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## **TRANSFORMATION OF PANCASILA EDUCATION BASED ON SASAMBO LOCAL WISDOM FOR THE DEVELOPMENT OF STUDENTS' SOCIAL CHARACTER IN THE DIGITAL ERA**

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### **Abstract**

This study analyzes the transformation of Pancasila Education through the integration of SASAMBO local wisdom values (Sasak, Samawa, and Mbojo) in the formation of students' social character in the digital era. The novelty of this research lies in the development of a conceptual framework that connects SASAMBO's local values with digital-based social character competencies, which have not been elaborated much in the study of Pancasila Education. Using a qualitative approach with the literature study method, the analysis was carried out through *thematic content analysis* which included the process of identifying, categorization, and interpreting the main themes based on 41 selected scientific sources, including national-international journals, academic books, and education policy documents. Validation of findings is carried out through source triangulation to ensure data consistency and reliability. The results of the study show that the values of begawe (mutual cooperation), saleng pedi (empathy), and maja labo dahu (integrity) contribute significantly in strengthening the social character of students in the context of digital interaction. The integration of these values through project-based learning models and digital media results in more adaptive and contextual character strengthening patterns. Theoretically, this research enriches the perspective of Pancasila Education based on local wisdom; Practically, it offers a relevant implementation model to shape the social character of students in the digital era.

**Keywords:** Pancasila education, SASAMBO local wisdom, social character, digital era, cultural transformation

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## **INTRODUCTION**

The development of digital technology has changed the patterns of social interaction, learning methods, and identity construction of the younger generation. The rapid flow of information does expand access to knowledge, but at the same time encourages a shift in values, a weakening of social control, and a reduction in students' attachment to local culture as the basis for character formation. In the context of education, this condition challenges efforts to instill Pancasila values because the learning process tends to emphasize global cognitive aspects, while the moral and social dimensions based on local culture receive less attention (O'Toole & Altamimi, 2024).

In West Nusa Tenggara, these challenges are clearly seen in the younger generation living in the *Sasak, Samawa, and Mbojo* (SASAMBO) cultural environment. These three cultures contain noble values such as *begawe* (mutual cooperation), *saleng pedi* (empathy), and *maja labo dahu* (integrity), which are in line with the values of Pancasila. However, various studies have noted that the penetration of digital culture causes these local values to be practiced less and less often in students' daily lives, especially at the junior high school level which is in a critical phase of social character formation (Makmur & Destina, 2018).

Various studies show that the integration of local wisdom in learning can strengthen students' cultural awareness and social character. However, studies on *how* SASAMBO values are systematically integrated into Pancasila Education and *how* these integrations contribute to the formation of social character in the digital era are still minimal. In addition, there has been no research that has developed a conceptual framework that connects the local values of SASAMBO with the needs of digital-based social characters in junior high school students. This gap points to the need for more in-depth and targeted studies.

Based on these gaps, this study focuses on two main problem formulations:

1. how SASAMBO's local wisdom values can be integrated into Pancasila Education in a relevant way to the digital context, and
2. how this integration contributes to strengthening the social character of junior high school students.

This research is expected to make a conceptual contribution to the development of a Pancasila Education model based on local values that is adaptive to the dynamics of the digital era, while offering a practical basis for educators in designing more contextual and characterful learning.

## **LITERATURE REVIEW**

### **1. Pancasila Education and the Development of Students' Social Character**

Pancasila education has a strategic role as a moral and ethical foundation in the national education system. Kaelan (2017) emphasized that Pancasila is a philosophical basis that directs the ethical behavior of citizens in social relations. In education, these values are internalized through moral habituation, critical reflection, and character development (Yudi Latif, 2018), so that learning does not stop at the cognitive realm but forms the value orientation of students.

The transformation of Pancasila Education in the digital era requires an adaptive and contextual approach. Hidayat (2021) emphasized that technological integration must remain based on strengthening moral values and digital citizenship. In this context, local wisdom becomes an effective pedagogical tool to strengthen students' moral awareness, social cohesion, and cultural identity (Komalasari & Saripudin, 2018). This value-based approach is in line with the view of Lickona (1991) who states that social character is formed through the continuous integration of cognitive, affective, and psychomotor aspects.

Various studies show that the contextual Pancasila learning model is able to increase social empathy and student solidarity. Ardiansyah et al. (2024) emphasized that experiential learning and local cultural realities have a positive impact on strengthening social character. However, these studies have not specifically examined how the integration of certain local wisdom, for example, SASAMBO values in NTB is linked to digital-based Pancasila learning to answer the challenges of the 5.0 technology era.

At this point, a research *gap* appears. The existing literature is still limited to the integration of cultural values in general, and has not explored a conceptual model that combines Pancasila,

SASAMBO local wisdom, and digital literacy as a character education framework that is adaptive to social change. In fact, as emphasized by Yunus (2025), the revitalization of Pancasila Education in the digital era must be able to present a balance between technological proficiency and moral intelligence.

The *glocalized citizenship education* approach offers a new perspective for bridging universal human values with local cultural identities. In the context of NTB, SASAMBO's values that emphasize harmony, solidarity, and social responsibility can serve as a cultural foundation to strengthen the social character of students. The integration of these values in digital-based learning has the potential to produce digital citizens who are ethical, reflective, and responsive to social change.

Thus, an in-depth study is needed on how digital-based Pancasila Education can be designed by integrating SASAMBO's local wisdom as a strategy to strengthen social character. This study is important to fill the literature gap and offer a theoretical model that is relevant for character education in the era of technology 5.0.

## **2. The Role of Local Wisdom in Character and Cultural Education**

Local wisdom is understood as a living value system that functions to regulate social ethics in society. Komalasari and Saripudin (2018) emphasized that local wisdom is not only a cultural heritage, but also a moral framework that guides the social behavior of citizens. In the context of education, these values become the pedagogical basis for fostering cultural awareness, social responsibility, and moral integrity of students. This shows that local wisdom is not just an object of preservation, but a strategic component in character formation through the educational process.

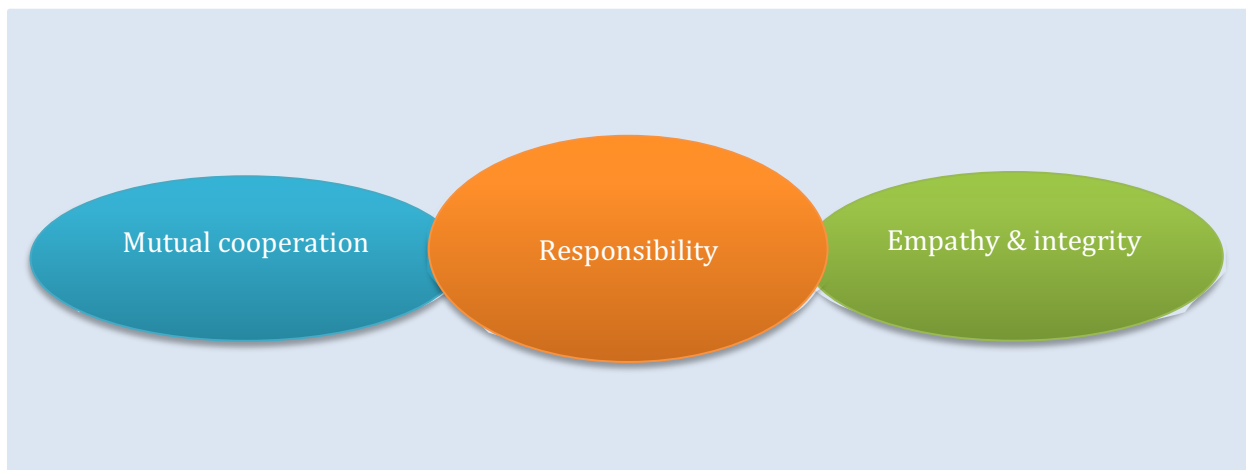
A number of empirical findings in various regions in Indonesia reinforce the importance of the role of local wisdom in education. Simanjuntak et al. (2023) show that the integration of Toraja cultural values in learning can strengthen students' cultural identity and sense of belonging. Abdullah (2023) also found that the use of cultural narratives, traditional games, and local expressions in South Sulawesi is effective in increasing multicultural awareness and social solidarity in schools. However, these studies have not specifically examined how local values can be integrated in Pancasila Education to answer the challenges of social character in the digital era.

In West Nusa Tenggara, local wisdom that represents the culture of the Sasak, Samawa, and Mbojo peoples has formed a distinctive social framework. Values such as mutual cooperation, empathy, responsibility, and respect for diversity reflect the principles of Pancasila that are manifested in the context of local culture. Sakban and Resmini (2018) emphasized that this wisdom functions as a social glue as well as a normative guideline for society in responding to social dynamics and technological developments. Thus, these local cultural values have great potential as a source of strengthening social character through education.

A number of studies have also shown that the language, customs, and cultural practices of local communities play an important role in maintaining harmony and solidarity between groups (Zulmiyadi et al., 2023). Although the social contribution is strong, the systematic integration of these values into Pancasila Learning is still very limited. Existing studies generally highlight socio-cultural aspects, not as pedagogical models specifically designed for the needs of character education in the digital era. On the other hand, the current of modernization and globalization is increasingly eroding these cultural practices among the younger generation, so that revitalization in the context of education is an urgent need.

Therefore, an important research gap arises: there has not been a comprehensive study that formulates how SASAMBO's local wisdom can be systematically integrated in Pancasila Education in order to strengthen the social character of students in the digital era. Filling this gap is needed to develop a character education model that is contextual, relevant to national ideology, and in harmony with the socio-cultural dynamics of the West Nusa Tenggara people.

**Figure 1.** SASAMBO Local Wisdom Values (*Sasak, Samawa & Mbojo*)



The image above as a visual representation of local cultural values in West Nusa Tenggara shows how the principles of mutual cooperation, empathy, individual responsibility, respect for diversity, and integrity values reflected in *the maja labo dahu* are practiced in the social life of the community. Academically, this visualization confirms that local cultural values are not just expressions of traditions, but ethical structures that govern social relations as well as mechanisms of community cohesion. In the context of character and citizenship education, this kind of value mapping is important because it provides an empirical basis for the development of learning models that instill cultural identity while being relevant to the demands of 21st century competencies.

The transformation of Pancasila Education rooted in local wisdom can be understood as a pedagogical strategy to build adaptive social character in the digital era. Values such as *begawa bareng* (collaboration), *merenten* (responsibility), honesty, and *maja labo dahu* (moral integrity and ethical awareness to avoid reprehensible behavior) not only function as traditional ethics, but also as *cultural moderators* that shape the way learners navigate social interactions, including in the digital space. These values become a social control mechanism that resists the negative influence of global digital culture, so that Pancasila Education can move beyond the strengthening of normative morals towards the development of digital ethical literacy and praxis civic responsibility.

The integration of these values into the curriculum underscores the importance of the relevance of sociocultural contexts as part of learning design. Through social projects and the use of digital media, students can practice the value of Pancasila in real activities rooted in the experience of the local community. This approach is in line with the views of Komalasari and Saripudin (2018) who emphasize that contextual and social experience-based value education is more effective in producing authentic internalization. Thus, the revitalization of Pancasila Education based on local wisdom not only strengthens the cultural identity of students, but also shapes them as digital citizens who have social sensitivity, integrity, ethical literacy, and strong national commitment.

### **3. Transformation of Pancasila Education Based on SASAMBO Local Wisdom**

The transformation of Pancasila Education based on local cultural wisdom in West Nusa Tenggara shows a paradigm shift from a normative approach to a more contextual and participatory learning model. In this approach, the values of Pancasila are no longer taught dogmatically, but are brought to life through cultural practices and social experiences that are

close to the lives of students. Ardiansyah (2024) emphasized that strengthening ideological values through local culture creates a more reflective learning process because students connect abstract values with their social reality. This integration also provides an empirical basis for the development of pedagogical models that are relevant to the needs of character in the 21st century.

The model is in line with the principle of *culturally responsive pedagogy* which places the cultural context as a core element of the learning process. Kayati (2024) states that culture-based learning not only increases cultural literacy, but also fosters social awareness and cross-cultural empathy. In Pancasila Education, this approach helps students understand national values such as tolerance, social justice, and solidarity through real practices in the lives of local communities, including values such as *bekarya bareng* (collaboration), *merenten* (responsibility), *maja labo dahu* (moral integrity), and respect for diversity.

The integration of local cultural values is becoming increasingly strategic in facing the challenges of the digital ecosystem. Digital technology is not only a medium of information, but also a space for the formation of new identities for students. Therefore, the use of digital media to present regional cultural content is an important step in revitalizing Pancasila Education to be more adaptive. Hendriana et al. (2023) show that digital innovation combined with cultural content is able to increase digital literacy with character while strengthening global competitiveness without eliminating identity. Through the use of interactive videos, educational animations, and regional culture-based learning platforms, these values can be transmitted creatively and produce meaningful learning experiences.

This transformation also serves as a cultural strategy to build the resilience of the nation's character in the midst of digital disruption. The values of collaboration, honesty, responsibility, integrity (*maja labo dahu*), and respect for diversity are the foundations of digital ethics that guide students in using technology wisely. Thus, Pancasila Education is no longer limited to normative knowledge transfer, but develops into a process of forming social character that is responsive to socio-cultural changes in the digital era.

The use of digital media based on local culture also opens up great opportunities to strengthen the internalization of values in students. Yusuf (2023) proved that the use of learning media based on local wisdom has a significant effect on character formation ( $r = 1,237$ ;  $p < .001$ ), showing that cultural values do not lose their relevance in the digital era, and even become more effective when integrated through technology that is close to students' daily lives. In this context, Pancasila Education needs to be repositioned not only as an instrument for the transfer of moral values, but as a vehicle for digital transformation with character.

The synergy between digital technology and local cultural values results in an educational model that not only shapes social character, but also strengthens cultural empowerment. The findings of Sari and Nurhayati (2022) show that the integration of regional cultural values in civic learning is able to increase students' social responsibility, empathy, and national awareness. This confirms that digital innovation that is oriented towards local values not only strengthens the affective dimension of education, but also enhances global competencies that remain rooted in national identity. Thus, the transformation of Pancasila Education based on local cultural wisdom is a crucial strategy to form a young generation that is digitally competent, has Pancasila character, has a national identity, and is able to face the complexities of the digital era.

## **RESEARCH METHOD**

This study employs a descriptive qualitative design using a systematic library research method to examine how the local wisdom values of SASAMBO (*Sasak, Samawa, and Mbojo*) are conceptually integrated into Pancasila Education to strengthen students' social character in the digital era. This methodological choice enables the researcher to analyze sociocultural concepts and educational

paradigms based on interpretive reasoning rather than empirical field data, aligning with Creswell's (2013) qualitative orientation.

The data sources consist of peer-reviewed journal articles (Sinta and Scopus indexed), academic books, previous research, and educational policy documents such as the Independent Curriculum and the Pancasila Student Profile. The literature selection process followed a purposive strategy, emphasizing thematic relevance, scientific credibility, and recency (Webster & Watson, 2002). Searches were conducted through Google Scholar, Scopus, ScienceDirect, DOAJ, and Garuda Dikti to ensure comprehensive coverage of theoretical and empirical perspectives.

Data were analyzed using thematic content analysis (Braun & Clarke, 2006), operationalized through three structured steps:

1. Identification, involving extraction of key concepts such as character formation, local wisdom, and digital citizenship.
2. Categorization, which organizes findings into analytical clusters, including SASAMBO values, transformative aspects of Pancasila Education, and digital-era challenges.
3. Interpretation, which synthesizes interrelated themes to formulate a conceptual model demonstrating the relevance of SASAMBO wisdom to contemporary Pancasila Education.

To ensure analytical rigor, this study applies source triangulation and cross-literature verification (Miles, Huberman, & Saldaña, 2014) by comparing arguments across multiple authors to maintain consistency of interpretation. Additionally, a reflective analytical stance (Charmaz, 2014) is used, enabling the researcher to critically evaluate positionality and potential bias during the interpretation of cultural and moral constructs. This methodological design strengthens the study's conceptual contribution, providing a clear and academically grounded framework for integrating SASAMBO-based local wisdom into adaptive and context-relevant Pancasila Education in the digital era.

## **RESULTS AND DISCUSSION**

### **Results**

The results of this literature-based study identify several key findings related to the transformation of Pancasila Education through the integration of local wisdom originating from the cultural values of the Sasak, Samawa, and Mbojo communities. Across the reviewed sources, three principal values consistently emerge as cultural foundations relevant to character education: *mutual tulung* (cooperation), *saleng pedi* (empathy), and *maja labo dahu* (integrity and moral restraint). These values appear repeatedly in ethnopedagogic and social-cultural studies as moral principles that regulate interpersonal behaviour and guide social interaction within local communities. The consistency of these values across various sources indicates their strong potential for educational internalization.

The literature also shows that these values are expressed through distinct cultural practices that remain part of everyday community life. Activities such as *begibung* (communal eating), *besiru* (collective work), and *bariri* (tolerance-driven social restraint) are widely described as cultural mechanisms that foster cooperation, maintain social harmony, and strengthen interpersonal trust. Several studies highlight that these practices are concrete forms of social behaviour that can be adapted as instructional resources in schools, particularly in subjects such as Pancasila Education, Indonesian language, and Social Studies. Their visibility and relevance in the daily lives of students make them potential sources for contextualized learning.

Furthermore, the reviewed studies indicate an increasing trend in the use of digital media as a pedagogical bridge for strengthening local cultural values in contemporary learning settings. Several sources report the use of digital storytelling, culture-based educational videos, online collaborative projects, and multimedia platforms as strategies to reintroduce and revitalize traditional values among digital-native learners. These sources emphasize that digital media not

only supports value transmission but also broadens students' engagement by presenting cultural content in formats compatible with their learning habits. This shift reflects the adaptation of local culture to digital education ecosystems.

Another significant finding is the potential alignment between these local values and the competencies outlined in national education policies, including the Profil Pelajar Pancasila and the Merdeka Curriculum. The literature recognizes that values such as empathy, cooperation, and integrity correspond closely with elements of the policy framework, such as mutual cooperation, ethical behaviour, and global citizenship. This alignment indicates that SASAMBO-derived values can serve as strengthening components within the national character education agenda, especially in the context of digital citizenship.

Lastly, the literature reveals a growing interest in adopting ethnopedagogic approaches to bridge traditional cultural values with modern learning needs. Studies suggest that this approach provides a structured pathway for incorporating cultural experiences, local narratives, and community-based practices into classroom activities. Through this method, students are exposed to both cognitive understanding and experiential engagement with cultural values, which fosters a deeper internalization process. Although existing studies vary in thematic focus, they collectively demonstrate that ethnopedagogic strategies can serve as a foundation for the development of contextual Pancasila Education models in the digital era.

Overall, the findings illustrate a convergence across the literature regarding three essential points; 1) the presence of core local values that are highly relevant to character formation, 2) the existence of cultural practices that operationalize those values, and 3) the growing use of digital-based pedagogical strategies to integrate these values into contemporary education. These results provide a clear descriptive picture of how SASAMBO's cultural elements can contribute to the transformation of Pancasila Education within the evolving landscape of digital learning.

Conceptually, the transformation of Pancasila Education based on *SASAMBO* not only strengthens students' national identities, but also builds social cohesion in the school environment through strengthening multicultural values. Education that is based on local culture but open to digital developments is a transformative learning model that is relevant to sustainable development goals, especially SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions). A summary of the research results is systematically presented in the following table.

**Table 1.** Research Results: Transformation of Pancasila Education Based on *SASAMBO* Local Wisdom in the Formation of Students' Social Character in the Digital Era

No.	Aspects Research	Key Findings	Academic and Practical Implications
1	<b>Social and Moral Value Dimension</b>	The values of <i>mutual tulung</i> , <i>saleng pedi</i> , and <i>maja labo dahu</i> strengthen students' social ethics through contextual learning based on experience and social interaction.	Pancasila learning can instill a reflective awareness of social responsibility and cultural diversity.
2	<b>Ethnopedagogic Approach in the Curriculum</b>	The integration of <i>SASAMBO</i> values in social studies, Indonesian, and PPKn subjects effectively strengthens the relationship between the morals of Pancasila and the social practices of the local community.	Showing an integrative curriculum model that links local values with national character education.
3	<b>Social Practice</b>	The activities of <i>begibung</i> (eating	Etnopedagogi berperan

	<b>as a Learning Media</b>	together), <i>besiru</i> (cooperation), and <i>bariri</i> (tolerance) function as concrete vehicles for the formation of social character in schools.	sebagai instrumen pembelajaran kontekstual berbasis kearifan lokal yang memperkuat dimensi afektif siswa.
4	<b>Integration of Digital Technology Based on Local Culture</b>	The use of culture-based digital media (videos, narrative modules, and digital culture projects) improves students' digital literacy and emotional engagement.	Pancasila education is adaptive to the digital era without losing its cultural values.
5	<b>Strengthening Identity and Social Cohesion</b>	The value of <i>SASAMBO</i> is to build social cohesion between students by fostering the spirit of mutual cooperation and multicultural solidarity.	Forming a national identity that is based on local values and is inclusive.
6	<b>Transformative Learning Model</b>	Pancasila education plays a transformative role as a transformative vehicle to form a generation with social character, digital ethics, and rooted in local culture.	This model is relevant to the Character-Based Digital Citizenship Education paradigm.
7	<b>Contribution to the SDGs (4 &amp; 16)</b>	The application of <i>SASAMBO</i> values supports SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions) through value-based character education and technology.	It becomes a conceptual framework for sustainable education policies in Indonesia.

Source: Hidayat, (2021)

The table of research results shows that the development of Pancasila Education based on SASAMBO values produces a learning model that is not only oriented towards curriculum innovation, but also presents a new paradigm of character education that is more holistic and contextual. The value of *maja labo dahu*, for example, strengthens integrity and shame to make mistakes, so that it becomes an effective social mechanism in building students' public ethics. Meanwhile, the mutual value of *tulung* and *saleng pedi* forms social concern, solidarity, and empathy between students which are the core of social cohesion in schools. Thus, Pancasila Education appears as a living moral proxy, not just a normative discourse.

This transformation is becoming increasingly important amid the onslaught of digital disruption that has the potential to erode empathy, politeness, and mutual cooperation among the younger generation. The integration of digital media based on local culture—such as cultural narrative videos, digital modules based on folklore, or online cultural projects—not only enhances digital literacy, but also strengthens students' emotional and moral engagement. In this context, Pancasila Education plays a strategic role as *a bridge to literacy*, namely technological literacy combined with moral literacy and cultural literacy. Thus, the digital space is not a threat to dehumanization, but a new medium to revive the values of local wisdom.

The success of this model is highly dependent on the capacity of teachers to implement ethnopedagogic perspectives. Teachers not only function as material presenters, but also as value facilitators and cultural mediators who are able to translate SASAMBO values into learning practices. They are required to have cultural competence and reflective skills in order to be able



to combine the grand narrative of Pancasila and students' social experiences. The views of Tilaar (2011) and Komalasari and Sapriya (2016) affirm that local value-based education is only effective if teachers have the ability to interpret values into real and meaningful pedagogical actions.

In terms of policy, institutional support is an important prerequisite for this model to be sustainable. Regional regulations on education based on local wisdom or the integration of SASAMBO values within the framework of the Independent Curriculum are strategic steps to provide structural legitimacy. With this support, local cultural values are not only present as additional content, but also become the main moral framework that strengthens national character education. Such an education policy is not just administrative, but also carries an ideological and humanistic dimension that supports cultural sustainability in the world of education.

Collaboration between schools, families, and indigenous communities is also a fundamental aspect in implementing the SASAMBO-based Pancasila Education model. The involvement of various parties through activities such as school cultural festivals, local story classes, and value-based social projects, creates a space for intergenerational dialogue in inheriting the values of Pancasila that are grounded. These activities strengthen the function of the school as a cultural center and a vehicle for the formation of citizens with character that are not uprooted from their cultural roots, but remain adaptive to global dynamics.

Overall, Pancasila Education based on SASAMBO's local wisdom shows that effective character education must depart from values born from the social context of the community itself. This model emphasizes that the character of a nation is not the result of indoctrination, but the fruit of the internalization of values that grow from authentic cultural identity. Through the strengthening of *maja labo dahu*, the spirit of mutual *tulung*, and the culture of *saleng pedi*, Pancasila Education becomes a model of cultural transformation that is relevant for the formation of a generation with social character, digital ethics, and firmly rooted in local culture in the face of the digital era.

## **Discussion**

The findings of the study show that the integration of SASAMBO values into Pancasila Education is a form of Pancasila praxis that is relevant in the context of diversity and digitalization. The mutual value of *tulung*, *saleng pedi*, and *maja labo dahu* has been proven to function as a mechanism for forming a lively social character in student interaction. However, a critical interpretation of these findings demands an understanding that the internalization of values does not occur automatically; It requires a consistent pedagogical environment as well as strong school cultural support. Thus, the effectiveness of locally-based value education depends not only on the material taught, but also on the quality of implementation and social exemplary in schools.

Although SASAMBO's values can be a "cultural firewall" against the penetration of digital individualism (Setiawan, 2023), this approach still faces serious challenges. One counterargument to consider is that learners today live in a digital ecosystem that is more dominated by global values than local values. In this context, the value of *maja labo dahu* can experience a reduction in meaning because digital norms are often permissive and lack emphasis on moral order. Thus, the integration of local culture needs to be balanced with critical digital literacy, so that local values do not only become ceremonial but actually function as moral controls in the digital space.

Findings regarding the use of cultural activities such as *begibung*, *besiru*, and *bariri* do show that local social practices can be an effective medium for character building. However, there are also potential drawbacks: these practices are situational and highly dependent on the social context of a particular region. In some schools, especially those with heterogeneous or urban

populations, the experience of local culture is not always shared by all students. Therefore, a pedagogical adaptation process is needed so that SASAMBO values can still be transferred without losing their meaning in a multicultural context.

The integration of technology based on local culture also offers both opportunities and risks. On the one hand, digital storytelling or online cultural projects can strengthen humanistic digital literacy (Hendriana et al., 2023). However, the use of technology is often constrained by uneven teacher competence and limited school infrastructure. In these conditions, the digital transformation of education has the potential to only be an administrative innovation, not an essential transformation in character learning. This analysis confirms that digital transformation based on local values must be accompanied by teacher capacity building, adaptive curriculum, and adequate technology support.

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From a curriculum perspective, the reorientation of Pancasila values through SASAMBO does open up opportunities to strengthen the relevance of education to the local context. However, there is a dilemma between the need for national standardization and the need to adapt the material to local wisdom. If the curriculum is too localized, there is a risk of fragmentation of national values; Conversely, if it is too centralistic, local cultural values lose space to function as instruments of character formation. The dialectic between the two demands a flexible curriculum design, which places local values as a "practice space" for Pancasila values.

The implications for teachers also require critical reading. As cultural agents, teachers play a central role in transforming SASAMBO values into pedagogical actions. However, research by Fiolanisa et al. (2023) shows that not all teachers have adequate ethnopedagogic competence or reflective capacity. Without this mastery, local value-based education risks being reduced to ceremonial activities without moral depth. This shows the need for training programs that emphasize cultural literacy and reflective pedagogy as a prerequisite for the implementation of the SASAMBO model.

In terms of policy, regulatory support such as the Regional Regulation on education based on local wisdom can indeed strengthen the position of SASAMBO's values in the education system. However, the effectiveness of such policies depends on the consistency of implementation and supervision. In addition, there is a risk of politicizing local culture if education policies are too influenced by regional agendas. Therefore, policies need to be designed in a participatory manner by considering the principles of cultural sustainability, school readiness, and alignment with the Pancasila Student profile.

Overall, the integration of SASAMBO in Pancasila Education has strategic potential to build students' social character and digital ethics. However, these findings must be read critically: the success of the model depends heavily on the quality of implementation, teacher readiness, policy support, and the ability of schools to adapt to social-digital changes. By considering these challenges, the transformation of Pancasila based on SASAMBO is not only a pedagogical innovation, but a cultural strategy that requires systemic work to truly realize a generation with character that is culturally rooted and adaptive to digital dynamics.

## **CONCLUSION**

This research confirms that the transformation of Pancasila Education based on the local wisdom of

SASAMBO (Sasak, Samawa, and Mbojo) is an important contribution in enriching the approach to character education in the digital era. The original contribution of this research lies in the systematic mapping of how the *values of mutual tulung* (mutual cooperation), *saleng pedi* (empathy), and *maja labo dahu* (integrity) can be operationalized as pedagogical instruments that strengthen the internalization of Pancasila values in the context of multicultural and digital learning. Unlike previous research that only emphasized the function of culture as a complement to the curriculum, this study shows that the value of SASAMBO can be an ethical framework that works as a *cultural firewall* against moral disruption in the digital space.

Theoretically, this research contributes to the development of ethnopedagogical discourse by emphasizing that local wisdom is not just a cultural asset, but a relevant moral structure in building the character of students in the midst of the penetration of individualistic global values. Meanwhile, practically, the SASAMBO-based Pancasila Education model offers a new direction for schools in building a generation that has moral integrity, social empathy, and ethical digital skills, an integration of competencies that is very important in today's digital ecosystem. This approach also strengthens the Pancasila Student Profile through a learning mechanism that is contextual, reflective, and rooted in community culture.

However, this study has limitations that need to be noted. As a literature study, the findings presented are highly dependent on the quality, breadth, and timeliness of the sources analyzed, so they cannot directly describe the dynamics of implementation in the field. In addition, this study has not tested the practical effectiveness of the SASAMBO model in different school contexts, including urban, multiethnic, and schools with limited digital access. This limitation becomes a space for further empirical research.

Based on these findings and limitations, this study recommends three strategic steps. First, it is necessary to develop a SASAMBO-based operational curriculum that emphasizes collaborative, reflective, and project-based learning with the ethical use of digital technology. Second, teacher competency improvement programs need to be directed at mastering culturally nuanced pedagogy (ethnopedagogic literacy) so that teachers are able to translate local values into relevant learning practices for the digital generation. Third, local governments and education units need to strengthen the policy of integrating local wisdom so that cultural values are not just symbolic, but really become the moral foundation of national education. Thus, the transformation of Pancasila Education based on SASAMBO is not only a pedagogical agenda, but a cultural strategy to strengthen the nation's identity in the midst of increasingly complex digital dynamics. This local value-based education is a foothold to build a generation that has character, culture, and at the same time is able to compete globally without losing its identity roots.

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