

INTEGRATING RONGGENG GALA DANCE INTO PANCASILA EDUCATION FOR CULTURAL HERITAGE PRESERVATION

Sutika Panigfat^{1*} Jumiati Tuharea² Lisye Salamor³

¹²³Universitas Pattimura, Indoensia

*Corresponding Author: sutikapanigfat@gmail.com

ABSTRACT

Local cultural traditions can provide contextually meaningful resources for civic and character education when they are deliberately connected to curricular objectives. This study examines teachers' strategies for preserving the Ronggeng Gala dance through Pancasila Education at SMP Negeri 2 Satu Atap Sulabesi Selatan. A qualitative, school-based approach was used, with the principal, vice principal for curriculum, Pancasila Education teachers, and students purposively selected as data sources. Data were collected through observation, in-depth interviews, and documentation and analyzed through data reduction, data display, and conclusion drawing. The findings show that teachers integrated Ronggeng Gala into learning planning by linking cultural meanings with Pancasila Education learning outcomes and by using teaching modules, video observation, group discussion, simple cultural practice, and reflection. Cooperation, unity, responsibility, discipline, mutual respect, and cultural pride emerged as values interpreted in relation to the dance. Ronggeng Gala therefore functioned as a culturally familiar instructional resource and a context for heritage engagement. Because the study is qualitative and does not include validated outcome measures, the findings indicate instructional practices and participant meanings rather than causal effectiveness or long-term character change.

Keywords: cultural heritage, local culture, Pancasila Education, Ronggeng Gala dance, teacher strategy

INTRODUCTION

Education is not limited to the transmission of academic knowledge; it also provides structured opportunities for students to develop social, moral, emotional, and civic capacities. In the Indonesian context, this broader educational function is closely connected with character formation and the development of values needed for responsible participation in social life (Hasbullah, 2009; Sapriya, 2017). Research on character education likewise emphasizes that values are more likely to become meaningful when schools integrate them into learning experiences, routines, interaction, and teacher modeling rather than treating them as isolated moral messages (Hidayat et al., 2022). Pancasila Education is therefore strategically positioned to connect civic knowledge with concrete practices through which students can interpret responsibility, cooperation, respect, unity, and other values within their everyday environments (Kaelan, 2013; Nurgiansah, 2021).

Local culture is an important component of collective identity because it carries knowledge, norms, symbolic meanings, social practices, and memories transmitted across generations. In schools, such culture can be approached not only as heritage to be protected but also as a pedagogical resource that links curricular concepts to students' lived environments (Sedyawati, 2014; Yunus, 2014; Salamor, 2025). Heritage-education scholarship increasingly treats learners as active participants who know, understand, respect, value, care for, enjoy, and eventually transmit cultural heritage, rather than as passive recipients of information about the past (Achille & Fiorillo, 2022; Fontal et al., 2024). A recent systematic review of heritage education further shows that classroom-based and participatory approaches are central to helping secondary-school learners move from simple recognition of heritage toward deeper appreciation and responsibility for its continuation (Valencia Arnica et al., 2023).

This orientation is compatible with culturally relevant and culturally sustaining pedagogies, which argue that teaching should recognize learners' cultural knowledge and community practices as legitimate resources for academic learning. Culturally relevant pedagogy emphasizes the relationship between learning, cultural competence, and critical consciousness

(Ladson-Billings, 1995), while culturally responsive teaching requires educators to use cultural knowledge and prior experience in curriculum, classroom interaction, and instructional design (Gay, 2002). Later developments in culturally sustaining pedagogy go further by emphasizing the need for schools to sustain, rather than merely acknowledge, the cultural practices and identities of communities (Paris, 2012; Paris & Alim, 2014). Across subject areas, research syntheses show that culturally relevant education is most meaningful when culture is embedded in instructional processes rather than added as a decorative or occasional activity (Morrison et al., 2008; Aronson & Laughter, 2016).

The integration of local culture is also consistent with contextual and place-conscious approaches to learning. Contextual learning connects concepts with situations that are meaningful to learners and thereby provides concrete reference points for interpreting abstract knowledge (Johnson, 2007). Similarly, a critical pedagogy of place emphasizes the educational significance of local environments, histories, and community relationships in shaping how learners understand their responsibilities within a place (Gruenewald, 2003). For Pancasila Education, these perspectives suggest that local cultural practices may serve as interpretive bridges between national civic values and the social realities students already know, provided that the cultural content is explicitly aligned with curricular purposes.

Traditional dance is particularly relevant because it is simultaneously an artistic form, a social practice, and a vehicle for embodied cultural transmission. Choreographic movement, performance conventions, interaction among dancers, and the social settings in which a dance is performed can communicate collective memory, cooperation, discipline, respect, and belonging (Hadi, 2011; Jazuli, 2016). A recent systematic literature review of traditional dance education also reports that dance-based learning is frequently associated with cognitive, physical, social, emotional, and collaborative dimensions of children's learning, while emphasizing that the strength of these outcomes depends on study design and context (Daryanti et al., 2025). In Indonesia, studies have similarly linked traditional dance and local-wisdom-based programs with character-related learning and cultural engagement (Supeni & Harini, 2021; Asrial et al., 2022; Jayanti & Wulandari, 2024).

Initial observations at SMP Negeri 2 Satu Atap Sulabesi Selatan indicated that students were involved in activities related to Ronggeng Gala, including routine practice, school performances, and cultural transmission activities. Some of these activities occurred in school events and extracurricular contexts, while the present study specifically investigates how teachers connected Ronggeng Gala to formal Pancasila Education planning and learning activities. This distinction is analytically important. Extracurricular participation can provide repeated exposure to a cultural tradition and can support intergenerational transmission, but it should not by itself be interpreted as evidence that the tradition has been integrated into subject learning outcomes, classroom materials, or instructional activities.

Previous studies establish that local wisdom, traditional dance, and culturally grounded school programs can contribute meaningful contexts for character and heritage education. However, the literature reviewed for this study leaves a more specific pedagogical question insufficiently explained: how do teachers translate the meanings and practices of a particular living dance tradition into formal Pancasila Education planning, classroom activity, and interpretation of Pancasila-related values? Studies on local-wisdom-based materials have emphasized character-oriented learning resources (Asrial et al., 2022), studies of traditional dance have documented character-related meanings (Supeni & Harini, 2021), and school-program research has examined local-wisdom-based character education more broadly (Jayanti & Wulandari, 2024). Heritage-education research also stresses that meaningful transmission depends on pedagogical mediation and structured learning sequences (Fontal et al., 2024; Valencia Arnica et al., 2023), yet the instructional translation of Ronggeng Gala within Pancasila Education has not been documented in the school context investigated here.

The study therefore uses a contextual cultural-integration framework linking four analytically connected elements: selection of cultural meanings and practices; alignment of those meanings with learning outcomes and teaching materials; participatory and contextual learning activities; and interpretation of Pancasila-related values such as cooperation, unity, responsibility, discipline, mutual respect, and cultural pride. This framework combines heritage education, contextual learning, and culturally sustaining pedagogy. It treats Ronggeng Gala as a living cultural resource that can be encountered, discussed, enacted, valued, and transmitted through schooling (Paris, 2012; Fontal et al., 2024). The framework is used as an interpretive lens for organizing qualitative findings and is not proposed as a tested causal model of student character development.

Based on this background and research gap, the study aims to examine teachers' strategies for preserving the Ronggeng Gala dance through Pancasila Education at SMP Negeri 2 Satu Atap Sulabesi Selatan. The analysis focuses on learning planning, implementation of learning strategies, and the Pancasila- and character-related values interpreted through the integration of Ronggeng Gala into the educational process.

METHOD

Research Design and Context

This study employed a qualitative, school-based inquiry to obtain an in-depth account of how teachers integrated the Ronggeng Gala dance into Pancasila Education at SMP Negeri 2 Satu Atap Sulabesi Selatan. The investigation was bounded to one school and focused on learning planning, implementation practices, and character-related meanings associated with the dance. A qualitative approach was appropriate because the study sought to understand experiences, perceptions, actions, and meanings in their social and cultural context (Moleong, 2013; Mulyana, 2008).

Participants and Sampling

The data sources included the school principal, vice principal for curriculum, Pancasila Education teachers, and students. Participants were selected purposively on the basis of their involvement in the learning process and in activities related to Ronggeng Gala within the school environment. This sampling logic is consistent with the study's aim of obtaining information from participants who were directly involved in the instructional and cultural practices under investigation.

Data Collection

Data were collected through observation, in-depth interviews, and documentation. Observation was used to examine learning implementation and school activities associated with Ronggeng Gala. Interviews explored teachers' strategies for integrating local culture into Pancasila Education and participant interpretations of the learning process. Documentation included school archives, activity photographs, teaching materials, and other documents relevant to the research focus. Figure 1 summarizes the reported methodological workflow from research focus through data collection, analysis, and interpretive outputs.

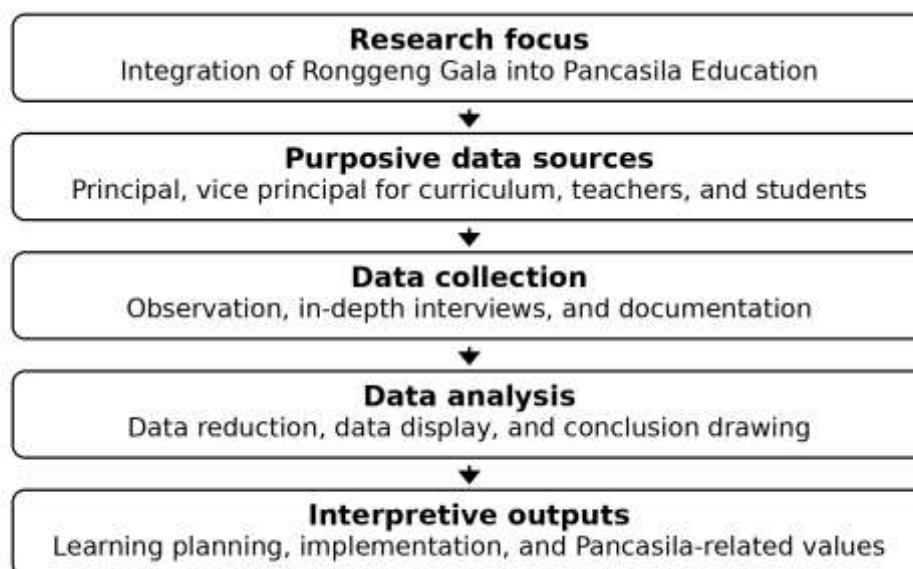


Figure 1. Qualitative inquiry workflow based on the procedures reported in the source manuscript

Data Analysis and Trustworthiness

Data analysis was conducted continuously from data collection through the completion of the study. The reported analytic sequence followed data reduction, data display, and conclusion drawing. During reduction, information relevant to the research focus was selected and grouped; the organized data were then presented systematically to support interpretation. Conclusions were developed by identifying patterns, relationships, and meanings related to teachers' strategies for preserving Ronggeng Gala through Pancasila Education. Transparent qualitative reporting also requires authors to make credibility, rigor, ethics, and coherence visible to readers (Tracy, 2010); accordingly, the specific procedures used to establish trustworthiness should be reported explicitly rather than assumed.

Research Ethics and Data Protection

Because the study involved school personnel and students, transparent reporting should identify the authorization, consent, confidentiality, and data-protection procedures applied during fieldwork. Such information is necessary to clarify how participant rights and research integrity were protected within the school setting.

RESULTS AND DISCUSSION

Planning the Integration of Ronggeng Gala into Pancasila Education

The findings indicate that Pancasila Education teachers incorporated Ronggeng Gala as a learning resource by relating its cultural content to learning outcomes, student characteristics, and the school context. Reported planning practices included preparing teaching modules, selecting culturally relevant material, and designing activities that brought local cultural meanings into the learning process. These findings support a claim of curricular integration at the planning level because the dance was intentionally connected to subject objectives and learning materials. They do not, by themselves, demonstrate measurable effectiveness in student outcomes.

Within the learning plans, Ronggeng Gala was positioned not only as a traditional art form but also as a context for discussing cooperation, responsibility, togetherness, respect for others, and cultural awareness. The pedagogically important feature is the translation of cultural

practice into civic and character concepts. Teachers linked meanings associated with the dance to Pancasila Education content rather than treating the dance solely as a performance activity. This orientation is consistent with culturally responsive teaching, which calls for the purposeful incorporation of learners' cultural knowledge into curriculum and classroom instruction (Gay, 2002), and with culturally sustaining pedagogy, which emphasizes the continued presence of community cultural practices within schooling (Paris, 2012; Paris & Alim, 2014).

Teachers also sought to connect Pancasila Education content with experiences familiar to students. This practice is consistent with contextual learning, in which subject matter is linked to learners' social environments so that concepts can be interpreted through concrete experience (Johnson, 2007), and with place-conscious education, which emphasizes the educational significance of local culture and community relationships (Gruenewald, 2003). The qualitative evidence therefore supports the presence of culturally contextualized learning practices, but it does not quantify improvement in students' understanding, attitudes, or character.

Reported learning activities included observation of Ronggeng Gala videos, group discussion, simple movement practice, and reflection on the values represented in the dance. These activities were selected as part of a learning sequence rather than as isolated cultural demonstrations. In instructional terms, they move from exposure and interpretation toward participation and reflection, a pattern that is compatible with heritage-learning approaches in which knowing and understanding can precede valuing, caring, enjoyment, and transmission (Fontal et al., 2024). The present study, however, did not measure each stage of that sequence and therefore uses the framework only to interpret the structure of the reported activities.

The preparation of learning tools also referred to the Independent Curriculum and the Pancasila Student Profile. Teachers reportedly designed objectives, methods, activity sequences, and achievement indicators while incorporating local cultural content. The importance of this finding is organizational as well as pedagogical: cultural preservation was connected to lesson planning and curricular intent rather than being left entirely to ceremonial or extracurricular activity. This approach is compatible with the broader instructional principle that learning strategies should be selected and organized around clear educational purposes and learner characteristics (Sanjaya, 2016; Uno, 2016).

From a heritage-education perspective, this planning approach positions the school as a space for cultural transmission in which students can encounter and interpret living heritage through formal learning. Heritage education is strengthened when cultural resources are pedagogically mediated and linked to purposeful learning experiences rather than presented only as objects of appreciation (Achille & Fiorillo, 2022; Valencia Arnica et al., 2023). The contribution of the present study is therefore context-specific: it illustrates how those principles were operationalized around Ronggeng Gala in one junior-secondary-school setting and within a civic-education subject.

Implementation of Ronggeng Gala-Based Learning Strategies

The findings indicate that classroom integration involved observation, discussion, group work, cultural practice, and reflection. Through these activities, students were positioned as active participants rather than only as recipients of conceptual explanation. The learning sequence was designed to connect the cultural meanings associated with Ronggeng Gala to principles discussed in Pancasila Education. This participatory orientation is consistent with research showing that culturally relevant pedagogy is enacted through concrete classroom practices in which students' cultural knowledge becomes part of how subject matter is explored (Morrison et al., 2008; Aronson & Laughter, 2016).

Linking Pancasila concepts to a familiar social and cultural environment operationalized contextual learning by providing concrete reference points for abstract values (Johnson, 2007). In this study, the evidence supports the interpretation that teachers made the material more

culturally relatable. It does not establish that every student understood or applied the values more successfully than under other instructional approaches. The distinction is important because culturally meaningful participation and measured learning gains are related but not equivalent claims.

Video observation, simple dance practice, and group discussion created experiential opportunities in which students could observe, enact, and reflect on cultural meanings. Heritage education benefits from forms of engagement that make cultural resources visible, interpretable, and personally meaningful within educational settings (Achille & Fiorillo, 2022). Recent research on heritage learning likewise emphasizes experiential and participatory processes as important pathways through which learners move from knowledge toward appreciation and transmission (Fontal et al., 2024). Traditional dance education is especially suited to such participation because its learning processes combine movement, coordination, social interaction, expression, and cultural meaning (Daryanti et al., 2025). In the present study, these activities are interpreted as instructional processes rather than direct measures of learning effectiveness.

The integration of Ronggeng Gala also provided contexts in which character-related practices could be discussed and enacted. Cooperation during group work, responsibility for assigned tasks, discipline in practice, and respect for peers were reported as relevant behaviors. These interpretations are consistent with Indonesian studies showing that traditional dance and local-wisdom-based educational activities can provide contexts for internalizing character-related meanings (Supeni & Harini, 2021; Jayanti & Wulandari, 2024). Nevertheless, observations of behavior during learning activities should be distinguished from claims of lasting character development, which would require longitudinal evidence or validated outcome measures.

Students were also reported to participate in supporting activities such as preparing equipment, arranging activity spaces, working in groups, and maintaining a clean environment. Because some of these practices may occur outside formal Pancasila Education lessons, they are treated here as complementary school-based contexts for cultural participation rather than as independent evidence of curricular integration. This distinction also aligns with the heritage-learning literature, which recognizes that transmission can occur across formal, non-formal, and informal contexts while still requiring analytical clarity about the educational setting in which particular learning claims are made (Fontal et al., 2024).

The source manuscript describes students as enthusiastic when learning was connected to familiar local culture. This pattern is plausible in light of culturally responsive and sustaining perspectives, which emphasize the motivational and identity relevance of connecting school learning with learners' cultural repertoires (Ladson-Billings, 1995; Paris & Alim, 2014). However, because no systematic engagement scale, comparison group, or pre-post measure was reported, enthusiasm is best interpreted as a qualitative description of observed or reported responses rather than as evidence of a measured positive trend.

Implementation also encountered practical constraints, particularly limited time and differences in students' familiarity with dance movements. Teachers responded by using small groups and gradual assistance according to student needs. This adaptive practice illustrates how the strategy was adjusted to classroom conditions and supports the instructional principle that methods should be aligned with learner characteristics, available time, and the learning situation (Uno, 2016).

Boundary between Curricular and Extracurricular Activities

The evidence reported in the manuscript spans both formal Pancasila Education activities and broader school cultural activities. For analytical clarity, curricular integration refers to activities explicitly linked to Pancasila Education objectives, materials, and classroom learning,

whereas extracurricular or school-culture activities are treated as complementary contexts for rehearsal, performance, and cultural transmission. This distinction prevents participation in performances or routine practice from being interpreted automatically as proof of formal curricular integration. It also clarifies the contribution of each setting: classroom activities provide direct evidence of instructional alignment, while school-cultural activities broaden opportunities for repeated participation, visibility, and transmission of Ronggeng Gala.

Table 1. Analytical distinction between curricular integration and complementary school cultural activities

Domain	Reported Activities	Role in the Study	Values/Meanings Linked
Formal Pancasila Education	Teaching modules; video observation; group discussion; simple practice; reflection.	Direct evidence of instructional integration when explicitly aligned with learning outcomes and subject content.	Cooperation, unity, responsibility, respect, cultural awareness.
Extracurricular / school culture	Routine rehearsals; performances at school events; equipment preparation; activity-space arrangement.	Complementary context for cultural participation and transmission; not sufficient by itself to establish curricular integration.	Discipline, responsibility, cooperation, cultural pride.

As summarized in Table 1, the same cultural tradition can appear in both curricular and extracurricular contexts, but the evidentiary role of those contexts differs. Formal integration is supported when teachers can show explicit alignment with Pancasila Education learning outcomes, materials, and classroom tasks. Rehearsals and performances can strengthen visibility, participation, and cultural continuity, yet they should be interpreted as complementary rather than interchangeable with subject-specific integration.

Pancasila and Character Values Reflected in Ronggeng Gala

The qualitative findings interpret Ronggeng Gala as embodying several values relevant to Pancasila Education, including cooperation, unity, responsibility, discipline, mutual respect, and cultural pride. These values are treated as meanings associated with the observed and reported cultural practices, not as psychometrically measured changes in student character. This interpretive boundary is important because Pancasila Education concerns both conceptual understanding and the development of civic dispositions, while the present data primarily document how teachers and participants connected cultural practices with those dispositions (Kaelan, 2013; Nurgiansah, 2021).

Cooperation and unity were associated with coordinated movement, group rehearsal, and the need for participants to work together during performance. These practices provide concrete illustrations of collective responsibility and togetherness that teachers can connect to the value of Indonesian unity. Culturally grounded instruction can make such concepts more intelligible by locating them within recognizable social practices rather than presenting them only as abstract propositions (Gay, 2002; Aronson & Laughter, 2016).

Responsibility and discipline were associated with regular participation, completion of assigned tasks, punctuality, adherence to practice arrangements, and maintenance of group cohesiveness. Within the study, these practices offer examples through which teachers can discuss behavioral dimensions of Pancasila-related character values. The findings resemble character-education research in which values are internalized through integration, habituation, modeling, and repeated participation in meaningful school practices (Hidayat et al., 2022).

Tolerance and mutual respect were interpreted through the social and welcoming functions associated with Ronggeng Gala and through interaction among participants. Traditional dance can carry social and cultural meanings that are pedagogically relevant to character education (Hadi, 2011; Supeni & Harini, 2021). At the same time, culturally sustaining pedagogy cautions against reducing culture to static symbols; educational use should preserve the living meanings of community practices and allow them to remain connected to the people and contexts from which they arise (Paris, 2012; Paris & Alim, 2014).

The study also reports increased familiarity with and appreciation of local cultural heritage. Rather than claiming that participation in the dance caused cultural pride, the evidence indicates that school-based engagement created opportunities for students to encounter, discuss, and participate in a cultural tradition that forms part of their community environment. This interpretation is consistent with heritage education, where knowledge and understanding are expected to support respect, valuing, caring, enjoyment, and transmission, while recognizing that those stages require evidence if they are to be treated as measured learning outcomes (Fontal et al., 2024).

Overall, the findings resonate with research showing that traditional dance and local-wisdom-based programs can provide contexts for cultural engagement and character-oriented learning (Asrial et al., 2022; Daryanti et al., 2025; Jayanti & Wulandari, 2024). The distinctive contribution of the present study lies in showing how teachers used a living local dance tradition as an interpretive bridge between Pancasila concepts and culturally familiar practices. Its contribution is therefore primarily pedagogical and contextual: it documents how cultural heritage can be translated into planning, participation, and value interpretation without claiming causal effectiveness or long-term character change.

Limitations and Implications

This study is limited by its focus on a single school and a single local cultural context, the use of purposively selected informants, and the absence of quantitative or longitudinal outcome measures. Accordingly, the findings are not statistically generalizable and should not be interpreted as evidence that Ronggeng Gala-based learning causes improvement in students' character or academic achievement. The value of the study lies instead in its contextual description of instructional planning, learning practices, and culturally situated meanings. The absence of traceable quotations and fully reported procedural details in the source manuscript is an additional reporting limitation that should be addressed before publication so that readers can evaluate credibility and methodological coherence (Tracy, 2010).

Practically, the findings suggest that teachers who wish to integrate local culture into Pancasila Education should begin by mapping cultural practices and meanings to explicit learning outcomes, selecting activities that fit classroom time and student readiness, and distinguishing formal curricular learning from complementary extracurricular participation. This sequence is compatible with heritage-education models that emphasize movement from knowing and understanding toward valuing, caring, and transmission (Fontal et al., 2024), as well as with culturally relevant pedagogy, which requires cultural resources to be incorporated into the substance of instruction rather than treated as occasional enrichment (Ladson-Billings, 1995; Morrison et al., 2008).

School leaders and curriculum planners can support this work through access to cultural resources, collaboration with local cultural actors, and sufficient planning time for teachers. Transferability to other schools will depend on the characteristics of the local cultural tradition, teacher knowledge, available time and resources, and the relationship between the school and its community. Future research should examine multiple school settings, include richer student-voice evidence, document analytic and trustworthiness procedures in detail, and consider

longitudinal or mixed-method designs when the aim is to assess changes in learning outcomes, heritage appreciation, or character-related behavior.

CONCLUSION

Within SMP Negeri 2 Satu Atap Sulabesi Selatan, teachers connected Ronggeng Gala to Pancasila Education through lesson planning, culturally contextualized learning activities, and discussion of values associated with the dance. Reported strategies included teaching modules, video observation, group discussion, simple cultural practice, reflection, and complementary school-cultural activities. The analysis identifies cooperation, unity, responsibility, discipline, mutual respect, and cultural pride as meanings interpreted through these practices and shows how a living local tradition can function as a culturally familiar bridge between Pancasila concepts and heritage engagement. The study's contribution is therefore a context-specific account of curricular translation rather than evidence of universal effectiveness. Because the inquiry is qualitative, situated in one school, and does not report validated outcome measures, its conclusions are limited to documented practices and participant meanings; further research is needed to test learning or character outcomes and examine transferability across cultural and school contexts.

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