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STRENGTHENING PANCASILA VALUES AMIDST THE TIDE OF MODERNIZATION AT THE OSING INDIGENOUS SCHOOL IN BANYUWANGI

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Abstract: *Modernization and the rapid development of digital technology have created challenges in strengthening Pancasila values among young people by influencing their behavior and social interactions. This condition highlights the need for contextual value-strengthening strategies through local wisdom-based education, one of which is implemented at Pesinauan Sekolah Adat Osing, Banyuwangi. This study aims to describe strategies for strengthening Pancasila values, identify the challenges encountered, and examine young people's responses to these efforts. A qualitative descriptive approach was employed. Data were collected through observation, interviews, and documentation and analyzed using data reduction, data display, and conclusion drawing. The findings indicate that Pancasila values are strengthened through local wisdom-based learning, direct practice, role modeling, habituation of social values, a family-oriented approach, and participation in customary community activities. The main challenges include gadget use, modernization, changes in youth behavior, irregular attendance, and limited funding. Young people responded positively, as reflected in greater enthusiasm, improved social character, increased self-confidence, and stronger awareness of local culture. The study concludes that the contextual, participatory, humanistic, and local wisdom-based strategies implemented by Pesinauan effectively support the strengthening of Pancasila values among young people.*

Keywords: *Pancasila Values, Modernization, Local Wisdom, Pesinauan Sekolah Adat Osing.*

Abstrak: Arus modernisasi dan perkembangan teknologi digital membawa tantangan terhadap penguatan nilai-nilai Pancasila pada generasi muda karena memengaruhi perilaku dan interaksi sosial. Kondisi tersebut mendorong perlunya strategi penguatan nilai melalui pendidikan berbasis kearifan lokal, salah satunya di Pesinauan Sekolah Adat Osing Banyuwangi. Penelitian ini bertujuan mendeskripsikan strategi penguatan nilai-nilai Pancasila, mengidentifikasi tantangan yang dihadapi, serta mendeskripsikan respons generasi muda terhadap upaya tersebut. Penelitian menggunakan pendekatan kualitatif dengan jenis deskriptif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan reduksi data, penyajian data, dan penarikan kesimpulan. Keabsahan data diuji melalui triangulasi sumber dan triangulasi teknik. Hasil penelitian menunjukkan bahwa penguatan nilai-nilai Pancasila dilakukan melalui pembelajaran berbasis kearifan lokal, praktik langsung, keteladanan, pembiasaan nilai sosial, pendekatan kekeluargaan, serta keterlibatan peserta dalam kegiatan masyarakat adat. Tantangan yang dihadapi meliputi pengaruh gadget, arus modernisasi, perubahan perilaku generasi muda, ketidakstabilan kehadiran peserta, dan keterbatasan anggaran. Respons generasi muda menunjukkan meningkatnya antusiasme, karakter sosial, kepercayaan diri, serta kesadaran terhadap budaya lokal. Penelitian ini menyimpulkan bahwa strategi Pesinauan yang kontekstual, partisipatif, humanis, dan berbasis kearifan lokal mampu mendukung penguatan nilai-nilai Pancasila pada generasi muda.

Kata Kunci : Nilai-Nilai Pancasila, Modernisasi; Kearifan Lokal, Sekolah Adat Osing.

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INTRODUCTION

Modernization and globalization have significantly transformed the ways in which communities transmit cultural knowledge, construct social identities, and maintain intergenerational relationships. Although these transformations create opportunities for educational innovation, technological advancement, and broader social interaction, they also raise important questions concerning the sustainability of indigenous knowledge and local cultural identities. For indigenous communities, the central challenge is not simply how to preserve cultural traditions, but how to ensure that their underlying values remain meaningful to younger generations within changing social environments. Education consequently plays a strategic role in connecting cultural continuity with social transformation. Rather than positioning tradition and modernity as mutually exclusive, culturally responsive education can facilitate a constructive dialogue between inherited knowledge and contemporary realities (Banks, 2015). This perspective emphasizes that cultural preservation should be understood as a dynamic educational process through which communities reinterpret, negotiate, and transmit their identities across generations.

In Indonesia, these challenges are particularly significant because national identity has developed within a context of extensive ethnic, linguistic, religious, and cultural diversity. Pancasila, as the philosophical foundation of the Indonesian state, provides an important normative framework for maintaining national unity while recognizing the plurality of social and cultural identities. Its five principles encompass religious commitment, humanitarianism, national unity, deliberative democracy, and social justice. However, the continued relevance of Pancasila depends not merely on its formal recognition within educational curricula or public institutions, but also on its meaningful integration into everyday social relationships and collective practices. Research on Pancasila education has highlighted the continuing debates surrounding the legitimacy, recognition, and institutionalization of Pancasila in post-Reformasi Indonesia (Hastangka & Ediyono, 2023). Accordingly, strengthening Pancasila values requires educational approaches that move beyond the transmission of ideological knowledge toward the development of ethical understanding, critical reflection, and socially responsible action.

Within this context, indigenous education offers an important opportunity to connect national civic values with locally grounded cultural experiences. Education rooted in indigenous knowledge can provide learners with concrete opportunities to understand moral principles through the traditions, social relationships, and collective practices of their own communities. Banks (2015) argues that multicultural education should address the relationship between cultural diversity, educational practices, and the development of democratic citizenship. Applied to Indonesia, this perspective suggests that Pancasila education can become more meaningful when learners encounter its principles through culturally familiar contexts rather than through abstract explanations alone. For example, mutual cooperation can be examined through communal activities, deliberative democracy through customary decision-making, and social justice through community responsibilities and reciprocal relationships. Such connections create opportunities to interpret Pancasila not as a set of detached national principles, but as an ethical framework that can be experienced and negotiated through everyday cultural life.

The Osing community of Banyuwangi, East Java, provides a compelling context for examining this relationship between indigenous education, cultural continuity, and national values. As an indigenous community with distinctive linguistic traditions, artistic expressions, customary practices, and social relationships, the Osing community possesses cultural resources

that can support the development of locally grounded educational experiences. Existing research has identified the continuing importance of cultural education in transmitting Osing traditions and sustaining community identity amid modernization and globalization (Lestari et al., 2024). Furthermore, research on ethnopedagogy among the Osing community demonstrates how cultural activities can be incorporated into learning environments to introduce and habituate younger generations to local traditions (Andini et al., 2024). These studies indicate that indigenous cultural practices are not merely objects of preservation; they can also function as educational resources through which learners develop cultural awareness, moral understanding, and a sense of belonging.

The establishment and activities of the Osing Indigenous School, particularly Sekolah Adat Pesinauan in Banyuwangi, provide a relevant institutional setting for investigating these possibilities. As a community-based educational initiative, the school offers a context in which cultural knowledge can be transmitted through participation, interaction, and engagement with customary traditions. Research on the preservation of Osing traditions at Pesinauan identifies the role of traditional schools in sustaining indigenous cultural practices and transmitting local knowledge to younger generations (Efendi et al., 2025). Similarly, research on civic engagement at Sekolah Adat Pesinauan highlights the contributions of community members, cultural practitioners, and customary leaders to the preservation of local wisdom (Styawan et al., 2026). These findings suggest that indigenous education can facilitate collective participation in cultural preservation. Nevertheless, the educational significance of this process extends beyond maintaining traditional practices: it also raises the question of how indigenous learning experiences can strengthen ethical commitments that connect local cultural identity with the broader principles of Indonesian citizenship.

The relationship between Osing cultural values and Pancasila is particularly important because local wisdom and national ideology operate at different but potentially complementary levels. Local wisdom emerges from historically situated experiences, customary practices, and shared understandings within a particular community, whereas Pancasila provides a national normative framework for organizing social and political life. The two should not automatically be assumed to be identical; instead, their relationship requires critical examination of the values, practices, and meanings through which they intersect. Research on the internalization of multicultural values through Osing local wisdom suggests that community-based cultural knowledge can support tolerance, collective responsibility, and social cohesion while providing opportunities to ground Pancasila values in educational practice (Sholiha, 2026). Likewise, research on the integration of Osing local wisdom into social studies education emphasizes the pedagogical potential of local cultural resources for strengthening cultural identity and contextualizing learning (Priyatno et al., 2025). These findings support the need to investigate how particular cultural practices are interpreted educationally and how their meanings may contribute to the development of values consistent with Pancasila.

Nevertheless, the relationship between cultural preservation and value internalization cannot be understood solely through the presence of traditional activities in an educational setting. Cultural participation does not automatically produce critical ethical understanding, and familiarity with customary practices does not necessarily mean that learners can articulate their relevance to contemporary civic life. The educational process must therefore be examined in terms of how values are communicated, experienced, discussed, and translated into everyday conduct. Sunarso et al. (2024), in their analysis of the Pancasila and Civic Education curriculum,

emphasize the significance of civic identity and the philosophical foundations of citizenship education. Meanwhile, research on Pancasila education in the Indonesian School of The Hague illustrates the tension between the transmission of prescribed national values and the development of critical engagement with cultural identity (Wicaksana, 2024). These perspectives indicate that strengthening Pancasila values requires more than normative instruction; it also requires learning experiences that enable students to interpret values within their social and cultural circumstances.

From an educational perspective, this challenge calls for a shift from a predominantly transmission-oriented model toward a contextual and experiential approach to value education. The distinction is important because values become educationally significant when learners can connect conceptual understanding with social experience and ethical action. Research on the relationship between civic education, the Pancasila Student Profile, and students' understanding of Pancasila values demonstrates the relevance of educational practices to the development of ideological understanding (Pangalila & Fatimah, 2023). Similarly, recent scholarship on Pancasila-based civic education highlights the importance of transforming normative principles into meaningful educational experiences that support national identity and unity (Tuhuteru & Pramono, 2025). These perspectives suggest that indigenous schools may offer distinctive pedagogical opportunities by connecting values with customary activities, intergenerational learning, communal responsibility, and direct participation in cultural practices.

The importance of this approach becomes more apparent when Pancasila is examined through the five interconnected dimensions of its philosophical principles. The first principle, belief in One Almighty God, can be explored through the ways in which spiritual commitments and respect for religious diversity are expressed in community life. The second principle, just and civilized humanity, can be examined through interpersonal respect, care for others, and the recognition of human dignity. The third principle, the unity of Indonesia, can be connected to the preservation of indigenous identity within a pluralistic national community. The fourth principle, democracy guided by the inner wisdom of deliberation and representation, provides an analytical lens for examining collective decision-making, dialogue, and the negotiation of shared responsibilities. The fifth principle, social justice for all Indonesian people, invites attention to reciprocity, equitable participation, and the distribution of collective responsibilities. These connections should not be treated as predetermined equivalences between customary traditions and Pancasila. Instead, they provide analytical categories for investigating how cultural practices may embody, reinterpret, or challenge the ethical aspirations of the national philosophy.

Previous studies have provided valuable foundations for understanding the relationship between indigenous culture and education. Research on Osing cultural transformation in formal schools has examined the transmission of local cultural elements through educational institutions (Nurhadi, n.d.). Studies of cultural preservation in Kemiren Village have also demonstrated the role of educational activities, cultural performances, and community participation in sustaining local traditions (Astuti et al., 2025). More recent research on Osing cultural literacy has examined students' knowledge, attitudes, and behavioral engagement with their cultural heritage (Amaliyah et al., 2026). Meanwhile, studies of the Pesinauan Indigenous School have highlighted customary learning, cultural preservation strategies, and civic engagement (Efendi et al., 2025; Hanatika & Sabri, 2026; Styawan et al., 2026). Collectively, this literature establishes that indigenous education can contribute to cultural continuity and community participation. However, these research directions also create an opportunity to examine more explicitly how cultural learning within an indigenous school can strengthen Pancasila values as a connection between local identity and national civic commitments.

The principal research gap addressed in this study concerns the need to understand the educational processes through which Pancasila values are strengthened within an indigenous learning environment amid modernization. Although previous studies have investigated Osing cultural preservation, ethnopedagogy, cultural literacy, and customary education, these themes do not necessarily explain how learners and educators connect particular cultural experiences with the five principles of Pancasila. Nor can the existence of cultural activities alone establish whether such activities encourage reflective understanding, ethical judgment, or the practical enactment of civic values. This distinction is crucial because cultural preservation and civic value formation are related but analytically different processes. The former concerns the continuity of cultural knowledge and practices, whereas the latter concerns how individuals interpret and enact normative commitments in social relationships. Examining their intersection can therefore extend current discussions beyond the question of whether indigenous schools preserve cultural traditions toward the question of how indigenous education contributes to the formation of values relevant to Indonesian citizenship.

To address this gap, the present study investigates the strengthening of Pancasila values at the Osing Indigenous School in Banyuwangi amid the pressures and opportunities associated with modernization. It focuses on how Pancasila values are communicated through indigenous educational practices, how local cultural knowledge provides contexts for interpreting those values, and how educational interactions may connect customary traditions with contemporary civic responsibilities. The study approaches the indigenous school not simply as a site for transmitting cultural heritage, but as an educational space in which local identity and national citizenship can be brought into dialogue. Its originality lies in foregrounding the relationship between indigenous cultural learning and the contextual strengthening of Pancasila values, rather than treating cultural preservation and national character formation as separate educational agendas.

The study is expected to contribute theoretically by extending discussions of Pancasila education through a culturally situated perspective that connects indigenous knowledge, experiential learning, and civic value formation. Practically, its findings may inform the development of culturally responsive educational strategies for indigenous schools, formal educational institutions, and community-based learning initiatives seeking to sustain local identity while strengthening national civic commitments. More broadly, the study seeks to demonstrate how indigenous education can provide a meaningful context for interpreting Pancasila in everyday life without reducing cultural diversity to a uniform national narrative. Accordingly, the central objective of this research is to analyze how Pancasila values are strengthened through educational practices at the Osing Indigenous School in Banyuwangi and how these practices respond to the challenges of modernization.

METHODS

This study employed a qualitative descriptive approach to examine the strengthening of Pancasila values amid modernization at the Osing Indigenous School (Sekolah Adat Pesinauan) in Banyuwangi, East Java, Indonesia. The research focused on understanding how indigenous educational practices and Osing cultural traditions contribute to the transmission of Pancasila values, including mutual cooperation (*gotong royong*), tolerance, respect for diversity, social responsibility, and communal solidarity. Research participants were selected purposively based

on their involvement in indigenous education and the preservation of Osing cultural traditions, including educators, cultural facilitators, and community leaders. Data were collected through observation, semi-structured interviews, and document analysis to obtain comprehensive information about educational activities, cultural practices, participants' perspectives, and the challenges of preserving local values in the context of modernization. The data were analyzed descriptively through data organization, reduction, categorization, thematic identification, and interpretation to identify patterns related to the integration of local wisdom and Pancasila values in indigenous education. Data trustworthiness was strengthened through triangulation of data sources and collection techniques, while ethical considerations included voluntary participation, informed consent, confidentiality, and respect for local cultural protocols. This methodological approach enabled an in-depth contextual description of the role of indigenous education in maintaining cultural identity and strengthening Pancasila values amid contemporary social change.

RESULT AND DISCUSSION

A. Strategies for Strengthening Pancasila Values at the Osing Indigenous School

The findings indicate that the strengthening of Pancasila values at Pesinauan, the Osing Indigenous School in Banyuwangi, is facilitated through culturally grounded learning, direct participation in community activities, exemplary leadership, humanistic educational practices, habituation of social values, and engagement with indigenous cultural and environmental initiatives. Rather than relying primarily on theoretical instruction, Pesinauan provides learning experiences through which participants can encounter and practice values associated with cooperation, mutual respect, responsibility, cultural identity, and social solidarity. These strategies suggest that indigenous education can provide a contextual environment for connecting Pancasila values with the everyday experiences of younger generations. However, the extent to which these experiences lead to sustained value internalization depends on the consistency of educational practices and the opportunities participants have to apply the values they encounter beyond the learning environment.

1. Local Wisdom-Based Learning

One of the principal strategies implemented at Pesinauan is learning based on local wisdom. Educational activities include learning the Osing language, traditional dance, woven crafts, the use of Gandrung costumes, the preparation of traditional food such as *kelemben*, and the introduction of medicinal plants. Among these activities, the Osing language receives particular attention because it is regarded as an essential marker of cultural identity that needs to be transmitted to younger generations. Through these activities, participants are introduced to cultural knowledge while also engaging directly in practices that connect them with the traditions of their community.

The findings indicate that local wisdom functions not merely as supplementary learning material but as a central resource for organizing educational experiences. Participants practice traditional dances, produce woven crafts, prepare traditional food, and learn about plants found in their surroundings. These activities enable cultural knowledge to be encountered through participation rather than through passive reception. Such an approach is particularly relevant amid modernization, when younger generations are increasingly exposed to information and cultural influences from outside their immediate communities (Asyahidah & Dewi, 2022). By providing opportunities to experience local traditions directly, Pesinauan creates a learning environment in which cultural knowledge remains connected to everyday practices.

This finding is consistent with Anggraini et al. (2025), who discuss the use of local arts and traditions as resources for value education. The findings at Pesinauan extend this perspective by highlighting the role of cultural practices in fostering a sense of belonging and responsibility toward cultural heritage. Learning the Osing language, for example, is not limited to acquiring linguistic skills; it also provides an opportunity to recognize the importance of maintaining a local language as part of Indonesia's cultural diversity. The educational significance of this process therefore lies in connecting cultural competence with awareness of collective identity.

From the perspective of Pancasila, the preservation of the Osing language, arts, and traditions can contribute to the principle of Indonesian unity, provided that cultural identity is understood as part of the nation's broader diversity rather than as an exclusive identity. This interpretation is consistent with Sari and Najicha (2022), who discuss the relevance of Pancasila values to national identity and civic life. Nevertheless, cultural participation alone does not demonstrate that participants have fully internalized Pancasila values. Its contribution depends on whether learning activities also encourage participants to reflect on the relationship between cultural preservation, respect for other communities, and their responsibilities as Indonesian citizens.

The distinctive contribution of Pesinauan is therefore the integration of cultural preservation with experiential learning. Local wisdom becomes both the content of education and a context in which participants can explore the social and ethical significance of their cultural heritage. This approach offers a potential pathway for making Pancasila values more contextual and meaningful to younger generations.

2. Direct Participation in Collective Activities

A second strategy involves engaging participants directly in collaborative activities. Examples include preparing *kelemben* through the distribution of different tasks, helping one another memorize traditional dance movements, and completing group activities that require cooperation. Learning materials are also adjusted to participants' ages and developmental readiness. More complex subjects, such as ancient manuscripts and *weton* calculations, are introduced to older participants, while children are provided with simpler and more practical learning experiences.

Observations indicate that some participants do not consistently demonstrate spontaneous initiative in helping their peers. In response, learning activities are organized so that participants need to coordinate their efforts and fulfill different responsibilities to complete a shared task. During food preparation, for example, participants may be assigned different roles, from preparing ingredients to operating the equipment. This arrangement makes cooperation a practical requirement of the activity rather than merely a value communicated through verbal instruction.

The findings support the view that social values can be developed through structured participation in collective experiences. Although participants may initially engage in activities because they are interested in cooking, dancing, or spending time with friends, the organization of these activities creates opportunities to practice responsibility, coordination, and mutual assistance. This approach is consistent with community-based learning and experiential education, which emphasize the importance of participation and interaction in the learning process (Anggraini et al., 2025; Rahmawati et al., 2024).

In relation to Pancasila, collaborative activities are particularly relevant to the third principle, Indonesian Unity, through the cultivation of togetherness and mutual cooperation. They may also

support the fourth principle, Democracy Guided by the Inner Wisdom of Deliberations among Representatives, when participants discuss task allocation, listen to different opinions, and make decisions collectively. However, these connections should be understood as educational opportunities rather than automatic outcomes. The presence of group work does not necessarily guarantee democratic participation or equal treatment; these values depend on how responsibilities are distributed and how participants are encouraged to communicate with one another.

Compared with approaches that emphasize the formal teaching of civic concepts, Pesinauan provides opportunities to encounter civic values through practical situations. The distinctive feature is the interdependence created among participants, which allows cooperation to emerge through the demands of a shared activity. This finding suggests that indigenous education can complement formal civic education by providing spaces in which abstract principles are experienced through concrete social interactions.

3. Exemplary Leadership of Indigenous Leaders and Facilitators

A third strategy involves the exemplary conduct of the *Pengarep*, customary elders, and facilitators. The findings describe how the *Pengarep* continues organizing activities even when attendance is low, how customary elders maintain their responsibilities despite having to sacrifice time with their families, and how facilitators establish friendly and respectful relationships with participants. These practices provide examples of commitment, responsibility, care, and respect for others.

The educational significance of these examples lies in the consistency between the values communicated during learning activities and the conduct demonstrated by those responsible for organizing them. Participants do not encounter responsibility and service solely as abstract expectations; they also observe how these principles are enacted through the continued commitment of community leaders and facilitators. This is particularly important when the sustainability of indigenous education depends on individuals who are willing to devote their time and energy to maintaining cultural activities.

The findings are consistent with Anggraini et al. (2025), who discuss the role of exemplary practices in value education, and with Anisa Andiana W. S. et al. (2025), who examine the relationship between cultural activities and the development of young people's social identities. The Pesinauan findings further highlight the significance of consistency and perseverance, particularly when educational activities must continue despite limited attendance or competing personal responsibilities.

Within the framework of Pancasila, respectful interactions between facilitators and participants can be related to the second principle, Just and Civilized Humanity. Meanwhile, commitment to maintaining collective educational activities may support the development of social responsibility and concern for shared interests. These connections are most meaningful when exemplary leadership is accompanied by inclusive practices, fair treatment, and respect for participants' needs. The findings suggest that exemplary leadership functions as an informal educational mechanism through which participants observe and interpret the meaning of civic responsibility. Nevertheless, the long-term influence of such examples requires further examination, particularly regarding whether participants subsequently demonstrate similar commitments in their families, schools, and wider communities.

4. Humanistic and Flexible Learning Environment

Pesinauan also adopts a humanistic approach characterized by an informal, flexible, and supportive learning atmosphere. According to the *Pengarep*, the learning environment is intended to remain relaxed and comfortable. Participants may rest or play when they become tired, and

facilitators do not force those who are bored to continue participating without a break. Customary elders also occasionally organize recreational activities in natural settings without a specific instructional agenda, allowing participants to engage voluntarily.

This approach reflects an understanding that participation in indigenous education depends not only on the content being taught but also on how participants experience the learning environment. A relaxed atmosphere may help reduce the pressure associated with formal instruction and create opportunities for participants to develop positive relationships with facilitators and peers. It also allows learning activities to accommodate differences in participants' interests, energy levels, and developmental needs.

The strategy is particularly relevant because Pesinauan operates near an urban environment in which younger generations have access to numerous forms of digital entertainment. In this context, maintaining an engaging learning environment is important for sustaining participation in cultural activities. As discussed in educational approaches emphasizing the importance of supportive learning experiences, a sense of comfort can provide favorable conditions for value formation (Zuchdi, as cited in Umar, 2018).

In relation to Pancasila, the humanistic approach reflects the second principle, Just and Civilized Humanity, insofar as participants are treated as individuals with different needs and capacities. Respecting participants' autonomy and avoiding unnecessary coercion can also help establish relationships based on dignity and mutual respect. However, a flexible learning environment should not be confused with the absence of educational direction. Its effectiveness depends on balancing freedom, participant well-being, and opportunities to engage meaningfully with cultural and civic values. The distinctive contribution of Pesinauan is its use of flexibility to sustain voluntary participation while maintaining a connection to indigenous learning objectives. This suggests that culturally grounded education may benefit from pedagogical approaches that recognize learners' agency and encourage participation through meaningful experiences rather than excessive formalization.

5. Habituation of Social Values and Character

Another strategy involves the routine and consistent habituation of social values and character. Activities include praying together before and after learning sessions, physical warm-ups, sitting in a circle during discussions, limiting mobile phone use, communicating politely, and observing *unggah-ungguh*, or culturally appropriate forms of respectful conduct. Participants interviewed in the study reported that these practices were regularly implemented during Pesinauan activities. These routines create recurring opportunities for participants to practice social expectations within the learning environment. Collective prayer establishes a shared opening and closing to activities, while sitting in a circle creates opportunities for face-to-face communication. Polite language and *unggah-ungguh* provide a context for learning respectful interpersonal conduct, and restrictions on mobile phone use are intended to protect attention and encourage direct interaction.

The findings suggest that habituation is an important component of value education because it creates repeated opportunities to practice expected behaviors. This interpretation is consistent with character education perspectives that emphasize the relationship between moral understanding, emotional engagement, and action (Loloagin et al., 2023). Anggraini et al. (2025) likewise provide a relevant point of comparison for examining how recurring cultural and educational practices can support value formation.

The practices at Pesinauan can be related to several principles of Pancasila. Collective prayer corresponds to the first principle, Belief in the One and Only God; polite communication and *unggah-ungguh* are relevant to the second principle; and face-to-face interaction can support togetherness associated with the third principle. Circle-based discussions may also create opportunities for deliberation and equal participation under the fourth principle, provided that participants are genuinely encouraged to express their views and listen to others. However, the findings also reveal a limitation. Although mobile phone use is restricted during learning activities, some participants return to social media or other digital activities during breaks. This suggests that behavioral expectations established within Pesinauan do not automatically extend to participants' behavior outside structured learning sessions. The distinction is important because compliance with rules during an activity is not equivalent to sustained internalization of the values underlying those rules.

Accordingly, the effectiveness of habituation should be assessed not only through the consistency of routines but also through participants' ability to understand and apply the underlying values in different situations. This finding highlights the need to connect recurring educational practices with reflection, family support, and opportunities to practice respectful and responsible behavior in everyday life.

6. Engagement in Indigenous Community and Environmental Activities

The sixth strategy involves engaging participants in wider indigenous and community activities. These include learning about the Tumpeng Sewu ritual in Kemiren, participating in initiatives related to the preservation of water sources, and taking part in bamboo cultivation activities. Participation is differentiated according to age and developmental readiness. Younger children are introduced to cultural knowledge through simpler activities, while older participants are given opportunities to engage more directly in cultural preservation and environmental initiatives.

This arrangement reflects an effort to maintain continuity in cultural learning as participants develop. Younger children gain familiarity with local traditions, whereas older participants are provided with opportunities to assume greater responsibility for preserving cultural practices and supporting community initiatives. Such differentiation is consistent with the view that educational experiences should take account of differences in cognitive, emotional, and social development (Dwilianto et al., 2024; Anggraini et al., 2025).

The involvement of young people in community activities also has implications for cultural regeneration. Rather than positioning younger generations solely as recipients of inherited knowledge, Pesinauan provides opportunities for them to participate in practices that contribute to the continuation of indigenous traditions. This approach is relevant amid social change, which can alter community relationships and the ways cultural knowledge is transmitted across generations (Ahsan & Chandrika, 2026). From the perspective of Pancasila, participation in collective cultural activities may support the third principle through a stronger sense of belonging and shared identity. Activities related to environmental preservation may also encourage responsibility toward the wider community and the conditions necessary for collective well-being. These connections should be examined through the specific experiences and responsibilities undertaken by participants rather than inferred from attendance alone.

Overall, community engagement extends the educational role of Pesinauan beyond its regular learning activities. It provides a potential link between cultural knowledge, social responsibility, and practical participation in community life. The central implication is that indigenous education can contribute to civic development when younger generations are given meaningful opportunities to participate in maintaining cultural and environmental resources.

B. Challenges in Strengthening Pancasila Values among Young People

Despite the implementation of various educational strategies, Pesinauan faces several challenges in strengthening Pancasila values. The findings identify four principal issues: digital distraction, changes in young people's social behavior, inconsistent attendance, and the limited availability of time and opportunities for sustained participation. These challenges indicate that indigenous education operates within a broader social environment that influences participants' behavior and the continuity of learning. Consequently, the effectiveness of value education cannot be understood solely through the strategies implemented by the institution; it must also be examined in relation to the social and practical conditions surrounding participants.

1. Digital Distraction and Mobile Phone Use

Digital distraction emerged as one of the most consistently reported challenges. Participants and community members described the use of mobile phones for accessing social media, playing games, and watching videos. The availability of Wi-Fi does not always support educational activities, as some participants use the connection for entertainment rather than learning. Customary elders also observed that digital communication has increasingly become part of everyday social interaction, sometimes reducing opportunities for direct face-to-face communication.

These observations suggest that digital technology creates a complex educational context. It can provide access to information and opportunities to document cultural heritage, but it can also compete with activities that require sustained attention and direct social interaction. At Pesinauan, the immediate concern is not simply the presence of technology but how particular patterns of use affect participants' engagement in learning and interaction with others. The institution has responded by limiting mobile phone use during activities. However, observations indicate that the measure has not fully changed participants' digital habits, particularly during breaks. This limitation suggests that institutional rules can regulate behavior in specific settings without necessarily changing the broader routines that shape everyday technology use. The findings are consistent with the argument that modernization transforms patterns of social interaction and creates new challenges for the transmission of established values (Ahsan & Chandrika, 2026; Ivana Theo Philia et al., 2025).

In relation to Pancasila, digital distraction becomes relevant when it reduces opportunities to practice cooperation, respectful communication, and direct social engagement. Nevertheless, digital technology should not be treated as inherently incompatible with Pancasila values. A more productive educational response would involve helping participants develop responsible digital habits while also using technology to document Osing traditions, share cultural knowledge, and promote local heritage. The findings therefore suggest that digital literacy should complement indigenous cultural education. Rather than relying exclusively on restrictions, Pesinauan could strengthen the educational value of technology by helping participants distinguish constructive from distracting uses and understand how digital tools can support cultural preservation and civic participation. The effectiveness of such strategies would need to be evaluated through further observation of participants' behavior and learning experiences.

2. Changes in Young People's Social Behavior and Character

A second challenge concerns changes in social behavior associated with broader processes of modernization. The findings indicate that customary practices and local beliefs previously played a role in regulating everyday behavior and maintaining social order. For example, traditional expectations about being at home around sunset were understood by community

members as part of the local framework of discipline and behavioral regulation. Although such expectations were rooted in particular cultural beliefs, they also functioned as informal mechanisms for shaping routines and social conduct. According to the participants' accounts, some customary expectations have become less influential as social conditions change. Direct interaction, communal visits, deliberation, and other forms of face-to-face engagement are perceived to have declined as digital communication becomes more common. These observations point to a broader concern about how social values are maintained when the everyday practices through which they were traditionally learned become less frequent.

The significance of these changes lies not in the assumption that earlier social practices were uniformly better than contemporary ones, but in recognizing that values such as mutual cooperation, respectful conduct, and deliberation require opportunities for social practice. When opportunities for such interaction diminish, the educational process may need to create alternative spaces where participants can experience and reflect on these values. This interpretation is consistent with perspectives that understand modernization as a process that transforms social relationships and established forms of community life (Ahsan & Chandrika, 2026). At Pesinauan, the challenge is therefore twofold: maintaining young people's interest in cultural heritage and ensuring that the values associated with that heritage remain relevant to their contemporary experiences.

Indigenous education can respond by connecting customary knowledge with current social realities rather than presenting traditions as rules that must be followed without question. For example, discussions about mutual cooperation can be connected to collaborative community projects, while respectful communication can be examined in both face-to-face and digital settings. Such an approach would enable participants to understand the continuing relevance of Pancasila values while critically considering how those values can be practiced under changing social conditions.

3. Inconsistent Attendance and Structural Constraints

Inconsistent attendance also presents a challenge to the continuity of learning at Pesinauan. The findings indicate that participants' absences are often associated with practical circumstances, including overlapping schedules with formal schooling, fatigue after school activities, and the distance between participants' homes and the learning location. The observations further indicate that activities continue even when only a small number of participants attend.

These findings suggest that irregular attendance should not automatically be interpreted as a lack of interest or commitment. Instead, it reflects the practical constraints faced by young people who must balance formal education, travel, rest, family responsibilities, and nonformal cultural learning. The issue is particularly relevant because indigenous education often operates alongside rather than within the formal school timetable.

The relationship between attendance and value internalization is important because repeated participation creates opportunities to encounter, practice, and reflect on cultural and civic values. When attendance is inconsistent, participants may have fewer opportunities to experience recurring activities and build relationships with facilitators and peers. Previous discussions of character education and nonformal learning emphasize the importance of repeated educational experiences and sustained engagement (Anggraini et al., 2025; Rahmawati et al., 2024).

The findings indicate that the flexibility of nonformal education does not automatically resolve structural barriers. Although Pesinauan maintains its activities despite low attendance, continuity at the institutional level does not necessarily ensure continuity in each participant's

learning experience. This distinction is important when evaluating the sustainability of value education.

Potential responses include improving coordination with participants and families, considering school schedules when planning activities, and creating opportunities for participants to reconnect with learning materials when they are absent. These measures should be understood as possible implications of the findings rather than strategies already demonstrated to be effective at Pesinauan. Further evidence would be needed to determine which arrangements best support sustained participation.

4. Limited Continuity of Value Practice beyond the Learning Environment

The findings also reveal a broader challenge: the difference between practicing values during organized activities and applying them consistently in everyday life. For example, participants may cooperate during group activities but still need encouragement to help their peers spontaneously. Similarly, restrictions on mobile phone use can support direct interaction during sessions, yet some participants resume digital activities during breaks. Respectful language and *unggah-ungguh* also require continued practice before they become consistent features of everyday communication.

These observations suggest that value internalization is a gradual process rather than an immediate consequence of participation. Educational activities may create initial awareness and opportunities for practice, but the transfer of values into different settings depends on repeated experiences and reinforcement beyond the learning environment. This finding is important because participation, knowledge, attitudes, and behavior are related but distinct dimensions of educational outcomes. A participant may enjoy learning traditional dance, develop knowledge of Osing culture, and maintain a strong interest in Pesinauan without necessarily demonstrating consistent changes in all aspects of civic behavior. Consequently, enthusiasm and attendance should not be used as the sole indicators of successful Pancasila education.

The findings point to the need for stronger connections between indigenous education, family life, formal schooling, and the wider community. Such connections could provide participants with more consistent opportunities to practice cooperation, responsibility, respectful communication, and cultural appreciation across different contexts. This implication also highlights the importance of evaluating value education through behavioral examples and participants' reflections, rather than relying exclusively on their stated interest in cultural activities. Overall, the challenges experienced by Pesinauan demonstrate that strengthening Pancasila values requires sustained educational engagement and an understanding of the conditions shaping young people's lives. The institution provides opportunities for cultural and civic learning, but the long-term effectiveness of these efforts depends on whether the values encountered during activities become meaningful and consistent elements of everyday behavior.

C. Young People's Responses to Efforts to Strengthen Pancasila Values

Despite the challenges described above, the findings indicate that participants generally respond positively to the activities offered by Pesinauan. Their responses are reflected in voluntary participation, enthusiasm for cultural learning, improvements in social interaction and confidence, and increased awareness of Osing cultural heritage. These responses suggest that indigenous education can remain attractive to young people even when they have access to numerous forms of digital entertainment and other activities. However, positive responses should be distinguished from evidence of comprehensive or lasting value internalization.

1. Enthusiasm and Voluntary Participation

The findings indicate that participants join Pesinauan activities voluntarily rather than because of external pressure or formal obligations. Their reasons include interest in traditional dance, opportunities to meet friends, and the experience of learning new and accessible skills. Participants' enthusiasm is particularly noteworthy because digital entertainment offers competing opportunities for spending their time.

This pattern suggests that culturally grounded learning can attract participants when it combines meaningful activities with positive social experiences. Rather than relying on compulsory attendance, Pesinauan creates an environment in which participants can pursue interests while developing relationships with peers and facilitators. The voluntary nature of participation is therefore an important feature of the educational setting. From a humanistic learning perspective, personal interest and a sense of agency can support engagement in educational activities (Zuchdi, as cited in Umar, 2018).

The findings also indicate that participants tend to describe their enjoyment in terms of social interaction and cultural activities rather than explicitly referring to Pancasila principles. This suggests that values may be encountered implicitly through the structure of learning experiences, even when participants do not identify them using formal civic terminology. Nevertheless, enjoyment should not be equated with internalization. Participants may initially join because they enjoy dancing or meeting friends, while the development of responsibility, cooperation, and cultural awareness may occur gradually through repeated engagement. The educational challenge is to sustain this initial interest while helping participants recognize the broader social and civic significance of their experiences.

2. Development of Social Character and Interpersonal Confidence

Participants reported improvements in their ability to interact with others, including becoming more comfortable socializing, more open in communication, more confident in expressing themselves, and connected to a wider circle of peers. Customary elders also observed improvements in participants' respectful attitudes toward older people. These accounts suggest that Pesinauan provides opportunities for social learning alongside the preservation of cultural knowledge. The development of interpersonal confidence is particularly relevant in a learning environment that emphasizes group activities, shared tasks, and interaction across age groups. Participants have opportunities to communicate, coordinate their actions, and become familiar with people outside their immediate social circles. Such experiences may support social competence and a greater willingness to participate in collective activities.

These findings are consistent with community-based educational approaches and character education perspectives that emphasize the importance of social interaction in the development of responsibility and interpersonal values (Anggraini et al., 2025; Loloagin et al., 2023). The findings at Pesinauan further suggest that the development of social character does not occur uniformly across all dimensions. Interpersonal confidence and the ability to socialize appear to develop more readily because they are practiced frequently during activities. By contrast, the consistent use of respectful language and *unggah-ungguh* requires more sustained habituation before it becomes a regular feature of everyday behavior. This difference suggests that the development of social character depends partly on the frequency and context in which particular behaviors are practiced.

In relation to Pancasila, these developments may support the second principle, Just and Civilized Humanity, through respectful interaction, and the third principle, Indonesian Unity, through the development of relationships and collective belonging. However, these connections

should be evaluated through observable behavior and participants' experiences rather than assumed solely from their involvement in cultural activities.

3. Sustained Cultural Interest amid Modernization

Another important finding is that participants generally maintain their interest in Pesinauan despite the availability of digital entertainment and the broader changes associated with modernization. Some participants view contemporary developments as opportunities to gain additional knowledge, while others continue attending because of their established interest in traditional dance and cultural activities. This finding challenges the assumption that modernization necessarily leads young people to abandon local traditions. Instead, participants can remain interested in cultural activities while simultaneously engaging with digital media and other contemporary influences. Cultural attachment and engagement with modern technology are therefore not necessarily mutually exclusive.

However, observations also indicate that some participants continue to use mobile phones during breaks. This suggests that sustained interest in cultural learning does not automatically translate into consistent changes in digital habits or other aspects of daily behavior. Rather than interpreting this as a contradiction, the findings indicate that participants navigate multiple social environments with different expectations and routines. This distinction has important implications for evaluating the effectiveness of indigenous education. Continued attendance and interest demonstrate that Pesinauan remains relevant to participants, but they do not independently establish the depth of value internalization. A more comprehensive assessment should consider whether participants can explain the significance of the values they encounter and demonstrate them in their interactions outside the learning environment.

The findings therefore support an understanding of cultural preservation that does not require rejecting modernization. Instead, the challenge is to help younger generations maintain meaningful connections with their cultural heritage while developing the ability to engage critically and responsibly with contemporary social and technological changes.

4. Increased Awareness of Osing Culture and Local Wisdom

The findings further indicate that participants have developed greater familiarity with Osing cultural heritage, including traditional dances, the Osing language, customary practices, medicinal plants, and the surrounding natural environment. Customary elders also reported that participants had become more attentive to local cultural traditions and environmental concerns. These developments suggest that cultural learning at Pesinauan extends beyond the acquisition of individual skills. Participation in cultural activities can stimulate curiosity about other aspects of community life, encouraging participants to explore traditions and forms of knowledge that they may not have encountered in depth previously. An initial interest in traditional dance, for example, may provide an entry point for learning about language, customary practices, and other dimensions of Osing identity.

This process is significant in a social environment characterized by increasing access to information and cultural influences from outside the local community (Ivana Theo Philia et al., 2025). Pesinauan provides an opportunity for younger generations to remain connected to local heritage while engaging with contemporary life. Rather than treating cultural preservation as a rejection of modernization, the educational approach can help participants develop an understanding of cultural identity that remains relevant amid social change.

In relation to Pancasila, greater awareness of local culture may contribute to the third principle, Indonesian Unity, when participants understand their heritage as part of Indonesia's

broader cultural diversity. It may also support the second principle, Just and Civilized Humanity, when cultural learning encourages respect for community knowledge and appreciation of the dignity of others. These relationships depend on whether cultural awareness is accompanied by openness toward other cultural groups and an understanding of shared civic responsibilities.
The findings suggest that cultural awareness develops through repeated participation and personal interest rather than through theoretical instruction alone. Nevertheless, further investigation is needed to establish how deeply this awareness influences participants' attitudes and behavior over time.

5. Integrating Cultural Preservation with Civic Learning: Theoretical and Practical Implications

Taken together, the findings demonstrate that Pesinauan offers a setting in which cultural preservation and civic learning can intersect. Local wisdom provides the cultural context for educational activities, direct participation creates opportunities to practice social values, and exemplary leadership demonstrates how responsibility can be enacted in everyday life. Humanistic learning arrangements help sustain participation, while habituation and community engagement provide recurring opportunities to encounter cultural and social expectations. The findings contribute to discussions of culturally responsive education by showing how cultural heritage can function as both a learning resource and a context for developing social responsibility. This interpretation is consistent with culturally relevant pedagogy, which emphasizes the significance of learners' cultural backgrounds in educational processes (Ladson-Billings, 1995), and with Gay's (2018) argument that culturally responsive teaching should recognize and incorporate learners' cultural experiences.

However, the findings also indicate that the relationship between cultural learning and civic outcomes should not be assumed to be automatic. The participants' continued interest in cultural activities, their growing awareness of Osing traditions, and their reported improvements in social interaction represent meaningful educational outcomes, but these findings do not establish that all dimensions of Pancasila values have been internalized or consistently applied in everyday life. The central implication is that indigenous education may be most effective when cultural participation is accompanied by explicit reflection on the civic significance of what participants experience. For example, collaborative activities can be connected to discussions of mutual responsibility and democratic participation, while learning about local traditions can encourage reflection on cultural diversity, national unity, and respect for other communities. Such an approach would strengthen the connection between lived cultural experiences and the principles of Pancasila without reducing indigenous traditions to mere illustrations of national ideology.

The findings also highlight the need for sustained cooperation between indigenous schools, families, formal educational institutions, and community leaders. Such cooperation may help reinforce the values introduced at Pesinauan and create opportunities for participants to practice them across different settings. At the same time, further research involving longitudinal observation and participants' experiences in everyday life would help establish whether the reported developments in cultural awareness and social character persist over time.

Overall, Pesinauan illustrates the potential of indigenous education to connect cultural continuity with the development of civic values amid modernization. Its contribution lies not simply in preserving Osing traditions, but in creating opportunities for younger generations to experience, interpret, and potentially apply the social values associated with their cultural heritage. The broader significance of this approach is its capacity to complement formal civic education by making Pancasila values more contextual, experiential, and relevant to the realities of contemporary Indonesian society.

CONCLUSION

This research demonstrates that the reinforcement of Pancasila values at the Pesinauan (traditional school) of the Osing indigenous community in Banyuwangi is carried out through a contextual, participatory, and humanistic approach rooted in local wisdom. This strategy is implemented via the teaching of the Osing language, local arts and traditions, direct engagement in cultural practices, the modeling of behavior by indigenous leaders, the cultivation of social habits, and the participation of learners in the activities of the indigenous community. Such an approach allows Pancasila values to be instilled through tangible experiences closely linked to daily life. The implementation, however, still faces several challenges, including the pervasive use of digital gadgets, behavioral shifts driven by modernization, inconsistent attendance, and limited funding. Nevertheless, the initiative has garnered a positive response, evidenced by the growing enthusiasm, self-confidence, social character, and appreciation for local culture among the participants. The internalization of Pancasila values occurs gradually, requiring consistent habituation and ongoing guidance. Overall, this study affirms that local wisdom plays a strategic role as a medium for non-formal education in strengthening Pancasila values and shaping the character of the younger generation. Its success is determined not merely by the preservation of traditions, but also by the ability to provide meaningful, participatory learning experiences that remain relevant to the dynamics of young people's lives in an era of modernization.

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