

Integrating Pencak Silat Values into Character Education in Elementary Schools: An Ethnopedagogical Study at Pusaka Arya Kemuning Cirebon

Wafi Nurhidayat¹, Uswatun Hasanah², Iin Wariin Basyari³, Rahmad Khodari⁴

^{1,2,3,4}Universitas Swadaya Gunung Jati, INDONESIA

Received June 16, 2025 • Revised June 23, 2025 • Accepted July 9, 2025

ABSTRACT

This study aims to analyze the character values contained in the martial art of pencak silat and explain how these values can be integrated into character education in elementary schools. The research method used is qualitative with a descriptive approach, employing data collection techniques such as documentary study, participatory observation, and in-depth interviews conducted at the Pencak Silat Paksi PPS Academy, located in Cirebon City, West Java. Three informants involved in the program were selected through purposive sampling, namely a pencak silat instructor, a student, and an elementary school teacher. Data analysis was conducted thematically based on cultural theory, encompassing the dimensions of ideas (mentifact), actions (sociofact), and artifacts. The research findings indicate that pencak silat is not only a martial art but also a means of character development rooted in local wisdom and religious values such as honesty, responsibility, discipline, self-control, patience, and a spirit of cooperation. These values are instilled in students through structured training methods, cultural symbols, and spiritual exercises. It is hoped that the integration of pencak silat values into character education in elementary schools can promote holistic and contextual character development in students that aligns with national culture. This research contributes to the development of a locally-based character education model to strengthen students' identity and moral foundation at the national and international levels.

Keywords: Local wisdom, character education, pencak silat, elementary school, character value integration

INTRODUCTION

Character development in children from an early age is an important foundation in shaping a well-rounded personality and good morals. Character education has gained attention as an approach to addressing moral and ethical issues in society [1]. However, in reality, in the last five years, cases of bullying among elementary and junior high school students have continued to increase, even claiming lives. Such as the tragic death of a student from SDN 4 in Aur Malintang, Padang Pariaman, in May 2024 due to prolonged bullying. A similar case also occurred at MTs Negeri 1 Kotamobagu, North Sulawesi, where a seventh-grade student ended his life because he could no longer bear the social pressure and taunts. In South Jakarta, a student at SDN Petukangan Utara 6 committed suicide after being the victim of the spread of malicious rumors at school. Data from the Program for International Student Assessment (PISA) 2024 shows that forms of bullying in Indonesian schools include teasing (22%), exclusion (19%), intimidation (15%), and the spread of malicious rumors (20%) (Fajriah, 2024). Ironically, a report by the Indonesian Education Monitoring Network (JPPI) shows a 100% increase in cases of violence in

educational settings in 2024 compared to the previous year. This phenomenon serves as a serious warning that character development, both among students and educators, has not been implemented optimally.

The development of students' character has become a crucial issue in Indonesian education, particularly at the elementary school level. Deviant behaviors such as aggression, bullying, dishonesty, and violations of social norms are increasingly common in school environments. According to Danuwara & Maghribi [2], there has been a significant increase in deviant behavior, ranging from verbal and physical violence to a decline in respect for others. The incident in Cianjur in September 2024, which involved two elementary school students in a physical altercation due to a joke, reflects weak emotional control and a lack of internalization of social values among children.

Character issues in elementary school children are influenced by various factors, including a lack of role models, weak moral values, and negative influences from the media and globalization [3]. The tide of globalization has even shifted local values and weakened the cultural roots that once served as a moral foundation for the younger generation [4]. In the face of these challenges, the education system is required to provide strategic solutions based on local contexts [5].

One approach that is considered effective in character building is the integration of local wisdom into the learning process. Local wisdom is not merely a cultural heritage, but also a source of noble values such as honesty, mutual cooperation, and responsibility. For example, Pencak Silat is not only a traditional martial art but also contains spiritual, social, and moral values that can be transformed into character education [6]. Research by [7] even confirms that Pencak Silat is effective in shaping students' character through the integration of artistic, physical, and ethical aspects. Further reinforce this finding by stating that students' involvement in Pencak Silat can improve discipline and emotional control.

The method used at Muhammadiyah University of Purwokerto (UMP), which actively supports the integration of local knowledge into education, aligns with this finding. Traditional Banyumas folktales were analyzed by ([8] in the Proceedings of the UMP Social Sciences & Humanities Series as a teaching tool for moral principles such as honesty, courage, and loyalty. They emphasize the importance of incorporating local culture into contextual learning in the classroom. Additionally, the Education Innovation Research Center (EIRC) at UMP has developed digital learning modules based on local culture for teachers across Indonesia. This initiative demonstrates UMP's commitment to creating a values-based and locally relevant learning model that is accessible and tailored to students' needs.

Through this approach, the integration of values in pencak silat, such as self-control, respect, and social ethics, can be used as a concrete vehicle for character building in students. Not only through martial arts practice, but also through cultural narratives, creative projects, and cross-disciplinary collaboration. Unfortunately, research by Azizah [9] notes that teachers still face challenges in systematically applying local wisdom values in teaching. Therefore, training, contextual curricula, and strategic partnerships with cultural and academic institutions are needed.

Thus, character education approaches based on local wisdom such as pencak silat not only enable cultural preservation, but also provide a strategic solution to the moral degradation and identity crisis experienced by the younger generation. Grounded and contextual education is key to shaping individuals with character, rooted in their own culture, and ready to face global challenges wisely.

MATERIAL AND METHODS

Methods

This study combines descriptive-interpretive methodology with a qualitative approach. This method was chosen because it is considered suitable for deeply examining the meanings, values, and opinions of informants. The purpose of this method is to identify and explain the values of local wisdom found in pencak silat, as well as how these values can be integrated into student character development.

Instrument

The instruments used in this study include devices such as cameras, voice recorders, and diaries. However, the most important instrument in this study is the researcher himself (human instrument), who functions actively to explore and understand the socio-cultural setting under study.

Procedures

The research procedure was carried out by collecting data through participatory observation, in-depth interviews, and documentation studies conducted directly at the research site, namely the PPS Paksi Pencak Silat Academy in Cirebon City. Informants were selected using purposive sampling based on a number of characteristics, such as experience, expertise, and involvement in pencak silat activities. In this study, there were three informants: a pencak silat trainer, an elementary school student actively participating in pencak silat training, and an elementary school teacher involved in character development training for students through pencak silat training. The selection of informants was based on the principle of data saturation, which states that the information obtained no longer yields significant new findings. After the data was collected, it was organized and transcribed to compile information from the results of systematic observations and interviews [10].

Data Analysis

According to the Miles & Huberman Model [11], consists of three main steps: (1) data reduction, which is filtering relevant information from the collected data, (2) data presentation, in the form of descriptive and thematic narratives based on field findings, and (3) drawing conclusions, which is done by identifying patterns and themes that emerge from interviews, observations, and documentation. Informants were selected purposively based on specific criteria such as experience, role in pencak silat activities, and involvement in character education. The principle of data saturation was used to determine the number of informants, namely when the information obtained was no longer meaningful. This study uses source triangulation to ensure data validity by comparing data from three main types of informants (teachers, coaches, and students), as well as method triangulation through a combination of interviews, observations, and documentation. Additionally, member checking is conducted by confirming the results of data interpretation with informants to ensure the accuracy and consistency of the meaning of the data obtained.

RESULTS AND DISCUSSION

Pencak silat is a traditional martial art that has developed in the Indonesian archipelago since the 7th century AD, serving not only as a self-defense technique but also as an expression of the local community's culture and spirituality. UNESCO has stated that pencak silat has the potential to serve as a unifying force for the nation, as it not only teaches martial arts but also encompasses values such as patience, friendship, social cohesion, and mutual respect [12]. Pencak silat is one of Indonesia's cultural heritages that needs to be protected and preserved, as the educational values conveyed through pencak silat can shape a strong, resilient, and virtuous national character, and contribute to the formation of Indonesian identity [13]. According to Setiyowati [7], pencak silat also plays an important role in instilling values of brotherhood and national spirit among the younger generation, particularly through a training process that relies not only on physical strength but also on spiritual and moral strengthening.

The Paksi Pencak Silat Academy (PPS Paksi) was founded in 2016 in Harapan Mulya, Kesambi, Cirebon City by H. Agus Muharam. The name "Paksi" comes from the Sundanese and Javanese languages, meaning "bird," symbolizing the concepts of freedom, vigilance, and nobility. PPS Paksi emphasizes the teaching of silat as a means of physical and spiritual education, grounded in Islamic values as the ethical and spiritual foundation for all activities within the institution. In addition to honing self-defense skills, PPS Paksi instills character values such as honesty, responsibility, and respect for others as part of the development of a fighter's character [14]. This approach makes PPS Paksi not only a martial arts school but also a character-building institution rooted in local culture and religion [15]. Based on the idea that pencak silat is a martial art that connects the body, mind, and spirit, PPS Paksi uses it as a balanced means of physical and spiritual education.

Religious values such as honesty, surrender to God, and spiritual awareness have been naturally integrated into training activities at PPS Paksi. This is in line with the ethnopedagogical approach that utilizes local value systems to shape character [16]. Group prayer before training is not merely a ritual but a reflective practice that strengthens the moral and spiritual dimensions of members. In the context of character education, such activities are relevant to adapt in elementary school settings as part of reinforcing religious values and student discipline [17].

In daily activities, the use of symbols such as the keris and the philosophy of the cangkak bird indicates that PPS Paksi builds its identity not only as a martial arts community but also as a character education institution rooted in local wisdom. Visual data from training photos show positive interactions among members, with expressions of respect and cooperation.

Dimension 1: Symbols and Philosophy in the PPS Paksi Tradition

Philosophically, pencak silat teaches the principle of harmony between body, mind, and soul. This martial art does not only focus on physical aspects but also emphasizes the importance of ethics, self-control, and respect for others. These values make pencak silat a path toward life balance, peace, and cultural preservation. In this context, the Pencak Silat School (PPS) Paksi uses the five pillars of Islam as the moral and spiritual foundation in every aspect of training and life. The values of faith, patience, and honesty form the core of the teachings instilled in every member. The moral teachings of PPS Paksi include honesty, responsibility, discipline, humility, peace, and a spirit of helping others to shape

the character of a fighter who is physically strong and noble.



Figure 1. Paksi logo

PPS Paksi is a pencak silat training center that not only emphasizes self-defense but also serves as a place for character development rooted in local culture and religious values. The core philosophy of this school is reflected in the symbol of the cangkak bird, which represents readiness, cooperation, and inner peace. The PPS Paksi logo also includes the kemuning leaf and colors with special meanings, such as red (courage), yellow (honor), and green (peace).

The organizational structure of PPS Paksi is simple yet efficient, consisting of the Pangaping (leader), Pamong (teacher/instructor), and Cantrik (student). Traditional weapons like the toya and keris are not only used for self-defense but also as symbols of honor, balance, and moral responsibility. The silat attire known as mangsi, colored black and green, symbolizes maturity, simplicity, and pure intent.

Each training session at PPS Paksi begins with a prayer without musical accompaniment, emphasizing the importance of inner peace and spiritual reflection. The learning process focuses not only on physical strengthening but also instills values of faith, patience, and honesty based on the five pillars of Islam. In addition to religious values, PPS Paksi is also committed to preserving the local culture of Cirebon, particularly the heritage of Arya Kemuning. The principles of mutual love, mutual support, and mutual care form the foundation for cultivating character traits such as love, respect, and social responsibility. These values are applied in practices such as mutual assistance, paired training, and social interactions that uphold mutual respect and cooperation.

The curriculum covers knowledge, attitude, and skills, with an emphasis on self-control, humility, and a sense of responsibility. The relationship between teachers and students is built on mutual respect and ethical values. In addition to physical training, PPS Paksi fulfills social and character education functions through activities such as social service and the distribution of takjil, while the belt ceremony serves as a reflective moment and a form of appreciation for spiritual achievements and discipline. Through this comprehensive approach, PPS Paksi not only produces physically strong fighters but also individuals who are religious, courteous, responsible, and uphold local cultural values. Participants are educated to understand the importance of solidarity and social responsibility, and to become part of a community bound by noble values and unity.



Figure 2. Toya and Kujang

According to the tradition of PPS Paksi, traditional martial arts weapons have a strong philosophical basis and are rich in meaning. The toya (staff) symbolizes control and balance, teaching practitioners not to use force recklessly but to prioritize wisdom and calmness in facing situations. The kujang serves as a symbol of stable and moral strength, reflecting the principle that true strength lies in the ability to restrain oneself and not harm others. This philosophy emphasizes the importance of self-control, justice, responsibility, and honor in every action. Meanwhile, the black silat attire signifies maturity, simplicity, and honesty in the learning process, serving as a reminder of humility even after reaching a high level. The belt reflects the stages of maturity of a silat practitioner and symbolizes that the learning process is an endless journey. All these attributes are not merely tools or physical equipment but also symbolic media representing the values of local wisdom, spirituality, politeness, and the spirit of equality upheld in PPS Paksi.

The absence of music in training demonstrates a contemplative and religious approach, reinforcing the values of spirituality and simplicity. This is in line with the view [16] that symbols in pencak silat serve as a medium for character education based on local culture. In the context of PPS Paksi, the meaning of tools and clothing is not only passed down but also preserved as cultural and spiritual artifacts. Efforts to maintain and respect these tools reflect a sense of reverence for ancestors and a strong commitment to cultural preservation [13]. These values are highly relevant to the principles of ethnopedagogy, which emphasize learning from one's own culture as the foundation for character education for the nation's children [17].

Physical techniques that function as the foundation for practical self-defense skills include basic postures, steps, attacks, self-defense, and maneuvers. All of this material is presented in stages according to its level under the direct supervision of pamong or silat teachers who have met the necessary qualifications in terms of talent and moral character.

The physical techniques that form the basis of practical self-defense skills include basic stances, footwork, strikes, self-defense, and maneuvers. All of this material is presented in stages according to level under the direct supervision of instructors or silat teachers who have met the necessary qualifications in terms of talent and moral character.

Dimension 2: Integration of character values through basic movements

The following basic movements are taught, usually including knowledge, attitudes and skills:



Figure 3. Pencak Silat Movement Techniques

Figure 1 Stances, the foundation of pencak silat, are stances that support balance, strength, and readiness. At PPS PAKSI, stances symbolize the steadfastness of faith, just as the shahada in the pillars of Islam is firm, stable, and the foundation of all righteous deeds. The philosophical aspects of the cangak bird, including calmness, vigilance, and readiness, are reflected here. Calmness, discipline, independence, resilience, and piety are taught in this training. When taught philosophically and contextually, especially in schools, this approach functions well as a means of character development.

Figure 2 The right-left step pattern is a measured movement that reflects a purposeful journey of life, like the Hajj pilgrimage, which follows a predetermined spiritual path. Every action reflects a purpose and intention. In PPS PAKSI, this action reflects a meaningful life that must be lived consciously, with discipline, and steadfast in one's beliefs.

Figure 3 Striking is an example of an attacking technique that requires speed and precision. This strategy is used in PPS PAKSI as the first attack. It reflects the concept of zakat, which is giving with the right intention. Striking is done to balance the situation, not to harm. Practitioners are taught that good intentions and a pure heart transform strength into goodness. Even in physical actions, morality and spirituality remain intact.

Figure 4 Kicking is the last line of defense taught with intention and controlled discipline. In PPS PAKSI, kicking reflects the concept of zakat, which is giving with the intention of preserving goodness. The philosophy is that true strength comes from intention and self-control, not from the power of the kick. This method instills a wise, patient, and responsible approach.

Figure 5 Blocking is one way to defend against an opponent's attack. At PAKSI, this is not merely a physical action but also a mindset, maintaining goodness without becoming angry. Like faith, it must be upheld with steadfastness of heart, not anger. This approach fosters psychological and spiritual maturity, as well as calmness and steadfastness of heart.

Figure 6 The art of avoiding attacks is known as evasion, modeled after the philosophy of the cangak bird, which prefers to avoid conflict. Evasion is a valuable tactic in PPS PAKSI: winning without causing harm. Evasion teaches that true strength lies in the ability to maintain peace through wise and compassionate approaches.

Figure 7 Throwing is one way to defeat an opponent by utilizing one's own strength. In line with the meaning of fasting in Islam, which is to control desires and emotions, throwing in PPS PAKSI is not an aggressive act but a way to control oneself. The philosophy behind it is that violence should not be met with violence. The act of throwing represents the effort to remain calm in the face of pressure, fostering a sense of responsibility, empathy, and self-control.

Figure 8 Locks and cuts that teach precise control of the opponent without causing harm. The philosophy is that true strength lies in the mind and self-control. This strategy teaches balanced and wise problem-solving skills in PPS PAKSI. The goal is not to destroy, but to regulate with knowledge and love. This fosters responsibility, compassion, and knowledge.

Dimension 3: Local Wisdom Value Matrix

Table 1. Matrix of Local Wisdom Values in the Martial Arts of Pencak Silat PPS Paksi

No.	Nilai Kearifan Lokal	Terdapat Pada Gejala Budaya PPS Paksi
1.	Preserving local culture	Found in black silat clothes and traditional weapons (kujang/toya): Preservation of the art of pencak silat as a cultural heritage. Traditional weapons are used not to attack, but as a symbol of preserving local culture in self-defense.
2.	Honesty	Found in black silat clothing: The black color reflects simplicity and honesty, and is part of the cultural identity of traditional pencak silat.
3.	Tolerance	Found in the opening and closing greetings: Respecting opponents and teachers through greetings as a symbol of respect and acceptance of differences.
4.	Discipline	Found on the belt: Each color level indicates the level of knowledge and discipline in learning.
5.	Hard work	Found in the scissor movement: Seen in the process of consistent physical and mental training to master the movement and achieve success.
6.	Creative	Found in the scissor movement: Two body parts (hands or feet) work together strategically to control the opponent, showing creativity and coordination.
7.	Independent	Found in the triangular step pattern: Triangular steps indicate stability and independence in thinking and making decisions fairly and in balance.
8	Democratic	Found in the triangular step pattern: Seen in deliberations in group decision making.
9	Curiosity	There are in the Movement of tiered moves / combinations and Technique exploration exercises: Each move and exercise has its own level and symbolic meaning. Encourage martial artists to continue learning, understand the philosophy of movement, and explore knowledge deeper.
10	National spirit	Terdapat pada Logo PPS Paksi : Pencak silat sebagai identitas bangsa dan alat pemersatu, menumbuhkan rasa cinta tanah air.
11	Love for the country	Found on the PPS Paksi Logo: The logo usually contains local elements such as eagles or traditional weapons, depicting the spirit of defending the country and love for the native land.
12	Appreciating Achievement	Found in the inauguration and belt/waistband ceremonies: Events that contain elements of prayer or spirituality, signifying that achievements must be accompanied by a sense of gratitude and religious values and the belt reflects the process and appreciation of achievements.
13	Friendly	Found in the opening and closing greetings: Seen from the solidarity and togetherness between the martial artists.
14	Love peace	Found in the basic evasion movements: Avoiding the opponent's attack without attacking first, showing a peaceful attitude and avoiding conflict.

No.	Nilai Kearifan Lokal	Terdapat Pada Gejala Budaya PPS Paksi
15	Responsibility	Found in Locking Movement: Locking the opponent to immobilize without injuring. Symbolizes control, responsibility for the power possessed.

Dimension 4: Integration of PPS Paksi Values in Character Education

Character education in elementary schools aims to shape children's personalities from an early age so that they have moral values, ethics, and social virtues. This goal is in line with the mandate of Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education, which emphasizes the importance of character development based on Pancasila values, such as religiousness, nationalism, integrity, independence, and cooperation. The values of local wisdom of PPS Paksi such as religiousness, self-control, social responsibility, politeness, and love of peace are very relevant to be integrated into Character Education.

The development of character education is an important aspect of the Indonesian education system. Discipline, honesty, and responsibility in character education play a crucial role in instilling values in future generations [18]. Additionally, Arifin [19] explains that character education is not only about moral values but also involves the development of social attitudes such as tolerance, empathy, and communication skills, which are integrated into the Merdeka Belajar curriculum, making them a natural part of the learning process. The Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia (2020) has established the Pancasila Student Profile as one of the frameworks for national character development. The five main characteristics of this profile are being faithful, pious, and ethical; valuing global diversity; enjoying cooperation; being independent; and having a critical and creative mindset. According to Octavia & Winarto, [20], the implementation of the Pancasila Student Profile in elementary schools is one of the concrete efforts to improve character education in accordance with the values of Pancasila and the needs of society.

Through the curriculum and extracurricular activities, the local values of PPS Paksi can be integrated into the Pancasila Student Profile. To integrate the curriculum, the first step that must be taken is to align learning objectives with local principles such as honesty, responsibility, and collaboration, according to Nugroho & Sari [21]. For example, learning objectives in the PPKn subject can develop the character traits of responsibility and honesty. Information about Pencak Silat and its underlying principles can also be incorporated into the curriculum. The role of Pencak Silat in fostering character and cultural identity can be studied in history lessons. To enhance cooperation and respect, Barlenty et al., [22] suggest that students discuss the principles in Pencak Silat movements and their application in life. Learning resources can include textbooks on the history of Pencak Silat, traditional Cirebon values, stories of PPS Paksi figures, and visual media such as videos of silat movements. According to Fa'idah et al. [23], students' understanding of cultural identity can be enhanced through instruction that is relevant to local knowledge.

Assessing the extent to which students understand and apply local wisdom values in their daily lives is one way to evaluate learning materials. Observation, interviews, and assignments that require students to perform Pencak Silat movements and explain their meanings are some assessment methods. Additionally, extracurricular Pencak Silat activities help build students' character. According to Rahayu et al., [24], participation in Pencak Silat extracurricular activities can enhance social skills, self-confidence, and discipline. Furthermore, these activities instill values aligned with the Pancasila Student Profile, such as self-control, cooperation, and mutual respect. Activities like competitions,

performances, and regular training sessions can incorporate local values. Alzana et al.[14] argue that these activities can foster students' moral and ethical development as well as their physical abilities.

The material that can be taught in elementary schools includes: (1) the history and philosophy of Pencak Silat as Indonesian culture, (2) symbols in PPS Paksi such as the cangkak bird and keris, which contain meanings of wisdom and honor, and (3) social values such as cooperation, politeness, and self-control through stories, pictures, or simple basic silat movement exercises. According to Safitri & Rindrayani[17], learning based on local wisdom increases students' motivation to learn and their emotional connection to the material. Learning strategies that can be used include contextual learning approaches, storytelling, role-playing, and integration into curricular and extracurricular activities. Teachers can facilitate discussions about the values of martial arts heroes' struggles, practice movements as expressions of self-control and discipline, and engage in group work based on teamwork, such as cleaning the classroom or distributing takjil together. This aligns with the ethno-pedagogical approach, which positions local culture as a learning resource that strengthens students' identities [16].

This study concludes that integrating the local wisdom values of PPS Paksi will enrich character education in elementary schools by bringing contextual learning to life, strengthening students' cultural identity, and instilling universal values in a more concrete way. As emphasized by Azizah [9], contextual local values make it easier for students to understand and internalize character because they are closely tied to their daily lives. Therefore, this integration is not only culturally relevant but also pedagogically effective in strengthening the character of the younger generation.

CONCLUSION

The martial art of Pencak Silat PPS Paksi emphasizes the importance of character values such as honesty, sense of responsibility, discipline, emotional control, and religious aspects. In addition, concepts such as love for peace, cooperation, hard work, and respect for others and the social environment are also taught through the philosophy of movement, cultural symbols, and spiritual practices in schools. The philosophy of the cangkak bird, the use of silat uniforms, traditional weapons, and prayer activities are media to instill values comprehensively. PPS Paksi actively forms the character of its members not only in physical aspects, but also morally and spiritually by prioritizing local wisdom and Islamic teachings.

The integration of these values in character formation in elementary schools can be done with two approaches, namely intracurricular and extracurricular. In intracurricular learning, values can be integrated into subjects such as PPKN, IPS, and Bahasa Indonesia through methods such as storytelling, discussion, and reflection on these values. Meanwhile, in intracurricular and extracurricular activities, pencak silat training can function as a means of character learning through direct practice that builds attitudes of responsibility, cooperation, and discipline. Learning methods based on local culture such as storytelling, role-playing, and contextual learning have also proven effective in strengthening the absorption of values. In this way, the martial art of Pencak Silat PPS Paksi not only functions to preserve culture, but also as a contextual medium in strengthening character education for students in elementary schools. This study makes a significant contribution to the development of ethnopedagogical theory and provides

practical recommendations for culture-based character education policies that are relevant to Indonesian societal values

REFERENCES

- [1]. Astuti, T., Handoyo, E., Rohsulina, P., & Chin, C. K. (2023). Strengthening character education in Adiwiyata schools. *Dinamika Jurnal Ilmiah Pendidikan Dasar*, 15(1), 19. <https://doi.org/10.30595/dinamika.v15i1.16033>
- [2]. Danuwara, P., & Maghribi, H. (2024). Penguatan pendidikan karakter sebagai upaya pencegahan fenomena bullying pada siswa sekolah dasar. *Jurnal Darma Agung*, 32(2), 652–664.
- [3]. Mukhlisa, N., Rahmawati, F., & Mukramin, S. (2024). Mengatasi kenakalan remaja melalui pendidikan agama Islam: Peran Guru yang Signifikan di SMP Negeri 26 Makassar. *Jurnal Ilmu Pendidikan Dan Sosial*, 2(4), 556–564.
- [4]. Jadidah, I. T., Alfarizi, M. R., Liza, L. L., Sapitri, W., & Khairunnisa, N. (2023). Analisis pengaruh arus globalisasi terhadap budaya lokal (Indonesia). *Academy of Social Science and Global Citizenship Journal*, 3(2), 40–47. <https://doi.org/10.47200/aossagcj.v3i2.2136>
- [5]. Rahayu, A., Pebriani, E., Nopriani, H., Talia, J., & Julinda. (2023). Dampak era globalisasi terhadap karakteristik anak. *Nautical : Jurnal Ilmiah Multidisiplin*, 3(2), 211–215.
- [6]. Andrean Safitri, D., Ahmad Wakih, A., & Fajar Pratama, F. (2023). Analisis kegiatan ekstrakurikuler pencak silat dalam mengembangkan nilai-nilai karakter siswa di SD Negeri Giriwangi. *Jurnal Pendidikan Sosial Humaniora*, 2(3), 148–158. <https://doi.org/10.30640/dewantara.v2i3.1357>
- [7]. Setiyowati, T. (2023). *Peran pelatih pencak silat dalam menanamkan rasa persaudaraan siswa di PSHT Rayon Singosaren Kecamatan Jenangan Kabupaten Ponorogo*. IAIN Ponorogo.
- [8]. Nurlaili, F. I. (2024). Nilai pendidikan karakter dan kearifan lokal dalam cerita rakyat banyumas serta implementasinya terhadap pembelajaran bahasa Indonesia. 19. <https://doi.org/10.30595/pssh.v19i.1340>
- [9]. Azizah, N. (2021). *Urgensi nilai-nilai kearifan lokal dalam pembelajaran Ips*.
- [10]. Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Medan, Restu Printing Indonesia, Hal.57*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1>.
- [11]. Qomaruddin, H. S. (2024). *Kajian teoritis tentang teknik analisis data dalam penelitian kualitatif: Perspektif Spradley, Miles dan Huberman*. 1(2), 77–84.
- [12]. Farhan, M., Wardani, P. A., Rahmanita, M., Kirana, Z., & Noveca, P. (2025). *Pelestarian seni bela diri tradisional melalui pengembangan pariwisata : Studi pada lembaga*. *Jurnal studi Tradisi dan Pariwisata*, 1(1), 11–21. <https://doi.org/10.56743/jstp.v10i1.461>
- [13]. Pujiono, A. R., Anshori, M. H., Ardhana, P. P., & Rohman, W. N. (2024). Pencak Silat sebagai warisan budaya nusantara dalam bidang pendidikan. *Prosiding Seminar Nasional Kesehatan, Sains Dan Pembelajaran*, 3(1), 705–709.
- [14]. Alzana, A. W., Budiono, B., & Sari, M. K. (2024). Internalisasi civic virtue berbasis seni pencak silat di SMPN 1 Jiwan Kab. Madiun. *Seminar Nasional Sosial, Sains, Pendidikan, Humaniora (SENASSDRA)*, 3(3), 133–140.
- [15]. Ishari, sri andar, Yanyan, A., & Safitri, T. (2022). Pengaruh pencak silat terhadap pembentukan karakter pada peserta didik di Paguron MHI Balebat Putra Kampung Pamucatan Desa Arjasari Kecamatan Arjasari. *Resource*, 1(2), 72–81.
- [16]. Sulastri, A. (2020). *Menggali nilai-nilai kearifan lokal pencak silat di Padepokan Budi Daya sebagai sumber belajar IPS*. Universitas Pendidikan Indonesia.
- [17]. Safitri, E. U., & Rindrayani, S. R. (2024). *Pengembangan modul pembelajaran berdiferensiasi berbasis kearifan lokal untuk meningkatkan motivasi belajar siswa di SD Negeri 2 Ngentrong Kabupaten Tulungagung*. 6(2), 710–721. <https://doi.org/10.37216/badaa.v6i2.1967>
- [18]. Ayu Hantika, R. (2022). Analisis pendidikan karakter disiplin, jujur, dan tanggung jawab SD di Kecamatan Rantau Selatan Kabupaten Labuhanbatu. *Jurnal Bimbingan Konseling Indonesia*, 7(1), 36–43.
- [19]. Arifin, N. (2025). Pendidikan karakter di era digital. *Penerbit Tahta Media*.
- [20]. Octavia, A. A., & Winarto, A. (2023). Internaslisasi profil pelajar pancasila dalam upaya penguatan pendidikan karakter di lembaga pendidikan. *Al-Rabwah*, 17(01), 17–26.
- [21]. Nugroho, F. J., & Sari, D. N. (2020). Kawruh Pamomong: Pendidikan karakter kristiani berbasis kearifan lokal. *KURIOS*, 6(2), 289–301.
- [22]. Barlinty, A., Artanayasa, I. W., & Suwiwa, I. G. (2022). Upaya pelestarian pencak silat Sitembak melalui studi etnografi serta nilai-nilai pendidikan karakter. *Jurnal Ilmu Keolahragaan Undiksha*, 10(1), 1–9. <https://doi.org/10.23887/jiku.v10i1.48992>

- [23]. Fa'idah, M. L., Febriyanti, S. C., Masruroh, N. L., Pradana, A. A., & Hafni, N. D. (2024). Integrasi nilai kearifan lokal dalam membentuk karakter siswa di tingkat sekolah dasar. *TA'DIBAN: Journal of Islamic Education*, 4(2), 79–87. <https://doi.org/10.61456/tjie.v4i2.168>
- [24]. Rahayu, F. A., Cahyan, F. M., Rahmawati, I. H., Dermawan, D. F., & Ma'mun, S. (2024). Keterlibatan motivasi siswa SMPN 4 Setu dalam mengikuti ekstrakurikuler pencak silat. *Jurnal Ilmiah STOK Bina Guna Medan*, 12(2), 155–164.

<http://jurnalnasional.ump.ac.id/index.php/Dinamika>