

Integration of Islamic Values of the Archipelago, Pancasila, and Panca Waluya in Strengthening Student Character at SMAN 23 Bandung

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Abstract: This study aims to analyze the integration of Islamic values of the Archipelago, Pancasila, and Panca Waluya in strengthening character education for students at SMAN 23 Bandung. Islam of the Archipelago teaches moderation, tolerance, mutual cooperation, and respect for local culture, values that are in line with Pancasila as the foundation of the Indonesian state. Meanwhile, Panca Waluya, which in Sundanese tradition is embodied in the values of cageur (healthy), bageur (noble character), bener (honest and fair), pinter (intelligent and wise), and singer (responsive and agile), provides a practical dimension in shaping student character. This study used a qualitative method with a case study approach at SMAN 23 Bandung. Data were collected through observation, interviews with teachers and students, and review of school documents. The results show that the integration of these three values is evident in learning, extracurricular activities, the Pancasila student profile strengthening program, and everyday school culture. Islam Nusantara serves as the religious foundation, Pancasila as the ideological framework, and Panca Waluya as the enforcer of character education practices based on local wisdom. This integration contributes to the formation of students who are religious, nationalistic, polite, healthy, intelligent, honest, and have a strong work ethic. Thus, the values of Islam Nusantara, Pancasila, and Panca Waluya are relevant for strengthening character education in the era of globalization.

Keywords: Islam Nusantara, Pancasila, Panca Waluya, Character Education

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Introduction

Character education is one of the main pillars of Indonesia's national education system. Law No. 20 of 2003 on the National Education System emphasizes that the goal of education is to develop the potential of students to become people of faith, piety, noble character, health, knowledge, competence, creativity, and to become democratic and responsible citizens (Law No. 20 of 2003). This provision shows that character building cannot be separated from the overall education process. In the context of nationality, character education serves to develop well-rounded Indonesian citizens based on religious, cultural, and state ideological values.

Islam Nusantara, as the legacy of Islamic civilization in Indonesia, presents a moderate, tolerant, inclusive, and accommodating face of Islam towards local wisdom (Qodir, 2015; Sahal & Aziz, 2015). These values not only represent the Islamic character of the Nusantara community, but also serve as an important foundation in strengthening national identity (Azra, 2013). In line with this, Pancasila, as the foundation of the Indonesian state, contains five fundamental principles that can be used as guidelines in shaping the character of students, namely Belief in God, Humanity, Unity, Democracy, and Social Justice (Kaelan, 2017). On the other hand, the local wisdom of the people of West Java through the concept of *Panca Waluya*—which consists of *cageur* (healthy), *bageur* (noble character), *bener* (honest and fair), *pinter* (intelligent and wise), and *singer* (responsive and agile)—provides a practical dimension in shaping student character (Isnendes, 2019). These values are applicable and can be applied in everyday life, making them relevant to the national education goal of instilling good habits and positive attitudes in the younger generation.

However, the reality of education in the era of globalization faces various challenges, such as the rapid flow of digital information, shifting social values, and symptoms of moral degradation among teenagers (Lickona, 2012). These conditions require a character education strategy that can synergistically integrate religious values, national ideology, and local wisdom. Several previous studies have examined the relevance of Islam Nusantara in character education (Suyatno, 2018) and the urgency of Pancasila as the ideological basis of education (Subakti, 2020). However, comprehensive studies linking the three with *Panca Waluya* as local wisdom are still limited, especially in the context of secondary schools. Based on this background, this study aims to analyze the integration of the values of Islam Nusantara, Pancasila, and *Panca Waluya* in strengthening character education for students at SMAN 23 Bandung. This study is expected to demonstrate the relevance of the Tamadun Islam Nusantara heritage to modern educational practices while strengthening the role of schools in shaping a young generation that is religious, nationalistic, polite, healthy, intelligent, and just.

Research Method

This study uses a qualitative approach with descriptive methods to gain an in-depth understanding of the phenomenon of applying the values of Islam Nusantara, Pancasila, and *Panca Waluya* in character education for students at SMAN 23 Bandung. This school was chosen because it has a vision of producing graduates who are religious, civilized, literate, independent, and adaptive. The research subjects consisted of Islamic Education (PAI) teachers, Pancasila and Civics Education (PPKn) teachers, homeroom teachers, and students as the main informants, while school documents such as lesson plans, activity programs, and school profiles served as supporting data sources. The researcher acted as the main instrument with the help of supporting instruments in the form of observation guidelines, interviews, and documentation. Data were collected through observation of teaching and learning activities, ceremonies, religious activities, community service, and social interactions at school; interviews with teachers and students; and review of relevant documents. Data analysis was conducted using the interactive Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. Data validity was ensured through source and method triangulation to ensure the validity and accountability of the research results.

Results and Discussion

Integration of Nusantara Islamic Values at SMAN 23 Bandung

The results of the observation show that religious activities such as praying together before studying, reciting the Qur'an, and commemorating Islamic holidays are routinely carried out at SMAN

23 Bandung. This is in line with the concept of Islam Nusantara, which emphasizes moderate Islamic practices and accommodation of local culture (Qodir, 2015; Sahal & Aziz, 2015). These activities also support Suyatno's (2018) research, which states that Islam Nusantara contributes to character education by emphasizing the values of tolerance, mutual cooperation, and respect for diversity. Thus, Islam Nusantara in schools serves as a religious foundation that balances the cognitive and moral aspects of students, in accordance with the *Islamic civilization* heritage in the archipelago (Azra, 2013).

Implementation of Pancasila Values in School Life

The values of Pancasila are implemented through various activities, such as flag ceremonies, class meetings, student council elections, and community service. Each principle is relevant in school practice: Belief in One God = morning prayers, religious tolerance. Just and Civilized Humanity = community service, caring for the environment. • Indonesian Unity = national activities, archipelago arts and culture. Democracy = student council meetings, class discussions. Social Justice = balanced distribution of group tasks. Kaelan (2017) emphasizes that Pancasila, as the nation's ideological foundation, contains universal values that can be used as guidelines for character education. The results of this study reinforce this view, while also showing that the internalization of Pancasila in schools is not merely theoretical, but is evident in daily habits.

Panca Waluya as Local Wisdom in Character Education

The concept of Panca Waluya (*cageur, bageur, bener, pinter, singer*) is found in various habit-forming practices in schools.

Table 1.
The Concept of Panca Waluya

Panca Waluya Values		Implementation at SMAN 23 Bandung	Student Character Traits
Cageur (Healthy)	Bageur	Morning exercises, sports, school cleanliness	Disciplined, physically healthy
Bener (Right)		Greetings, greetings, smiles, respect for teachers	Polite, caring for others
Pinter (Smart)		Enforcement of rules, fairness in assignments	Honest, fair, disciplined
		Project-based learning, academic competitions	Creative, critical, innovative
		Singer (Responsive) Student Council, Scouts, social action	Responsible, responsive

Source: Data managed by researchers

These results reinforce the findings of Isnendes (2019) and Widyawati (2021), which confirm that Panca Waluya is effective in shaping students' character because it is based on local wisdom that is closely related to everyday life.

Harmony between the Values of Islam Nusantara, Pancasila, and Panca Waluya

The analysis shows that the three values complement each other: 1) Islam Nusantara: provides a religious and cultural foundation. 2) Pancasila: provides a national ideological direction. 3) Panca Waluya: provides a practical-applicative dimension. An example of integration can be seen in school community service activities. From the perspective of Islam Nusantara, these activities reflect righteous deeds and ukhuwah (brotherhood). From the perspective of Pancasila, these activities reflect the 2nd principle (humanity) and the 5th principle (social justice). From the Panca Waluya perspective, these activities reflect *bageur* (caring), *bener* (fair), and *singer* (responsive). The integration of these values supports Lickona's (2012) view that character education is effective if it involves the dimensions of values, practical application, and role modeling. Furthermore, the harmonization of the values of Islam Nusantara, Pancasila, and Panca Waluya can be seen as a real contribution to strengthening the *Islamic civilization of the archipelago*. Islamic values internalized in schools not only preserve religious identity

but also strengthen nationalism and local wisdom as part of the Islamic civilization in the archipelago (Azra, 2013).

Contribution to Strengthening Islamic Civilization Values

The findings of this study confirm that character education based on the integration of Islam Nusantara, Pancasila, and Panca Waluya at SMAN 23 Bandung is a form of actualization of *the Islamic Nusantara civilization* heritage. The religious, humanistic, nationalistic, polite, healthy, and productive characters formed through this integration are manifestations of the contextual values of Islamic civilization in Indonesia. Thus, this research provides a theoretical contribution that *the Islamic civilization of the Indonesian archipelago* is not only a historical concept, but also relevant in the context of modern education. Practically, the results of this research can be a model for character education based on local wisdom rooted in religion, culture, and national ideology.

Table 2.
School Activities and Value Integration

Type of Activity	Islamic Values of the Archipelago	Pancasila Values	Panca Waluya Values
Morning Prayer & Quran Recitation every morning at the start of the school day	Religiousness, tolerance	First Principle (Belief in God)	Good (Bageur), honest (Bener) Responsive (attentive), Fair (just)
Flag ceremony every Monday and PHB	-	Principle 3 (Unity), Principle 4 (Democracy)	Bageur (caring), Cageur (healthy spiritual)
Social Service (Charity Movement)	Mutual Assistance, Social Concern	Second Principle (Humanity), Principle 5 (Social Justice)	
P5 Project (Pancasila Student Profile)/ Project Co-curricular Extracurricular OSIS & Scouts Morning Exercise & School Cleanliness (23 Go Green) Islamic Holidays	Moderation, cooperation, moderation, religious culture	Principle 4 (Deliberation), Principle 5 (Social Justice), Principle 4 (Democracy), Principle 3 (Unity), Principle 2 (Humanity), Principle 1 (Divinity), Principle 3 (Unity)	Pinter (intelligent), Singer (dexterous) Singer (responsible), Bener (fair) Cageur (healthy), Bageur (good) Kind (good), Smart (intelligent)

Source: Data managed by researchers

The school activity table above shows that various routine activities and special programs at SMAN 23 Bandung clearly reflect the integration of the values of Islam Nusantara, Pancasila, and Panca Waluya. For example, morning prayers and tadarus are not only a form of religious practice, but also reflect the values of Islam Nusantara, which emphasizes inclusive spirituality and moderation. These activities are also in line with the first principle of Pancasila, "Belief in One God," and foster the values of *bageur* (good character) and *bener* (honesty) in the Panca Waluya tradition. Meanwhile, the flag ceremony every Monday serves as a means of internalizing national values. From the perspective of Pancasila, these activities reflect the third principle (Indonesian Unity) and the fourth principle (Democracy Led by the Wisdom of the People). From the perspective of Panca Waluya, the flag ceremony trains students to be *singer* (responsive) in line and *bener* (fair) in following rules. Thus, these activities are not merely formalities, but a vehicle for shaping nationalist character and discipline. In addition, social service activities and the Pancasila Student Profile Strengthening Project (P5) demonstrate the integration of values in a more concrete way. Social service, for example, reflects the Islamic social care values of the Indonesian archipelago as well as the second principle of Pancasila (Just and Civilized Humanity). From the perspective of Panca Waluya, social service fosters *bageur* (caring) and *cageur* (spiritual health). The P5 Project strengthens cooperation, democracy, and student creativity, which are in line with the values of *pinter* (intelligent) and *singer* (dexterous).

Extracurricular activities such as the Student Council and Scouts also play an important role in internalizing values. These activities hone leadership, deliberation, and togetherness, in accordance

with the fourth principle of Pancasila. In the context of Panca Waluya, OSIS and Pramuka shape students to be responsive, responsible, and fair (*singer*) in leadership. This shows that non-academic activities also play a significant role in character education.

Finally, morning exercises, school cleanliness, and Islamic holiday celebrations demonstrate a balance between physical and spiritual *well-being*. Morning exercises promote physical health, while Islamic holiday celebrations reinforce the inclusive values of Islam Nusantara, which are in line with the first principle of Pancasila. Thus, daily school activities not only form habits but are also a process of internalizing the noble values of the nation's " " (five principles). The activities at SMAN 23 Bandung demonstrate the practical implementation of the integration of Islamic values of the archipelago, Pancasila, and Panca Waluya. The following documentation provides visual evidence of activities that support the research findings.



Figure 1. Activity Documentation

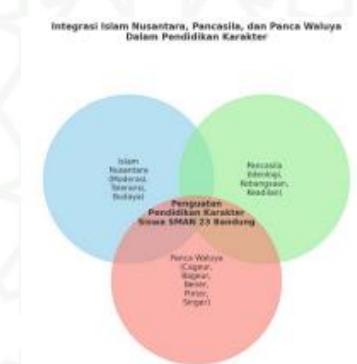


Figure 2. Visual diagram of value integration

The chart above illustrates the harmonious relationship between the three main sources of values in character education for students at SMAN 23 Bandung, including: First, Islam Nusantara (blue circle) represents the religious and cultural dimensions that emphasize moderation, tolerance, and local cultural acculturation. This value forms the spiritual foundation that inspires students' religious practices at school. Second, Pancasila (green circle) serves as the ideological and national foundation. The five principles of Pancasila serve as guidelines for character building in the context of religious, social, and civic life. Third, Panca Waluya (red circle) symbolizes the local wisdom of West Java with

five noble values: *cageur* (healthy), *bageur* (kind-hearted), *bener* (honest and fair), *pinter* (intelligent and wise), and *singer* (responsive and agile). These values provide a practical dimension to students' daily lives. The three circles intersect in the center, which illustrates the strengthening of character education for students at SMAN 23 Bandung. This integration emphasizes that character education in schools is not only based on religion but also stems from national ideology and local wisdom. Thus, character education in schools becomes a tangible manifestation of the contextual, moderate, and nationally rooted *Islamic civilization* of the *Archipelago*.

Conclusion

This study concludes that the integration of the values of Islam Nusantara, Pancasila, and Panca Waluya in student character education is a complementary and relevant whole for shaping a generation that is faithful, noble, has a strong identity, and is adaptive to the challenges of the times. The application of these values at SMAN 23 Bandung has proven effective through learning activities, school programs, and a religious-nationalist culture that fosters religious, nationalist, humanist, polite, healthy, and work ethic characters. These findings have implications for the development of a contextual character education model that can be applied in various schools by adapting to their respective local wisdom, as well as serving as a basis for teachers, schools, and the government in strengthening value-based education policies. This research provides practical benefits for strengthening the Pancasila Student Profile Strengthening (P5) program and an independent curriculum rooted in religious and national cultural values. However, the limitation of this study lies in its scope, which only focuses on one school, so the results cannot be generalized broadly. Therefore, further research is recommended to expand the object of study to various school contexts in order to obtain a more comprehensive picture of the application of the integration of Islamic Nusantara, Pancasila, and Panca Waluya values in character education in Indonesia.

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