

## ETHICS WITHIN THE SUNDANESE LOCAL WISDOM “TRISILAS”: A PHILOSOPHICAL STUDY OF MORAL DISENGAGEMENT AMONG STUDENTS

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### ABSTRACT

The advancement of technology and digital media has reshaped the moral behavior of young generations, reflected in rising issues such as cyberbullying, declining empathy, and weakened social responsibility among students. This study aimed to analyze the Sundanese local wisdom values *silih asah*, *silih asih*, and *silih asuh* (Trisilas) as an ethical framework to address these moral disruptions. The study used a systematic literature review (SLR) with the PRISMA approach on 20 scientific articles published between 2020 and 2025. The findings show that Trisilas offers a novel integrative moral framework that strengthens students' ethical awareness by combining intellectual reflection (*silih asah*), emotional sensitivity (*silih asih*), and social responsibility (*silih asuh*). Its application in educational settings aligns with virtue ethics, emphasizing moral habituation through communal cultural practices. Thus, internalizing Trisilas can serve as an effective strategy to cultivate students' character and reinforce cultural identity in the digital era.

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### INTRODUCTIONS

With internet access in recent years, children and adolescents in Indonesia are increasingly using the internet and social media, making digital spaces one of their primary venues for social interaction. According to UNICEF, a U-Report poll of 2,777 Indonesian adolescents aged 14–24 years found that 45 % had experienced online bullying. Among these, boys accounted for 49 % slightly higher than girls at 41 %. Of the 1,207 respondents who provided details, the most common forms of online bullying encountered were harassment via instant-messaging applications (45 %), dissemination of private photos or videos without consent (41 %), and other types of harassment (14 %) (Juli et al., 2022). Many students who became victims or perpetrators admitted their actions were “a joke”, “an ice-breaker”, or “for fun”, although the consequences are highly detrimental. When interaction shifts to the digital world without sufficient reinforcement of moral values and ethical awareness, students' empathy, courtesy, sense of responsibility, and academic integrity become vulnerable (Wardani et al., 2024). The phenomenon of cyber-bullying among Indonesian students indicates systemic moral disengagement in the modern educational environment namely, a

disruption of the values, norms and ethical behaviours that underpin educational life (Marsinun et al., 2020). According to Bandura (in Kurtça, 2020), moral disengagement is the psychological foundation of amoral behaviour such as bullying. It explains how students can perpetrate bullying without guilt, via cognitive mechanisms such as moral justification (rendering bad acts noble), euphemistic labelling (using mild terms to mask wrongdoing), advantageous comparison (comparing with worse behaviour), displacement of responsibility (blaming authority), diffusion of responsibility (sharing blame across a group), distortion of consequences (ignoring the impact), dehumanisation (treating victims as non-human) and attribution of blame (blaming the victim) (Mateus Francisco et al., 2024).

The moral crisis among today's students is an increasingly complex and alarming phenomenon (Ramadan et al., 2024). Observed phenomena include declining empathy, rising bullying incidents, weakened academic responsibility, and the normalisation of amoral behaviour in digital spaces. This arises when the education system fails to cultivate moral sensitivity, enabling students to more easily activate these disengagement mechanisms especially in digital contexts. Twenty-first-century education emphasises digital competence and critical thinking skills, yet values like empathy, honesty and responsibility often fail to develop in parallel with technological advancement (Kholifah, 2022). Consequently, when using technology, attention must be paid to ethical values and to the ability to situate oneself appropriately between the real world and the digital world this is a key factor in responsible technology use (Nurfatimah et al., 2023).

Education plays a crucial role in human life because it functions as a process in forming maturity both in attitude and character, beginning from an early age (Fakhrudin et al., 2022). Education that over-emphasises cognitive ability and technology without reinforcing a moral foundation opens space for the development of moral disengagement among students (Fitriyani et al., 2025). Without value-education, students more easily normalise unethical behaviour, rationalise wrongdoing and lose empathy for others. Character education thus becomes a fundamental pillar in nation-building. Saripah et al. (2025) argue that character education is not only focused on understanding moral and ethical concepts, but emphasises the formation of attitudes, values and a strong personality in each individual so that they are capable of contributing positively to society and the nation. Many students place greater emphasis on technological capability than on moral development (Puspita, 2020). Ningsih et al. (2025) reinforce this, stating that such orientation shows how critically important character education is for every individual in the pursuit of truly meaningful educational outcomes. Although historically education has always emphasised values and morals, in the context of modern education a disproportionately strong focus has emerged on academic achievement and cognitive competition (EBSCO Research Starters, 2023). Modern education must align with the philosophy of science, which emphasises objectivity, logic and scientific methodology (Hastangka & Santoso, 2021). In Indonesia, with its diverse socio-cultural heritage, knowledge is developed not only as the product of reason but also as the fruit of moral and spiritual awareness. The philosophy of science normally stops at the epistemology of knowing (how we know); therefore, its development needs to advance into the epistemology of being namely, how knowledge becomes a means of moral self-formation (Aini et al., 2025). Indonesia has the potential to integrate the philosophy of science with local values that carry ethical and spiritual dimensions of Indonesian culture to address moral disengagement among learners (Aini et al., 2025).

Drawing on Sundanese local wisdom, the values of *silih asih* (mutual-loving), *silih asah* (mutual-intellectual refinement), *silih asuh* (mutual-nurturing) form a moral and epistemic foundation capable of responding to moral disruption among students (Ansori et al., 2024). Empirical research shows that educational instruments internalising the Tri-Silas are capable of increasing empathy, cooperation, communicativeness and responsibility (Purnamasari et al., 2024). Thus, integrating these local values into the framework of the philosophy of science both epistemology and axiology paves the way for a scientific ethics that is relevant to the context of Indonesian moral values.

## RESEARCH METHODS

This study employs a literature review method by collecting, evaluating, and synthesizing findings from previous research. The purpose is to strengthen the theoretical foundation of the study, identify existing knowledge gaps, and assist researchers in formulating a conceptual framework or hypothesis (Aminudin, 2024). A literature review is a systematic, transparent, and replicable approach that enables researchers to identify, assess, and synthesize

scientific works and intellectual contributions from prior studies. According to Ramdhani et al. (2014), there are four main stages in conducting a literature review, namely: determining the topic to be reviewed,, searching for and selecting relevant articles or sources, analyzing and synthesizing the identified literature, and systematically presenting the review results.

In this study, data collection follows the stages outlined in the PRISMA diagram (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). Several criteria were applied in selecting samples in the form of journals or articles, as follows: articles published in scientific journals, articles indexed in Google Scholar, ScienceDirect, or Scopus, and articles published within the last five years (2020–2025), research subjects discussing the phenomenon of moral disengagement that can be minimized through a philosophy of science grounded in the local wisdom of *Tri-Silas*, and keywords used in article searches include *local wisdom*, *moral disengagement*, *Tri-Silas*, and *philosophy of science*.

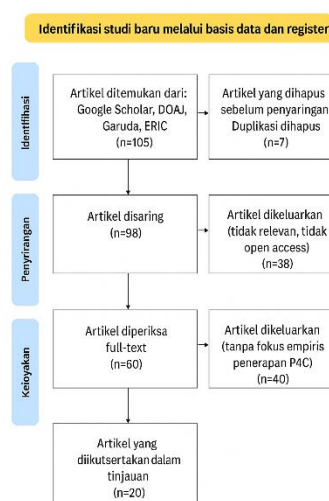


Figure 1. Stages of SLR (PRISMA)

## RESULT AND DISCUSSION

### RESULT

The following table summarizes several studies that examine scientific ethics within local wisdom in the philosophy of science as a response to moral disengagement among students from a philosophical and pedagogical perspective. This study encompasses various methodological frameworks, ranging from literature reviews to philosophical-pedagogical analyses. The table serves to explain the interconnection between scientific ethics, local wisdom, and the philosophy of science as a response to students' moral disengagement, as well as to elaborate on the philosophical and pedagogical foundations of these variables.

Table 1. Reviewed Journals

No	Article Title and Author(s)	Article Summary	Findings and Results	Relevance to the Topic
1	Pratika, S., Megawati, A. S., & Maulana, I. R. (2021). The Readiness of Traditional	This article discusses how traditional Sundanese values such as mutual cooperation,	The Sundanese community is considered ready to face Society 5.0 if it can preserve traditional values while	Relevant to the topic of integrating local wisdom and modern technology in the digital era.

	Sundanese Values in the Industrial Revolution 4.0 toward Society 5.0.	politeness, and togetherness can be adapted within the Industrial Revolution 4.0 and Society 5.0 era.	adapting to digital technology.	
2	Nurgiansah, F. F. P. T. H., & Choerunnisa, R. R. (2022). The Study of Character Values in Sundanese Local Wisdom for Shaping Civic Moral Attitudes.	Focuses on the role of Sundanese local wisdom values in shaping moral and civic character in schools.	Local wisdom values such as <i>silih asah</i> , <i>silih asih</i> , and <i>silih asuh</i> strengthen students' moral character.	Highly relevant as it links local wisdom to civic character formation in primary education.
3	Moh Pudali Arodani et al. (2025). Elementary Education 2024: Preparing the Golden Generation with 21st-Century Skills.	Explains strategies for primary education in developing 21st-century skills such as critical thinking, collaboration, communication, and digital literacy.	Competency- and character-based education is essential for facing the global digital era.	Relevant as it emphasizes character strengthening and 21st-century skills among the young generation.
4	Mulyani, N., Koswara, D., & Darajat, D. (2024). The Relevance of <i>Silih Asih</i> , <i>Silih Asah</i> , and <i>Silih Asuh</i> Concepts in Shaping Students' Character in the Society 5.0 Era.	Analyzes the application of Sundanese cultural concepts in shaping students' character in the Society 5.0 era.	The three concepts are relevant in forming an adaptive, empathetic, and collaborative generation in the digital era.	Directly relevant to the topic of character building through local wisdom.
5	Rahmah, S. A. (2020). The Implementation of Local Wisdom Values: <i>Silih Asah</i> , <i>Silih Asih</i> , <i>Silih Asuh</i> in Character Building.	Examines the application of Sundanese local values in educational activities.	Local wisdom values can foster students' sense of responsibility, empathy, and solidarity.	Relevant as it demonstrates the practical implementation of local wisdom in schools.
6	Huzaeema, T. F., et al. (2024). Sundanese Ethnic	An ethnopedagogical study of Sundanese	It was found that Sundanese cultural values support contextual	Relevant to culture-based education and ethnopedagogy.



		Mentifact Culture: <i>Silih Asih, Silih Asuh, Silih Asah</i> in the Context of Ethnopedagogy.	cultural values as a learning resource.	and character-based learning approaches.	
7	Lutfya, Z., Yulianti, I., & Yarni, L. (2024).	The Moral Development of Adolescents.	Analyzes the factors influencing adolescents' moral development in the digital era.	Social media and environment significantly affect adolescents' moral behavior.	Relevant to understanding challenges in character education in the digital age.
8	Saputra, W., Islam, F., & Iswinarti. (2025).	The Influence of Social Media on Adolescent Behavior.	Explores the impact of social media use on adolescents' social and emotional behavior.	Social media has a significant impact on behavior, including potential moral deviation.	Relevant as it highlights the influence of technology on students' values and morality.
9	Fauzia, N., Maslihah, S., & Wyandini, D. Z. (2020).	Trisilas Local Wisdom Scale ( <i>Silih Asih, Silih Asuh, Silih Asah</i> ).	Develops a psychological scale to measure <i>Trisilas</i> values within Sundanese society.	The scale is valid and reliable for assessing the level of internalization of local wisdom values.	Relevant as a measurement tool for the implementation of cultural values in education.
10	Nugraha, J., & Movitaria, M. A. (2022).	Analysis of Trisilas Cultural Local Wisdom.	Analyzes Sundanese cultural values in educational and social contexts.	The <i>Trisilas</i> values serve as an essential foundation in shaping students' social and moral character. There was also a significant increase in students' literacy scores, from 64.60 (pre-test) to 80.40 (post-test). The use of multimedia resources proved effective in improving literacy quality and learning engagement.	Relevant as it strengthens the theoretical foundation for implementing local values in education.
11	Wellness, R., Health, M., Andruškevič, J., & Kubilevič, M. (2024).	Lifestyle Habits Related to Internet Use in Adolescents.	Investigates adolescents' lifestyle habits related to internet use and their impact on mental health.	Excessive internet use potentially decreases adolescents' quality of life and psychological well-being.	Relevant to understanding the social implications of internet use.

12	Maesaroh, L. (2025). The Role of Local Wisdom in Forming Multicultural Educational Identity in Primary Schools.	An anthropological and sociological literature review on the role of local wisdom in multicultural education.	Local wisdom strengthens students' identity and fosters inter-cultural tolerance.	Highly relevant as it emphasizes the importance of local wisdom in multicultural primary education.
13.	Bandura (2021). <i>Moral Disengagement: How People Do Harm and Live with Themselves.</i>	Explains the core theory of moral disengagement as a psychological mechanism that allows individuals to deactivate internal moral control to justify unethical behavior.	Finds that moral disengagement enables individuals to avoid guilt when engaging in deviant acts such as violence or cheating.	Provides a theoretical basis for understanding the causes of students' amoral behavior and highlights the importance of value education in preventing it.
14.	Caprara et al. (2022). The Relationship Between Moral Disengagement, Empathy, and Prosocial Behavior in Adolescents.	Examines the relationship between moral disengagement, empathy, and prosocial behavior among adolescents.	Reveals a negative correlation between moral disengagement and empathy; the higher the moral disengagement, the lower the prosocial behavior.	Reinforces the importance of fostering empathy in education to reduce amoral tendencies among students.
15.	Santrock (2023). <i>Educational Psychology: Building Empathy and Social Responsibility.</i>	Discusses the role of educational environments in shaping students' moral and social values.	Concludes that education emphasizing empathy, responsibility, and social concern reduces the level of moral disengagement.	Highlights the function of character education in fostering students' moral awareness.
16.	Pudali (2020). <i>Virtue Ethics and Cultural Morality in Local Traditions.</i>	Elaborates on the concept of virtue ethics within local cultural perspectives, including the <i>Trisilas</i> values.	Argues that values such as <i>silih asah</i> , <i>silih asih</i> , and <i>silih asuh</i> represent moral virtues in Sundanese cultural contexts.	Provides a philosophical foundation for integrating <i>Trisilas</i> values as an ethical framework in education.
17.	Sukarna et al. (2024). Character Formation through <i>Trisilas</i> Values in Modern Education.	Analyzes the implementation of <i>silih asah</i> , <i>silih asih</i> , and <i>silih asuh</i> values in 21st-century learning contexts.	Finds that applying <i>Trisilas</i> values cultivates empathy, honesty, and social responsibility among students.	Explains the tangible contribution of <i>Trisilas</i> values to moral character formation in schools.
18.	Wang & Xu (2023). Empathy-	Investigates the relationship	Shows that learning environments	Provides empirical evidence that empathy-

	Based Learning and Moral Engagement among Adolescents.	between empathy-based education and the level of moral disengagement.	emphasizing empathy and togetherness significantly reduce moral disengagement behaviors.	based education can be a model for strengthening students' social morality.
19.	Mahmuddah & Junaidi (2025). Local Wisdom Education as a Strategy to Reduce Moral Disengagement in Youth.	Examines the effectiveness of local wisdom-based learning in strengthening youth character.	Finds that integrating local cultural values, including <i>Trisilas</i> , decreases the level of moral disengagement among adolescents.	Supports the idea that culture-based education effectively strengthens morality and students' social identity.
20.	Haslinda Abdullah, Wang Li, & Chen Xu (2023). The Role of Moral Disengagement, Anonymity Perception, Online Disinhibition, and Empathy in Predicting Cyberbullying Perpetration among Chinese Young Adults.	Discusses the relationship between moral disengagement, anonymity perception, online disinhibition, and empathy in predicting cyberbullying behavior.	Indicates that moral disengagement is the most significant predictor of cyberbullying involvement. Anonymity perception and online disinhibition intensify this tendency, while empathy acts as a protective factor mitigating negative online behavior.	Highly relevant to the topic of moral disengagement among students, as it explains how the loss of empathy and weak moral control in digital contexts lead to unethical behavior such as cyberbullying. The results also support the importance of moral education based on empathy and social responsibility, as reflected in the <i>Trisilas</i> concept ( <i>silih asah, silih asih, silih asuh</i> ).

Next, to clarify the research focus tendencies, a classification of the twenty selected articles was conducted based on their most prominent themes. The results of this categorization are presented in Table 2, entitled “Classification of Article Studies Based on the Theme of Philosophy-Based Learning as a Foundation for Developing Critical Thinking Skills in Elementary Schools.” This classification encompasses four main themes, namely:

**Table 2. Summary of Findings Based on Major Themes**

No.	Main Theme	Number of Articles	Percentage (%)	Main Focus
1.	Ethical and Moral Values in the Context of Education	8	40.0	The formation of students' morals and character in the digital era.
2.	Integration of <i>Trisilas</i> Local Wisdom in Character Formation	6	30.0	Revitalization of the values of <i>silih asah, silih asih, and silih asuh</i> in education.
3.	The Influence of Technology and Social Media on Morality	4	20.0	The impact of digitalization on students' behavior and moral values.
4.		2	10.0	Educational models grounded in cultural and social values.

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Educational Strategies Based on Local Culture and Social Empathy			
Total	20	100.0	-

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## DISCUSSION

### Ethics in the Values of Local Wisdom “Trisilas”: A Philosophical Study on Moral Disengagement among Students

The development of technology and the advancement of internet access in the modern era have brought significant changes to human lifestyles. Human activities are increasingly dependent on technology, ranging from working, learning, to social interaction (Pratika et al., 2021; Wellness et al., 2024). Although modernization provides convenience, it also has the potential to shift society’s cultural and moral values. Amidst the currents of globalization, local wisdom remains essential as a balancing force to ensure that people do not lose their identity and cultural roots. One form of local wisdom that remains relevant today is Sundanese culture, which is grounded in the values of *trisilas*: *silih asah*, *silih asih*, and *silih asuh*. These values serve as moral and social guidelines for Sundanese people in building interpersonal relationships. *Silih asah* embodies mutual intellectual growth and the sharpening of knowledge; *silih asih* fosters compassion and empathy; while *silih asuh* emphasizes responsibility and solidarity in social life. Collectively, these three values affirm the principles of harmony, mutual respect, and social solidarity as the ethical foundation for communal life (Nurgiansah & Choerunnisa, 2022). Local wisdom does not act as an obstacle to progress but rather serves as a moral foundation that ensures humanity remains guided by ethical values amid societal transformation. The *trisilas* values cultivate empathy, reflection, and social responsibility, which can act as a moral safeguard against the phenomenon of moral disengagement the detachment of moral responsibility caused by environmental influences and technological advancement (Saputra et al., 2025).

In the context of education, local wisdom functions as an essential medium for character formation among students. Education is not merely a process of knowledge transfer but also a means of internalizing moral and cultural values (Mulyani et al., 2024). Through the implementation of *trisilas* values in education, students are expected to develop a balance between intellectual, emotional, and moral intelligence. This aligns with the national educational goals of forming individuals who are virtuous, critical thinkers, independent, and possess strong character (Rahmah, 2020). Therefore, the integration of *trisilas* values in education represents both an ethical and philosophical strategy that is highly relevant in addressing moral challenges in the digital era. These values not only preserve local culture but also strengthen the ethical and spiritual foundations of young generations, ensuring they remain rooted in local wisdom while adapting to global change.

#### Moral Disengagement among Students

The advancement of technology and the openness of information in the digital era have had a profound impact on the development of youth behavior and morality. On one hand, technology provides vast opportunities for unlimited access to knowledge and intellectual expansion; yet on the other, it also presents new moral challenges in the form of moral disengagement among students (Huzaema et al., 2024). Bandura (2021) explains that moral disengagement is a psychological process in which individuals deactivate their internal moral mechanisms to justify unethical or wrongful behavior. According to Adista et al. (2021), within the educational context, this phenomenon is reflected in behaviors such as cyberbullying, plagiarism or academic dishonesty, lack of empathy toward others, and the rise of individualistic attitudes resulting from excessive exposure to social media. This phenomenon illustrates a shift in value orientation from collectivism toward individual interests. Thus, while technological progress and information flow in the digital era provide great benefits for expanding access to knowledge, they also generate negative effects on the behavior and morality of younger generations. The phenomenon of moral disengagement shows that technological convenience may lead students to lose their moral sensitivity and social responsibility. It can therefore be concluded that character education based on moral and local wisdom values is crucial to balance technological advancement with strong moral development, ensuring that the younger generation becomes not only intellectually capable but also ethical and empathetic.



According to Lutfya et al. (2024), morality functions as a set of values and principles that guide individuals in determining right and wrong in accordance with ethical and social norms. However, when individuals continuously interact within a permissive digital environment lacking social supervision, these value systems become vulnerable to erosion. Bandura (2021) identifies several mechanisms of moral disengagement, including *moral justification* (the moral rationalization of wrongful acts), *diffusion of responsibility* (the displacement of responsibility), and *distortion of consequences* (the minimization or obscuring of moral outcomes). Research findings by Caprara et al. (2022) further strengthen this view, demonstrating that levels of moral disengagement are negatively correlated with empathy and prosocial behavior among students. The higher the tendency toward moral disengagement, the lower the ability of students to understand and respond to the social needs of others. Meanwhile, Santrock (2023) emphasizes that educational environments promoting empathy, responsibility, and social awareness can significantly reduce the level of moral disengagement. Therefore, implementing local cultural values such as *trisilas* in education becomes essential as an alternative and contextual moral approach. The values of *silih asah*, *silih asih*, and *silih asuh* function as a moral control system rooted in culture and community. Together, these values can revive ethical awareness and social responsibility among students, making them less susceptible to permissive values prevalent in digital spaces. Hence, strengthening education based on local wisdom can serve as both a philosophical and practical solution to cultivate an ethical, character-driven, and resilient young generation capable of facing moral challenges in the modern era.

### Internalization of Local Wisdom and Moral Ethics

The internalization of Sundanese cultural values holds strong relevance in addressing the phenomenon of moral disengagement among younger generations. Amidst globalization and the rapid development of digital technology, which often displaces traditional moral values, local wisdom functions as a source of social ethics that balances progress and morality. According to Mulyani et al. (2024), the values of *silih asah*, *silih asih*, and *silih asuh* serve as moral reminders that reinforce the character and integrity of young people in the midst of moral disruption caused by technology. These values cultivate empathy, responsibility, and social awareness, which act as moral filters against deviant behaviors such as hedonism, individualism, and social apathy. Fauzia et al. (2020) assert that the moral values within Sundanese culture reflect an ethical consciousness rooted in communal life. From the perspective of communitarian ethics, human beings are understood as social creatures whose morality is shaped by interaction and community values. Therefore, moral behavior is not merely the result of individual judgment but also the product of continuous internalization of social values through education and habituation.

Within the framework of moral philosophy, the *trisilas* values represent the ethics of virtue as described by Pudali (2020). Virtue ethics focuses on character formation through good habits (*moral habitus*) that grow from tradition and moral community. The value of *silih asah* fosters intellectual virtues such as reflection and wisdom in evaluating moral actions; *silih asih* nurtures emotional virtues such as empathy and compassion; while *silih asuh* cultivates practical virtues such as social responsibility and moral leadership (Nugraha & Movitaria, 2022). Therefore, the application of *trisilas* values constitutes a form of community-based moral education. The habituation of these values in learning activities helps students internalize moral principles not only cognitively but also through practical actions. Schools thus serve as moral communities that shape students' character, social awareness, and integrity. The integration of moral disengagement theory with *trisilas* values indicates that effective character education cannot rely solely on the transmission of moral knowledge, but must also embed local virtues that are inherently lived within the culture. This approach forms a crucial foundation for building a resilient social ethic amid the increasingly complex and disruptive moral challenges of the digital generation.

### Integration of Moral Disengagement Theory and Trisilas Values

Within the framework of modern moral theory and educational ethics, moral disengagement occurs when individuals deactivate their internal moral control through cognitive justifications for deviant behavior (Huzaeema et al., 2024; Bandura, 2021). This phenomenon often arises in educational environments that emphasize achievement without character formation. Research by Wang and Xu (2023) demonstrates that education grounded in empathy and communal values can effectively reduce tendencies toward moral disengagement. In the context of Sundanese culture, the *Trisilas* values *silih asah*, *silih asih*, and *silih asuh* serve as an ethical foundation for developing students' moral

awareness. *Silih asah* fosters reflection and critical thinking in facing moral dilemmas (Mulyani et al., 2024); *silih asih* strengthens empathy and moral sensitivity (Lutfya et al., 2024); while *silih asuh* instills social responsibility and solidarity (Nugraha & Movitaria, 2022).

Mahmuddah and Junaidi (2025) found that local wisdom-based learning can reduce the level of moral disengagement among adolescents. The *Trisilas* values function as moral reinforcers that strengthen positive social control within the school community. Moreover, *Trisilas* aligns with humanistic ethics, which nurtures individual moral agency based on universal human values (Fauzia et al., 2020). Therefore, the integration between moral disengagement theory and *Trisilas* values indicates that effective moral education must be rooted in local culture, simultaneously fostering individual character and collective moral resilience in the digital era.

#### **Implementation of Trisilas Values in Education**

The orientation of *Trisilas* values represents a process of human empowerment toward dignified humanity (Nugraha & Movitaria, 2022). *Silih asah* emphasizes mutual intellectual development to cultivate cognitive, affective, spiritual, and psychomotor aspects. *Silih asih* signifies mutual affection grounded in sincerity, fostering honesty, responsibility, and social empathy (Sukarna et al., 2024). *Silih asuh* underscores the importance of mutual guidance, care, and solidarity (Fauzia et al., 2020). In the era of technology that tends to erode adolescents' character (Mahmuddah & Junaidi, 2025), the *Trisilas* values function as a moral safeguard that can be integrated through culture-based education and the habituation of social ethics within schools (Rahmah, 2020).

Thus, the *Trisilas* values *silih asah*, *silih asih*, and *silih asuh* play a crucial role as a moral foundation in shaping civilized human character. These three values not only enhance intellectual intelligence but also strengthen emotional, spiritual, and social dimensions. Amid the rapid advancement of technology that may erode the moral integrity of the younger generation, implementing *Trisilas* through local wisdom-based education becomes a strategic effort to cultivate empathy, responsibility, and solidarity so that young people remain grounded in dignified human values.

#### **Implementation of Trisilas Values in School Management, Learning, and Extracurricular Activities**

The implementation of *Trisilas* values (*silih asah*, *silih asih*, and *silih asuh*) in the educational context must be carried out comprehensively through three main dimensions: school management, classroom learning, and extracurricular activities. These three dimensions form an educational system that is not only oriented toward academic achievement but also focuses on character formation and moral integrity of students.

##### **Implementation in School Management**

In the realm of school management, the value of *silih asah* can be manifested through a reflective and collaborative culture among educators. School principals and teachers should share experiences and knowledge through activities such as lesson study, peer supervision, and continuous professional development to improve the quality of education (Rahmah, 2020; Mulyani et al., 2024). The value of *silih asih* is realized through empathy-based leadership and humanistic communication among teachers, students, and parents (Sukarna et al., 2024). Meanwhile, *silih asuh* is reflected in participatory management systems, where all members of the school community share collective responsibility in maintaining school harmony and supporting students' character development (Nugraha & Movitaria, 2022). Therefore, school management serves as a medium for cultivating an organizational culture that instills responsibility, solidarity, and honesty as shared moral values.

##### **Implementation in Classroom Learning**

In the learning process, the value of *silih asah* can be integrated through collaborative learning, problem-based learning, and peer learning that encourage students to intellectually support one another and appreciate critical thinking processes (Mulyani et al., 2024). The value of *silih asih* is realized through a learning atmosphere filled with compassion, respect for diversity, and the development of social empathy among students (Santrock, 2023; Wang & Xu, 2023). Teachers act not only as instructors but also as moral exemplars and facilitators of students' emotional growth. The value of *silih asuh* is implemented through peer mentoring, group projects, and social assignments that cultivate responsibility and care for others (Mahmuddah & Junaidi, 2025). Thus, *Trisilas*-based learning balances cognitive, affective, and social dimensions to nurture intelligent and virtuous individuals.

#### Implementation in Extracurricular Activities

The Trisilas values can also be concretely internalized through extracurricular activities. The value of *silih asah* is applied in activities that develop personal abilities and potential, such as literacy clubs, science groups, and arts or cultural programs. The value of *silih asih* is cultivated through social activities such as environmental service, community visits, and humanitarian programs that foster students' empathy and social awareness (Ansori et al., 2024). The value of *silih asuh* is implemented in student organizations such as OSIS and Scouts, where senior students guide their juniors with responsibility and sincerity (Pudali, 2020; Sukarna et al., 2024). Through these activities, Trisilas values are actualized in daily practice, enabling students to learn moral leadership, mutual cooperation, and solidarity core characteristics of an ethical and humanistic Sundanese society.

Overall, the application of Trisilas values in school management, learning, and extracurricular activities creates an *ethical school ecosystem*, where all educational components work collaboratively to cultivate empathy, reflection, and social responsibility. This comprehensive implementation transforms schools into not only academic institutions but also moral communities that continuously nurture humanistic and local wisdom values (Mulyani et al., 2024; Ningsih et al., 2025).

## CONCLUSION

The findings indicate that the values of Sundanese local wisdom embodied in the Trisilas concept *silih asah* (mutual intellectual development), *silih asih* (mutual affection), and *silih asuh* (mutual guidance) play a crucial role in shaping students' character and moral awareness in the digital era. These values function not only as a cultural heritage but also as an ethical foundation that fosters empathy, responsibility, and social concern. When integrated into education, Trisilas can create a balance between intellectual competence and moral sensitivity, ensuring that the learning process emphasizes not only knowledge acquisition but also the cultivation of integrity and character.

Philosophically, the implementation of Trisilas serves as a bridge that harmonizes technological advancement with humanistic values. While the concept of moral disengagement explains how individuals may lose moral self-regulation, Trisilas offers a virtue-based approach to restore ethical awareness through attitudes of mutual enlightenment, compassion, and guidance. Thus, education rooted in local wisdom is not merely a means of cultural preservation but also an effective strategy for nurturing a generation that is intellectually capable, morally resilient, and deeply grounded in human values.

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