

Internalization of *Presean* Values in Social Learning to Strengthen Pancasila Ideology

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Abstract: This research is motivated by the challenges of internalizing Pancasila values among sociology education students through an approach relevant to the local cultural context. One potential medium is the values of *Presean* culture, which can enrich the teaching of Pancasila ideology. The purpose of this study is to analyse the role of *Presean* cultural values in social learning and their contribution to strengthening students' understanding of Pancasila. The study employed a qualitative approach with 15 participants consisting of sociology education students, lecturers, and local cultural figures. Data were collected through interviews, observations, and document analysis, then examined using a descriptive-interpretative method. The findings reveal that the internalisation of *Presean* values-such as courage, sportsmanship, and adherence to rules-positively enhances students' comprehension of Pancasila principles. In addition, this culturally based learning increases students' awareness of unity, social justice, and respect for human rights. These results suggest that integrating *Presean* cultural values into social education can serve as an effective alternative for strengthening Pancasila ideology among the younger generation.

Keywords: Cultural Values; *Presean*; Sociology Education; Pancasila Ideology; Social Learning.

1. Introduction

In the current era of globalisation and digital disruption, higher education in Indonesia faces complex challenges in its efforts to maintain national identity and reinforce Pancasila ideology as the foundation of the state. Modernisation, which is not always accompanied by the strengthening of noble national values, has created a gap between the younger generation and its ideological and cultural roots. This context seems to underlie the emergence of ideas aimed at strengthening national ideology in the direction of national development, as articulated in the President's Asta Cita 2025-2029 (Bappenas, 2025). Students, as part of the nation's intellectuals, hold a strategic position in preserving and transmitting the values of Pancasila. However, several studies indicate that the internalisation of Pancasila values among students tends to be conceptual, normative, and confined to the cognitive realm, failing to optimally engage the affective and practical dimensions in real actions (Basamah & Ediyono, 2024; Malaka, Safrizal, Sanusi, Ruslan, 2020; Nastiti & Sari, 2023). This raises concerns about the diminishing appreciation for Pancasila in the daily behaviours of the younger generation.

This situation demands a more contextual, applicative approach to learning that touches upon the cultural values alive in society. One approach considered relevant and strategic is the integration of local cultural values into social learning at universities. Local culture not only reflects collective identity but also contains philosophical, ethical, and spiritual values that align with the principles of Pancasila ideology (Theresia et al., 2025). Herein lies the importance of prioritising an ethnopedagogical approach, which is a learning

method based on local wisdom aimed at building ideological awareness and national character in a more authentic and meaningful manner (Pingge & Aingu, 2021).

One form of local culture that represents these noble values is the *Presean* tradition of the Sasak community in West Nusa Tenggara. *Presean*, known as a traditional martial art, is a cultural heritage rich in symbolic meaning, moral values, and social functions (Kusradi et al., 2025). More than just a physical contest, *Presean* conveys ethical messages such as sportsmanship, courage, self-control, respect for opponents, and social solidarity (Ardika Yasa, 2020; Imran & Hananingsih, 2021). These values have a strong correlation with the principles of Pancasila, including the second principle (Just and Civilised Humanity), the third principle (Unity of Indonesia), and the fifth principle (Social Justice for All Indonesian People).

Presean also teaches the importance of respecting processes, rules, and authority—embodied through the role of the *pakembar* (traditional referee) in every match. The *pakembar* not only ensures fair conduct during the contest but also instils noble values such as honesty, discipline, and a sense of responsibility. This tradition demonstrates that local communities possess internal mechanisms for collectively shaping the character of their citizens. Therefore, incorporating the values of *Presean* into the social learning curriculum in the Sociology Education study programme can serve as a strategic vehicle for strengthening the appreciation and practice of Pancasila among students.

In the context of sociology education, social learning plays a crucial role in developing students' abilities to understand and critically analyse social realities (Karyadi Hidayat et al., 2023; Zami, 2024). However, a learning process that emphasises theoretical aspects tends to be less effective in shaping attitudes and values. Thus, there is a need for an approach that allows students to learn from concrete social experiences and surrounding cultures. Bandura's social learning theory emphasises that individuals learn through observation, imitation, and social interaction (Tarsono, 2018). This aligns with the core premise of social cognitive theory, which posits that learning is an internal process that occurs in a social context, where individuals actively process information from observing others' behavior and its consequences (Bandura, 2018). By integrating cultural practices such as *Presean* into the learning process, students not only understand values conceptually but also experience and internalise them through authentic social processes (Qudwatullathifah et al., 2025).

Value-oriented education should be contextual and directly connected to the cultural realities of society (Amirin, 2013; Lider & Dantes, 2019; Suryadmaja, 2025b). In this regard, *Presean* functions as a living pedagogical medium—it is not only taught but also experienced. Through observation and analysis of this cultural practice, students can cultivate critical awareness of the importance of noble values in national life. This experience creates an affective and reflective learning space that is vital in the character and ideological formation process.

Previous studies on Pancasila education and ethnopedagogy have largely focused on the integration of local wisdom in general learning models (Basamah & Ediyono, 2024; Nastiti & Sari, 2023; Pingge & Aingu, 2021). However, they have not specifically explored how a cultural practice with strong symbolic and ethical dimensions, such as *Presean*, can be systematically utilised in the sociology education curriculum to strengthen Pancasila ideology. Research on *Presean* itself has predominantly highlighted its cultural, social, and ritual aspects (Ardika Yasa, 2020; Imran & Hananingsih, 2021; Kusradi et al., 2025), but has yet to connect these values to ideological education in higher education. Therefore, this study offers novelty by examining the internalisation of *Presean* values as a concrete and contextual medium of social learning to reinforce Pancasila ideology among sociology education students. This research not only bridges the gap between ethnopedagogical

discourse and ideological education but also provides a practical framework for embedding cultural values into higher education learning processes.

The research questions that focus this study are: (1) how is the process of internalizing the values of *Presean* culture implemented in social learning within higher education, particularly among sociology education students?; and (2) to what extent does the internalisation of *Presean* cultural values contribute to the strengthening of Pancasila ideology in terms of students' understanding, attitudes, and actions? By examining these questions, this research aims to delve deeper into the relationship between local culture, the educational process, and the strengthening of national ideology.

The primary objective of this research is to describe and analyse the process of internalizing the values of *Presean* culture in social learning, as well as to evaluate its influence on reinforcing the values of Pancasila ideology among students. This research is expected to develop a contextual learning model based on local culture that not only supports the mastery of academic material but also effectively and sustainably encourages the internalisation of national values.

Theoretically, this research contributes to the development of ethnopedagogical studies in higher education, particularly in the realms of sociology education and ideological education. This study strengthens the argument that a local wisdom-based approach has great potential in shaping students' character and ideological commitment. Practically, the findings of this research are expected to serve as a foundation for curriculum development, instructional design, and the development of contextual and culturally-based teaching materials. This is essential to ensure that the educational process is not disconnected from the cultural roots of the nation but rather becomes a bridge between local and national values.

Amidst the currents of modernisation, globalisation, and the increasingly massive penetration of foreign cultures, education must not be severed from the social and local cultural context. In this regard, Banks (2019) emphasises that meaningful education in a globalised world must leverage the cultural capital that students bring from their homes and communities, thereby making learning more relevant and empowering. Rather, through approaches based on local wisdom such as *Presean*, the noble values of the nation can be passed down in a contextual, authentic, and meaningful manner (Mahardika et al., 2023; Suhirman, 2017). The integration of local culture into social learning is not merely a pedagogical strategy but also a form of resistance against cultural homogenisation that can erode national identity. Therefore, the strengthening of Pancasila ideology cannot be accomplished solely through formal indoctrination but must be enlivened through narratives and social practices that resonate with students' lives. Thus, the ethnopedagogical approach based on the cultural values of *Presean* in social learning can serve as a strategic and relevant alternative in efforts to strengthen the appreciation of Pancasila among sociology education students. This strategy not only enhances the quality of the learning process but also provides a tangible contribution to shaping a younger generation that not only understands Pancasila theoretically but also embodies it in action.

2. Method

This study employs a descriptive qualitative approach, chosen because it allows a contextual, comprehensive, and naturalistic understanding of the process of internalizing Presean cultural values in social learning. A descriptive design is particularly relevant as the research does not seek to generalise patterns statistically, but to capture the richness of meanings, practices, and experiences of educational actors within their real-life context.

Such an approach provides an academic contribution by offering in-depth insights into how local cultural traditions can be integrated into ideological education, thereby enriching existing pedagogical models and theories of value internalisation (Creswell, 2018; Oranga & Matere, 2023; Ugwu & Eze, 2023; Suryadmaja, 2025).

The study was conducted in the Sociology Education Study Programme at Nahdlatul Ulama University of West Nusa Tenggara (UNU NTB). Fifteen participants were selected purposively, consisting of: (1) lecturers with a minimum of three years' experience teaching courses related to social learning and national values; (2) active students who had completed courses relevant to civic and cultural education; and (3) cultural figures and *Presean* practitioners recognised in their communities as guardians of traditional values. The inclusion of these three groups ensured a comprehensive perspective, combining academic and community viewpoints.

Data were collected through interviews, participatory observations, and document analysis. Interviews explored participants' experiences and perceptions of integrating *Presean* values into learning. Observations were carried out both in classrooms and during *Presean*-related activities, while documentation involved reviewing Semester Learning Plans (RPS), teaching materials, and field notes.

Data analysis followed the interactive model of Miles and Huberman, comprising data reduction, data presentation, and conclusion drawing/verification (Habibuddin et al., 2021; Ilyasin, 2019). To strengthen validity, source and method triangulation were applied, comparing data across participants and techniques. Ethical protocols were also observed, including institutional permission, informed consent, anonymity, and data confidentiality.

3. Result and Discussion

3.1. Findings on the Values of *Presean* Culture

Presean culture, as a form of traditional art originating from the Sasak community in West Nusa Tenggara, encapsulates a wealth of social and moral values that reflect the life philosophy of the local community. *Presean* performances, widely recognised as ritualistic contests between two fighters (*pepadu*), are not merely physical events; rather, they serve as a medium for expressing noble values that have been internalised in Sasak society for centuries (Imran & Hananingsih, 2021). Field observations conducted during live performances confirmed that ritual elements such as opening prayers and *wirahma* movements created a solemn atmosphere, highlighting that the contest is not an act of violence but a symbolic and ethical performance framed within communal values.

One of the primary findings is the value of courage and resilience, which characterises the *pepadu* as they voluntarily enter the arena of combat (Mahardika et al., 2023; Malaka et al., 2020). This courage is not merely physical; it is also a mental readiness to accept risks, pain, and uncertainty. As one student observed, "I saw that courage in *Presean* is not about hurting others, but about being sincere to face what is in front of us" (Student 5, personal communication, 2025). In the context of character education, this reflects perseverance and preparedness to face dynamic life challenges—values that align with the development of students' fighting spirit as they navigate the complexities of social realities.

The values of sportsmanship and justice also constitute fundamental aspects of *Presean*. Rules prohibit attacks on vital body parts, and every contest is concluded with the *pepadu* shaking hands and embracing each other. This act symbolises respect for opponents and honours human dignity. Observations from the field indicated that the audience responded positively when fighters reconciled after the duel, underscoring the community's expectation of harmony despite competition. These practices embody

Pancasila's second principle (Just and Civilised Humanity) and the third principle (Unity of Indonesia).

Equally significant is the value of obedience to rules and social norms, represented by the role of the *pakembar*. Acting as referee, the *pakembar* ensures fairness and order, while the *pepadu* consistently comply with his instructions. As one cultural leader emphasised, "Without the *pakembar*, there would be chaos; he is the guarantee of fairness" (Cultural Leader, personal communication, 2025). This illustrates respect for authority and legal legitimacy, which resonates with the principle of the rule of law as articulated in the fifth principle of Pancasila (Social Justice for All Indonesian People).

Presean also conveys the values of brotherhood and solidarity. The emotional bonds among *pepadu*, spectators, and the broader community transform the event from an individual contest into a collective celebration. At the same time, spirituality and reverence for ancestors are visible in ritual elements such as prayer recitation and *wirahma* movements, demonstrating a collective awareness of transcendent power and reinforcing the moral and religious dimensions of Sasak society.

Taken together, these findings confirm that *Presean* is not merely a form of entertainment. As a cultural construct, it functions as a medium for character education. Courage, sportsmanship, solidarity, obedience to rules, and spirituality—values consistently embodied in *Presean* practices—are concrete manifestations of Pancasila principles. Their internalisation within social education therefore offers a contextual and culturally grounded pathway for strengthening Pancasila ideology among students.

3.2. Strategies for Internalisation in Social Education

The strategy for internalizing the cultural values of *Presean* within the social education of students in the Sociology Education Study Programme at UNU NTB is designed holistically and contextually. This strategy relies on the integration of local cultural elements into the learning process, aiming to create a learning experience that is not only cognitive but also affective and practical. Internalisation is understood as the process of instilling values that permeate students' consciousness, thereby shaping attitudes and behaviours consistent with the noble values of culture and the Pancasila ideology.

One of the primary strategies employed is the integration of *Presean* values into the sociology curriculum and learning materials (Laili et al., 2023; Suastra et al., 2024; Yasa et al., 2024). Teaching materials that discuss social structure, conflict, solidarity, and norms are explicitly linked to *Presean* practices as representations of local wisdom in Sasak society. In classroom observations, lecturers often connected *Presean* rituals to the second, third, and fifth principles of Pancasila, emphasising that values such as courage, sportsmanship, and respect for rules align with national ideology. As one lecturer explained, "When students see how the *pakembar* enforces fairness, they understand that law and authority must be respected in society" (Lecturer 1, personal communication, 2025).

Another strategy involves the use of participatory and contextual methods in the learning process. Students are not merely passive recipients of knowledge through conventional lectures; rather, they are invited to engage actively through simulations, field studies, and cultural reconstructions. This pedagogical approach resonates strongly with the principles of culturally responsive teaching, which Gay (2018) defines as using the cultural knowledge, prior experiences, and performance styles of diverse students to make learning more appropriate and effective for them. Importantly, the simulation of *Presean* in the classroom is not conducted in the form of physical combat but as an educational dramatic representation that embodies the values contained within the tradition. This avoids potential ethical risks of glorifying violence and ensures that the practice aligns with human

rights and educational principles. Field notes record that students interpreted these dramatizations as lessons in discipline, self-control, and reconciliation, rather than as encouragement of aggression. This aligns with Bandura's social learning approach, which emphasises observation, imitation, and experience as means for shaping attitudes and behaviours (Tarsono, 2018).

Interviews with cultural figures, practitioners, and *Presean* performers also constitute a part of the internalisation strategy. Students visited cultural leaders such as Lalu Awaludin and Mamiq Heru in Central Lombok, where they directly engaged in dialogues about the values upheld in *Presean*. One cultural leader stated, "*Presean* is not about fighting; it is about honour, justice, and brotherhood" (Cultural Leader, personal communication, 2025). Such encounters provided authentic insights and deepened students' empathy and historical awareness, while reinforcing the idea that local wisdom supports the principles of justice and humanity embedded in Pancasila.

Participatory observation in actual *Presean* performances further provided empirical grounding. Students noted that even when the combat appeared intense, it always ended with gestures of reconciliation. As one student expressed, "The moment the fighters embraced, I realised that law, respect, and humanity must prevail over rivalry" (Student 6, personal communication, 2025). These observations underscore how values of courage, justice, and respect for human dignity can be concretely enacted in real social contexts while remaining consistent with human rights and the rule of law.

This internalisation strategy is further reinforced through group discussions and critical reflections, which encourage students to connect the values learned with personal experiences and the social realities they face. These discussions serve as dialogical spaces where students dissect the meanings behind each cultural practice while assessing its relevance to the values of Pancasila in societal, national, and state life. This activity also strengthens students' critical thinking capacities in understanding the relationship between local culture and national ideology.

The internalisation of *Presean* cultural values in social education therefore represents a pedagogical transformation that positions local culture as a medium for ideological education. This approach not only enriches students' academic competencies but also strengthens their character and nationalism dimensions. By addressing ethical risks and aligning cultural practices with the principles of human rights and constitutional law, this strategy ensures that students become active subjects in the process of ideological development based on local wisdom. Consequently, it is expected to cultivate a generation of intellectuals who are not only academically proficient but also deeply rooted in the values of Pancasila within the context of real life.

3.3. Impact on the Strengthening of Pancasila Ideology

The internalisation of *Presean* cultural values in social education demonstrates tangible contributions to the strengthening of Pancasila ideology among students in the Sociology Education Study Programme at UNU NTB. Based on classroom discussions and field observations, students were not only exposed to the richness of local culture but also able to build conceptual and practical bridges between cultural values and the principles of national ideology. As one student reflected, "seeing the *Presean* tradition made me realise that Pancasila values are alive in practice, not merely theory in a book" (Student 4, personal communication, 2025). This illustrates that the internalisation process encourages students to perceive Pancasila as a lived and contextual value system, not a set of abstract doctrines.

One of the most prominent impacts is the heightened awareness of humanity and diversity, in line with the second principle of Pancasila, *Just and Civilised Humanity*.

Observations during *Presean* practice revealed that students paid close attention to the gestures of respect shown by the fighters, particularly in moments such as shaking hands and embracing after the contest. As one student observed, “although they fought hard, in the end they still respected each other—that is just and civilised humanity” (Student 7, personal communication, 2025). These experiences provide concrete examples that humanity is not merely a theoretical concept but realised in everyday behaviour that honours the dignity of others, even in situations of conflict.

The values of courage and resilience, central to *Presean* performances, were also recognised by students as relevant to the fifth principle, *Social Justice for All Indonesian People*. Here, courage was interpreted not simply as physical strength but as moral integrity in facing injustice. Several students highlighted in group discussions that courage in *Presean* inspired them to “speak up when witnessing unfair treatment” (Student Group Discussion, personal communication, 2025) and to stand firm in defending the values of goodness in their social environment. This reflects the pedagogical function of *Presean* as a medium for cultivating moral resilience in line with Pancasila.

Sportsmanship and discipline, embedded in the rules of *Presean*, were perceived by students as reinforcing the third principle, *Unity of Indonesia*. Through observation, it was evident that they recognised how competition within strict regulations teaches that differences or disputes can be resolved without disrupting harmony. As one student remarked, “differences do not have to be avoided, but can be managed to maintain harmony” (Student 10, personal communication, 2025). Such insights affirm that unity is nurtured not by suppressing differences, but by managing them through shared values of respect and fairness.

The role of the *pakembar* (referee) emerged as a significant reflective medium for understanding the concepts of justice and rule of law. Students observed that the *pakembar*’s task in mediating disputes and enforcing rules was not an act of repression but a mechanism to ensure fairness and protect individual rights. This resonates with the juridical and ethical dimensions of Pancasila, where adherence to rules is understood as safeguarding justice for all. Importantly, field notes emphasised that the practice of *Presean* at the educational level is carried out with strict attention to safety and mutual respect, ensuring that it does not contradict human rights principles. Thus, it aligns with the state’s legal framework and upholds the principle of respect for human dignity.

The implications of this internalisation process extend beyond theoretical understanding. Students exhibited more inclusive and participatory attitudes when addressing social issues in their surroundings. For example, during class debates, they frequently referred to lessons from *Presean* to argue for tolerance, pluralism, and fairness. This shows a transformation from passive learners of ideology into active agents who connect cultural values with real-life social contexts.

Overall, the internalisation of *Presean* cultural values in social education contributes significantly to the development of Pancasila-oriented student character: courageous in attitude, just in action, united in diversity, and upholding humanity and justice. By grounding ideological education in cultural practices, Pancasila is no longer perceived as a distant doctrine but as a living value rooted in society’s traditions and manifested in the behaviours of the younger generation. This strategy offers a relevant and ethically sound pedagogical model for strengthening students’ ideological resilience amidst the challenges of globalisation and rapid social change.

3.4. Critical Discussion

Learning that integrates the values of *Presean* culture within the internalisation strategy of Pancasila ideology for sociology education students opens important opportunities for reflecting on the relevance of local traditions in reinforcing national values. Pancasila, as the state ideology, encompasses fundamental principles such as courage, unity, and social justice. In this context, linking local cultural values, as contained in the *Presean* tradition, provides not only cultural preservation but also a concrete medium for understanding how ideological principles can be practised in daily life. Observations during class discussions indicated that students were better able to articulate Pancasila values when they could relate them to cultural symbols such as the *pakembar*'s authority or the reconciliation gestures of the *pepadu*.

However, the application of local cultural values in education is not without challenges. One recurring issue is the dominant influence of globalisation, which tends to promote universal values while displacing traditional ones. This finding is consistent with Haryanto and Arif (2022), who observed that the pervasive nature of global digital culture presents a significant challenge to the preservation and integration of local wisdom in Indonesian educational settings. Several students expressed concern that "local values often lose to global popular culture that enters more quickly through digital media" (Student 8, personal communication, 2024). This highlights that local cultures such as *Presean*, which embody courage, resilience, and unity, must adapt and compete with contemporary values to remain relevant. The challenge, therefore, lies in balancing cultural preservation with the demands of globalisation, while ensuring alignment with universal values such as human rights, democracy, and diversity.

Ethical considerations also emerge in the pedagogical use of *Presean*. While the practice involves combat, its adaptation into classroom learning deliberately avoids physical violence. Instead, educators employ dramatizations and reflective simulations that emphasise discipline, reconciliation, and respect for human dignity. As one lecturer clarified, "what we emphasise is not the fight itself, but how rules, justice, and humanity are upheld" (Lecturer 2, personal communication, 2024). This pedagogical adjustment reduces the risk of glorifying violence and ensures that learning activities remain consistent with human rights principles and the constitutional foundation of Indonesia as a state based on law.

Another critical dimension is the diversity of student backgrounds. While some are familiar with *Presean* as part of their cultural identity, others come from regions with no direct connection to the tradition. Field notes show that students from outside Lombok initially felt detached but later acknowledged that "although this is not my culture, the values taught through *Presean* are still relevant to everyday life" (Student 3, personal communication, 2024). This underscores the importance of a contextual approach in which educators connect local cultural values to broader social realities, so that all students can engage meaningfully regardless of cultural origin.

Furthermore, relying solely on *Presean* as a cultural model could risk cultural homogenisation. As emphasised in earlier discussions, Sasak society and Indonesia more broadly possess many traditions that embody values relevant to Pancasila, such as mutual cooperation and respect. Integrating diverse cultural practices into education prevents over-reliance on a single model and fosters a more inclusive understanding of Indonesia's cultural plurality. This inclusivity strengthens national unity while preventing the marginalisation of other traditions.

Finally, the effectiveness of internalisation strategies requires continuous evaluation. Critical questions remain: To what extent do students' attitudes and behaviours change after

engaging in culturally-based learning? How sustainable is their application of Pancasila values beyond the classroom? Preliminary evidence from classroom debates and student reflections suggests promising outcomes, yet further longitudinal research is needed to measure long-term impacts. Such evaluations are crucial, given that the goal of culturally-based learning is not merely theoretical enrichment but also behavioural transformation that upholds justice, humanity, and respect for law in broader social contexts.

In conclusion, integrating *Presean* values into Pancasila education presents both opportunities and challenges. It demonstrates that local traditions can be a powerful medium for ideological internalisation, provided that ethical risks are addressed, human rights principles are respected, and cultural inclusivity is ensured. This approach positions local culture not as a static heritage but as a dynamic pedagogical tool that reinforces students' ideological resilience in navigating the complexities of globalisation and modern social change.

4. Conclusion

This study demonstrates that the internalisation of *Presean* cultural values—courage, sportsmanship, discipline, and respect for norms—within social learning significantly strengthens Pancasila ideology among sociology education students. However, the process of internalisation is not without challenges. The influence of globalisation, diversity of student backgrounds, and the need to adapt traditional practices for educational purposes highlight the complexities of integrating local culture into academic learning. By analysing these challenges, this study contributes to a deeper understanding of how culturally grounded pedagogical strategies can mediate the relevance of national ideology in contemporary social contexts.

The findings also provide empirical support for theoretical perspectives on culturally based learning and value internalisation, demonstrating that linking local cultural practices to civic education can foster both moral and cognitive development. *Presean*, when framed as an educational medium emphasising fairness, reconciliation, and respect for human dignity, exemplifies how local traditions can operationalise abstract principles of Pancasila. This research affirms that integrating cultural values into social education is not merely descriptive but constitutes an adaptive and theoretically informed approach to ideological education, offering a replicable model for fostering civic awareness, ethical behaviour, and social cohesion in diverse learning environments.

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