

TRANSFORMING SUNDANESE EDUCATIONAL VALUES INTO CONTEXTUAL PANCASILA EDUCATION: A THEORY-BUILDING INTEGRATIVE LITERATURE REVIEW

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Abstract

This study aims to construct a conceptual model explaining how Sundanese educational philosophy can serve as a contextual foundation for Pancasila Education. The study employs a theory-building integrative literature review approach on fifty-two international scholarly articles, analyzed through sequential open, axial, and selective coding, with category saturation confirmed both at an initial stage and after the full corpus was analyzed. The analysis reveals a depth-relevance inversion pattern, a tendency in which the deeper and more specific the philosophical roots of a local cultural value, the less likely that value is explicitly connected to formal citizenship education. This pattern gives rise to a core category termed Philosophical-Civic Translation, defined as the analytical and pedagogical work required to convert particular philosophical values into contextualized national citizenship competence. Based on this core category, seven theoretical propositions and a final conceptual model are developed, illustrating a reciprocal pathway from Sundanese cosmological worldview toward contextual Pancasila Education. This study contributes theoretically by offering a translation framework for embedding local values into curricular practice, along with practical implications for developing the Pancasila Student Profile Strengthening Project grounded in Sundanese local wisdom within educational institutions in West Java.

Keywords: Sundanese Educational Philosophy; Pancasila Education; Integrative Literature Review; Philosophical Civic Translation.



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1. Introduction

Pancasila Education occupies a strategic position within Indonesia's national education system as a vehicle for character formation and citizenship competence grounded in the state ideology. Since the implementation of the Merdeka Curriculum, Pancasila Education has been concretely realized through the Pancasila Student Profile Strengthening Project (P5), which designates Local Wisdom as one of seven official themes that educational institutions may select (Rachman, Putro, Rusandi, & Situmorang, 2024). This policy implicitly recognizes that local wisdom holds substantial potential as a vehicle for contextualizing national values. However, the availability of this policy space has not been matched by an adequate conceptual framework to fill it philosophically, particularly for Sundanese local wisdom, which remains culturally rich yet is rarely drawn explicitly into the domain of formal citizenship education.

The Sundanese are recorded as Indonesia's second-largest ethnic group after the Javanese, with a population of 36,701,670 people, or 15.50 percent of Indonesia's total population, geographically concentrated in West Java Province (Statistics Indonesia [BPS], 2010 Population Census). More recent data from the 2020 Population Census further confirm Sundanese as the second most widely spoken regional language nationally, with speaker percentages reaching 18.40 percent at the family level and 18.68 percent at the neighborhood or community level (BPS, 2020). West Java, as the province with the largest population of Sundanese speakers and cultural heirs in Indonesia, holds an educational philosophy system that has long lived in family and community practice, such as the principles of *Silih Asah*, *Silih Asih*, and *Silih Asuh*, which emphasize reciprocal learning, affection, and care (Dewi, Hanun, Hadiana, Sylvia, & Ramdani, 2025), as well as the cosmological relational framework of *Gapura Pancawaluya* and the ideal-human concept of *Catur Jati Diri Insani* identified in Sundanese customary wedding rituals (Wibawa & Awaliah, 2023). This value system is substantially aligned with the spirit of Pancasila's principles, yet research shows that this philosophical richness has rarely been systematically bridged with the framework of Pancasila Education in the curricular and pedagogical domain.

To ensure this claimed gap is well founded, the researcher conducted a landscape analysis of 485 unique Scopus-indexed articles published between 2020 and 2026 addressing themes of local wisdom, ethnopedagogy, and Pancasila Education in Indonesia, obtained through four systematic search strategies. The results show that not one of these 485 articles explicitly pairs Sundanese educational philosophy with Pancasila Education within a single, coherent conceptual framework. Articles thematically centered on Pancasila (7 articles) were dominated by the technical, curricular framing of the Pancasila Student Profile, while articles thematically centered on Sundanese culture (34 articles) were dominated by descriptive studies of language, art, and customary law rather than a coherent educational philosophy. The dominance of Islamic value frameworks (31 articles) over Pancasila frameworks (7 articles) in the discourse on integrating local wisdom further indicates that Pancasila, as an integrative philosophical framework, remains under-explored compared to religious frameworks.

Further conceptual analysis of the 52 core articles meeting the high-relevance criteria revealed a pattern the researcher terms the Depth-Relevance Inversion Pattern, a systematic tendency in which the deeper and more specific the philosophical roots of a local value, the less likely that value is explicitly drawn into the domain of national citizenship. Articles with the richest philosophical articulation, such as the triadic framework of *Silih Asah*, *Silih Asih*, and *Silih Asuh* (Dewi et al., 2025), the total peace model of the Kampung Naga indigenous community (Ilfiandra, Eliasa, Muslihati, Nadhirah, Gofur, & Rusandi, 2026), and the axiology of the *Serat Mbonang* manuscript (Waluyo, Triwibowo, Al Fajri, Dardiri, Supriyanto, & Utama, 2025), consistently stop at the level of individual character education without connecting to Pancasila Education. Conversely, articles that succeed in demonstrating an explicit link with Pancasila Education, such as the CERITALOGAM learning model (Patras, Japar, Rahmawati, & Hidayat, 2025) and the Yojo Kaili augmented-reality board game (Jamaludin, Alanur, Rahman, Hasdin, Judijanto, & Saefudin, 2025), tend to rest on a relatively thin and generic articulation of their source cultural values.

It should be emphasized that this study is not the first effort to pair Pancasila with Sundanese local wisdom in an absolute sense. Nursyafanah, Fitriyanti, Hakimi, Wulandari, Maftuh, and Kembara (2025) have raised the connection between Pancasila and Sundanese local wisdom through the pathway of language, showing that the *Seren Taun* ceremony and the

philosophy of someah hade ka semah contain values aligned with Pancasila's principles. That study, while valuable, is descriptive in nature, draws on fourteen references, and focuses on language as a general medium of cultural identity, without systematically addressing the pedagogical and curricular domain, and was not published in a Scopus-indexed or accredited SINTA journal. This study positions itself as both a complement to and an extension of that initial effort, employing an approach that is methodologically more systematic and substantively focused on the domain of formal education.

Based on this mapping, the study identifies three principal gaps. First, a conceptual gap: no work has yet reconstructed Sundanese educational philosophy as a coherent theoretical framework for contextualizing Pancasila Education, with existing literature remaining at the level of descriptive single-case studies. Second, a methodological gap: the review or bibliometric studies found within the corpus map general trends in the integration of local wisdom at the national or global level, but none has conducted an integrative literature review focused on a single ethnicity linked to a single state ideological framework through a systematic grounded theory approach. Third, a thematic gap, as noted above, the dominance of Islamic frameworks over Pancasila frameworks in the discourse on integrating local values.

Accordingly, this study represents the first inquiry to systematically construct a conceptual model of Sundanese educational philosophy through a grounded theory literature review approach (Wolfswinkel, Furtmueller, & Wilderom, 2013) in order to contextualize Pancasila Education within the curricular and pedagogical domain, distinct from prior work that approaches the relationship between Pancasila and Sundanese wisdom primarily through the descriptive pathway of language and cultural identity, rather than through a pedagogical framework and a tiered theoretical model. The novelty of this study lies in the construction of the core category of Philosophical-Civic Translation as the central phenomenon explaining the mechanisms, facilitating and inhibiting conditions, and consequences of the process by which Sundanese philosophical values are translated into Pancasila citizenship competence, accompanied by a final conceptual model and seven theoretical propositions available for further testing through primary research.

Based on the foregoing, this study formulates five research questions. First, what educational values constitute Sundanese educational philosophy? Second, how are these values transformed into educational practice? Third, what pedagogical mechanisms facilitate this transformation? Fourth, what educational outcomes emerge from this process? Fifth, how can these findings strengthen the contextualization of Pancasila Education?

In line with these research questions, this study aims to, first, identify and systematize the educational values constituting Sundanese educational philosophy based on an integrative literature review. Second, explain the pedagogical mechanisms and transformation processes that enable these values to be translated into formal educational practice. Third, identify the educational outcomes resulting from this transformation process. Fourth, formulate theoretical propositions and a conceptual model explaining how Sundanese educational philosophy can serve as a contextual foundation for Pancasila Education, while offering practical implications for developing the curriculum of the Pancasila Student Profile Strengthening Project in educational institutions grounded in Sundanese culture.

2. Method

2.1 Research Design

This study employs a Theory-Building Integrative Literature Review approach, positioned across three complementary methodological layers. The first layer is the study's primary methodological identity, an integrative review aimed at building theory and reconstructing concepts, rather than merely summarizing homogeneous empirical evidence (Torraco, 2005, revised 2016; Whittemore & Knafl, 2005; Snyder, 2019). This approach was selected given the conceptual and cross-disciplinary nature of the research topic, namely bridging two traditions of inquiry that have long developed separately, Sundanese educational philosophy and Pancasila Education, such that a conventional systematic literature review, oriented toward tallying homogeneous empirical evidence, was deemed inadequate for the intended theory-building purpose.

The second layer is a literature identification strategy comprising systematic search, serving purely to ensure transparency and reproducibility in the screening process, rather than constituting the study's overall methodological identity. The third layer is an analytical strategy employing grounded theory coding techniques, consisting of open coding, axial coding, and selective coding (Strauss & Corbin, 1998), whose use within an integrative review framework is justified following the precedent set by Wolfswinkel, Furtmueller, and Wilderom (2013).

The study population comprises all Scopus-indexed scholarly articles addressing themes of local wisdom, ethnopedagogy, local wisdom, Pancasila Education, Civic Education, Citizenship, Character, and Sundanese educational philosophy, published between 2020 and 2026. Data were collected from the Scopus database using four combined search strategies: a combination of the terms Sundanese or Sunda with education, pedagogy, ethnopedagogy, or philosophy; a combination of the terms *silih asih*, *silih asah*, *silih asuh*, *cageur bageur*, or Sundanese values; a combination of the terms local wisdom, ethnopedagogy, or local culture with Pancasila Education, Civic Education, Citizenship, or Character; and a combination of the term Indonesia with ethnopedagogy or local wisdom together with education, curriculum, or pedagogy. The search yielded 548 records, which, after deduplication, left 485 unique articles as the study's sampling frame.

2.2 Data Source

These 485 articles underwent tiered screening based on title, journal, year, and document-type metadata, producing a four-category classification: highly relevant, potentially relevant, marginally relevant, and excluded. The 55 articles classified as highly relevant were re-verified for abstract availability, yielding 52 articles with complete abstracts that constitute the study's core corpus. The coding process was conducted over the course of the ongoing research period through 2026, carried out within the academic environment of the Graduate Program in Civic Education, without involving any field data-collection site, as this study is drawn entirely from library-based data.

2.3 Instrument and Data Collection

Data collection techniques involved the extraction of bibliographic metadata and complete abstracts from the Scopus database, including author names, year of publication,

journal name, digital object identifier, and abstract text, without involving interviews, observation, or any other primary data-collection instrument, given the study's purely literature-based nature.

2.4 Data Analysis

Data analysis was carried out through three sequential stages. In the first stage, open coding, a directed content analysis approach was applied (Hsieh & Shannon, 2005), in which five analytical domains, namely Source Values, Pedagogical Mechanisms, Transformation Processes, Educational Outcomes, and National or Civic Orientation, were established a priori based on the study's research questions, while new codes were still allowed to emerge from the data as the process unfolded. Thematic saturation was first observed at the 33rd article, following the criteria of Guest, Bunce, and Johnson (2006); however, to empirically test the validity of that claim rather than rely on mere methodological assumption, open coding was continued to cover the entire 52-article core corpus. This completion confirmed the initial saturation claim, as not a single new axial category emerged from the 19 additional articles, with all new codes absorbed into categories already established. In the second stage, axial coding, open codes were grouped into higher-order axial categories within each domain. In the third stage, selective coding, a core category was formulated explaining the relationships among all axial categories through the paradigm model of Strauss and Corbin (1998), encompassing causal conditions, context, intervening conditions, action strategies, and consequences, which subsequently served as the basis for developing the study's theoretical propositions and final conceptual model.

3. Results and Discussion

This section presents the results of the theory-building integrative literature review analysis of the 52 Category A articles obtained through systematic searching of the Scopus database (2022 to 2026). Thematic saturation was first observed at the 33rd article, following the criteria of Guest, Bunce, and Johnson (2006). To empirically test the validity of that claim, open coding was continued to cover the entire corpus. The result was that not a single new axial category emerged from the 19 additional articles, with all new codes absorbed into categories already established, such that the saturation claim no longer rests on methodological assumption alone but has been tested and confirmed against the full population of the core corpus.

Conceptual Structure of the Five Domains from Open Coding

Open coding analysis following a directed content analysis approach (Hsieh & Shannon, 2005) applied to 52 articles produced codes organized into five domains established a priori based on the study's research questions: Source Values, Pedagogical Mechanisms, Transformation Processes, Educational Outcomes, and National or Civic Orientation. The Source Values domain showed the richest variation, encompassing relational triadic values (the Sundanese Trisilas, the Kudus Gusjigang, Balinese Tri Hita Karana), cosmological worldviews (Gapura Pancawaluya, the middle-path philosophy of Kampung Naga), values embodied through historical figures and oral tradition, communal-collaborative values, personal virtues, and indigenous epistemic systems. The Pedagogical Mechanisms domain showed a diversification of value-transmission methods, ranging from narrative-symbolic transmission,

ritual-experiential practice, and digital technology-based translation, to formal curricular integration, relational-interpersonal modeling, and systematic instructional design such as the ADDIE and 4-D models recurring across numerous learning-product development articles.

The Depth-Relevance Inversion Pattern

The most significant finding from the cross-domain analysis is the pattern the researcher terms the Depth-Relevance Inversion Pattern. Articles with the richest and most philosophically specific Source Values domain, namely SILAS (Dewi, Hanun, Hadiana, Sylvia, & Ramdani, 2025), Ngaras and Siraman (Wibawa & Awaliah, 2023), the total peace model of Kampung Naga (Ilfiandra, Eliasa, Muslihah, Nadhirah, Gofur, & Rusandi, 2026), and the axiology of Serat Mbonang (Waluyo, Triwibowo, Al Fajri, Dardiri, Supriyanto, & Utama, 2025), consistently show no connection to Pancasila Education or formal citizenship. Conversely, articles that successfully demonstrate an explicit connection to Pancasila Education, such as CERITALOGAM (Patras, Japar, Rahmawati, & Hidayat, 2025), the Yojo Kaili board game (Jamaludin, Alanur, Rahman, Hasdin, Judijanto, & Saefudin, 2025), the Balinese digital storybook (Dharma, Dantes, Lasmawan, & Suastika, 2025), and KT P5 (Rachman, Putro, Rusandi, & Situmorang, 2024), instead possess a relatively thin and generic articulation of source cultural values. The deeper and more authentic the philosophical roots of a local value system, the less often it is deliberately drawn into the domain of national citizenship.

The Core Category, Philosophical-Civic Translation

Selective coding applied to all axial categories produced a single core category the researcher terms Philosophical-Civic Translation, defined as the analytical and pedagogical work required to convert deep, specific particular philosophical values into contextualized national citizenship competence. Following the paradigm model of Strauss and Corbin (1998), this core category can be explained through five elements. The causal conditions triggering the need for this translation are, on one hand, the existence of a structured local philosophical value system, and on the other, the availability of a national curriculum policy space that officially invites local-wisdom content, evidenced by the designation of Local Wisdom as one of seven official themes of the Pancasila Student Profile Strengthening Project (Rachman et al., 2024). The intervening conditions include an inhibiting factor in the form of a separation between the anthropological-linguistic epistemic community and the curriculum-policy community, evidenced by the epistemological obstacles pre-service teachers face in translating culture into formal educational concepts (Supriadi & Hanif, 2024) and the philosophy-implementation gap in Kejojgaan education (Cathrin, Prasojo, Amajida, & Herwin, 2025), and a facilitating factor in the form of the availability of technology as a new medium of translation together with the conceptual reframing of Pancasila itself as local wisdom at the national scale (Muchtarom, Raharjo, & Suryaningsih, 2026).

The action strategies identified from the data comprise four patterns: the explicit, one-by-one mapping of values onto the dimensions of the Pancasila Student Profile, as carried out with the values of the figure Kusumadinigrat (Sofiani, Fachrurrozi, & Armiyati, 2025); the reframing of the state ideology as local wisdom in itself; symbolic translation through technological media such as augmented reality and digital storybooks; and institutionalization through official curriculum policy. The consequences of this core category are dichotomous.

When translation is carried out explicitly, measurable empirical results tend to be strong, as shown by an effect size of 0.851 for the Balinese digital storybook (Dharma et al., 2025) and significant N-Gain results across various articles on strengthening the Pancasila Student Profile through local wisdom. When translation is not carried out, local values remain philosophically rich yet stagnate civically, as is the fate of the four articles with the richest Source Values domain noted above.

Seven Theoretical Propositions

Proposition 1. Local educational values structured in a triadic relational form possess a higher potential for civic transformation than values articulated singly, because a triadic structure provides a mapping framework more readily aligned with the multi-dimensional structure of the Pancasila Student Profile.

Proposition 2. The deeper and more specific the philosophical roots of a local value, the less likely that value is drawn into the domain of formal citizenship, unless there is an explicit intervention in the form of a Philosophical-Civic Translation strategy.

Proposition 3. The internalization of Pancasila values proceeds more effectively, empirically, when national values are contextualized through concrete pedagogical mechanisms than when local wisdom is merely mentioned as context without a clear mechanism.

Proposition 4. Reframing Pancasila as local wisdom at the national scale eases the process of Philosophical-Civic Translation compared to approaches that position the two as separate value systems.

Proposition 5. Educators' epistemological obstacles in recognizing and translating cultural values into formal educational concepts constitute a significant intervening condition that inhibits Philosophical-Civic Translation.

Proposition 6. The transmission of local values through more than one pathway simultaneously, vertical (family), oblique (school), and horizontal (peers) (Cavalli-Sforza & Feldman, 1981), produces value internalization more resistant to the pressures of modernization than transmission through a single pathway.

Proposition 7. The institutionalization of curricular policy creates a structural condition that enables, but does not automatically guarantee, that Philosophical-Civic Translation occurs substantively, because a policy theme still requires the infusion of deep philosophical content so as not to remain at the administrative level.

The Final Conceptual Model

The seven propositions above are synthesized into a final conceptual model depicting a reciprocal pathway from the Sundanese cosmological worldview toward contextual Pancasila Education, as presented in Figure 1.

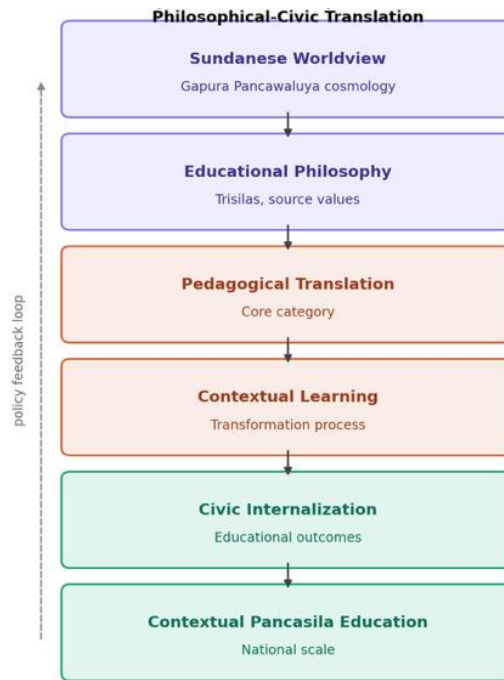


Figure 1

This model consists of six stages moving from Sundanese Worldview toward Educational Philosophy (representing the Source Values domain), through Pedagogical Translation and Contextual Learning as the representation of the Philosophical-Civic Translation core category, toward Civic Internalization, and culminating in Contextual Pancasila Education. The dashed line in the model represents a policy feedback loop moving from the macrosystem level of Pancasila policy back toward the worldview at the microsystem level, drawing on Bronfenbrenner's ecological model (1979, revised 2005), which explains that the influence between local values and national policy does not run in a single direction.

Position Relative to Supporting Theory and Prior Literature

The model produced by this study is consistent with Ki Hajar Dewantara's Trikon principles, particularly the principle of concentricity, which explains that Sundanese values are meant to remain the center of orientation for the education of Sundanese learners, while remaining open to the framework of Pancasila's national values through the principle of convergence. This domestic framework is important so that the study's argument does not rely solely on imported Western theory to explain a phenomenon of Indonesian nationhood. This model is also consistent with the principle of Culturally Responsive Teaching (Gay, 2000; Ladson-Billings, 1995), which has been empirically shown to be effective in the CERITATALOGAM model (Patras et al., 2025), although that study did not reach a philosophical depth comparable to Trisilas or Gapura Pancawaluya.

It should be noted that this study is not the first effort to pair Pancasila with Sundanese local wisdom. Nursyafanah, Fitriyanti, Hakimi, Wulandari, Maftuh, and Kembara (2025) have raised the connection between Pancasila and Sundanese local wisdom through the pathway of language, showing that the Seren Taun ceremony and the philosophy of someah hade ka semah contain values aligned with Pancasila's principles. This study differs substantially from that

work in four respects: a focus on the curricular and pedagogical domain rather than on language in general; the use of a systematic grounded theory literature review approach applied to 52 articles rather than a single descriptive study with 14 references; the construction of a tiered conceptual model through open, axial, and selective coding; and publication in a Scopus-indexed and accredited SINTA journal. These two studies complement rather than negate one another, and together strengthen the argument that Pancasila and Sundanese educational philosophy do indeed share common ground worth further development.

Curricular Policy Implications

The finding that Local Wisdom has been institutionalized as one of seven official themes of the Pancasila Student Profile Strengthening Project (Rachman et al., 2024) shows that a policy space for contextualizing Sundanese educational philosophy has in fact already been officially made available within the Merdeka Curriculum. What remains unavailable is the infusion of deep philosophical content into that space. The Philosophical-Civic Translation model produced by this study offers a concrete framework for educational institutions, particularly in West Java, to fill the Local Wisdom theme of the Pancasila Student Profile Strengthening Project with Sundanese educational philosophy content that has been conceptually tested, rather than serving as a merely decorative cultural element of the curriculum.

4. Conclusion

First, Sundanese educational philosophy is composed of the relational triadic values of *Silih Asah*, *Silih Asih*, and *Silih Asuh*; the ideal-identity framework of *Catur Jati Diri Insani*; and the cosmological relational framework of *Gapura Pancawaluya*, which connects humankind with God, the self, fellow human beings, nature, and time. Second, the transformation of these values into educational practice occurs through four principal mechanisms: narrative-symbolic transmission, ritual-experiential practice, technology-based translation, and relational-interpersonal modeling. Third, the pedagogical mechanisms that facilitate this transformation are most effective when they involve more than one transmission pathway simultaneously, and when supported by the strengthening of educators' epistemological capacity. Fourth, the educational outcomes emerging from this process include affective-relational competence, the strengthening of cultural identity, and, in certain cases, formal character achievements aligned with the dimensions of the Pancasila Student Profile. Fifth, Sundanese educational philosophy can strengthen the contextualization of Pancasila Education through the core category of Philosophical-Civic Translation, which explains that the philosophical richness of a local value does not automatically yield civic relevance, but requires explicit and systematic translation work.

The central finding of this study is the Depth-Relevance Inversion pattern, a systematic tendency whereby the deeper and more specific the philosophical roots of a local value, the less likely that value is explicitly drawn into the domain of formal citizenship. This pattern gives rise to seven theoretical propositions and one final conceptual model that positions Philosophical-Civic Translation as the central phenomenon linking the Sundanese cosmological worldview and contextual Pancasila Education.

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