

Islamic Educational Values in the Characters of the Pandawa Wayang to Shape Pancasila Students Profile

Teguh Santosa Dody Suyatno¹, Betty Mauli Rosa Bustam

¹Universitas Ahmad Dahlan

²Universitas Ahmad Dahlan

*teguhsantosadody63@gmail.com

ARTICLE INFO

Article history

Received June 28, 2025

Revised July 07, 2025

Accepted July 10, 2025

Keywords: Islamic education values, Pancasila students, Wayang pandawa characters

ABSTRACT

Many young generations today are influenced by the development of the times to show deviant behavior that is not in accordance with Islamic law, such as dressing, behaving, and communicating. This research aims to uncover and analyze the values of Islamic education contained in the Pandawa puppet characters and their relevance in shaping the profile of Pancasila Students at SMP N 4 Pandak. This study uses a qualitative approach with literature study methods and participatory observation on the implementation of these values in learning and student activities. The results of the study show that the character of Pandawa can be an effective educational medium in internalizing religious and moral values that are in line with the dimensions of Pancasila Students, such as faith and fear of Allah, global diversity, cooperation, independence, critical reasoning, and creativity. The understanding of Yogyakarta madrasah students towards the values of Islamic education in the character of Wayang Pandawa is to have a good character that is in accordance with the teachings of Islam with commendable qualities. Implementation of Pancasila student values by Yogyakarta madrasah students through Wayang Pandawa aims to exemplify good character, preserve cultural heritage, and shape morally and intellectually superior future generations.

1. INTRODUCTION

The values of Islamic education in cultural arts can shape a person's character (Wibawa & Awaliah, 2023), in this case the values of Islamic education in the character of the Pandawa puppet to form Pancasila students. Wayang is a culture that has many uniqueness, such as the different stories and characters that are told. Narimo & Wiweko stated that the values implied in the performance of puppets in the form of facial makeup in the form of eyes, nose, eyebrows and mouth include religious meanings, honesty, responsibility, love of peace and kindness, wisdom, optimism, communicative and democratic. Of the many manifestations of Indonesian cultural heritage, it is wayang kulit whose stories are widely loved and followed by the community. In fact, the art of wayang kulit has become a part of life for some people in Indonesia, which is manifested as "art" and is considered to have philosophical value based on the composition of the story. The characteristics taken from the story of the art of wayang kulit have a role in shaping the character of the nation or the formation of the nation's identity (Fajrie, 2013). The stories quoted from wayang kulit have their own rules for their

followers. However, of the many puppet figures in Indonesia, there are five puppet figures commonly known as *pandawa lima*.

UNESCO recognizes *Wayang* as a *Masterpiece of the Oral and Intangible Heritage of Humanity*. This is the pride of all Indonesian people, so character education in Indonesia must be developed through puppet figures, one of which is the *Pandawa Lima* figure. But in reality, the understanding of the younger generation of puppet culture is still low. This is influenced by western culture that entered Indonesia. If the homogenization of attraction is stronger, local culture will be dragged into the flow of globalization, thus becoming a threat to the continuity, existence, and loss of local cultural identity. The appeal of *wayang* for the younger generation will certainly decrease, the current situation needs to be overcome immediately. The young generation of Indonesia is encouraged to create characters that are in accordance with the profile of Pancasila students (Karuniawati et al., 2022; Saputri et al., 2024). Pancasila Student Profile is a program that aims to develop the quality of Indonesian students based on the noble values of Pancasila. The new paradigm curriculum is the curriculum that is currently used with long-term outputs, namely the Pancasila student profile. In the curriculum, character education is something that needs to be raised in learning.

The current phenomenon is that today's younger generation prefers pop music concerts, *online games*, and movies (Anisa Agustanti, 2022). For the younger generation today, *wayang* is considered ancient and does not keep up with the times. The phenomenon in Madrasah Yogyakarta is that youth tend to prefer things in the western genre as well as in the selection of music, how to speak, how to dress. In addition, bullying issues are currently very prevalent, it is based on the way of dressing that may be less feasible. A friendship that accidentally formed a grub. If this is ignored, then slowly but surely the Indonesian generation will forget the *wayang* culture which is a *masterpiece of oral and intangible heritage of humanity*. Entering an increasingly sophisticated era, it turns out that character education and historical awareness are increasingly regressed. This phenomenon can be felt by looking at the reality around which there are more and more deviant behaviors and ignoring historical local culture. In addition, in the current modern era in the era of globalization and digitalization, all aspects of life are developing rapidly, this makes the art of puppetry begin to fade due to the influence of new, more modern culture. Its fans have dwindled, making it potentially overlooked and forgotten (Pradipa et al., 2024).

All the characters in the five *pandawa* characters can be classified into 5 (five) main values, namely: religious, independent, *gorong royong*, integrity and nationalist. In addition, the characters in the five *pandawa* characters are also classified into 4 (four) dimensions, namely literacy, kinesthetic, ethical and aesthetic. Not only that, the character of the five *pandawa* characters also falls into four scopes, namely heart, taste, sports and thought. Aligning the *Pandawa Lima* figures with the profile of Pancasila students, especially those related to formal education paths, can be seen in the accumulation of common understandings about *Pandawa* figures. Like the character, the character of Yudhistira has a very wise disposition, has no enemies and almost never lies in his life.

Then Bima has a brave character, strong physique, kind and considers everyone equal. Meanwhile, Arjuna is an intelligent, intelligent, meticulous, careful, polite, polite figure and likes to protect the weak. Furthermore, the character of Nakula, who is a twin sister with Sadewa, is told that Nakula is the most handsome character and has the character of working hard and diligently, respecting and serving her older brother. Sadewa basically has a very hardworking, intelligent character, has advantages in astrology and is very good at keeping secrets.

Through the understanding of the character of Pandava, it is hoped that efforts can be made at all levels of formal educational institutions to optimize character education that can produce the next generation of the nation who are competent and insightful and form Pancasila students. Character as evidence of the construction of civilization for the life of the nation and state of Indonesia. Therefore, a study of student character education through the Pandawa Lima figure is needed as an effort to strengthen the profile of Pancasila students. This is in accordance with the vision and mission of the Ministry of Education and Culture for 2020-2024, which states that Pancasila students are the formation of Indonesian students as lifelong learners who have global competencies who behave in accordance with Pancasila values with six main characteristics: faith, fear of God Almighty and noble character, global diversity, cooperation, independence, critical and creative thinking.

2. METHODS

This research adopts a qualitative descriptive approach with a case study design, focusing intensively on a single case—namely, the values of Islamic education within the characters of Wayang Pandawa and their role in shaping the Pancasila student profile at SMP N 4 Pandak, Bantul, Yogyakarta. The research site was SMP N 4 Pandak, selected for its relevance to the integration of character education and cultural elements within formal Islamic education. The research subjects included a teacher of Islamic Religious Education (PAI) and students of SMP N 4 Pandak, with the selection based on purposive sampling. The teacher had at least one year of experience teaching PAI, and the students selected were those who had been exposed to or were familiar with the Wayang Pandawa characters.

Data collection techniques included in-depth interviews, direct observations, and literature review (library research). The interview guide served as the instrument for semi-structured interviews, while field notes and observation sheets were used to record behavioral and contextual data at the research site. Data sources consisted of primary data (from interviews and observations) and secondary data (from literature and supporting documents).

For data analysis, the study employed the interactive model of Miles and Huberman, involving data collection, data condensation, data display, and drawing conclusions/verification. Triangulation of sources and techniques was used to ensure data validity—comparing data across interviews, observations, and documentation.

Overall, the study methodically explored how the moral and spiritual values embodied in Wayang Pandawa characters were understood and applied by teachers and students, aiming to integrate these values within the framework of character education aligned with the Pancasila student profile.

3. RESULTS AND DISCUSSION

The results of this study are the results of qualitative data processing obtained from in-depth interviews, direct observations, and documentation of key informants, namely an Islamic Religious Education teacher and one student from SMP Negeri 4 Pandak. The two informants were chosen purposively because they were considered to understand and be directly involved in the implementation of Islamic educational values through the character of Wayang Pandawa. Data are analyzed through the stages of the Miles and Huberman model: data condensation, data presentation, and conclusion drawn.

The results of the interviews showed that teachers understood the values of Islamic education as an integral part of the character of Pandawa figures who could be used as role models. The teacher stated that in Islam, values such as honesty, fairness, wisdom, responsibility, and patience are commendable morals that must be instilled from an early age. These characters can be found in the character of Yudhistira who is known to be honest and fair, Bima who is brave and tough, and Arjuna who is intelligent and polite. Students also said that they knew the characters through lessons and activities at school, and related the traits of puppet characters to their daily behavior.

The teacher explained that these values are conveyed to students through local cultural narratives to make them easier to understand. In other words, an educational approach based on local culture has proven effective in transferring Islamic educational values. This is in line with the expectation that students not only know these values cognitively, but are also able to implement them in real life.

3.1. Implementation of Pancasila Student Values Through the Character of Wayang Pandawa

The implementation of Pancasila Student values at SMP N 4 Pandak is carried out through an integrative approach in learning activities and character building. In the interview, the teacher said that the puppet figure was used as contextual teaching material to introduce the six dimensions of Pancasila students, namely: faith and fear of God Almighty, global diversity, cooperation, independence, critical reasoning, and creativity. For example, the character of Bima is introduced as a symbol of courage and responsibility, which is related to the value of mutual cooperation and independence. Meanwhile, Arjuna is introduced as a symbol of intelligence and calmness, which supports the development of critical and creative thinking.

Students in interviews revealed that they found it easier to understand the concept of Pancasila Students because it was conveyed in the form of familiar stories and characters. This shows that puppet media is effective in building awareness and understanding of the noble values of the nation.

The character of Pancasila students who aspire to through Pandava-based learning shows a high compatibility with the values in Islam. The teacher emphasized the importance of forming a generation that is not only intellectually superior but also has noble morals. Therefore, puppet characters are used as real models that are relevant and contextual. In observation, it was found that students can relate the character values of puppet characters to daily activities such as helping, learning discipline, and worshipping sincerely. These results show that there is an internalization of values that does not only stop at conceptual understanding, but has touched on the affective and behavioral aspects of students.

3.2. Understanding Islamic Education Values in Pandawa Wayang Characters

The results of the analysis are known that madrasah students' understanding of Islamic educational values in the character of Wayang Pandawa is that Pandawa puppets have a good (positive) character that is in accordance with the teachings of Islam (Islamic law) with commendable qualities, namely; honest, fair, wise, religious, steadfast, confident, hard work, intelligent, discipline not happy in hostility (love of peace), friendly, Loves to read and learn, is optimistic, communicative, socially careful, tolerant, democratic, has a national spirit, and is a responsible person, as well as tough in undergoing trials.

Puppet is a culture that has many uniqueness, such as different stories and characters that are told. Narimo & Wiweko stated that the values implied in the performance of puppets in the form of facial makeup in the form of eyes, nose, eyebrows and mouth include religious meaning, honesty, responsibility, love of peace and kindness, wisdom, optimism, communicative and democratic. Of the many manifestations of Indonesian cultural heritage, it is wayang kulit whose stories are widely loved and followed by the community. In fact, the art of wayang kulit has become a part of life for some people in Indonesia, which is manifested as "art" and is considered to have philosophical value based on the composition of the story. The characteristics taken from the story of the art of wayang kulit have a role in shaping the character of the nation or the formation of the nation's identity. The stories quoted from wayang kulit have their own rules for their followers. However, of the many puppet figures in Indonesia, there are five puppet figures commonly known as pandawa lima.

According to the results of Prasojo & Arifin 's research, the manifestations of the transformation of Islamic values inspired by the Five Pandavas are as follows. *First*, *Pewangan* is an inspirational figure to be used as an example for many people. Pandawa Lima puppet figures who are very popular for the Javanese people are able to provide lessons on the values of life within the scope of local culture. As Indonesian people living in Java, we really appreciate cultural traditions that have a very important meaning to protect the relevance of Islam culture and believers in Java.

Second, the cultural art of wayang kulit is an adoptive profile through transformation and renewal in its work. The theological and socio-cultural views of the pre-Islamic Javanese population have encouraged Walisongo led by Sunan Kalijaga to be very careful in carrying out reforms. Indeed, mistakes in identifying stages can cause conflicts in society and it is not impossible to trigger wars. As a result, puppets in manifestation give birth to new perspectives that have not existed before. *Third*, Islamic teachings are guidelines that must be done consciously and implemented to achieve a clear direction by adhering to Islamic laws.

Islamic education in the Pandawa puppet character can be interpreted as the process of guiding humans to become more mature, both physically and spiritually which aims to achieve happiness in this world and the hereafter in accordance with the teachings of the Qur'an and Hadith. The values of Islamic education in the character of Wayang Pandawa have been inherent and have become part of the life of the Indonesian nation, especially Java. In the art of puppetry, there is local wisdom that is useful for building the character and identity of the Indonesian nation which is depicted through the stories and dispositions of the characters. Character development based on local wisdom as the identity of the Indonesian nation for the younger generation is very important to produce the nation's children who are intelligent, have personality, and have noble qualities.

Islamic education is a process carried out to create a complete human being, believing and fearing God and able to realize his existence as the caliph of Allah on earth based on the teachings of the Qur'an and sunnah, so the goal in this context is the creation of kamil people after the educational process ends. Islamic education is a series of systematic, planned and comprehensive processes in an effort to transfer values to students and develop the potential that exists in the brand, so that they are able to carry out their duties on earth as well as possible in accordance with Divine values based on the Qur'an and hadith in all dimensions of life. According to the results of Prasojo & Arifin's research, Islamic teachings, which contain Islamic values that must be carried out, are universal and must aim to provide their awareness, namely we as living beings on earth are followers of the Supreme Creator to serve the Creator.

3.3. Implementation of Pancasila Students Based on Pandawa Puppet Characters

The results of the analysis are known that the implementation of Pancasila students in schools by madrasah students based on the character of Wayang Pandawa is to introduce the character of the Pandawa Lima character as an example of good character, preserve the cultural wealth of the Indonesian nation, and build future generations who are morally and intellectually superior. The Pandawa puppet character has been applied in schools, because this character is very positive and of course in accordance with the dimensions of the Pancasila student profile. Through this understanding of the Pandawa character, it is hoped that efforts can be made at all levels of formal educational institutions to optimize character education that can produce the next generation of the nation who are competent and insightful and form Pancasila students. Character as evidence of the

construction of civilization for the life of the nation and state of Indonesia. Therefore, a study of student character education through the Pandawa Lima figure is needed as an effort to strengthen the profile of Pancasila students.

The formation of Indonesian students as lifelong learners who have global competence who behave in accordance with the values of Pancasila with six main characteristics: faith, fear of God Almighty and noble character, global diversity, cooperation, independence, critical and creative thinking. According to the results of Afni *al.'s research*, entering an increasingly sophisticated era has turned out to make character education and historical awareness increasingly regressive. This phenomenon can be felt by looking at the reality around which there are more and more deviant behaviors and ignoring the historical local culture. Especially for young people, this is very important for the future of the nation's culture, for example, the art of puppetry which is currently no longer or rarely seen, both in person and in the media, this condition is of course unsettling. Therefore, the values of character education and historical awareness must be rebuilt, one of the ways is by packaging the art as attractive as possible.

The results of the analysis are known that the implementation of Pancasila students in schools by madrasah students based on the character of Wayang Pandawa in the aspect of Faith Education, the implementation of Pancasila students in schools has programs that support faith, namely the tadarus of the Qur'an for those who are Muslim and religious guidance for those of other religions. The program is carried out every Tuesday, Wednesday, and Thursday, namely tadarus Al-Qur'an for Muslims and religious guidance for those of other religions.

In the aspect of Moral Education, the implementation of Pancasila students in schools is a polite attitude with reference to the 5 S's (Smile, Greeting, Greeting, Politeness, Manners). This behavior can be applied to students by meeting friends, greeting each other, meeting teachers, saying greetings, and salim. In the aspect of Physical/Physical Education, the implementation of Pancasila students in schools, namely teachers provide examples of behavior that can maintain the health of students. For example, by consuming halal and good food, not snacking carelessly, and love for cleanliness. In the aspect of Ratio/Reason Education, the implementation of Pancasila students in schools teaches humans to learn. By learning, humans are able to live their lives. Humans are given the intellect to think, to know what is good and bad. In the aspect of Psychiatric Education, the implementation of Pancasila students in schools, madrasahs have a Qur'an tadarus program to keep students' souls safe. In the aspect of social education, the implementation of Pancasila students in schools teaches a sense of mutual care and help.

Teachers always teach students to help friends who are in distress, to share with others. For example, in schools, teachers apply Friday care, which is students train themselves for alms or infaq. By practicing, teachers expect students to have a high level of caring and helpfulness. Islamic educational values are the potential possessed by individuals both physical and spiritual, physical, psychological, intellectual, spiritual, fitrah, talents and social which are developed through education

and are abstract. According to Abdullah Nasikh Ulwan, the values of Islamic education consist of seven elements, namely: faith education, moral education, physical/physical education, ratio/intellect education, psychiatric education, sexual education, and social education.

3.4. Islamic Education Values in Wayang Pandawa Character Figures to Form Pancasila Students

The results of the analysis are known that the values of Islamic education in the character of Wayang Pandawa to form Pancasila students in madrasas include: Yudhistira: Has a delicate character, polite, wise, humble, honest, forgiving, and has high morals. Yudhistira is the incarnation of Lord Yama, the god of justice and wisdom. Meanwhile, Bima: Has a firm disposition, honesty, fairness, indiscriminatory, and very strong. Bima also has a good heart. Then Arjuna: Intelligent, calm, and meticulous character. All the characters in the five pandava characters can be classified into 5 (five) main values, namely: religious, independent, gorong royong, integrity and nationalist. In addition, the characters in the five pandawa characters are also classified into 4 (four) dimensions, namely literacy, kinesthetic, ethical and aesthetic. Not only that, the character of the five pandawa characters also falls into four scopes, namely heart, taste, sports and thought.

Aligning the Pandawa Lima figures with the profile of Pancasila students, especially those related to formal education paths, can be seen in the accumulation of common understandings about Pandawa figures. Like the character, the character of Yudhistira has a very wise disposition, has no enemies and almost never lies in his life. Then Bima has a brave character, strong physique, kind and considers everyone equal. Meanwhile, Arjuna is an intelligent, intelligent, meticulous, careful, polite, polite figure and likes to protect the weak. Furthermore, the character of Nakula, who is a twin sister with Sadewa, is told that Nakula is the most handsome character and has the character of working hard and diligently, respecting and serving her older brother. while Sadewa basically has a very hardworking, intelligent character, has advantages in astrology and is very good at keeping secrets. In addition, other Islamic character values contained in the characterization of the Pandawa Lima puppet are: tolerance, discipline, love of reading and learning, hard work, democratic, friendly/communicative, social care, responsibility, and national spirit. According to the results of Karuniawati *al.'s research*, that in order to form the character of students and strengthen the profile of Pancasila students. The formation of students' characters can be referred to and harmonized with the character of the Pandavas Lima in the story of the Mahabharata. Thus, the use of puppetry as a medium can not only strengthen the character of the nation, but also to preserve the puppet culture that has begun to be forgotten by the current young generation.

Meanwhile, the forms of Islamic educational values in the characters of the Pandawa puppets include honesty, justice, fair leadership, compassion, and responsibility. The values of Islamic education in Pandawa puppet characters can shape Pancasila students in madrasas through several aspects, including: The character values of Pandawa characters have character values such as

religious, honest, responsible, peace-loving, friendly, wise, optimistic, communicative, and democratic. The noble life value of the Pandawa puppet teaches that good deeds will prevail, while evil deeds will always receive defeat. The social values of Pandawa puppets also teach social values, such as the manners of receiving guests and returning favors. The value of tauhid wayang Pandawa teaches the value of tauhid, such as; tauhid *uluhiyyah*, tauhid *rububiyah*, dan tauhid *ubudiyah*.

Educational values are the limits of everything that educates towards maturity, good and bad, so that it is useful for life obtained through the educational process. In simple terms, education is the process of changing the attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. In general, education is a process designed to transfer or transmit knowledge and expertise or skills and abilities that take place continuously from one generation to the next. Physical and spiritual guidance based on Islamic religious laws leads to the formation of personality, whether it chooses, decides and acts and is responsible based on Islamic values. Islamic education as an effort in the form of guidance and care for students so that later after completing their education they can understand and practice the teachings of Islam and make it their way of life.

4. CONCLUSION

The results of the study show that madrasah students in Yogyakarta understand the values of Islamic education as reflected in the character of Wayang Pandawa as a character in accordance with Islamic teachings, such as honesty, fairness, wisdom, religious, confident, hard work, and social care. These values are seen as part of the process of Islamic education that guides humans towards physical and spiritual maturity to achieve happiness in this world and the hereafter according to the Qur'an and Hadith. In addition, the implementation of these values in madrasahs supports the formation of Pancasila student profiles by making Pandawa Lima figures as examples of positive character and efforts to preserve the nation's culture. The wise and honest character of Yudhistira, Bima who is firm and fair, and Arjuna who is calm and meticulous, reflect Islamic values that are in line with the dimensions of Pancasila students such as responsibility, tolerance, democracy, national spirit, and social concern.

5. REFERENCES

- Afni, N. F. L., Sukadi, & Ibrahim, N. (2021). Membangun Pendidikan Karakter dan Kesadaran Sejarah Melalui Penokohan Pandawa Lima menggunakan YouTube (Building Character Education and Historical Consciousness Through the Five Pandawa Characterization Using YouTube). *Mozaik Humaniora*, 21(1), 96–108.
- Anisa Agustanti. (2022). Fanatisme Dan Konformitas Korean Wave Pada Remaja. *Edu Consilium: Jurnal Bimbingan Dan Konseling Pendidikan Islam*, 3(1), 51–65. <https://doi.org/10.19105/ec.v3i1.5326>

- Ardiantoro, L., Rudiyanto, M. A., Muslimin, M., & Ria S, F. (2024). Platform Merdeka Mengajar (PMM) untuk Meningkatkan Disiplin Positif Bagi Guru Penggerak di Mojokerto. *Abdimas Nusantara: Jurnal Pengabdian Kepada Masyarakat*, 6(1), 1–8. <https://doi.org/10.36815/abdimasnusantara.v6i1.3353>
- Budi Setyaningrum, N. D. (2018). Budaya Lokal Di Era Global. *Ekspresi Seni*, 20(2), 102. <https://doi.org/10.26887/ekse.v20i2.392>
- Fajrie, N. (2013). Media Pertunjukan Wayang untuk Menumbuhkan Karakter Anak Bangs. *Naskah Publikasi Ilmiah*, 1–10.
- Karuniawati, A., Setyawati, S. P., & Atrup, A. (2022). Pendidikan Karakter Siswa Melalui Tokoh Pandawa Lima Sebagai Upaya Penguatan Profil Pelajar Pancasila. *Prosiding Konseling Kearifan Nusantara (KKN)*, 2, 457–463. <https://doi.org/10.29407/868bvh22>
- Muhathir, M., Santoso, M. H., & Larasati, D. A. (2021). Wayang Image Classification Using SVM Method and GLCM Feature Extraction. *Journal Of Informatics And Telecommunication Engineering*, 4(2), 373–382. <https://doi.org/10.31289/jite.v4i2.4524>
- Narimo, S., & Wiweko, A. (2017). Nilai-nilai Pendidikan Karakter Dalam Tata Rias Wajah Punakawan Wayang Orang Sriwedari Surakarta. *Jurnal Pendidikan Ilmu Sosial*, 27(1), 41–48. <https://doi.org/10.2317/jpis.v27i1.5121>
- Permana, I. D. G. . (2022). Profil pelajar pancasila dalam wiracarita mahābhārata sebagai pedoman guru agama hindu dalam mengembangkan siswa yang berkualitas. *Sang Acharya: Jurnal Profesi Guru*, 3(1), 80–90.
- Pradipa, R., Syafitri, L. N. H., & Nasruddin, M. (2024). Nilai Filosofis Dalam Kesenian Wayang Kulit Bagi Pembentukan Identitas Kultural Generasi Z Muslim Indonesia. *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, 14(1), 13–26. <https://doi.org/10.47200/ulumuddin.v14i1.2183>
- Prasojo, E. N., & Arifin, M. (2022). Manifestasi Transformasi Nilai-Nilai Ajaran Islam Dalam Tokoh Wayang Kulit Pandawa Lima pada Cerita Mahabharata. *Jurnal Dirosah Islamiyah*, 4(2), 304–321. <https://doi.org/10.47467/jdi.v4i2.1078>
- Rizqi, S. A., Salsabila, S., Hafiansyah, M. B., & Rosyidi, M. (2024). Strategi Islam dalam Pencegahan Bullying Anak-Anak Sekolah Dasar. *Jurnal Pendidikan Guru Sekolah Dasar*, 1(4), 15. <https://doi.org/10.47134/pgsd.v1i4.734>
- Saputri, A., Alwani, P., & Apriani, P. (2024). Implementasi Penguatan Profil Pancasila Tema Kearifan Lokal dengan Kontekstualisasi Permainan Tradisional Congklak. *Innovative: Journal Of Social Science Research*, 4(3), 6461–6475. <https://doi.org/10.31004/innovative.v4i3.11123>
- Sari, Z. A. A., Nurasih, I., Lyesmaya, D., Nasihin, N., & Hasanudin, H. (2022). Wayang Sukuraga: Media Pengembangan Karakter Menuju Profil Pelajar Pancasila. *Jurnal Basicedu*, 6(3), 3526–3535. <https://doi.org/10.31004/basicedu.v6i3.2698>
- Sukirno, S. H. R., & Ningrum, S. U. D. (2024). Penguatan Pendidikan Karakter pada Generasi Muda Melalui Personifikasi Karakter Pandawa dalam Wayang Kulit. *Jurnal Humanitas: Katalisator*

Perubahan Dan Inovator Pendidikan, 10(3), 452–465.
<https://doi.org/10.29408/jhm.v10i3.27244>

Wibawa, S., & Awaliah, Y. R. (2023). Building characters using local wisdom in ngaras and siraman traditions of Sundanese weddings. *Cakrawala Pendidikan, 42(1), 136–148.*
<https://doi.org/10.21831/cp.v42i1.52113>