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INTERNALIZATION OF PANCASILA VALUES THROUGH THE TRADITIONAL GAME OF TAPLAK GUNUNG AMONG CHILDREN IN BABAKAN SUBDISTRICT, LEGOK DISTRICT, TANGERANG

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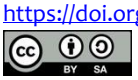
Abstract: *Traditional games represent an important cultural resource for character education, particularly in fostering values that are consistent with the principles of Pancasila among children. This study examines the potential internalization of Pancasila values through the traditional game of taplak gunung among children in Babakan Subdistrict, Legok District, Tangerang. Using a qualitative descriptive approach, the study explores how game rules, social interactions, turn-taking, cooperation, and responses to winning and losing may provide opportunities for children to experience and practice civic and moral values. The analysis is informed by social learning theory, sociocultural perspectives on child development, and character education theory. These perspectives help explain how values may be learned through observation, participation, interaction, and repeated social experiences. The discussion highlights the potential relationship between taplak gunung and the development of discipline, honesty, responsibility, fairness, mutual respect, and cooperation, which are relevant to the ethical foundations of Pancasila. Nevertheless, participation in traditional games does not automatically demonstrate the internalization of these values; their development depends on the quality of interaction, consistency of practice, and opportunities for reflection. This study contributes to discussions of culturally responsive character education by positioning traditional play as a potential informal learning environment for Pancasila values. It also emphasizes the importance of connecting children's play experiences with reflective educational guidance at home and in school.*

Keywords: *Pancasila Values, Traditional Games, Taplak Gunung, Character Education, Children*

Abstrak: Permainan tradisional merupakan sumber daya budaya yang penting bagi pendidikan karakter, khususnya dalam menumbuhkan nilai-nilai yang selaras dengan prinsip-prinsip Pancasila pada anak. Penelitian ini bertujuan mengkaji potensi internalisasi nilai-nilai Pancasila melalui permainan tradisional taplak gunung pada anak-anak di Kelurahan Babakan, Kecamatan Legok, Tangerang. Dengan menggunakan pendekatan deskriptif kualitatif, penelitian ini mengeksplorasi bagaimana aturan permainan, interaksi sosial, pergiliran, kerja sama, serta respons terhadap kemenangan dan kekalahan dapat memberikan kesempatan bagi anak untuk mengalami dan mempraktikkan nilai-nilai moral dan kewarganegaraan. Analisis penelitian ini didasarkan pada teori belajar sosial, perspektif sosiokultural tentang perkembangan anak, dan teori pendidikan karakter. Perspektif tersebut membantu menjelaskan bagaimana nilai dapat dipelajari melalui pengamatan, partisipasi, interaksi, dan pengalaman sosial yang berulang. Pembahasan menyoroti potensi hubungan antara permainan taplak gunung dan pengembangan sikap disiplin, kejujuran, tanggung jawab, keadilan, saling menghormati, serta kerja sama yang relevan dengan landasan etis Pancasila. Namun, keterlibatan dalam permainan tradisional tidak secara otomatis membuktikan terinternalisasinya nilai-nilai tersebut. Proses internalisasi bergantung pada kualitas interaksi, konsistensi praktik, dan kesempatan untuk melakukan refleksi. Penelitian ini berkontribusi pada pengembangan pendidikan karakter berbasis budaya dengan menempatkan permainan tradisional sebagai lingkungan pembelajaran informal yang potensial untuk menanamkan nilai-nilai Pancasila.

Kata Kunci: Nilai-Nilai Pancasila, Permainan Tradisional, Taplak Gunung, Pendidikan Karakter, Anak-Anak
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INTRODUCTION

The internalization of national values during childhood represents a fundamental dimension of character education, particularly in Indonesia, where Pancasila serves as the philosophical foundation of the state and the ethical framework for social life. The five principles of Pancasila encompass religious values, just and civilized humanity, national unity, democracy guided by deliberation, and social justice. However, the relevance of Pancasila in children's development depends not merely on their ability to recognize or memorize these principles but also on their capacity to translate them into everyday attitudes and behavior. Character education, therefore, requires learning experiences that connect moral knowledge with moral feelings, practical judgment, and responsible action (Lickona, 1991; Nucci et al., 2014). From a developmental perspective, children acquire social and moral dispositions through interactions with their surrounding environments, including family, school, peer groups, and community settings (Bronfenbrenner, 1979; Vygotsky, 1978).

Bandura's (1977) social learning theory explains how individuals acquire behavioral patterns through observation, imitation, and reinforcement, while Dewey (1938) emphasizes that meaningful education emerges from experience and reflection. These perspectives suggest that the internalization of Pancasila values requires opportunities for children to encounter, practice, and negotiate moral principles in concrete social situations. Accordingly, character education should extend beyond formal classroom instruction by incorporating activities that enable children to experience fairness, cooperation, honesty, discipline, and respect for others in their everyday lives. Such an approach is consistent with the broader understanding that moral development involves the interaction of cognitive, affective, and behavioral dimensions rather than the acquisition of normative knowledge alone (Piaget, 1962; Lickona, 1991; Nucci et al., 2014). Consequently, identifying culturally meaningful activities through which children can practice Pancasila values is an important concern for contemporary citizenship and character education in Indonesia.

Traditional games constitute one potential avenue for connecting moral education with children's everyday social experiences. As cultural practices transmitted across generations, traditional games incorporate locally established rules, shared expectations, patterns of interaction, and forms of collective participation. Huizinga (1955) conceptualizes play as an important dimension of cultural life, while Sutton-Smith (1997) emphasizes that play encompasses diverse meanings shaped by cultural and social contexts. From a developmental perspective, Piaget (1962) identifies play as an important context for children's cognitive development, whereas Vygotsky (1978) highlights the role of socially mediated activities in the development of self-regulation and higher psychological processes. Rogoff (2003) further explains that learning occurs through participation in culturally organized activities, suggesting that traditional games can provide opportunities for children to acquire social expectations through direct involvement.

These theoretical perspectives are supported by research examining play-based learning and its potential contribution to children's development. Weisberg et al. (2013) argue that guided play can connect educational objectives with children's active exploration, while Zosh et al. (2018) explain how playful learning can support meaningful engagement and knowledge construction. A

systematic review and meta-analysis by Skene et al. (2022), involving 39 studies and a meta-analysis of 17 studies, found that guided play produced advantages over comparison conditions for selected outcomes, although effects varied across developmental domains. Importantly, these findings do not establish that all forms of play automatically produce moral or civic learning. Rather, they demonstrate the importance of examining the characteristics of play, the nature of children's interactions, and the conditions under which learning occurs. Research in Indonesia has also documented the potential of traditional games to support character education and preserve local cultural knowledge (Hidayati, 2020; Hendrowibowo et al., 2018; Rianto & Yuliananingsih, 2021). Rianto and Yuliananingsih (2021), for example, identified character-related values associated with traditional games, including tolerance, empathy, patience, compliance with rules, and perseverance. These findings provide a foundation for investigating traditional games not merely as recreational activities but as culturally situated social environments in which children may learn to recognize and practice shared moral expectations.

Among Indonesia's traditional children's games, *taplak gunung*, commonly associated with variations of *engklek* or hopscotch, offers a relevant context for examining the relationship between play and the internalization of Pancasila values. The game generally involves marked spaces on the ground, physical coordination, turn-taking, and adherence to agreed rules, although its terminology, layout, and playing conventions may vary across local communities. These characteristics create opportunities for children to experience social situations involving fairness, honesty, discipline, responsibility, perseverance, and respect for other participants. For instance, following the agreed rules may provide an opportunity to practice discipline, acknowledging an unsuccessful move may involve honesty, and respecting another participant's turn may demonstrate consideration for others. When disagreements arise concerning rules or outcomes, children may also have opportunities to negotiate, explain their positions, and recognize the legitimacy of shared agreements. Such interactions can be interpreted through Bandura's (1977) social learning theory, Vygotsky's (1978) sociocultural perspective, and Dewey's (1938) experiential conception of education.

They also correspond to Lickona's (1991) argument that character development involves the integration of moral knowing, moral feeling, and moral action. Research on traditional games in Indonesia provides a broader empirical basis for this investigation. Hendrowibowo et al. (2018) examined the implementation of character education through traditional games in kindergarten settings, while Rianto and Yuliananingsih (2021) explored character values associated with several traditional games. Hidayati (2020) likewise discussed traditional games as a means of character education and the preservation of local wisdom. More recently, research on traditional games has examined their potential contribution to Pancasila-oriented character education and culturally responsive pedagogy (Yuningsih & Kurniati, 2024; Kurniati et al., 2025). Nevertheless, the relationship between the structural characteristics of a game and the actual internalization of moral values requires careful empirical examination. The presence of rules does not necessarily mean that children understand their moral significance, just as participation in a cooperative activity does not automatically establish the development of solidarity. Therefore, *taplak gunung* should be examined as a social practice through which the enactment, negotiation, and possible internalization of Pancasila values can be investigated rather than treated as an inherently effective instrument of character formation.

Despite the growing literature on traditional games and character education, further research is needed to explain the specific processes through which children encounter and internalize

Pancasila values during informal play. Previous studies have established the relevance of traditional games to character education, cultural preservation, and children's social development (Hidayati, 2020; Hendrowibowo et al., 2018; Rianto & Yuliananingsih, 2021). Research on play-based learning has also highlighted the importance of social interaction, experiential engagement, and the conditions under which play contributes to particular learning outcomes (Weisberg et al., 2013; Zosh et al., 2018; Skene et al., 2022). However, these bodies of literature do not necessarily explain how the specific interactions occurring during *taplak gunung* become connected to the five principles of Pancasila in a particular community setting.

Three analytical issues are especially relevant. First, the relationship between traditional games and Pancasila education requires a more explicit account of how particular behaviors correspond to specific civic and moral values. Second, internalization needs to be distinguished from the simple presence of values within game rules or from children's outward compliance with those rules. Third, the social context in which children play requires attention because peer relationships, local conventions, conflict, and opportunities for participation may influence how values are expressed and interpreted. These issues can be examined through the integration of social learning theory (Bandura, 1977), sociocultural theory (Vygotsky, 1978), experiential education (Dewey, 1938), and culturally situated learning (Rogoff, 2003). Together, these perspectives support an analytical approach that considers not only what children do during play but also how their actions are shaped by social interaction and the meanings attached to shared practices. The present study addresses this research opportunity by focusing on the traditional game of *taplak gunung* among children in Babakan Subdistrict, Legok District, Tangerang. Its contextual focus allows the relationship between Pancasila values and children's everyday interactions to be examined within a specific community rather than inferred solely from general assumptions about the educational potential of traditional games.

Based on this rationale, this study aims to examine the internalization of Pancasila values through the traditional game of *taplak gunung* among children in Babakan Subdistrict, Legok District, Tangerang. Specifically, it investigates the forms of behavior through which Pancasila-related values are expressed during play, the role of game rules and peer interactions in shaping opportunities for moral learning, and the social conditions that may facilitate or constrain the translation of normative expectations into everyday conduct. The study does not assume that every principle of Pancasila is equally represented in the game; instead, it treats the relationship between children's observed practices and Pancasila values as an empirical question. Its theoretical foundation draws on social learning, sociocultural development, and experiential education to explain how values may be learned through observation, participation, interaction, and reflection (Bandura, 1977; Vygotsky, 1978; Dewey, 1938; Rogoff, 2003). It also draws on character education scholarship to distinguish moral understanding from the affective and behavioral dimensions of character (Lickona, 1991; Nucci et al., 2014).

The study is expected to contribute in three ways. Theoretically, it connects the internalization of Pancasila values with children's participation in culturally situated play, providing a framework for understanding the relationship between moral principles and everyday social practices. Empirically, it offers a context-specific examination of *taplak gunung* in Babakan, Tangerang, extending discussion beyond general claims about the relationship between traditional games and character education. Practically, its findings may inform the development of contextually relevant approaches to Pancasila education that connect national values with children's lived experiences in families and communities. By examining both the possibilities and limitations of traditional play as a setting for moral learning, this research seeks to clarify how culturally meaningful activities can

contribute to the development of children's character while recognizing that internalization must be established through empirical evidence rather than assumed from participation alone.

METHODS

This study employed a qualitative approach with a descriptive method to examine the internalization of Pancasila values through the traditional game of *taplak gunung* among children in Babakan Subdistrict, Legok District, Tangerang, Indonesia. The qualitative descriptive approach was selected because it enables the researcher to explore and describe social phenomena in their natural context, focusing on participants' behaviors, interactions, and experiences without manipulating the research setting. The study focused on identifying manifestations of Pancasila values during children's participation in the game, particularly values associated with cooperation, honesty, discipline, responsibility, fairness, mutual respect, and compliance with collectively agreed rules. Data were collected through direct observation of children's gaming activities, semi-structured interviews with relevant participants, and documentation of the research context and observed interactions. The participants were selected purposively based on their involvement in playing *taplak gunung* and their relevance to the research objectives. Data analysis was conducted through data familiarization, data reduction, categorization, thematic organization, and descriptive interpretation. The analysis focused on identifying recurring behavioral patterns and interpreting their relevance to the five principles of Pancasila. To strengthen the credibility of the findings, methodological triangulation was applied by comparing information obtained from observations, interviews, and documentation. Ethical considerations included obtaining appropriate permission from parents or legal guardians, seeking children's assent, protecting participants' identities, and ensuring that participation was voluntary. Through this methodological framework, the study sought to provide a contextualized description of how the traditional game of *taplak gunung* may create opportunities

RESULT AND DISCUSSION

A. Taplak Gunung as a Social Learning Environment for Pancasila Values

The traditional game of *taplak gunung* can be examined as a social learning environment in which children encounter rules, interact with peers, and participate in activities that require coordination and mutual recognition. Unlike learning activities that primarily emphasize the transmission of information, traditional games involve direct participation, allowing children to experience the practical consequences of their actions within a shared social environment. The game generally requires participants to follow agreed rules, take turns, maintain physical balance, and recognize the outcomes of their actions. These characteristics create opportunities for children to practice discipline, responsibility, fairness, honesty, and respect for others. Nevertheless, the presence of these opportunities should be distinguished from evidence that the corresponding values have been successfully internalized. The educational significance of *taplak gunung* therefore depends on how children participate in the game, respond to other players, and understand the rules governing their collective activity.

This interpretation is consistent with Bandura's (1977) social learning theory, which explains that individuals acquire behavioral patterns through observation, modeling, and reinforcement. During traditional games, children may observe how their peers follow rules, respond to mistakes, and interact with other participants. Such behaviors can become reference points for their own

conduct, particularly when they receive feedback from other players. Vygotsky's (1978) sociocultural perspective further explains that learning occurs through social interaction and participation in culturally organized activities. From this perspective, *taplak gunung* is not merely a physical activity but also a setting in which children encounter socially established expectations and learn to navigate relationships with others. Dewey's (1938) experiential theory similarly emphasizes that educational experiences acquire significance when individuals actively engage with situations and reflect on their consequences.

These theoretical perspectives suggest that the relationship between *taplak gunung* and Pancasila education should be examined through the social processes occurring during play. For example, following the agreed rules may provide an opportunity to practice discipline, while respecting other participants' turns may encourage fairness and mutual respect. Accepting an unsuccessful move may also create an opportunity to exercise responsibility and self-control. However, such interpretations require empirical confirmation through systematic observation of children's behavior and, where possible, their explanations of the rules and outcomes of the game. Consequently, the game should be understood as a potential medium of value learning rather than an activity that automatically produces positive character development. This distinction is important because the internalization of Pancasila values involves more than behavioral compliance; it also concerns whether children begin to recognize the social and moral significance of the behaviors they perform.

B. The Internalization of Pancasila Values through Rules, Fairness, and Social Interaction

The rules governing traditional games provide a useful analytical entry point for understanding how children may encounter values associated with Pancasila. In *taplak gunung*, participants generally need to recognize the sequence of turns, comply with the agreed conditions of play, and accept decisions concerning successful or unsuccessful moves. These practices can be interpreted in relation to discipline, responsibility, honesty, and fairness. More importantly, the rules create a shared reference point for determining acceptable conduct. When participants recognize that the same rules apply to everyone, the game may provide an opportunity to experience fairness as a practical social expectation rather than merely an abstract moral concept.

This interpretation can be connected to Lickona's (1991) framework of character education, which distinguishes moral knowing, moral feeling, and moral action. Understanding the rules represents only one dimension of moral learning. Children must also develop an appreciation of why rules matter and demonstrate their willingness to act consistently with shared expectations. For instance, knowing that each player must wait for a turn is different from voluntarily allowing another player to participate without interference. Similarly, recognizing that a move has violated a rule is different from honestly acknowledging the violation when doing so may result in losing an opportunity to continue playing. These distinctions indicate that moral learning should be examined through the relationship between knowledge, emotional responses, and observable conduct.

The social interactions occurring during play may also create opportunities for negotiation and conflict resolution. Disagreements can arise when participants interpret a rule differently, question the outcome of a move, or disagree about whether a player has completed a particular stage. Such situations are analytically important because they reveal how children respond when their individual interests conflict with collective expectations. Piaget's (1965) discussion of moral judgment highlights the significance of children's experiences with rules, cooperation, and relations among peers in understanding moral development. Similarly, Vygotsky (1978) emphasizes the role of social interaction in the development of self-regulation and higher

psychological processes. Applied to *taplak gunung*, these perspectives suggest that disagreements may become opportunities for children to practice listening, explaining their positions, negotiating shared interpretations, and accepting collectively agreed decisions.

Nevertheless, the presence of disagreement does not necessarily indicate successful democratic learning. A child may accept a decision because of peer pressure rather than because the decision is perceived as fair. Another child may comply with the rules simply to avoid exclusion from the game. Therefore, the analysis of internalization should distinguish between compliance motivated by external pressure and conduct that reflects an emerging understanding of fairness, responsibility, and mutual respect. Observations of children's responses to disputed rules, together with interviews or informal conversations appropriate to their age, can help clarify these distinctions. In this respect, *taplak gunung* may provide a meaningful context for examining the relationship between rule-following, social negotiation, and the development of moral dispositions.

C. The Relationship between Taplak Gunung and the Five Principles of Pancasila

The educational potential of *taplak gunung* can be analyzed in relation to the five principles of Pancasila. However, this relationship should be established through observable practices rather than through a general assumption that every traditional game represents all five principles equally. Each principle has distinct normative content, and the extent to which a particular practice reflects that content depends on the circumstances in which the practice occurs. The first principle, belief in the One and Only God, concerns religious belief and respect for the religious dimensions of human life. Participation in *taplak gunung* does not inherently demonstrate the internalization of this principle. Evidence would need to show how the activity is accompanied by relevant practices or attitudes, such as respect for religious differences or the absence of discriminatory treatment based on religious identity. Without such evidence, the connection between the game and the first principle should not be overstated.

The second principle, just and civilized humanity, is potentially relevant to the ways children treat one another during play. Respecting other participants, avoiding humiliating behavior, and responding appropriately when another player makes a mistake may reflect humane interpersonal conduct. These behaviors can be understood through character education, which emphasizes respect, empathy, and responsibility in relationships with others (Lickona, 1991). Nevertheless, their significance must be evaluated in context. Friendly interaction alone does not establish the internalization of the principle; the analysis must consider whether children consistently recognize the dignity and rights of their peers, including when disagreements or competitive pressures arise.

The third principle, the unity of Indonesia, can be examined through the development of inclusive participation and the maintenance of positive peer relationships. When children with different backgrounds participate together, the game may provide opportunities to establish common ground through shared activities. Bronfenbrenner's (1979) ecological perspective suggests that children's development is influenced by interactions across their social environments, including community-based relationships. In this context, the potential contribution of *taplak gunung* lies in creating opportunities for interaction across individual differences. However, unity should not be equated with the absence of disagreement. Rather, the relevant question is whether children can maintain mutual respect and participation despite differences in ability, preference, or opinion.

The fourth principle, democracy guided by the inner wisdom of deliberation and representation, offers a particularly relevant analytical perspective when children negotiate rules or resolve disagreements during play. If participants discuss a disputed move, listen to different explanations, and reach a mutually accepted decision, these practices may resemble elementary forms of deliberation. Dewey (1938) emphasizes the importance of experience in developing the capacities required for reflective judgment, while Vygotsky (1978) highlights the developmental significance of socially mediated activity. Nevertheless, a disagreement resolved through the unilateral decision of a dominant child should not automatically be interpreted as deliberative democracy. The analysis must establish whether participants have meaningful opportunities to express their views and whether decisions are reached through fair and inclusive interaction.

The fifth principle, social justice for all Indonesians, can be explored through the distribution of opportunities to participate, the application of common rules, and the treatment of participants with different abilities. Fair turn-taking and consistent application of rules may provide opportunities for children to experience equality in everyday interaction. However, equal treatment does not always guarantee equitable participation. For example, a child who experiences physical difficulty may require a reasonable adjustment to participate meaningfully. Accordingly, the relationship between *taplak gunung* and social justice should be assessed by examining whether participation is inclusive and whether children recognize the importance of fairness in their collective activity.

Taken together, these five principles provide an analytical framework for interpreting the relationship between traditional play and Pancasila education. The central issue is not whether the game can be associated with every principle in theory, but which principles are manifested in children's actual behavior and under what circumstances. This approach avoids reducing Pancasila to a checklist of desirable attitudes and instead examines how its normative commitments may become meaningful through everyday social practices.

D. Implications for Pancasila Education and Character Development

The potential contribution of *taplak gunung* to Pancasila education lies in its capacity to connect abstract civic and moral principles with concrete social experiences. Formal instruction can introduce children to the meanings of Pancasila, but everyday interaction may provide opportunities to practice selected values in situations involving rules, cooperation, competition, and disagreement. Dewey's (1938) experiential perspective suggests that educational activities become meaningful when learners actively engage with their consequences. Similarly, Bandura (1977) emphasizes that behavioral learning is shaped by observation and reinforcement, while Vygotsky (1978) explains how social interaction supports learning and development. These perspectives indicate that traditional games may complement formal Pancasila education by creating situations in which children can exercise and reflect on socially significant behaviors.

From a pedagogical perspective, teachers and parents can use traditional games as starting points for guided reflection. Following a game, children might be invited to explain why rules are important, how disagreements were resolved, whether every participant had an opportunity to play, and what could be done when someone violates an agreed rule. Such discussions can help connect concrete experiences with the normative principles of Pancasila. The purpose is not to impose a predetermined moral interpretation on every action but to encourage children to recognize the relationship between their decisions and the well-being of others. This approach is consistent with Lickona's (1991) emphasis on integrating moral understanding, moral feeling, and moral action.

Traditional games may also contribute to the preservation of cultural practices within children's social environments. As communities experience changes in recreation, technology,

and patterns of social interaction, the continued practice of traditional games can provide opportunities for intergenerational cultural transmission. Huizinga (1955) and Sutton-Smith (1997) offer broader theoretical perspectives for understanding play as a cultural practice whose meanings are shaped by social contexts. From this standpoint, preserving *taplak gunung* is not simply a matter of maintaining an inherited form of recreation; it may also provide a context for discussing local identity, shared norms, and the social responsibilities associated with collective participation.

Nevertheless, the educational use of traditional games requires careful consideration. Children may reproduce exclusionary behavior, unequal power relations, or unfair treatment during play. Consequently, educators should not assume that traditional games are inherently inclusive or morally beneficial. Instead, they should examine how the game is organized, whether all children can participate, how disagreements are managed, and whether opportunities for reflection are provided. Research on guided play similarly emphasizes that learning outcomes depend on the relationship between the activity, the learning objective, and the support available to participants (Weisberg et al., 2013; Zosh et al., 2018; Skene et al., 2022).

Ultimately, the contribution of *taplak gunung* to Pancasila education should be evaluated through evidence of children's behavior, interaction, and understanding rather than through the cultural significance of the game alone. By connecting traditional play with reflective educational practices, educators may create opportunities for children to experience selected Pancasila values in meaningful social contexts. However, the extent to which these experiences contribute to sustained character development requires further investigation, particularly through research that examines children's participation over time and across different social environments.

CONCLUSION

The traditional game of *taplak gunung* offers a culturally meaningful context for examining the potential internalization of Pancasila values among children in Babakan Subdistrict, Legok District, Tangerang. Through participation in a game involving shared rules, turn-taking, interaction, and collective decision-making, children have opportunities to practice behaviors associated with discipline, honesty, responsibility, fairness, cooperation, and mutual respect. These practices may provide concrete experiences through which abstract principles of Pancasila become connected to children's everyday social relationships. Nevertheless, the educational significance of the game depends on how children interpret and enact these values during play rather than on the mere existence of rules or participation in the activity. The study highlights the importance of understanding traditional games as potential environments for experiential and socially mediated learning. From the perspectives of social learning theory, sociocultural theory, and experiential education, children's interactions during play can create opportunities to observe behavioral models, negotiate shared expectations, manage disagreements, and develop awareness of their responsibilities toward others. These processes are relevant to Pancasila education because they connect moral understanding with practical social experiences. However, the relationship between *taplak gunung* and the five principles of Pancasila should be established through empirical evidence, as not every principle is necessarily manifested equally in the game. In particular, the internalization of values must be distinguished from temporary compliance with rules or behavior motivated solely by external expectations. Practically, *taplak gunung* may complement formal Pancasila education when teachers, parents, and community members

integrate traditional play with inclusive participation, appropriate guidance, and opportunities for reflection. Educators can encourage children to discuss fairness, honesty, responsibility, and respect after playing, thereby connecting their experiences with the ethical principles of Pancasila. Such an approach can also support the preservation of traditional cultural practices while strengthening the relevance of character education in children's everyday lives. This study contributes to discussions of Pancasila education by positioning traditional play as a potential social context for connecting national values with children's lived experiences. Nevertheless, the extent to which participation in *taplak gunung* produces sustained internalization of Pancasila values requires further empirical investigation. Future research could examine children's experiences over longer periods, compare different traditional games and community settings, and investigate how family involvement, peer relationships, and educational guidance influence the development of moral and civic dispositions. These directions would help clarify the conditions under which traditional games can contribute meaningfully to character development and culturally responsive Pancasila education.

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