

THE INFLUENCE OF LOCAL WISDOM VALUES IN CIVIC EDUCATION LEARNING ON STUDENTS' CIVIC RESPONSIBILITY IN THE PANCASILA AND CIVIC EDUCATION STUDY PROGRAM, FACULTY OF TEACHER TRAINING AND EDUCATION, PASUNDAN UNIVERSITY, BANDUNG

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ABSTRACT

Higher education has a strategic role in forming a young generation that is not only intellectually competent but also responsible as citizens. However, a gap between civic knowledge and civic disposition remains evident, marked by declining social participation and increasing individualistic attitudes among students. This study aims to analyze the influence of Panca Waluya local wisdom values cageur, bageur, bener, pinter, and singer integrated into Civic Education learning on students' civic responsibility at Universitas Pasundan. Using a quantitative approach with an explanatory survey and associative method, data were collected from students in the Pancasila and Civic Education Study Program through a five-level Likert scale questionnaire. Simple linear regression analysis using SPSS 27 showed that local wisdom values had a significant positive effect on civic responsibility, with $p < 0.05$ and a coefficient of determination of 0.758, indicating a 75.8% contribution. The findings conclude that the internalization of Sundanese cultural philosophies, such as Silih-Asih, Silih-Asah, and Silih-Asuh, can transform abstract Pancasila values into concrete social actions. Practically, higher education managers are encouraged to integrate local wisdom-based civic learning into curriculum design, lecturer training, and student character development programs.

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INTRODUCTION

Education in higher education has a strategic role in forming a young generation that is not only intellectually smart but also has responsibility as citizens. In the midst of the era of globalization and technological advances, a

significant shift in values occurs in students. The phenomenon of declining sense of social responsibility, individualistic attitudes, and low participation in community activities shows the importance of efforts to strengthen civic responsibility in the campus environment. According to (Munadi, Badarudin, & Subhani, 2024), an educational strategy is needed that is capable of fostering awareness, participation, and student responsibility towards social and national life. However, in practice, many students in higher education, including in West Java, show low involvement in social community activities and public decision-making, both in the campus environment and in the surrounding community. Student participation is often symbolic and temporary, such as when participating in ceremonial activities without sustainable real action. Students tend to have a normative awareness of the rights and obligations of citizens, but it has not been internalized into concrete actions such as community service based on local needs, social advocacy, or active involvement in community organizations.

This fact shows a gap between civic knowledge and civic disposition. This is in line with what was conveyed by (Robert D. Putnam, 2000), stating that the decline in citizen participation in social and community life reflects the weakening of social capital, which has a direct impact on low civic engagement and civic responsibility. Putnam's opinion is relevant to explain that current student conditions show a decline in collective social involvement, causing students to lack a sense of responsibility for public issues and their social environment. Civic education has a strategic role in forming responsible, characterized citizens who are able to participate actively in democratic life. In the context of higher education, students are not only positioned as academic individuals but also as adult citizen candidates who are expected to have civic responsibility, namely the awareness and willingness to carry out the rights and obligations of citizenship ethically, responsibly, and oriented towards the public interest (Winarno, 2021; Komalasari, 2020).

However, various studies show that the development of civic responsibility of the young generation today faces serious challenges due to the influence of globalization, individualism, and the weakening of the internalization of local socio-cultural values in the formal education process (Hidayati et al., 2020; Rosyada, 2022). The phenomenon of declining citizenship responsibility among the young generation is reflected in low social participation, declining concern for public issues, and a tendency towards apathy towards democratic life. Research by Nurhayati and Prasetyo (2024) shows that students tend to have a sufficient normative understanding of citizenship but it has not been fully accompanied by consistent civic responsibility behavior in social life. This condition indicates a gap between civic knowledge and civic attitudes and behavior (civic disposition and civic responsibility), which demands a more contextual and culturally valued learning approach. One relevant approach to strengthen students' civic responsibility is through the integration of local wisdom values in the learning process. In the *Jurnal Pendidikan Pancasila Mataram* (2023), local wisdom can be the basis for character education that functions to form personality, morality, and social ethics of students.

In the Sundanese context, cultural values inherited by ancestors have high moral and social power. These values not only reflect cultural identity but also become guidelines for social behavior that supports the formation of citizens with good character and responsibility. In this context, Civic Education (PKn) learning in higher education is required not only to transmit normative concepts regarding the constitution, democracy, and human rights but also to internalize values that live and develop in society. One approach considered relevant is the integration of local wisdom values into PKn learning. Local wisdom is understood as a set of values, norms, and cultural practices inherited from generation to generation and functions as a guide for community social behavior (Sumardjoko & Musyiam, 2019; Suryadi, 2023). A number of studies show that learning based on local wisdom is able to strengthen the character, cultural identity, and social responsibility of students. Rahmawati et al. (2023) found that the integration of local wisdom in PKn learning contributed positively to attitudes of tolerance, mutual cooperation, and social concern of students.

However, most of these studies still focus on basic and secondary education levels. West Java has strong local wisdom values such as mutual cooperation, deliberation, social solidarity, etiquette, and concern for the

environment. But in reality, these values have not been consistently internalized in student behavior. There are several indications that can be observed such as: students are less involved in social activities based on local communities; the values of mutual cooperation and deliberation are often defeated by individualistic and pragmatic attitudes; and local wisdom is often understood as a cultural symbol, not as a guide for social ethics and civic responsibility.

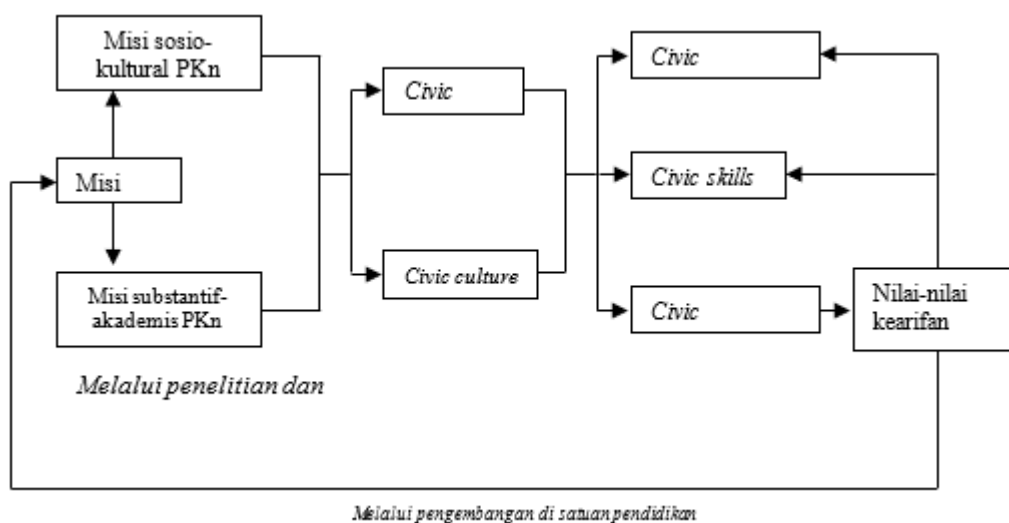


Figure 1. Conceptual Framework of Character Education Based on Sundanese Local Wisdom Values in the Context of Civic Education

In the context of Sundanese culture, one form of local wisdom that has strong relevance to the formation of citizenship character is the Panca Waluya values, which include cageur (physically and mentally healthy), bageur (good morals), bener (honest and holding onto the truth), pinter (smart and knowledgeable), and singer (creative and skilled). These values reflect the harmony between moral, intellectual, social, and life skill aspects that are in line with the goals of civic education (Supriatna, 2020; Asteka et al., 2025). Several studies show that Sundanese cultural values, including Panca Waluya, have great potential in forming social character and individual responsibility. Supriatna (2020) emphasizes that the internalization of Sundanese cultural values in education contributes to the formation of harmonious and ethical social attitudes. However, this research is more conceptual and has not empirically tested the influence of Panca Waluya values on civic responsibility variables, especially in civic education students.

This is in line with research conducted by Hidayati et al. (2020) and Lestari (2023) emphasizing that character education based on local wisdom in higher education is able to increase social concern and student civic culture. However, these studies have not specifically examined the integration of Sundanese local wisdom values in PKn learning, nor have they used a quantitative approach to measure its influence on student civic responsibility. This indicates that there is still a wide research space. This shows a shift in value orientation, where local culture has not become a strong foundation in forming student citizenship character. This is in line with what was conveyed by (John Dewey, 2001) who emphasized that education does not only aim to transfer knowledge but must form social experiences that allow individuals to learn to be responsible as citizens in democratic life.

Based on the state of the art study, a significant research gap can be identified, namely the absence of quantitative research that specifically tests the influence of Panca Waluya local wisdom values in PKn learning on

student civic responsibility in the context of higher education, especially in the Pancasila and Civic Education Study Program, FKIP, Universitas Pasundan. This institution has a strong Sundanese cultural uniqueness and is very relevant to be used as a social laboratory in the development of local wisdom-based civic education. Civic culture is an important element in the formation of a good civic disposition, which is the character of citizens who are in accordance with Pancasila values extracted from the noble values of local wisdom.

Based on the state of the art study, a significant research gap can be identified, namely the absence of quantitative research that specifically tests the influence of Panca Waluya local wisdom values in PKn learning on student civic responsibility in the context of higher education, especially in the Pancasila and Civic Education Study Program, FKIP, Universitas Pasundan. Previous studies have generally positioned local wisdom as a conceptual foundation, cultural identity, or qualitative description in character education. However, these studies have not yet provided strong empirical evidence regarding the extent to which local wisdom values can influence measurable civic responsibility among university students. This gap is crucial because the current challenges of civic education are no longer limited to explaining the importance of local culture normatively, but require empirical verification of whether these values truly contribute to students' civic attitudes and responsible behavior. Therefore, quantitative research is urgently needed to move the discussion of local wisdom-based civic education from a normative and conceptual level to an evidence-based academic framework.

This study becomes important because it offers a more measurable approach to examining the relationship between Panca Waluya values and civic responsibility. In contrast to previous studies that mostly emphasized theoretical relevance or descriptive findings, this research seeks to test the influence of local wisdom values through quantitative data so that the contribution of Panca Waluya in PKn learning can be evaluated more objectively. The urgency of this study is also strengthened by the fact that students today face increasing individualism, weakening social participation, and declining sensitivity to public issues. Without empirical testing, the integration of local wisdom in PKn learning risks remaining merely a cultural slogan rather than becoming a proven pedagogical strategy. Therefore, this research is expected to fill the methodological gap in previous studies and provide stronger evidence for the development of contextual, culturally rooted, and measurable civic education in higher education.

Therefore, this study aims to analyze and describe the Influence of Local Wisdom Values in PKn Learning on the Civic Responsibility of Students in the Pancasila and Civic Education Study Program, FKIP, Universitas Pasundan Bandung. This research is expected to provide a theoretical contribution to the development of a local wisdom-based civic education model and provide practical benefits for lecturers and institutions in designing learning that is more contextual, characterized, and rooted in national culture.

METHOD

The object of this research consists of local wisdom values in Pancasila and Civic Education (PKn) learning as the independent variable and the civic responsibility of students as the dependent variable. This study employs a quantitative approach, which involves objective statistical measurements and scientific calculations to test predetermined hypotheses. The specific method used is an explanatory survey with an associative approach, intended to determine the presence or absence of influence between the variables. Data collection was conducted through a cross-sectional approach, where information was gathered at a single point in time via the distribution of questionnaires to the respondents.

The population for this study includes all active students in the Pancasila and Civic Education Study Program, FKIP, Universitas Pasundan. The sampling technique used in this study was total sampling, because the number of active students who met the research criteria was relatively limited and still possible to involve as research respondents. Therefore, all members of the accessible population were included as the research sample, with a total

of 97 respondents. The use of total sampling was intended to obtain a more complete representation of the population and to minimize sampling bias in measuring the influence of local wisdom values in PKn learning on students' civic responsibility.

The primary research instrument is a questionnaire developed systematically based on theoretical indicators and measured using a five-level Likert scale. This scale ranges from Strongly Agree (SS) to Strongly Disagree (STS), with positive statements scored from 5 to 1 and negative statements utilizing reverse scoring from 1 to 5. The development of the instrument involved defining operational variables, creating a matrix of indicators, and formulating instrument items in clear, simple language. Before being distributed to respondents, the questionnaire first underwent content validation to ensure that each item was relevant to the research variables and indicators. Content validation was carried out by consulting the instrument with experts or lecturers in the fields of Civic Education, local wisdom, and educational research methodology. The validators reviewed the suitability of each item with the theoretical indicators, the clarity of wording, the appropriateness of the language for student respondents, and the potential for item ambiguity. Items considered unclear, overlapping, or less relevant were revised before the questionnaire was used in the main data collection.

Prior to the main data collection, the instrument underwent testing for validity and reliability to ensure it accurately measured the intended variables. Validity was assessed using the Product Moment Pearson correlation, while reliability was determined using the Cronbach's Alpha coefficient, with a requirement that the coefficient exceed 0.70. Data were also collected through observation of local wisdom values and civic responsibility in the study program, as well as documentation from relevant books, archives, and digital data.

Data analysis was performed using the Statistical Package for the Social Sciences (SPSS) program. Descriptive analysis was employed to provide an objective overview of the data, including the calculation of mean, median, mode, and standard deviation. Inferential statistics utilized simple linear regression analysis based on the functional or causal relationship between one independent variable and one dependent variable. Prerequisite tests for parametric statistics were conducted, including normality tests using the Kolmogorov-Smirnov or Shapiro-Wilk methods and linearity tests using the ANOVA Test for Linearity. Hypothesis testing was carried out at a significance level of 0.05, where a significance value (Sig.) of less than 0.05 indicates a significant influence of the independent variable on the dependent variable.

RESULTS AND DISCUSSION

Instrument Quality Testing

Before the instrument was used as a data collection tool, testing was first conducted on the quality of the instrument to ensure that each statement item was able to measure the variables studied accurately and consistently. The instrument testing in this study includes validity and reliability tests for the variable of local wisdom values (X) and the variable of student civic responsibility (Y). The testing was conducted with the help of the SPSS version 27 program on 97 respondents.

Table 1. Validity Test Results of Variable X

Item	r hitung	Sig	Keterangan
X01	0,466	0,000	Valid
X02	0,704	0,000	Valid
X03	0,491	0,000	Valid
X04	0,798	0,000	Valid
X05	0,591	0,000	Valid

X06	0,831	0,000	Valid
X07	0,564	0,000	Valid
X08	0,806	0,000	Valid
X09	0,601	0,000	Valid
X10	0,767	0,000	Valid
X11	0,607	0,000	Valid
X12	0,751	0,000	Valid

The validity test was conducted using the Pearson Product Moment correlation technique with a significance level of 5% ($\alpha = 0.05$). An item is declared valid if the r-count value is greater than the r-table (0.199) or has a significance value (Sig.) smaller than 0.05. Based on the results of the validity test for Variable X, it was found that all statement items (X01 to X12) have r-count values greater than the r-table, with significance values (Sig.) of 0.000 or $p < 0.001$. The correlation coefficient values (r-count) range from 0.466 to 0.831, showing a relationship level from moderate to very strong.

For Variable Y, the validity test results also show that all statement items (Y01 to Y12) have r-count values greater than the r-table (0.199) with a significance value (Sig.) of 0.000. The correlation coefficient values (r-count) range from 0.583 to 0.851, which indicates a level of relationship in the strong to very strong category.

Table 2. Validity Test Results of Variable Y

Item	r hitung	Sig	Keterangan
Y01	0,657	0,000	Valid
Y02	0,728	0,000	Valid
Y03	0,616	0,000	Valid
Y04	0,851	0,000	Valid
Y05	0,583	0,000	Valid
Y06	0,851	0,000	Valid
Y07	0,689	0,000	Valid
Y08	0,791	0,000	Valid
Y09	0,675	0,000	Valid
Y10	0,733	0,000	Valid
Y11	0,691	0,000	Valid
Y12	0,657	0,000	Valid

After the instrument was declared valid, a reliability test was conducted using the Cronbach's Alpha technique. An instrument is declared reliable if the Cronbach's Alpha value is 0.70. For Variable X, the Cronbach's Alpha value obtained was 0.883 with a total of 12 statement items. For Variable Y, the Cronbach's Alpha value was 0.903 with 12 items. These results indicate that the instruments have a good level of internal consistency and are feasible for further analysis.

Table 3. Reliability Statistics of Variable X

Reliability Statistics	
Cronbach's Alpha	N of Items
.883	12

Table 4. Reliability Statistics of Variable Y

Reliability Statistics	
Cronbach's Alpha	N of Items
.903	12

Prerequisite Tests for Parametric Statistics

Normality testing was conducted using the Lilliefors test to determine the normality of the data distribution. Data is declared normally distributed if the significance value is greater than 0.05. The results show a Sig. value of 0.186, which is greater than 0.05, and a value of $0.200 > 0.05$. Although some calculations show data distribution approaching normal, the large sample size allows for parametric analysis. This is supported by the p-plot graph showing dots following the direction of the main diagonal line.

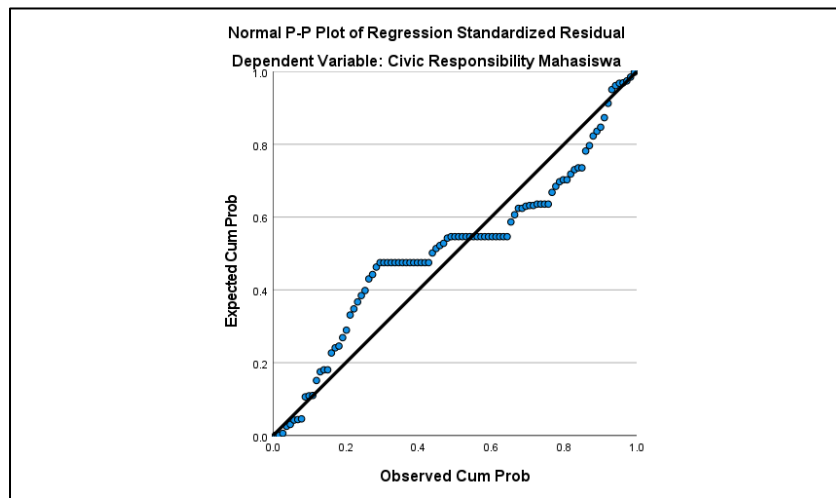


Figure 2. Normal P-Plot of Regression Standardized Residual

The heteroskedasticity test aims to determine whether the regression model has unequal residual variance from one observation to another. This study used the Scatterplot method, where it is considered good if there is no indication of points forming a certain or regular pattern. The Normal P-P Plot shows that the data points spread around the diagonal line and follow its direction, fulfilling the assumption of normality in the regression model.

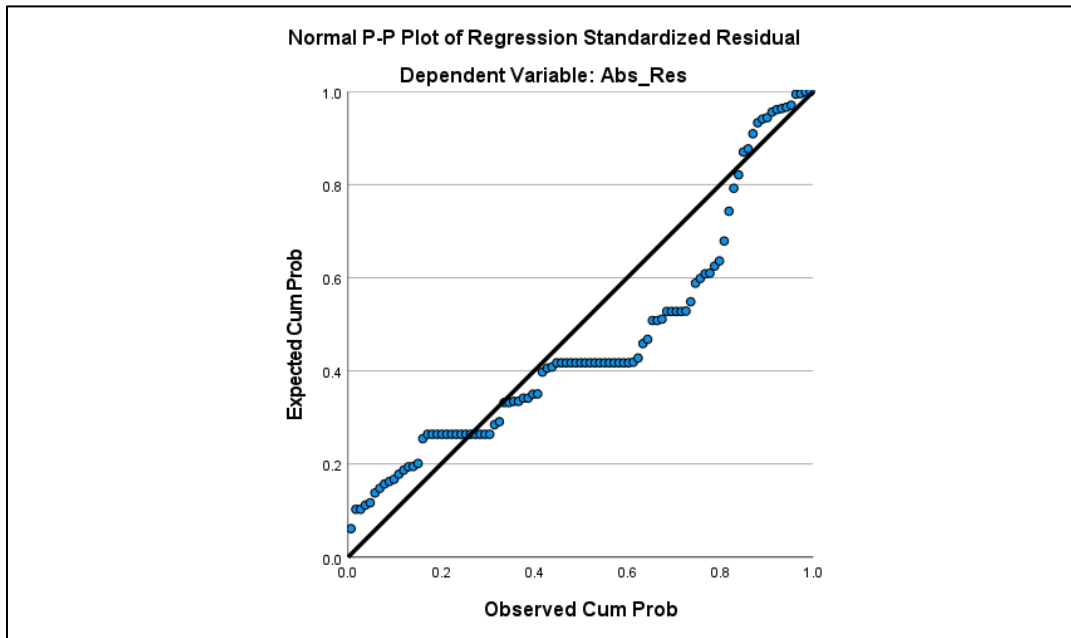


Figure 3. Heteroskedasticity Test Results

Multicollinearity testing aims to test whether the regression finds a correlation between independent variables. A good model shows no correlation, indicated by a Tolerance value > 0.100 and VIF < 10.00 . The results for Variable X and Variable Y show a Tolerance of 1.000 and a VIF of 1.000, confirming no symptoms of multicollinearity.

Table 5. Multicollinearity Test Results

Coefficients ^a			
Model		Collinearity Statistics	
		Tolerance	VIF
1	Nilai Nilai Kearifan Lokal	1.000	1.000

a. Dependent Variable: Civic Responsibility Mahasiswa

Linearity testing was conducted to determine if the relationship between the independent and dependent variables is linear. Based on the ANOVA table, the significance value for Linearity is 0.000 (< 0.05), and the significance value for Deviation from Linearity is 0.027 (> 0.05). It can be concluded that the relationship between Local Wisdom Values in PKn Learning and Student Civic Responsibility is linear.

Table 6. Linearity Test

			Sum of Squares	df	Mean Square	F	Sig.
Civic Responsibility Mahasiswa * Nilai-Nilai Kearifan Lokal dalam Pembelajaran PKn	Between Groups	(Combined)	3385.748	23	147.206	17.199	<,001
		Linearity	3038.522	1	3038.522	355.008	<,001
		Deviation from Linearity	347.226	22	15.783	1.844	.027
	Within Groups		624.808	73	8.559		
	Total		4010.557	96			

Regression Analysis and Hypothesis Testing

Simple linear regression analysis was used to answer the research objectives based on the functional or causal relationship between the variables. The regression equation obtained is:

$$\hat{Y} = 10.364 + 0.738X$$

The regression coefficient of 0.738 means that every one-unit increase in Local Wisdom Values in PKn Learning will increase student Civic Responsibility by 0.738. The t-test results show a significance value of 0.000 (< 0.05), concluding that Variable X has a positive and significant effect on Variable Y.

Table 7. Simple Linear Regression Analysis

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	10.364	2.165		4.786	<,001
	Nilai-Nilai Kearifan Lokal dalam Pembelajaran PKn	.738	.043	.870	17.233	<,001

a. Dependent Variable: Nilai-Nilai Kearifan Lokal dalam Pembelajaran PKn

The coefficient of determination analysis obtained an R Square value of 0.758. This indicates that the local wisdom values variable in PKn learning contributes 75% to the development of character, while the remaining 25% is influenced by other factors outside the study. The Adjusted R Square also confirms a 75% contribution, placing the influence in the "High" category.

Table 8. Coefficient of Determination

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.870 ^a	.758	.755	3.199

a. Predictors: (Constant), Nilai Nilai Kearifan Lokal dalam Pembelajaran PKn
b. Dependent Variable: Civic Responsibility Mahasiswa

Simultaneous hypothesis testing using the F-test (ANOVA) resulted in an F-count of 296.964 with a significance level of $p < 0.001$. Since the significance value is $p < 0.05$, the regression model is declared fit and capable of explaining the relationship between the variables. Therefore, the alternative hypothesis (H1) is accepted and the null hypothesis (H0) is rejected.

Table 9. Hypothesis Testing Results (ANOVA)

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3038.522	1	3038.522	296.964	<.001 ^b
	Residual	972.035	95	10.232		
	Total	4010.557	96			

a. Dependent Variable: Civic Responsibility Mahasiswa
 b. Predictors: (Constant), Nilai-Nilai Kearifan Lokal dalam Pembelajaran PKn

In conclusion, the implementation of Panca Waluya local wisdom values consisting of *Cageur*, *Bageur*, *Bener*, *Pinter*, and *Singer* integrated into PKn learning has a positive and significant influence on student civic responsibility. Although not tested partially by dimension, these values collectively contribute to forming student character as responsible citizens.

Construction of Pancasila Transforming Civic Education and Sundanese Culture

The research findings indicate that the implementation of Civic Education (PKn) at Universitas Pasundan fundamentally carries a spiritual mission in accordance with Law Number 20 of 2003 concerning the National Education System, specifically Article 3 which aims to develop students' potential to become human beings who have faith and are devoted to God Almighty. To realize this spiritual value, lecturers formulate learning achievements through Semester Learning Plans (RPS) that emphasize divine values within the instructional materials. Character development in PKn courses at this institution covers three main components: civic knowledge, civic skills, and civic disposition.

Civic knowledge provides a foundation by equipping students with essential insights into national identity, the constitution, and democracy, which are necessary for developing political and legal literacy. This is subsequently augmented by civic skills, which aim to transition theoretical knowledge into intellectual and participatory capabilities, such as problem-solving through case analysis and active community engagement. Finally, civic disposition focuses on forming the character of a "good citizen" rooted in divine values, manifesting in daily habits such as discipline, responsibility, and tolerance. Observations suggest that the effectiveness of this character building relies heavily on a student's internal "civic will" a strong commitment to consistent moral action and "civic wisdom," which acts as a critical filter for ethical decision-making in complex social environments.

Sundanese Cultural Values as Reinforcement for Civic Responsibility

The transformation of Pancasila values at Universitas Pasundan utilizes Sundanese culture as a primary local reinforcement, as these values are deeply rooted in the institution's historical and ideological identity. The integration of the "Silih-Asih, Silih-Asah, Silih-Asuh" philosophy serves as a cornerstone for this reinforcement.

1. Silih-Asih emphasizes the awareness of mutual love and respect among humans as creations of God, which directly aligns with the first and second precepts of Pancasila regarding religious harmony and universal humanity. This value fosters tolerance and prevents social fragmentation by encouraging students to respect diverse customs and beliefs.
2. Silih-Asah focuses on mutual intellectual sharpening, where the educational process is viewed as a reciprocal exchange between students and lecturers to achieve the national goal of educating the nation.
3. Silih-Asuh represents the commitment to mutual protection and guidance, fostering a safe and orderly social environment.

This cultural tradition strengthens emotional bonds and minimizes social conflict, functioning as a "moral compass" for modern humans to avoid psychological apathy and individualistic orientations. By embedding these values into the curriculum, Universitas Pasundan ensures that students do not just become academic individuals, but also citizens who are socially sensitive and ethically grounded.

The Impact of Panca Waluya on Civic Dimensions

The quantitative analysis in this study confirms that the implementation of local wisdom values has a significant positive influence on student civic responsibility, with an R-Square value of 0.758. This indicates that 75.8% of the variation in civic responsibility can be explained by the integration of kearifan lokal in the learning process. The Panca Waluya values Cageur, Bageur, Bener, Pinter, and Singer act as a comprehensive character education system.

The findings of this study indicate that local wisdom values in PKn learning have a positive and significant influence on student civic responsibility. This result shows that the integration of Panca Waluya values is not merely a cultural symbol, but functions as a pedagogical foundation that can shape students' civic awareness, moral commitment, and willingness to participate in social life. In the sociological context of Universitas Pasundan, this finding is particularly important because the institution is located in West Java and has a strong cultural attachment to Sundanese values. Therefore, students are not only exposed to civic concepts through formal learning, but also live in an academic environment where Sundanese cultural values such as mutual respect, social harmony, politeness, cooperation, and responsibility are socially recognized.

The strong influence of local wisdom values on civic responsibility can be understood from the way Panca Waluya works as a cultural mechanism for shaping student behavior. Among the five values, **Bageur** and **Singer** have a particularly strategic role. **Bageur**, which refers to goodness, morality, empathy, and ethical behavior, becomes the moral foundation of civic responsibility. Students who internalize Bageur are more likely to show concern for others, respect differences, obey social norms, and avoid selfish or individualistic attitudes. In the context of campus life, this value can encourage students to be more responsible in group assignments, organizational activities, academic interactions, and community service programs.

Meanwhile, **Singer**, which refers to creativity, responsiveness, and practical skill, becomes the driving force that transforms civic awareness into concrete civic action. Civic responsibility does not stop at knowing what is right, but requires the ability to respond to social problems actively and creatively. In this sense, Singer encourages students to participate in solving community problems, contribute ideas in discussions, take initiative in social activities, and adapt to changing social conditions. Therefore, Singer can be seen as the operational dimension of civic responsibility, because it connects moral awareness with real participation.

These findings are in line with studies by Hidayati et al. (2020) and Lestari (2023), which state that local wisdom-based character education can strengthen social concern and civic culture among students. However, this study provides a stronger empirical contribution because it does not only describe local wisdom conceptually, but quantitatively tests its influence on civic responsibility. Previous studies have generally emphasized the importance of local wisdom as a normative and cultural foundation, while this study shows that local wisdom values can explain a substantial proportion of student civic responsibility. Thus, the position of this study is to strengthen previous qualitative and conceptual findings with measurable statistical evidence.

This study also supports Rahmawati et al. (2023), who found that the integration of local wisdom in civic learning contributes to tolerance, cooperation, and social concern. However, the present study expands that finding by placing Panca Waluya within the specific sociocultural context of Sundanese students at Universitas Pasundan. This means that local wisdom becomes more effective when it is not treated as abstract cultural content, but as a living value system that is close to students' daily experiences. In this context, Panca Waluya functions as a bridge between civic knowledge and civic disposition, helping students move from understanding citizenship concepts to practicing responsible citizenship behavior.

Compared with Putnam's view on social capital, the findings of this study show that local wisdom can function as a source of social capital in higher education. Values such as Bageur and Singer strengthen trust, cooperation, responsiveness, and social participation among students. When these values are integrated into PKn learning, they help reduce the tendency toward individualism and apathy that often appears among young people in modern society. Therefore, the strengthening of civic responsibility through local wisdom is not only relevant pedagogically, but also sociologically, because it responds to the weakening of social bonds and collective responsibility in student life.

Furthermore, the findings are consistent with Dewey's view that education should not only transfer knowledge but also create social experiences that prepare individuals to participate responsibly in democratic life. PKn learning based on Panca Waluya provides such social experiences by encouraging students to discuss, reflect, cooperate, and act based on moral and social values. Thus, the learning process becomes a space for students to practice citizenship, not merely to memorize civic concepts.

Overall, this study confirms that the integration of Panca Waluya values in PKn learning has an important role in strengthening student civic responsibility. The main contribution of this study lies in showing that Sundanese local wisdom, especially the values of Bageur and Singer, can become a cultural and pedagogical motor for developing responsible citizenship among university students. Therefore, PKn learning in higher education should not only focus on constitutional knowledge, democracy, and legal norms, but also integrate local cultural values that are close to students' social reality. This approach makes civic education more contextual, meaningful, and transformative.

1. Cageur (Healthy) provides the physical and spiritual foundation for students to manage academic stress and social pressure, which is a prerequisite for productive citizenship.
2. Bageur (Good) and Bener (True) form the "civic morality" dimension, encouraging honesty, empathy, and integrity in academic and social life.
3. Pinter (Smart) ensures that students possess not just cognitive intelligence but also "social wisdom" to address public issues rationally.
4. Singer (Creative/Responsive) serves as the peak of civic responsibility, driving students to take concrete action and show empathy towards social problems.

Collectively, these values prevent the failure of modern education to form "participatory and justice-oriented citizens," as cautioned by Westheimer and Kahne. The integration of Panca Waluya facilitates a holistic transformation through three stages: value transformation (conceptual understanding), value transaction (active dialogue and experience), and value trans-internalization (consistent behavioral manifestation). Consequently, Universitas

Pasundan successfully bridges the gap between civic knowledge and civic disposition by using local culture as an authentic and sustainable educational instrument.

CONCLUSION

This research empirically demonstrates that integrating *Panca Waluya* local wisdom comprising *cageur*, *bageur*, *bener*, *pinter*, and *singer* into Civic Education courses has a significant positive impact on strengthening students' civic responsibility. Accounting for 75.8% of the influence, this variable stands as a primary determinant in fostering responsible citizenship character at Universitas Pasundan. The findings confirm that a socio-cultural approach rooted in local identity effectively bridges the gap between normative understanding and the actual practice of civic rights and obligations in a consistent, ethical manner.

Implementing this culture-based learning model offers a strategic path for higher education to look beyond intellectual achievement, emphasizing contextual morality and social awareness. Using Sundanese philosophy as a pedagogical tool proves effective in translating abstract Pancasila values into tangible behaviors suited for modern challenges. Consequently, optimizing a curriculum that harmonizes spiritual, academic, and cultural dimensions is essential for cultivating a resilient younger generation with a profound commitment to addressing societal issues.

However, this study has several limitations. First, the research was limited to one study program, namely the Pancasila and Civic Education Study Program, FKIP, Universitas Pasundan, so the findings cannot yet be generalized to all higher education contexts. Second, this study used a quantitative approach, which is useful for measuring the influence between variables but has limitations in exploring the deeper process of how students internalize Panca Waluya values in their daily civic behavior. Third, the data were collected through questionnaires, so the results depend on students' self-reported perceptions and may not fully capture their actual civic practices in campus and community life.

Therefore, future researchers are encouraged to expand the scope of the study by involving students from different study programs, faculties, universities, or cultural backgrounds. Further research may also use a mixed-methods approach by combining quantitative surveys with interviews, observation, focus group discussions, or reflective journals to obtain a deeper understanding of the internalization process of local wisdom values. In addition, future studies can examine each dimension of Panca Waluya separately, such as *cageur*, *bageur*, *bener*, *pinter*, and *singer*, to identify which values have the strongest influence on civic responsibility. This will provide a more comprehensive basis for developing Civic Education learning models rooted in local wisdom and relevant to contemporary citizenship challenges.

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