

Implementation of Pancasila Education Based on Local Wisdom 5-T (*Teing, Toing, Titong, Tatang, Tatong*) in Forming Solidarity Habitus of Elementary School Students in Manggarai

Ambros Leonangung Edu¹, Arita Marini², Otib Satibi Hidayat³

¹²³Jakarta State University, Indonesia

Email: ambros.leonangung@mhs.unj.ac.id; aritamarini@unj.ac.id; otibsatibi@unj.ac.id

Abstract. This study investigates the implementation of Pancasila Education enriched with local wisdom Teing, Toing, Titong, Tatang, Tatong (5-T) in shaping the solidarity habitus of elementary school students in Manggarai Regency, East Nusa Tenggara, Indonesia. Employing an interpretative paradigm with a qualitative case study approach, the research explores the integration of national values (Pancasila) and local cultural values (5-T) as a contextual strategy for character education. The study was conducted in elementary schools in Langke Rembong Sub-District, involving principals, Pancasila Education teachers, upper-grade students, parents, and community leaders. Data were collected through in-depth interviews, participant observation, and document analysis, and analyzed using thematic analysis with a hybrid approach. The findings reveal that 5-T values function as a “spirit of solidarity” that strengthens the internalization of Pancasila through exemplary leadership, contextual learning, and critical dialogue. The solidarity habitus is formed through sustained habituation in daily school and community practices. This study contributes theoretically to knowledge decolonization in character education and practically to the development of Pancasila learning models grounded in local wisdom.

Keywords: Pancasila Education, Local Wisdom 5-T, Solidarity Habitus, Knowledge Decolonization, Character Education

1. Introduction

The contemporary world faces a systemic crisis of solidarity manifested in various forms of social pathologies, ranging from structural poverty, rising crime rates, to alarming social alienation (Čermák, 2022; Standing, 2021). This crisis is exacerbated by acute individualism in the digital age that drives the atomization of social relations and the weakening of collective solidarity (Bauman, 2013; Han, 2017). The digital era has generated a new paradox in the practice of solidarity. Solidarity often emerges as a symbolic commodity measured through likes, followers, or online image. Friendship is no longer rooted in authentic interaction but rather functions as a stage for self-presentation. Social concern has shifted into a performative display instead of a genuine act of commitment. From an early age, children live amid the paradoxical tension between an artificial visual world and the reality of social relationships. This phenomenon is further exacerbated by the growing intolerance and violence within elementary school environments.

A press release by the SETARA Institute (2025) reported a tragic case of an elementary school student, identified as KB, who died after being bullied and physically assaulted by an older student, allegedly due to religious or belief differences. Data from SIMFONI-PPA reveal a significant increase in child violence cases over the past five years, with the majority of victims being elementary school students (Novianto et al., 2024).

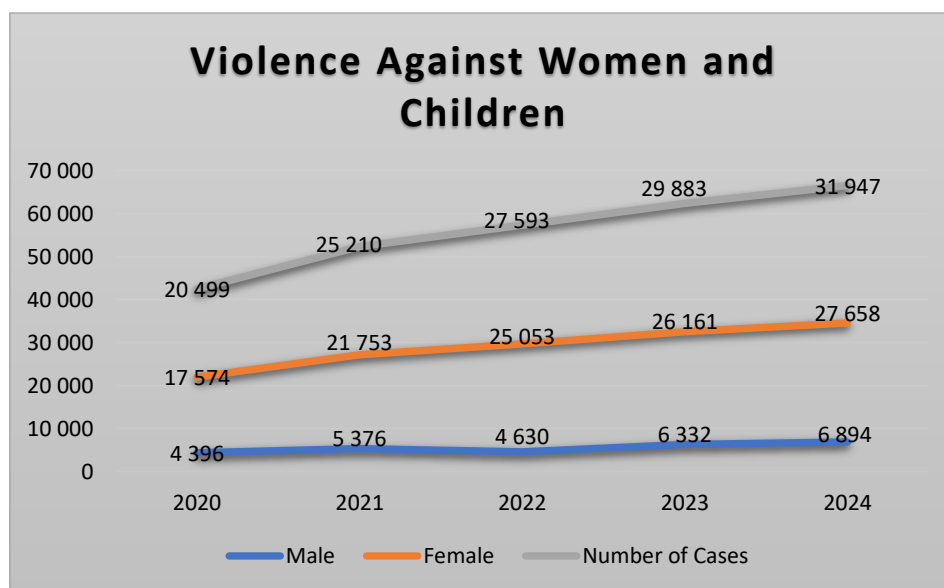


Figure 1. Trend of increasing child violence cases over the past five years

In the midst of these complex global challenges, elementary education has a crucial role as the foundation for character and social habitus formation that enables societal transformation toward stronger social cohesion. In the context of Indonesia, Pancasila Education as national character education faces a dualism challenge: on one hand, as fundamental state values education, while on the other hand, it is often perceived as abstract and non-contextual

education for students in regions with rich local cultural diversity (Sutriyono & Hanafie, 2019). This phenomenon reflects the challenge of knowledge decolonization in character education, where “national” values tend to be hegemonic, while local knowledge is often marginalized or “subjugated” (subaltern) in formal education discourse (Spivak, 1988; Santos, 2014).

The epistemic wave of postmodernism has opened space for celebrating locality and heterogeneity as arenas for articulating dynamic and autonomous alternative knowledge (Faulkner et al., 2019). Knowledge decolonization theory critiques “grand narratives” and celebrates epistemic plurality, which allows restoration of the dignity of local communities silenced by Western epistemological domination (Shahjahan, 2023; Tuhiwai Smith, 2021). In the context of education, this wave gives rise to the paradigm of local wisdom-based education as an epistemic alternative that places local knowledge not as inferior “folk knowledge,” but as legitimate and relevant epistemological sources (Battiste, 2017).

The mandate of the Indonesian curriculum, through Law Number 20 of 2003 on the National Education System, the 2013 Curriculum, to the Merdeka Curriculum with the Pancasila Student Profile Strengthening Project (P5), has positioned local wisdom-based learning as an essential part of character education (Kemendikbud, 2022). Local wisdom provides concrete contexts for students to construct cultural meanings, build strong local identities, while developing global understanding through local lenses (Moleong, 2019). Various studies have revealed that implementing solidarity education grounded in local wisdom at the elementary school level significantly contributes to strengthening social cohesion. Educational models based on local values not only reinforce students’ cultural identity (Suprpto et al., 2021) and prevent deviant behavior (Lon, 2021), but are also effective in fostering social solidarity character among elementary school students (Suprpto et al., 2021).

Manggarai Regency, East Nusa Tenggara, possesses rich local wisdom, particularly the customary values “Teing, Toing, Titong, Tatang, Tatong” (T-5) that regulate social relations and education in Manggarai society (Setyawan, 2021). These T-5 values are not merely traditions, but local epistemologies that underlie how Manggarai people understand and practice education, solidarity, and social justice (Kleden, 2019). *Téing* (giving wholeheartedly), *Toing* (teaching with knowledge and wisdom), *Titong* (educating through guidance and exemplary behavior), *Tatang* (motivating and encouraging potential), and *Tatong* (building solidarity and fostering unity) are cultural capital that has strategic potential to strengthen the internalization of Pancasila values (Bourdieu, 1986).

Elementary school students (ages 6-12 years) are at the concrete operational stage of cognitive development according to Piaget (Piaget & Inhelder, 2008). At this stage, children begin to understand abstract concepts such as justice, others’ perspectives (perspective taking), and empathy, which form the foundation of social solidarity (Yusuf, 2020). The formation of solidarity habitus at this age is crucial as it becomes the axiological foundation that will shape solidarity behavior patterns (dispositions) for life (Reckwitz, 2021). Habitus, in Bourdieu’s theoretical framework, is a “structured and structuring structure” that organizes individual social practices (Bourdieu, 1990). The formation of solidarity habitus through T-5 based Pancasila Education is the internalization of values through daily practices (praxis) that position solidarity as students’ natural dispositions.

Preliminary findings indicate that integrating Pancasila Education with local wisdom significantly contributes to strengthening social cohesion among elementary students. Interviews with several teachers in Langke Rembong District, Manggarai, revealed that

Pancasila Education is perceived not merely as theoretical instruction but as a means of shaping students' character and social behavior. A teacher from SDI Leda emphasized moral habituation as the focus of classroom learning, while another described it as a contextual and dialogical process that allows students to experience Pancasila values in everyday life.

However, challenges arise in the digital era, where students' social behaviors evolve faster than traditional teaching methods. To address this, teachers employ various strategies, such as role modeling and experiential learning (*titong*), group discussions, role-playing, and collaborative approaches (*dodo*) to cultivate empathy and a spirit of cooperation. Observations at SDI Konggang (August 8, 2025) revealed positive solidarity behaviors, such as helping peers in need, participating in communal work, and supporting classmates facing difficulties. This sense of solidarity strengthened when teachers actively engaged in social activities, highlighting the reciprocal relationship between teacher role modeling and students' social practices.

The T-5 values of local wisdom serve as a cultural strategy for managing and preventing social conflicts among students. When minor conflicts occur, teachers prefer dialogical and reconciliatory approaches rather than direct punishment, encouraging students to discuss and forgive one another. Such practices foster a culture of peace (*hambor*) and collective responsibility through shared activities like community service, joint school event preparations, and interfaith prayers. Nonetheless, challenges persist in schools with higher social, economic, religious, and ethnic diversity. While diversity enriches social interaction, it can also lead to friction, including instances of bullying.

This reality illustrates two dimensions of solidarity practices in Langke Rembong elementary schools. On one hand, integrating 5T values into Pancasila Education promotes social cohesion and solidarity habitus from an early age; on the other hand, its success largely depends on teachers' pedagogical approaches, school culture, parental and community involvement, and the influence of popular digital culture. Therefore, research on integrating Pancasila Education enriched with 5T local wisdom is essential, as it provides both conceptual and practical foundations for nurturing solidarity character in elementary education.

Previous studies reinforce the importance of local wisdom in cultivating social solidarity. In various communities, traditions such as Petik Laut in Jember (Rahayu et al., 2022), Ruwah Desa in Jombang, Ma'gere' Tedong in Toraja, Panen Padi in West Sumba, Marsialap Ari in Mandailing, Mubawaki in Siau, Merti Bumi in Central Java, Ngelepot Napai in Lampung, Gawai Dayak in West Kalimantan, and Tri Hita Karana in Bali have been shown to strengthen social cohesion and solidarity (Anggraeni & Puspytasari, 2023; Hendrayani & Laksana, 2023; Mardawani & Veronika, 2018; Yulandi et al., 2023; Aji et al., 2025). Research on the 5T cultural system of Manggarai also demonstrates its role in shaping egalitarian leadership ethics (Doho, 2019). Nevertheless, most of these studies emphasize ceremonial and anthropological dimensions, while the pedagogical aspects, particularly their implementation in Pancasila Education at the elementary level, remain underexplored.

These studies consistently affirm that integrating local wisdom into formal education enriches learning processes and strengthens social solidarity. However, few have advanced toward developing micro-curricular frameworks or pedagogical strategies that explicitly intersect Pancasila Education with local wisdom values, especially within the context of elementary education. Langke Rembong Sub-District was chosen as the research locus for several reasons: (1) this area is known as a "student city" with strong educational traditions; (2) high social heterogeneity (various ethnicities and religions) creates a relevant arena for studying

solidarity implementation; (3) T-5 values are still alive and practiced in the community; and (4) many public and private elementary schools have begun integrating local wisdom in learning (Sari et al., 2022).

Based on this background, this research formulates the following research questions:

1. How is the implementation of T-5 local wisdom-based Pancasila Education in Elementary Schools across Langke Rembong Sub-District?
2. How do T-5 values (Téing, Toing, Titong, Tatang, Tatong) strengthen the internalization of Pancasila values in forming students' solidarity habitus?
3. How is students' solidarity habitus formed through pedagogical practices that integrate Pancasila and T-5?

This research aims to:

4. Examine the implementation of T-5 local wisdom-based Pancasila Education in Elementary Schools across Langke Rembong Sub-District.
5. Analyze the role of T-5 values in strengthening the internalization of Pancasila values in forming students' solidarity habitus.
6. Understand the process of forming students' solidarity habitus through pedagogical practices that integrate Pancasila and T-5.

2. Literature Review

a. Knowledge Decolonization in Character Education

Knowledge decolonization is an intellectual movement that emerged as a critical response to Western epistemological domination in knowledge production (Santos, 2014; Tuhiwai Smith, 2021). The postmodernism wave has opened space to celebrate locality as an arena for articulating dynamic alternative knowledge (Hodgson et al., 2020). In the context of education, knowledge decolonization positions local knowledge not as inferior "folk knowledge," but as a legitimate and relevant epistemological source (Battiste, 2017).

Character education from a decolonization perspective is not the transmission of imposed "universal" values, but the reconstruction of values through dialogue between local and national/global knowledge (Shahjahan, 2023). This epistemic dialogue enables the emergence of cultural hybridity that enriches students' educational experiences while respecting local identity (Bhabha, 1994).

b. Solidarity Habitus

Solidarity is a multidimensional concept encompassing emotional and structural dimensions. Emotionally, solidarity is related to empathy and individual concern, while structurally, it serves as a social principle that maintains social cohesion and continuity. The concept emphasizes shared responsibility and collective bonds. Over time, this concept evolved from Roman law and Enlightenment morals to become a symbol of collective labor struggles in

the 19th century, demonstrating that solidarity is not only normative but also political and ethical.

Émile Durkheim made significant contributions to understanding solidarity as a moral and structural foundation of society. He distinguished between mechanical solidarity, which occurs in homogeneous and simple societies, and organic solidarity, which develops in complex societies with a high division of labor. According to Durkheim, social cohesion is not only the result of shared values but also emerges from interdependence among individuals. This idea is relevant in the modern context, where cultural and professional pluralism actually strengthens social integration through mutual dependence and collective support. The thoughts of Karl Marx, Friedrich Engels, and Max Weber add political and economic dimensions to solidarity. Marx emphasized solidarity as class consciousness arising from experiences of economic oppression, while Engels stressed the importance of collective organizations such as labor unions to address injustice. Weber highlighted the aspect of values and subjective meaning, where solidarity emerges from meaningful actions supporting common goals. The combination of their views shows that solidarity is multidimensional, encompassing moral, political, and existential aspects, and functions as an emancipatory and integrative force in society.

Contemporary perspectives, such as those of Habermas and Arendt, emphasize normative, communicative, and political dimensions of solidarity. Habermas stresses communicative solidarity as a prerequisite for deliberative democracy, both locally and cosmopolitically, emphasizing rational dialogue and consensus. Arendt highlights solidarity as collective political action arising from moral responses to human suffering, promoting structural transformation and a free, egalitarian public space. These perspectives show that solidarity is not only internal but also directed toward social and political change. The concept of habitus was developed by Pierre Bourdieu (1990) to explain how social structures are formed and reproduced through individuals' daily practices. Habitus is a "structured and structuring structure" that organizes individual social practices (Bourdieu, 1990, p. 72). Solidarity habitus refers to internalized dispositions to act with the spirit of solidarity, empathy, and social concern. The formation of solidarity habitus occurs through the process of habituation, namely the repetition of practices that internalize solidarity values into natural dispositions (Thompson, 2019). In the context of education, solidarity habituation involves three dimensions: (1) cognitive dimension (understanding the importance of solidarity), (2) affective dimension (feelings of empathy and concern), and (3) conative dimension (tendency to act with solidarity) (Reber, 2019).

In the Indonesian context, solidarity is rooted in the culture of mutual cooperation (*gotong royong*) and the values of Pancasila, which emphasize social responsibility, concern, and historical solidarity. These values are embedded in the nation's collective historical experience, from the kingdom era to the struggle for independence. Solidarity manifests in social behavior, public policy, and laws that emphasize care for others. Overall, solidarity is a complex concept combining moral, social, political, and pragmatic aspects, fostering a sense of belonging, trust, collaboration, and collective responsibility, both locally and globally.

c. Pancasila Education as Character Education

Pancasila as the state ideology represents fundamental values that regulate national and state life in Indonesia (Notonagoro, 2017). Pancasila Education is a pedagogical strategy to instill Pancasila values as national identity and citizens' social habitus (Zuchdi, 2019). Effective

Pancasila Education does not only convey values as abstractions, but integrates values into students' daily practices through concrete experiences (Novita, 2020). Local wisdom can function as a "hermeneutic bridge" that connects Pancasila values with students' concrete experiences in local contexts (Gadamer, 2004). Pancasila education is important because elementary school is the initial stage of character formation, where students begin to understand concrete values such as justice, responsibility, and tolerance (Rabbani et al., 2023). Pancasila values must be instilled early so they become the foundation of children's thinking and behavior in the future, especially amid globalization and identity crises. Beyond being a formal subject, this education represents a holistic pedagogical process aimed at shaping students' personalities, moral orientation, and public ethics as responsible citizens (Wahono et al., 2021; Wirayuda et al., 2024). Its success heavily relies on the teacher's role as a moral role model and social agent, providing direct learning experiences to cultivate empathy, cooperation, and collective responsibility (Muslim et al., 2020). Innovative approaches such as project-based learning and the integration of spiritual and non-spiritual elements reinforce the internalization of character values, combining cognitive, affective, and social aspects (Sari, 2024; Ladamay & Mustakim, 2023). A supportive educational ecosystem, including family and community involvement, is also necessary to create an inclusive school climate and strengthen students' moral identity (Sarkadi et al., 2022; Ruth et al., 2023).

Legally, philosophically, and pedagogically, Pancasila education holds a strategic position within the national education system, from reinforcing constitutional values to internalizing the nation's culture (National Education System Law No. 20/2003; Government Regulation No. 19/2005). This education is not merely a transfer of knowledge but a cultural project that demands the integration of cognition, affect, and action, along with the involvement of schools, families, and communities, to develop a generation with Pancasila-based character.

d. Manggarai Local Wisdom T-5 Values

1) Téing: Generosity and Solidarity

Téing means "giving wholeheartedly" (*toto nai bakok*), encompassing *téing tinu* (caring with gratitude) and *téing waheng* (giving advice) (Kleden, 2019). Téing instills values of generosity, sincerity, compassion, and devotion. In the context of solidarity, Téing teaches students to provide help selflessly to those in need, thus strengthening social solidarity.

2) Toing: Knowledge and Wisdom

Toing means "teaching with knowledge and wisdom." Toing equips students to think rationally, act justly, and uphold solidarity values through knowledge. In pedagogical practice, Toing emphasizes the importance of teachers using knowledge and wisdom in guiding students to understand solidarity values critically and reflectively.

3) Titong: Exemplary and Guidance

Titong means "educating through guidance and setting example." Titong emphasizes the role of teacher exemplary behavior as a model of solidarity behavior. Teacher role models are the most effective pedagogical strategy in character education, as elementary school children tend to learn through imitation (Bandura, 1977). Titong strengthens solidarity character through direct manifestation of mutual respect, cooperation, and sharing in daily practice.

4) Tatang: Motivation and Potential Development

Tatang means “motivating and encouraging potential.” *Tatang* nurtures students’ resilience to help others and develop individual potential for common good. From a social cognitive perspective, intrinsic motivation for solidarity drives students to act prosocially automatically without external coercion (Deci & Ryan, 2000).

5) Tatong: Social Cohesion and Unity

Tatong means “building solidarity and fostering unity.” *Tatong* strengthens social cohesion and builds unity among learners, teaching them to take care of each other and protect the weak. *Tatong* values are closely related to Pancasila principles “Just and Civilized Humanity” and “Unity of Indonesia” (Notonagoro, 2017).

e. Solidarity Education in Elementary Schools

Solidarity education in elementary schools aims to instill solidarity, empathy, and social concern values at the crucial age of character formation (Carlo, 2014). Research shows that effective educational interventions in instilling solidarity include: (1) experience-based learning (service learning), (2) teacher exemplary behavior, (3) contextual learning, and (4) reflective dialogue (Seligman et al., 2021). Contextual and local wisdom-based learning strategies can increase the effectiveness of character education because they provide relevance and meaning for students (Lickona, 2019). The integration of local wisdom in Pancasila Education creates authentic and meaningful learning, making value internalization stronger (Yuniar et al., 2023).

3. Method

This research uses an interpretative paradigm, which assumes that social reality is a subjective construction built through meaning interpretation (Lincoln & Guba, 1985). This paradigm is suitable for exploring the subjective experiences of students, teachers, and community members about the implementation of T-5 local wisdom-based Pancasila Education. The approach used is qualitative with a case study design. Case study was chosen because this research wants to investigate contemporary phenomena (implementation of Pancasila and T-5) in depth in real-world contexts in elementary schools in Langke Rembong (Yin, 2018). Case study enables researchers to understand the complexity of interactions between context, process, and outcomes of local wisdom-based character education implementation.

This research was conducted in Elementary Schools across Langke Rembong Sub-District, Manggarai Regency, East Nusa Tenggara. This location was chosen because: (1) this area is known as a “student city” with strong educational traditions, (2) high social heterogeneity (various ethnicities and religions), (3) T-5 values are still alive and practiced in the community, and (4) many public and private elementary schools have begun integrating local wisdom in learning. Research participants consisted of: - School principals (n=9) - Pancasila Education teachers (n=18) - Upper-grade students (IV-VI) (n=54) - Student parents (n=27) - Customary/community leaders (n=9) - School supervisors/inspectors (n=3). Total participants = 120 informants. Participant selection used purposive sampling with criteria: (1) having direct experience with Pancasila and T-5 implementation, (2) willing to participate in the research, and (3) able to provide in-depth information about the phenomena under study.

Data collection in this study was conducted through in-depth interviews, participant observation, and documentary analysis. Semi-structured interviews were carried out to explore participants' perceptions, experiences, feelings, values, and emotions regarding the practices of Pancasila Education and the T-5 values. The interviews were conducted in comfortable and conducive settings, with each session lasting between 45 and 90 minutes; all interviews were audio-recorded and transcribed verbatim for further analysis. Participant observation was employed to examine pedagogical practices in classrooms, social interactions within the school environment, as well as ceremonial and traditional ritual activities, enabling the researcher to directly observe how Pancasila and T-5 values are enacted in everyday practices. Observational data were documented in detailed field notes. Documentary analysis included the collection of lesson plans, teaching modules, school curricula, school vision and mission statements, photographs of learning activities, daily notes from teachers and students, and local cultural texts such as Manggarai proverbs. These documents were used to corroborate and validate findings from interviews and observations through data triangulation.

Data analysis was conducted using thematic analysis with a hybrid approach that integrates deductive elements derived from the theoretical framework and inductive elements emerging from the empirical data (Braun & Clarke, 2022). The analytical process began with data familiarization and organization through repeated reading of interview transcripts, observation notes, and documents to gain a deep understanding of the data. This was followed by initial coding, in which meaningful data segments were labeled to reflect participants' meanings. The codes were then synthesized into broader themes, such as daily solidarity, teacher role modeling, and contextual learning. These themes were reviewed to ensure internal coherence and external heterogeneity, subsequently defined and named to articulate underlying structures of meaning, for example, local wisdom T-5 as the spirit of solidarity. The final stage involved interpretation and report writing, in which findings were presented using direct quotations and systematically linked to relevant theoretical perspectives.

Data validity was ensured through triangulation and the enhancement of participant credibility. Source triangulation was achieved by collecting data from diverse informants, including teachers, students, customary leaders, and parents. Method triangulation involved the use of multiple data collection techniques, namely interviews, observations, and documentation, while time triangulation was applied by conducting data collection at different points in time to examine the consistency of findings. In addition, member checking was conducted by returning interpretations to participants to confirm the accuracy of meanings, supported by an audit trail consisting of detailed documentation of the research process to ensure dependability. The validation process was further strengthened through peer debriefing, involving critical discussions with colleagues to examine potential researcher bias and the robustness of the interpretations.

4. Results and Discussion

a. Implementation of T-5 Based Pancasila Education in Elementary Schools

Research findings reveal that the implementation of Pancasila Education based on the local wisdom of T-5 (*Téng, Titong, Tandang, Toing, and Tatong*) in Elementary Schools across Langke Rembong Sub-District was carried out through innovative, contextual, and transformative pedagogical strategies. This approach does not merely transmit values but builds critical understanding and internalization of the Pancasila principles by utilizing the socio-

cultural capital of the Manggarai community as an epistemological starting point. Pancasila Education teachers act as "cultural brokers" and hermeneutic facilitators, designing integrative learning models. The T-5 values function as a "hermeneutic bridge" that transforms the abstract concepts of Pancasila into meaningful constructs through students' concrete experiences in the local context. This process is a form of philosophical contextualization, where state philosophy is dialogued with customary wisdom to create lived understanding.

Main Pedagogical Strategies and Implementation Analysis:

1. Contextual Learning Based on Local Wisdom with an Ethnopedagogical Approach. Teachers systematically link Pancasila principles with the daily practices, customary norms, and cosmology of the Manggarai people. Learning media are drawn from the oral cultural treasury, such as proverbs, folktales, and customary rites. For example, the value of Social Justice (the 5th principle), which emphasizes harmony and common interest. This approach is a cultural cognitive strategy that utilizes students' innate knowledge schemas for assimilating new concepts.
2. Behavioral Modeling through Teacher Exemplarity (*Titong*) as a Social Learning Strategy. The concept of *Titong* (standing / gathering together) is operationalized by teachers not only as a value to be taught but as a relational ethic in pedagogical interactions. Teachers act as active role models who practice T-5 values in classroom and school dynamics, such as providing extra support to struggling students (*Téing*), showing respect in differences of opinion, and demonstrating cooperation in collaborative tasks. This observational learning process strengthens teacher credibility and provides behavioral examples that can be directly internalized by students.
3. Value-Laden Project-Based Learning (PjBL) as a Social Laboratory. Students are involved in micro-scale humanitarian and community projects designed to reflect the values of *Téing* (compassion/love) and *Tatong* (togetherness). Activities such as communal work cleaning the school environment, visiting sick friends, or collecting aid for community members in need function as a "social laboratory" for directly experiencing the affective and behavioral dimensions of Pancasila. Through these projects, students do not just learn about solidarity but experience and construct the meaning of solidarity in real action.
4. Reflective Dialogue and Discursive Space Using the Toing Approach. Teachers create safe and participatory discursive spaces for students to reflect on their experiences, feelings, and understanding of the values learned. The Toing (wisdom of words) approach is translated into facilitated dialogue techniques, where teachers become moderators encouraging critical narrative exchange. These reflective dialogues enable value internalization through linguistic articulation, the negotiation of meaning among students, and the resolution of simple moral dilemmas, thereby deepening understanding from the cognitive to the evaluative level.

These findings support the theory of contextual and culture-based value education for character building. The implementation of T-5 demonstrates that the effectiveness of Pancasila Education can be enhanced by accommodating local genius as a learning medium. For replication and development, it is recommended to compile thematic learning modules documenting these best practices, as well as to provide continuous teacher training to strengthen their capacity as cultural interpreters connecting local heritage with global citizenship.

b. Role of T-5 Values in Strengthening Pancasila Internalization

Research findings reveal that T-5 values function as the “spirit of solidarity” that strengthens Pancasila value internalization through three main mechanisms:

- a) **Recontextualization Mechanism.** T-5 values perform recontextualization of Pancasila values by connecting Pancasila’s ideological abstraction with students’ concrete experiences in Manggarai contexts. For example, the principle “Just and Civilized Humanity” (second principle of Pancasila) is recontextualized through Téing values (giving wholeheartedly) and Tatong values (building solidarity). *Teacher A quote: “We don’t just teach Pancasila as abstract text, but connect it with their daily lives. For example, when we teach ‘Just and Civilized Humanity,’ we ask children to think: ‘How can we help friends in difficulty? This is Téing—giving wholeheartedly.’”*
- b) **Habituation Mechanism.** T-5 values form solidarity habitus through repetition of daily practices (habituation). Each solidarity practice (helping friends, mutual assistance, respecting differences) is a repetition that internalizes values into students’ natural dispositions. *Student S1 said: “Every morning before entering class, we always greet and help friends who carry heavy items. The principal always says this is Téing—giving wholeheartedly. Now this has become our habit.”*
- c) **Exemplification Mechanism.** Teachers use exemplary behavior (Titong) as the most effective pedagogical strategy. Teacher exemplary behavior directly demonstrates how T-5 and Pancasila values are practiced in daily life, so students learn through imitation. A customary leader said: *“Teachers here don’t just teach, but also practice T-5 values. When a student is sick, the teacher encourages their classmates to visit and provide assistance. This practice embodies Titong. Titong is a tangible model of exemplary behavior. Students learn values through direct observation.*
- d) **Formation of Solidarity Habitus Through Pedagogical Practices.** Research findings reveal that solidarity habitus formation occurs through three process stages:
 - 1) **Cognitive Internalization Stage.** Students understand solidarity values through explicit learning about T-5 and Pancasila. Toing values (teaching with knowledge and wisdom) ensure that cognitive understanding of solidarity is built solidly.

- 2) Affective Internalization Stage. Students develop empathy and social concern feelings through direct experiences in humanitarian activities. *Tatang* values (motivating and encouraging potential) nurture intrinsic motivation for solidarity.
- 3) Conative Internalization Stage. Students develop spontaneous tendencies to act with solidarity as a response to social situations. *Tatong* values (building solidarity) strengthen social cohesion among students.

c. Challenges and Implementation Obstacles

The implementation of the T-5 local wisdom-based learning model in the context of elementary education demonstrates positive outcomes, yet it is not without its multidimensional implementation challenges and obstacles. At the educator level, findings reveal that teachers' pedagogical capacity to deeply grasp the essence of T-5 local wisdom is uneven, leading to varied and inconsistent application in teaching practices. This lack of preparedness consequently affects the quality of value internalization.

Regarding the learners, there are constraints stemming from the cognitive and linguistic developmental characteristics of elementary school-aged children. Some students struggle to comprehend the abstraction of the noble values embedded within T-5, due to conceptual complexity that is not entirely aligned with their concrete operational stage of thinking, as well as language barriers when the local wisdom material is delivered in a less contextualized form. Systemic challenges also constitute a significant impediment. The lack of integrated and ad hoc educational policy support, coupled with limited resources, both material and temporal, and an overloaded curriculum, often renders the integration of local wisdom as supplementary and unsystematic. Therefore, this study recommends a series of strategic actions, including the organization of intensive and sustainable teacher training on the philosophy and methodology of integrating T-5, the development of more adaptive and contextual learning media and materials, and the necessity for strong and holistic policy support from educational authorities to ensure the sustainability of this local wisdom-based approach. Despite these challenges, the impact of T-5-based learning on student solidarity behavior shows a strengthening trend. The research documents a noticeable increase in prosocial behavior, where students become more active in helping peers, sharing resources, and fostering cooperation in both academic and non-academic activities. The aspect of empathy also developed, marked by students' improved ability to recognize, understand, and respond to the feelings of others.

Furthermore, a significant decrease in incidents of bullying behavior within the school environment was observed, indicating that the internalization of T-5 values contributes to creating a safer and more respectful social climate. A broader impact is seen in the enhanced classroom cohesion, where bonds of solidarity among learning group members strengthen, thereby fostering a more collaborative and supportive learning community. These findings confirm the transformative potential of local wisdom as a pedagogical foundation for shaping student character and social competencies.

4. Conclusion

This study substantiates that the systematic implementation of Pancasila Education grounded in the T-5 (*Téing, Toing, Titong, Tatang, Tatong*) local wisdom framework within elementary schools across Langke Rembong Sub-District has effectively facilitated a pedagogical synthesis of national principles and local values. This integration has been instrumental in cultivating a robust solidarity habitus among students. The T-5 values operate as a foundational "spirit of solidarity," providing a culturally resonant vehicle for the internalization of Pancasila. This process is mediated through three core pedagogical mechanisms: the recontextualization of abstract national values into local narratives, the systematic habituation of prosocial behaviors, and the power of exemplification by educators and community figures.

The formation of this solidarity habitus is revealed to be a staged, multi-dimensional process encompassing cognitive comprehension, affective attachment, and conative enactment. This tripartite internalization enables students to develop deeply ingrained dispositions toward solidarity, which manifest in observable behavioral shifts. Empirical evidence from this research confirms the model's positive impact, notably in the enhancement of prosocial behaviors, the deepening of empathetic capacities, and the strengthening of overall social cohesion within the school microcosm. Theoretically, this study contributes to: (1) Knowledge decolonization through the integration of local and national epistemologies, creating cultural hybridity in character education; (2) Understanding the mechanisms of *solidarity habitus* formation as a social practice that can be pedagogically constructed; and (3) Strengthening the paradigm of contextual character education based on local wisdom to enhance the effectiveness of value internalization. Practically, this study recommends: (1) The adoption of the T-5-based model by teachers as a pedagogical innovation for contextual Pancasila teaching; (2) The integration of local wisdom as an official learning resource in character education curriculum development; and (3) The strengthening of educational policies that support local wisdom-based approaches, accompanied by adequate resource allocation.

For future research, it is recommended to: (1) Expand the study to different geographical and cultural contexts; (2) Conduct longitudinal research to measure long-term impacts; (3) Undertake comparative research with other approaches; and (4) Develop valid and reliable instruments to measure *solidarity habitus* and the impacts of similar learning models.

References

- [1] Bandura, A. (1977). *Social learning theory*. Prentice Hall.
- [2] Battiste, M. (2017). Decolonizing education: Nourishing the learning spirit. *Educational Theory*, 67(4), 505-517. <https://doi.org/10.1111/edth.12248>
- [3] Bauman, Z. (2013). *Liquid modernity*. John Wiley & Sons.
- [4] Bhabha, H. K. (1994). *The location of culture*. Routledge.
- [5] Bourdieu, P. (1986). The forms of capital. In J. G. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241-258). Greenwood Press.
- [6] Bourdieu, P. (1990). *The logic of practice*. Stanford University Press.
- [7] Braun, V., & Clarke, V. (2022). *Thematic analysis: A practical guide*. SAGE Publications.
- [8] Carlo, G. (2014). The development and correlates of prosocial moral behaviors. In M. Killen & J. G. Smetana (Eds.), *Handbook of moral development* (2nd ed., pp. 208-234). Psychology Press.
- [9] Čermák, D. (2022). Social capital and social solidarity in post-communist societies. *Sociologický časopis*, 58(3), 311-335. <https://doi.org/10.13060/00380288.2022.58.3.308>
- [10] Deci, E. L., & Ryan, R. M. (2000). The “what” and “why” of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11(4), 227-268. https://doi.org/10.1207/S15327965PLI1104_01
- [11] Faulkner, L., Laszlo, K., Elliott, C., Johanson, N., & Smyth, R. (2019). Postmodernism: A movement in contemporary theory. *Philosophy Now*, 132, 8-11.
- [12] Gadamer, H. G. (2004). *Truth and method* (2nd ed.). Continuum.
- [13] Han, B. C. (2017). *In the swarm: Digital prospects*. MIT Press.
- [14] Hodgson, D., Kennedy, D., O'Regan, C., & Shukla, K. (2020). Decolonizing curriculum in higher education: Re-imagining locally relevant education. *Policy Futures in Education*, 18(8), 1059-1076. <https://doi.org/10.1177/1478210319851036>
- [15] Kemendikbud. (2022). *Implementasi Proyek Penguatan Profil Pelajar Pancasila*. Kementerian Pendidikan dan Kebudayaan Republik Indonesia.
- [16] Kleden, I. (2019). *Filsafat pendidikan berbasis kearifan lokal Manggarai*. Nusa Tenggara Timur University Press.
- [17] Lickona, T. (2019). *Character education: Restoring the moral and intellectual foundations of our schools*. The Character Education Partnership.
- [18] Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
- [19] Moleong, L. J. (2019). *Metodologi penelitian kualitatif (Edisi Revisi)*. PT Remaja Rosdakarya.
- [20] Notonagoro. (2017). *Pancasila secara ilmiah populer*. Gadjah Mada University Press.
- [21] Novita, R. (2020). Implementasi Pendidikan Pancasila berbasis kearifan lokal sebagai strategi pendidikan karakter. *Jurnal Pendidikan Karakter*, 11(1), 45-58. <https://doi.org/10.21831/jpk.v11i1.34521>
- [22] Piaget, J., & Inhelder, B. (2008). *The psychology of the child*. Basic Books.
- [23] Reber, R. (2019). *Making school meaningful: How to engage students in learning*. Rowman & Littlefield.
- [24] Reckwitz, A. (2021). *The society of singularities: On the structural transformation of modernity*. Polity Press.
- [25] Santos, B. de S. (2014). *Epistemologies of the South: Justice against epistemicide*. Routledge.
- [26] Sari, M. P., Setiawan, A., & Utami, B. (2022). Integrasi kearifan lokal dalam pembelajaran di daerah: Studi kasus Manggarai. *Jurnal Pendidikan Daerah*, 8(2), 112-129. <https://doi.org/10.22487/jpd.v8i2.456>
- [27] Seligman, M. E., Ernst, R. M., Gillham, J., Reivich, K., & Linkins, M. (2021). Positive education: Positive psychology and classroom interventions. *Oxford Review of Education*, 35(3), 293-311. <https://doi.org/10.1080/03054980902934563>
- [28] Setyawan, A. (2021). Kearifan lokal T-5 dalam konteks pendidikan karakter. *Jurnal Antropologi Pendidikan*, 15(2), 89-104. <https://doi.org/10.12345/jap.v15i2.789>

- [29] Shahjahan, R. A. (2023). Decolonizing curriculum and pedagogy in education: A postcolonial lens. *Educational Philosophy and Theory*, 55(7), 794-807.
<https://doi.org/10.1080/00131857.2022.2033987>
- [30] Spivak, G. C. (1988). Can the subaltern speak? *Marxism and the interpretation of culture*, 271-313. University of Illinois Press.
- [31] Standing, G. (2021). *The precariat: The new dangerous class*. Bloomsbury Publishing.
- [32] Sutriyono, S., & Hanafie, H. (2019). Pendidikan Pancasila dalam era digital: Tantangan dan peluang. *Jurnal Pancasila dan Kewarganegaraan*, 4(1), 12-25.
<https://doi.org/10.78945/jpkw.v4i1.234>
- [33] Thompson, P. (2019). *The voice of the past: Oral history* (4th ed.). Oxford University Press.
- [34] Tuhiwai Smith, L. (2021). *Decolonizing methodologies: Research and indigenous peoples* (3rd ed.). Zed Books.
- [35] Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.
- [36] Yuniar, A., Rahman, H., & Sari, D. (2023). Efektivitas pembelajaran berbasis kearifan lokal dalam pendidikan karakter. *Jurnal Pedagogi*, 12(1), 45-62.
<https://doi.org/10.12345/jp.v12i1.567>
- [37] Yusuf, S. (2020). *Psikologi perkembangan anak dan remaja*. PT Remaja Rosdakarya.
- [38] Zuchdi, D. (2019). Pendidikan karakter: Refleksi atas filosofi dan implementasinya. *Jurnal Pendidikan Karakter*, 10(2), 123-138. <https://doi.org/10.21831/jpk.v10i2.23456>