



SYMBOLIC DIMENSIONS OF PRESEAN AND THEIR ROLE IN THE INTERNALISATION OF PANCASILA VALUES IN SOCIAL EDUCATION

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Abstract. The internalisation of Pancasila values among sociology education students often lacks contextual relevance to local culture. One potential approach is through the values of *Presean* culture, which can enhance the teaching of Pancasila ideology. The aim of this study is to analyse the role of internalising *Presean* cultural values in social learning and its impact on strengthening Pancasila ideology among sociology education students. The research methodology employed is a qualitative approach, utilising data collection techniques such as interviews, observations, and document studies. Analysis is conducted using a descriptive-interpretative approach to explore the meanings and impacts of *Presean* culture within the context of Pancasila education. The findings indicate that the internalisation of *Presean* cultural values, such as courage, sportsmanship, and adherence to rules, significantly contributes to enhancing students' understanding of the principles of Pancasila. Furthermore, this culturally-based learning has successfully raised students' awareness of the importance of unity, social justice, and respect for human rights. Therefore, the integration of *Presean* cultural values into social education can serve as an effective alternative for strengthening Pancasila ideology among the younger generation.

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INTRODUCTION

In the current era of globalisation and digital disruption, higher education in Indonesia faces complex challenges in its efforts to maintain national identity and reinforce Pancasila ideology as the foundation of the state. Modernisation, which is not always accompanied by the strengthening of noble national values, has created a gap between the younger generation and its ideological and cultural roots. This context seems to underlie the emergence of ideas aimed at strengthening national ideology in the direction of national development, as articulated in the President's Asta Cita 2025-2029 (Bappenas, 2025). Students, as part of the nation's intellectuals, hold a strategic position in preserving and transmitting the values of Pancasila. However, several studies indicate that the internalisation of Pancasila values among students tends to be conceptual, normative, and confined to the cognitive realm, failing to optimally engage the affective and practical dimensions in real actions (Basamah & Ediyono, 2024; Malaka et al., 2020; Nastiti & Sari, 2023). This raises concerns about the diminishing appreciation for Pancasila in the daily behaviours of the younger generation.

This situation demands a more contextual, applicative approach to learning that touches upon the cultural values alive in society. One approach considered relevant and strategic is the integration of local cultural values into social learning at universities. Local culture not only reflects collective identity but also contains philosophical, ethical, and spiritual values that align with the principles of Pancasila ideology (Theresia et al., 2025). Herein lies the importance of prioritising an ethnopedagogical approach, which is a learning method based on local wisdom aimed at building ideological awareness and national character in a more authentic and meaningful manner (Pingge & Aingu, 2021).

One form of local culture that represents these noble values is the *Presean* tradition of the Sasak community in West Nusa Tenggara. *Presean*, known as a traditional martial art, is a cultural heritage rich in symbolic meaning, moral values, and social functions (Caesar et al., 2025). More than just a physical contest, *Presean* conveys ethical messages such as sportsmanship, courage, self-control, respect for opponents, and social solidarity (Ardika Yasa, 2020; Imran & Hananingsih, 2021). These values have a strong correlation with the principles of Pancasila, including the second principle (Just and Civilised Humanity), the third principle (Unity of Indonesia), and the fifth principle (Social Justice for All Indonesian People).

Presean also teaches the importance of respecting processes, rules, and authority—embodied through the role of the *pakembar* (traditional referee) in every match. The *pakembar* not only ensures fair conduct during the contest but also instils noble values such as honesty, discipline, and a sense of responsibility. This tradition demonstrates that local communities possess internal mechanisms for collectively shaping the character of their citizens. Therefore, incorporating the values of *Presean* into the social learning curriculum in the Sociology Education study programme can serve as a strategic vehicle for strengthening the appreciation and practice of Pancasila among students.

In the context of sociology education, social learning plays a crucial role in developing students' abilities to understand and critically analyse social realities (Karyadi Hidayat et al., 2023; Zami, 2024). However, a learning process that emphasises theoretical aspects tends to be less effective in shaping attitudes and values. Thus, there is a need for an approach that allows students to learn from concrete social experiences and surrounding cultures. Bandura's social learning theory emphasises that individuals learn through observation, imitation, and social interaction (Tarsono, 2018). By integrating cultural practices such as *Presean* into the learning process, students not only understand values conceptually but also experience and internalise them through authentic social processes (Qudwatullathifah et al., 2025).

Value-oriented education should be contextual and directly connected to the cultural realities of society (Amirin, 2013; Lider & Dantes, 2019; Suryadmaja & Saerani, 2025). In this regard, *Presean* functions as a living pedagogical medium—it is not only taught but also experienced. Through observation and analysis of this cultural practice, students can cultivate critical awareness of the importance of noble values in national life. This experience creates an affective and reflective learning space that is vital in the character and ideological formation process. The research questions that focus this study are: (1) how is the process of internalising the values of *Presean* culture implemented in social learning within higher education, particularly among sociology education students?; and (2) to what extent does the internalisation of *Presean* cultural values contribute to the strengthening of Pancasila ideology in terms of students' understanding, attitudes, and actions? By examining these questions, this research aims to delve deeper into the relationship between local culture, the educational process, and the strengthening of national ideology.

The primary objective of this research is to describe and analyse the process of internalising the values of *Presean* culture in social learning, as well as to evaluate its influence on reinforcing the values of Pancasila ideology among students. This research is expected to develop a contextual learning model based on local culture that not only supports the mastery of academic material but also effectively and sustainably encourages the internalisation of national values. Theoretically, this research contributes to the development of ethnopedagogical studies in higher education, particularly in the realms of sociology education and ideological education. This study strengthens the argument that a local wisdom-based approach has great potential in shaping students' character and ideological commitment. Practically, the findings of this research are expected to serve as a foundation for curriculum development, instructional design, and the development of contextual and culturally-based teaching materials. This is essential to ensure that the educational process is not disconnected from the cultural roots of the nation but rather becomes a bridge between local and national values.

Amidst the currents of modernisation, globalisation, and the increasingly massive penetration of foreign cultures, education must not be severed from the social and local cultural



context. Rather, through approaches based on local wisdom such as *Presean*, the noble values of the nation can be passed down in a contextual, authentic, and meaningful manner (Mahardika et al., 2023; Suhirman, 2017). The integration of local culture into social learning is not merely a pedagogical strategy but also a form of resistance against cultural homogenisation that can erode national identity. Therefore, the strengthening of Pancasila ideology cannot be accomplished solely through formal indoctrination but must be enlivened through narratives and social practices that resonate with students' lives. Thus, the ethnopedagogical approach based on the cultural values of *Presean* in social learning can serve as a strategic and relevant alternative in efforts to strengthen the appreciation of Pancasila among sociology education students. This strategy not only enhances the quality of the learning process but also provides a tangible contribution to shaping a younger generation that not only understands Pancasila theoretically but also embodies it in action.

RESEARCH METHODS

This research employs a descriptive qualitative approach with the primary aim of describing the process of internalising the values of *Presean* culture in social learning and analysing its contribution to strengthening Pancasila ideology among students of the Sociology Education Study Programme at Nahdlatul Ulama University of West Nusa Tenggara (UNU NTB). This approach was chosen as it provides flexibility in understanding social phenomena contextually, comprehensively, and naturalistically (Creswell, 2018; Suryadmaja, 2025). Qualitative research enables the researcher to capture the subjective meanings constructed by educational actors within the local context and culture, especially in affective and transformative learning processes (Suryadmaja & Saearani, 2025). The research location is within the academic environment of UNU NTB, specifically in the Sociology Education Study Programme. The majority of students in this programme come from Sasak cultural backgrounds, thus having a sociocultural proximity to the values contained within the *Presean* culture. The subjects of the research involve three main categories: (1) lecturers teaching courses related to social learning and national values, (2) active students of the Sociology Education Study Programme, and (3) community leaders or practitioners of *Presean* culture who serve as guardians of traditional values.

Data collection was conducted using techniques such as interviews, participatory observation, and documentation. Interviews were conducted to explore the experiences, perceptions, and understandings of subjects regarding the integration of *Presean* cultural values in the learning process. Observations were made in classrooms to directly observe interactions between lecturers and students as well as patterns of local value application in discussions and learning activities. Documentation studies included reviewing Semester Learning Plans (RPS), teaching materials, and field notes that demonstrate concrete forms of local cultural integration in social learning. The collected data were analysed using the interactive analysis model of Miles and Huberman (Habibuddin et al., 2021; Ilyasin, 2019), which involves three main stages: data reduction, data presentation, and conclusion drawing/verification. Data reduction was carried out by filtering information according to the research focus. The reduced data were then presented in the form of structured thematic narratives to facilitate interpretation. Subsequently, conclusions were drawn while remaining open to revisions based on further data verification. To ensure the validity and reliability of the data, this research employs source and method triangulation, where data from various techniques and informants are compared to test their consistency. This research also pays attention to ethical aspects, including obtaining official permission from the faculty, maintaining participant anonymity, and ensuring the confidentiality of data obtained during the research process.

RESULTS AND DISCUSSION

1. Findings on the Values of *Presean* Culture

Presean culture, as a form of traditional art originating from the Sasak community in West Nusa Tenggara, encapsulates a wealth of social and moral values that reflect the life



philosophy of the local community. The *Presean* performances, widely recognised as ritualistic contests between two fighters (*pepadu*), are not merely perceived as physical events; rather, they serve as a medium for expressing the noble values that have been internalised in Sasak society for centuries (Imran & Hananingsih, 2021).

The findings of this study were derived from interviews, observations, and documentation conducted between January and March 2023 across several *Presean* performances in West Lombok. Field observations revealed that *Presean* consistently attracts collective participation, with the arena functioning as a cultural stage where values of courage, justice, solidarity, and spirituality are enacted and reinforced.

Interview data further support these observations. A *pakembar* (referee) provided a detailed account of his role:

“Our task is not only to regulate the match but also to remind both the *pepadu* and the audience that *Presean* is about honour and humanity, not hostility. Without this awareness, the fight would only become violence, not culture. We ensure that every action in the arena respects the rules and demonstrates social values that have been passed down through generations” (Interview, February 2023).

Similarly, one *pepadu* emphasised:

“I participate in *Presean* not to hurt my opponent, but to prove my courage and respect tradition. The arena is a place to show discipline, self-control, and mental preparedness. It is not just a test of strength but also a demonstration of moral character and respect for our community” (Interview, March 2023).

These testimonies are consistent with observation notes, where *pepadu* entered the arena with composure and mental readiness, suggesting that courage is demonstrated not only physically but also as preparedness to face risks. Documentation in the form of photographs shows the *pepadu* bowing before the *pakembar*, visually reinforcing respect for rules and authority.

One of the primary findings is the value of courage and resilience, which characterises the *pepadu* as they voluntarily enter the arena (Mahardika et al., 2023; Malaka et al., 2020). This courage is not solely expressed through physical strength but also through mental readiness to endure risk, pain, and uncertainty. Within the context of character education, this value represents perseverance and readiness to confront life’s dynamic challenges—values aligned with the cultivation of students’ resilience in navigating complex social realities.

The values of sportsmanship and justice are also fundamental in *Presean*. Observation notes indicate that once the match ends, *pepadu* consistently shake hands and embrace, often with smiles despite sustaining injuries. Such gestures highlight respect for one’s opponent and human dignity. Documentation of these post-combat interactions underscores how *Presean* embodies the importance of maintaining harmonious social relations despite competition, reflecting the values of Pancasila, particularly the second principle (Just and Civilised Humanity) and the third principle (Unity of Indonesia).

The value of obedience to rules and social norms is reflected in the role of the *pakembar*, who acts not only as a referee but also as a symbol of social authority and a guardian of justice. Community elders interviewed during the study emphasised this role:

“Without the *pakembar*, the fight would lose its meaning, because law and fairness must stand above strength. Every action and decision in the arena represents broader social norms and ensures that justice is maintained for both participants and the community” (Interview, January 2023).

The compliance of *pepadu* with the *pakembar*’s instructions, documented through field recordings, demonstrates respect for social structure and legal legitimacy, which is relevant to the rule of law as articulated in the fifth principle of Pancasila (Social Justice for All Indonesian People).

Presean also embodies values of brotherhood and solidarity, manifested in the emotional bonds shared among the audience, *pepadu*, and the supporting community. Observations revealed that the audience often encouraged both fighters equally, fostering a sense of collective



unity rather than individual rivalry. Furthermore, documentation of the ceremonial opening rites—such as the recitation of prayers and the wirame movements—illustrates how spirituality and reverence for ancestors are reaffirmed. These practices signify collective awareness of the transcendent power permeating all aspects of life.

Thus, *Presean*, throughout its evolution, has never been merely a form of entertainment. As a cultural construct of society, it functions as a medium of character education. The values of courage, sportsmanship, solidarity, obedience to rules, and spirituality—manifested consistently through observed behaviours, narrative testimonies, and documented rituals—represent concrete expressions of Pancasila values. Therefore, these values hold significant potential for internalisation in social education as an effort to contextualise Pancasila ideology in students' lives, rooted in local wisdom.

2. Strategies for Internalisation in Social Education

The strategy for internalising the cultural values of *Presean* within the social education of students in the Sociology Education Study Programme at UNU NTB is designed holistically and contextually. This strategy relies on the integration of local cultural elements into the learning process, aiming to create a learning experience that is not only cognitive but also affective and practical. Internalisation is understood as the process of instilling values that permeate the students' consciousness, thereby shaping attitudes and behaviours that are consistent with the noble values of culture and the Pancasila ideology.

One of the primary strategies employed is the integration of *Presean* values into the sociology curriculum and learning materials (Laili, 2021; Suastra et al., 2024; Yasa et al., 2024). Teaching materials that discuss social structure, conflict, solidarity, and norms are explicitly linked to *Presean* practices as representations of local wisdom in Sasak society. Values such as courage, sportsmanship, discipline, solidarity, and respect for the law and authority (embodied through the role of *pakembar*) are reflected in the context of the principles of Pancasila, particularly the second principle (Just and Civilised Humanity), the third principle (Unity of Indonesia), and the fifth principle (Social Justice for All Indonesian People). This approach aims to enable students to understand that local values do not contradict, but rather align with, the ideological values of the nation.

The next strategy involves the use of participatory and contextual methods in the learning process. Students are not merely passive recipients of knowledge through conventional lectures; rather, they are invited to engage actively through simulations, field studies, and cultural reconstructions. For instance, the simulation of *Presean* performances in the classroom is not conducted in the form of physical combat but as an educational dramatic representation that embodies the values contained within the tradition. This activity is designed to foster experiential learning, whereby students learn through direct experience and reflection on the values demonstrated. This aligns with Bandura's social learning approach, which emphasises the importance of observation, imitation, and experience as means for shaping attitudes and behaviours (Tarsono, 2018).

Interviews with cultural figures, cultural practitioners, and *Presean* performers constitute a key part of the internalisation strategy. In this regard, students visited cultural leaders such as Lalu Awaludin and Mamiq Heru in Central Lombok to engage in direct dialogue. The interviews provided authentic insights into the values upheld and inherited within the community.

For example, Lalu Awaludin explained:

"*Presean* is more than a fight; it is a lesson in courage, discipline, and respect for others. When students witness or participate in these traditions, they not only learn the skills but also internalise the ethical and social values that have been passed down through generations. Preserving culture means understanding its moral foundations and living them in daily life" (Interview, February 2023).

Similarly, Mamiq Heru emphasised:

"The essence of *Presean* lies in honour and solidarity. Each action in the arena reflects communal values. By interacting with students, we aim to instil awareness that cultural



identity is fragile and must be respected and maintained, especially in this era of globalisation” (Interview, February 2023).

Participatory observation in actual *Presean* performances further enabled students to witness how values such as courage, justice, and sportsmanship are enacted in real social contexts. Observation notes and photographic documentation captured *pepadu* demonstrating bravery while adhering to the rules, as well as moments of solidarity between performers and the audience. This experiential approach ensures that students do not merely learn about cultural values theoretically but experience and reflect upon them in practice.

This internalisation strategy is further reinforced through group discussions and critical reflections, which encourage students to connect the values learned with personal experiences and the social realities they face. These discussions serve as a dialogical space where students are invited to dissect the meanings behind each cultural practice while assessing its relevance to the values of Pancasila in societal, national, and state life. This activity also strengthens students’ critical thinking capacities in understanding the relationship between local culture and national ideology.

The internalisation of *Presean* cultural values in social education represents a pedagogical transformation that positions local culture as a medium for ideological education. This approach not only enriches students’ academic competencies but also strengthens their character and nationalism dimensions. The internalisation of values through an ethnopedagogical approach opens up a more grounded and relevant learning space, positioning students as active subjects in the process of ideological development based on local wisdom. Consequently, this strategy is expected to cultivate a generation of intellectuals who are not only academically proficient but also deeply rooted in the values of Pancasila within the context of real life.

3. Impact on the Strengthening of Pancasila Ideology

The internalisation of *Presean* cultural values in social education has proven to make a tangible contribution to the strengthening of Pancasila ideology among students in the Sociology Education Study Programme at UNU NTB. This internalisation process not only broadens students’ horizons regarding the richness of local culture but also builds conceptual and practical bridges between local wisdom values and the principles of state ideology. In the context of higher education, where character strengthening and national ideology become one of the primary mandates, this approach is capable of instilling Pancasila values in a more contextual and meaningful manner.

One of the most prominent impacts is the heightened awareness among students regarding values of humanity and diversity, which manifests in their understanding of the second principle of Pancasila, “Just and Civilised Humanity.” Within the *Presean* tradition, students are encouraged to observe how values of respect for opponents, self-control in combat, and social ethics are upheld. Practices such as shaking hands and embracing after a contest serve as concrete symbols of respect and reconciliation, which are essential in a pluralistic national life. Through these activities, students learn that humanity is not merely a theoretical concept but is realised in everyday behaviour that values others, including those with differing views or backgrounds.

Another impact of this learning process is the presence of courage and resilience values, which are central to *Presean* performances and reinforce the appreciation of the fifth principle, “Social Justice for All Indonesian People.” In this context, courage is understood not solely as physical strength but as a moral stance to advocate for justice, reject injustice, and take a firm position in confronting social challenges. Students are trained to become individuals with principled steadfastness, who are brave to speak out against disparities, and who consistently uphold values of goodness in every social action.

The values of sportsmanship and discipline, inherent in the rules and structure of *Presean* performances, contribute to the strengthening of the third principle, “Unity of Indonesia.” In every performance, students witness how physical competition is conducted within strict regulations, demonstrating that conflicts or differences can be managed healthily without disrupting social harmony. The attitude of mutual respect, even amidst competition, reflects the



spirit of unity in diversity that characterises Indonesian society. This reinforces the notion that unity is not the product of uniformity, but rather the ability to appreciate differences within a framework of shared values.

On the other hand, the role of the *pakembar* as a referee in *Presean* serves as an important reflective medium for students in understanding the concepts of justice and the supremacy of law. The *pakembar*'s function is not only to regulate the course of the match but also to uphold the values of justice and mediate conflicts. Students learn that obedience to authority and rules is not a form of repression, but rather a part of a social mechanism to create order and protect individual rights. This understanding reinforces the juridical and ethical dimensions of Pancasila, which emphasises the importance of the rule of law as the foundation of societal life.

The implications of this internalisation process extend beyond the conceptual realm. Students demonstrate a more inclusive, participatory, and reflective attitude in addressing social issues in their surroundings. Classroom discussions combined with field experiences show that students are beginning to connect the values learned with the social realities they face, and are more active in responding to challenges related to nationalism, plurality, and social justice.

Overall, the internalisation of *Presean* cultural values in social education contributes to the formation of Pancasila-oriented student character: courageous in attitude, just in action, united in diversity, and upholding the values of humanity and justice. With this culturally-based approach, Pancasila ideology is no longer perceived as a set of normative doctrines, but rather as a living value that grows from the cultural roots of society and is manifested in the real behaviours of the younger generation. Thus, this strategy presents a promising pedagogical alternative for strengthening the ideological resilience of students amidst the challenges of globalisation and rapid social change.

4. Critical Discussion

The integration of *Presean* cultural values into the internalisation strategy of Pancasila ideology for sociology education students relies heavily on direct experience, interviews, and participatory observation. Between January and March 2023, students visited cultural leaders, including Lalu Awaludin and Mamiq Heru, in Central Lombok. These interactions provided authentic insights into the ethical, social, and moral values upheld and transmitted through the *Presean* tradition (Adrian et al., 2025; Maharani et al., 2024).

Lalu Awaludin elaborated on the broader purpose of *Presean*:

"*Presean* is more than a fight; it is a lesson in courage, discipline, and respect for others. When students witness or participate in these traditions, they not only learn the skills but also internalise the ethical and social values that have been passed down through generations. Preserving culture means understanding its moral foundations and living them in daily life" (Interview, February 2023).

Similarly, Mamiq Heru highlighted the communal and symbolic aspects of the tradition:

"The essence of *Presean* lies in honour and solidarity. Each action in the arena reflects communal values. By interacting with students, we aim to instil awareness that cultural identity is fragile and must be respected and maintained, especially in this era of globalisation" (Interview, February 2023).

Participatory observation of actual *Presean* performances allowed students to witness firsthand how values such as courage, justice, solidarity, and sportsmanship are enacted within real social contexts. Observation notes indicated that *pepadu* consistently demonstrated bravery while adhering strictly to the rules, showing respect for opponents and compliance with the instructions of the *pakembar* (referee). Photographic documentation captured the opening rituals, including *wirame* movements, prayer recitations, and communal offerings, illustrating how spirituality and reverence for ancestors are embedded within the tradition (Adrian et al., 2025; Maharani et al., 2024).

Students also engaged in simulated *Presean* performances in the classroom, designed as dramatic representations rather than physical combat. These activities enabled students to actively internalise values such as self-discipline, mutual respect, ethical behaviour, and strategic thinking, reinforcing lessons observed during field visits. During these simulations,



students reflected on the social meaning behind each movement, the importance of observing rules, and the ethical responsibilities inherent in interpersonal interactions (Hermalini et al., 2025). The combination of direct observation, simulation, and guided dialogue provided a multi-layered experiential approach, strengthening the students' understanding of *Presean* values in both theoretical and practical dimensions.

Moreover, students maintained reflective journals documenting their experiences and personal insights during the field visits and classroom simulations. These journals captured students' evolving perceptions of courage, justice, and solidarity, as well as the challenges they encountered when connecting traditional cultural practices with contemporary social expectations. Documentation of these reflections adds an additional layer of evidence supporting the internalisation of *Presean* values (Rachmawati, 2015; Maharani et al., 2024).

Integrating *Presean* cultural values with Pancasila ideology offers substantial opportunities to reflect on the relevance of local traditions in reinforcing national values. Pancasila, as the foundational state ideology, encompasses principles such as courage, unity, social justice, and human dignity. By linking these principles with local cultural values, students develop a more concrete understanding of how they can be applied in daily social life (Adrian et al., 2025; Hermalini et al., 2025). *Presean*, therefore, functions not merely as a cultural heritage to be preserved but as a practical medium for meaningful, contextualised internalisation of Pancasila values.

Nevertheless, applying local cultural values in educational practice faces significant challenges, primarily due to the pervasive influence of globalisation. Exposure to global cultures introduces universal values that may overshadow or even displace local traditions, particularly among students (Maharani et al., 2024). In this context, *Presean*, embodying courage, resilience, solidarity, and respect for rules, must compete with modern social trends that can alter traditional ways of life and accepted values. This dynamic underscores the necessity of strategically integrating *Presean* values, preserving cultural integrity while maintaining relevance to contemporary life.

A central question concerns the endurance and adaptability of local cultural values in modern educational settings. For *Presean* to remain a viable instrument in Pancasila learning, it must retain its core values while engaging with contemporary realities. Integrating *Presean* into the learning process represents a balance between cultural preservation and character development, aligned with global values such as human rights, democracy, and diversity (Adrian et al., 2025; Rachmawati, 2015).

A holistic approach is required, one that does not solely emphasise the ritualistic or symbolic dimensions of *Presean*. While the performances exemplify values such as courage, fairness, and sportsmanship, they should not be considered the sole source of social values for Pancasila education. Across Sasak society and broader Indonesian contexts, other cultural practices—embodying cooperation, mutual respect, and communal solidarity—also serve as rich resources for teaching state ideology. Incorporating a diversity of cultural examples prevents overreliance on a single model and fosters a nuanced understanding of Indonesia's cultural plurality (Hermalini et al., 2025; Maharani et al., 2024).

Education based on local culture should therefore adopt an inclusive approach, integrating multiple traditions into the sociology curriculum. This approach prevents homogenisation of cultural understanding and allows students to appreciate the richness of Indonesia's diversity. Experiencing multiple cultural expressions enables students to recognise that national unity is built upon diversity, reinforcing the core principles of Pancasila in a practical and tangible manner (Rachmawati, 2015; Adrian et al., 2025).

The understanding of *Presean* values among students is also influenced by their varied social and cultural backgrounds. Some students may be familiar with or actively participate in the tradition, while others come from regions without exposure to it. Therefore, a contextualised, experience-based learning approach is essential. Rather than relying solely on theoretical instruction, educators must connect cultural values with students' life experiences,



ensuring applicability in daily contexts both on and off campus (Hermalini et al., 2025; Maharani et al., 2024).

Furthermore, critical reflection on the internalisation process underscores the importance of continuous evaluation. Questions such as the extent to which students' attitudes and behaviours change after engaging with culturally-based learning are vital. To what degree does interaction with *Presean* influence their understanding and practice of Pancasila values? Are these values applied in social interactions beyond the classroom? Addressing these questions requires longitudinal studies, reflective journals, and systematic assessment of experiential learning outcomes (Rachmawati, 2015; Adrian et al., 2025).

Ultimately, culturally-based learning like *Presean* aims not only to enhance theoretical understanding of Pancasila but also to facilitate behavioural change in broader social contexts. Integrating direct observations, participatory experiences, interviews, and reflective documentation equips students to internalise values such as courage, social justice, solidarity, and ethical responsibility, enabling them to navigate contemporary social challenges while remaining grounded in national ideology (Hermalini et al., 2025; Maharani et al., 2024).

By combining empirical data—interviews, participatory observation, reflective journals, and documentation—with critical discussion, this approach demonstrates that local cultural practices can function as effective pedagogical tools, connecting national ideology with lived social experience. *Presean*, as a local tradition, exemplifies how cultural heritage can be leveraged to cultivate character, ethical awareness, and civic responsibility in students, providing a model for other culturally-informed educational strategies (Rachmawati, 2015; Adrian et al., 2025).

CONCLUSIONS AND SUGGESTIONS

Based on the findings of this research, it can be concluded that the internalisation of *Presean* cultural values within social learning significantly contributes to the strengthening of Pancasila ideology among sociology education students. The integration of values such as courage, sportsmanship, discipline, and adherence to norms within the structure of *Presean* performances not only enriches students' understanding of local cultural identity but also deepens their comprehension of the fundamental values encapsulated in Pancasila. This culturally-based learning allows students to better grasp the relevance of Pancasila in the context of their social lives, reinforcing values of unity, social justice, and respect for human rights.

Consequently, this approach has the potential to serve as an effective alternative for exploring and internalising Pancasila ideology in a more practical manner, aligning theory with everyday life practices. Nevertheless, it is essential to acknowledge that the implementation of this strategy faces several challenges, particularly concerning the alignment between local cultural values and broader social dynamics. Globalisation and modernisation present significant challenges in maintaining the relevance of traditional values as embodied in *Presean*. Therefore, efforts to preserve local culture must be balanced with the ability to adapt and adjust these values within the context of contemporary developments. It is crucial to maintain a balance between cultural preservation and social relevance in an increasingly interconnected global landscape. Furthermore, the success of the internalisation of these cultural values heavily relies on a more personal and contextual approach to learning. Students need to be provided with opportunities to connect their life experiences with the values taught in social learning, in order to deepen their understanding and ensure that these values can be applied in real-life situations.

Based on these findings, several recommendations can be proposed for the development of social learning at the university level. Firstly, there is a need for the adoption of a more inclusive approach within the educational curriculum, taking into account the diversity of local traditions in Indonesia. This approach aims to enrich students' understanding of cultural pluralism and to strengthen Pancasila ideology in a manner that is more relevant and applicable. Secondly, educators are advised to develop learning methods based on direct experience, such



as through cultural simulations, interviews with local cultural practitioners, and field activities. These methods enable students to directly experience and comprehend the cultural values being taught, thereby reinforcing the internalisation of those values. Thirdly, it is important to conduct ongoing evaluations of the impact of this approach in the long term. Such evaluations will provide a clearer picture of the extent to which the strengthening of Pancasila ideology can be achieved and will identify areas that require further improvement or adjustment. Overall, this research underscores that the internalisation of *Presean* cultural values can serve as an effective tool for strengthening Pancasila ideology, provided it is complemented by an adaptive approach sensitive to the evolving social and cultural changes within society. Through the integration of local culture in social education, students not only enrich their academic knowledge but also deepen their understanding of the significance of Pancasila values in their daily lives. This process, when conducted thoughtfully and contextually, has the potential to produce a generation that not only possesses an intellectual understanding of Pancasila but also embodies attitudes and behaviours that reflect these values in their social interactions.

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