills, values, and behaviors that lasts over a long period of time (Gagne, 1985; Komalasari, 2017; Schunk, 2012). This meaning shows that learning can occur in various environments, be it informal, formal, or non-formal education. Among all types of learning, formal education is considered the most effective in changing a person's knowledge, attitudes, and skills. This is due to the nature of learning that can result in lasting changes in behavior or acting capacity, based on practice or experience gained (Schunk, 2012). Learning is a very important process in human life, which is not only limited to formal environments, but also informal.

One of the important aspects of effective learning for students is its implementation through hands-on experience. This is because meaningful experiences allow students to build understanding, attitudes, and skills gained from the learning process. In accordance with the view of constructivism, individuals play the role of active learners who create knowledge for themselves (Schunk, 2012). Constructivism asserts that learning is not simply passively receiving information from the teacher, but is a dynamic process in which students integrate new information with existing knowledge and adjust their understanding through assimilation and accommodation. Contextual learning helps students relate learning experiences to everyday life, so they can find meaning in what they learn.

Experiential learning is a very effective approach in education, as it supports students in relating theory to practice. Dewey (1976) stated that hands-on experience allows students to not only understand concepts, but also develop critical thinking and problem-solving skills. Contextual learning also encourages higher emotional engagement and motivation, which in turn can improve information retention (Dewey, 1976; Kolb, 1984). When students engage in relevant learning situations, they are more likely to develop a positive attitude towards learning and improve their academic outcomes. Therefore, it is important for educators to design learning that focuses not only on knowledge transfer, but also on experiences that foster deeper understanding and applicative skills.

Instilling life values in students can be done by integrating cultural values in learning. Bruner (1977) in the theory of Free Discovery Learning, culture has a significant influence on individual behavior, so learning must also consider the cultural context. This is because this theory emphasizes the active role of students in finding knowledge independently, through the process of exploration and direct interaction with the learning environment. As a result, learning activities cannot be separated from their context. Vygotsky's sociocultural theory also shows that human development through learning is inseparable from interactions with social, cultural-historical, and individual aspects (Schunk, 2012). Therefore, a learning approach based on cultural values is very important to instill Pancasila values in students.

Internalizing the value of life in students is not only important for character formation, but also for cultural sustainability. Culture-based learning allows students to understand and appreciate the values that exist in their society. This is in line with UNESCO's view that education must strengthen awareness of culture and human values to create a more inclusive and harmonious society. In addition, the sociocultural approach in education provides the foundation that social and cultural interactions greatly influence the teaching and learning process. Ladson-Billings (2022), states that culturally relevant education can improve student engagement and student learning outcomes. This can support the application of Pancasila values in education to be more relevant.

Learning that focuses on cultural values is an educational approach that prioritizes the integration of local cultural values in the teaching and learning process. According to Sardjiyo and Pannen (2005), this learning model is a method to create learning environments and experiences that link culture to the educational process. The main goal of this approach is to enrich students' learning experiences through values that align with their social and cultural contexts. Thus, students not only gain academic knowledge, but also develop a solid character and identity.

Goldberg in Komalasari and Saripudin (2022) explained that there are three types of value learning that are based on culture. First, learning about culture, which means making culture a subject of study through special lessons. Second, learning with culture, which integrates cultural aspects into the learning process. Third, learning through culture, where students are invited to understand the subject matter by interpreting through various forms of culture.

The internalization of Pancasila values can be carried out through learning based on the *Nganggung* culture, by involving direct practice from that culture. This learning model integrates *Nganggung* cultural practices into classroom learning activities. This approach is in line with the learning objectives in Phase D of the independent curriculum which emphasizes understanding the importance of preserving traditions, local wisdom, and culture in shaping personal, social, and national identity. In addition, this approach also aims to foster an attitude of responsibility and encourage active participation in maintaining and preserving local traditions and wisdom in the context of the global community.

The integration of the internalization of Pancasila values through the application of the *Nganggung* culture-based learning model in Pancasila Education Subjects is carried out with several syntax and steps. The syntax and steps for implementing the *Nganggung* culture-based learning model to instill Pancasila values are as follows:

#### 1. Preliminary Activities

- a. Introduction and delivery of learning contracts.
- b. Submission of plans, objectives, and technicalities for the implementation of learning activities (*Nganggung* traditional practices).
- c. The division of the assignment group for the implementation of the *Nganggung* tradition practice.
- d. Explanation of the project tasks that must be done by each group:
  - 1) Preparing *Nganggung* traditional equipment in the form of trays, serving hoods, and complete food made by the group.
  - 2) Making and presenting reports on *Nganggung* traditional activities as the final output.

#### 2. VCT analysis of *Nganggung* cultural values

- a. Learn the intricacies of the *Nganggung* tradition from the various relevant references prepared.
- b. Showing videos showing the implementation of the *Nganggung* tradition.
- c. Explanation of the relationship of material on learning outcomes with the meaning of the *Nganggung* tradition.
- d. Exploring the values of Pancasila contained in the *Nganggung* tradition and the urgency of its application in daily life.
- e. Reflection on the application of Pancasila values in the *Nganggung* tradition in daily life.

#### 3. Modelling

The syntax in the application of this learning model presents experts from cultural circles and traditional leaders to explain the *Nganggung* tradition in depth. Steps:

- a. Presenting a Bangka Malay traditional shop to provide material about the *Nganggung* tradition.
- b. Presenting local cultural experts to strengthen the importance of applying the *Nganggung* tradition and the values contained in it in community life.
- c. A question and answer session between students and guest teachers.
- d. Conclusion, reflection, and follow-up of learning.

#### 4. Implementation of *Nganggung* Activities

- a. Each group brought *Nganggung* traditional equipment to the learning activities.
- b. Presenting Islamic Religion teachers to give advice and lead joint prayers.
- c. Students practice the main activity of the *Nganggung* tradition.
- d. Joint reflection on the values of Pancasila that can be taken from the implementation of *Nganggung* activities.

#### 5. Presentation of Learning Tasks

This syntax is the final stage of the implementation of the *Nganggung* culture-based learning model in Pancasila Education lessons. The steps include:

- a. Opening of classes.
- b. Presentation of the results of the group report.
- c. Question and answer session.
- d. Strengthening the concept of material from teachers regarding the entire series of implementation of the *Nganggung* culture-based learning model.
- e. Reflection on the relevance of Pancasila values in it to daily life.

The implementation of *Nganggung* culture-based learning aims to increase the relevance and meaning of the material taught for students with their real lives. The advantage of this learning model lies in increasing student participation and motivation. Gay (2018) in his research suggests that when students feel that the learning experienced is directly related to their culture, they will be more engaged and motivated to learn. Additionally, culture-based learning can help students develop stronger self-identity, as well as strengthen their social and community connections. This is because students can see their cultural values and practices valued and integrated in the school environment, thereby increasing their sense of pride and ownership of their culture (Banks & Banks, 2019).

However, the implementation of this model also has some challenges and drawbacks. One of the main drawbacks is the difficulty in preparing and implementing a curriculum that truly reflects the cultural diversity of students. Teachers often need special training and additional resources to be able to teach culturally-based materials effectively. Time constraints and a congested curriculum structure are also obstacles to the implementation of culture-based learning as a whole. In addition, the successful implementation of culture-based learning depends on the full support of all relevant parties, such as schools, families, and communities, to create an inclusive and holistic learning environment. Without this support, the implementation of this model can be hampered, so that the results obtained are not optimal (Banks & Banks, 2019). Despite the challenges, if planned and implemented well, *Nganggung* culture-based learning can provide a richer learning experience for students and encourage appreciation for cultural diversity.

## Conclusion

Pancasila has become a guideline for life and the basis of philosophy for Indonesian society. Consequently, Pancasila is not only the basis of the state, but also the actual guideline of life in the cultural practices of the Indonesian people, especially in the *Nganggung* tradition of the Bangka Malay community. The *Nganggung* tradition shows how the values of Godhead, Humanity, Unity, People, and Pancasila Justice are manifested in real life in social life. The value of the Divine is reflected in the collective prayer before meals, while the value of Humanity is seen in social solidarity without economic discrimination. The value of unity emerges in the involvement of all citizens regardless of background, the value of the people is reflected in the deliberations of the citizens in planning activities, and the value of Justice is seen in the fair distribution of food to all parties. This tradition proves that local culture functions as a vehicle for the actualization of Pancasila values in the context of community life.

Instilling Pancasila values in the younger generation is a must to realize daily life practices that are in accordance with these values. This makes culture-based education one way to internalize the values of Pancasila to the younger generation. The application of the *Nganggung* culture-based learning model in Pancasila Education is an effective strategy to form the character of students with the spirit of Pancasila. By involving students in direct experience through the *Nganggung* tradition, noble values can be instilled not only cognitively, but also affectively and psychomotorily. Instilling value through this contextual approach is relevant to strengthen the nation's identity in the midst of globalization currents that often erode local values. The preservation of the *Nganggung* tradition and its integration in education, shows that the cultivation of Pancasila values must be carried out creatively, contextually, and sustainably so that Pancasila remains a living ideology.

## Recommendations

This research provides recommendations for Pancasila Education teachers to be able to develop a learning model based on local culture. This is because in the local culture of Indonesia, the values of Pancasila are manifested which are the guidelines for people's lives. Through contextual learning, the cultivation of Pancasila values does not only focus on cognitive aspects, but also affective and psychomotor.

## Scientific Ethics Declaration

\* The authors hereby declares that all scientific, ethical, and legal responsibilities related to the article published in the EPESS journal are entirely borne by the authors.



## Conflict of Interest

\* The authors declare that they have no conflicts of interest

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