

Panca Waluya-Based Character Education in Civic Education: A Conceptual Model for Strengthening Students' Civic Virtue in Higher Education

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ABSTRACT

This study aims to develop a conceptual model of *Panca Waluya*-based character education as a Sundanese local wisdom framework for strengthening students' civic virtue in higher education. The study is motivated by the limited integration of local cultural wisdom into character education models, which continue to be dominated by universal moral and citizenship values. Employing a qualitative library research approach, this study systematically reviewed scholarly books, journal articles, policy documents, and previous studies on character education, civic education, local wisdom, and *Panca Waluya*. Literature sources were selected based on their relevance, academic credibility, and contribution to discussions on character formation and civic virtue development. The collected data were analyzed using qualitative content analysis through processes of data reduction, categorization, interpretation, and synthesis of concepts.

The findings indicate that the five values of *Panca Waluya*—*cageur* (well-being), *bageur* (kindness), *bener* (integrity), *pinter* (intellectual competence), and *singer* (adaptability and practical skills)—are closely aligned with the values of Pancasila and the dimensions of civic virtue. These values provide a holistic framework for developing students' moral, intellectual, social, and civic capacities. The novelty of this study lies in the development of an integrative conceptual model that systematically connects local wisdom, civic education, and civic virtue development within the context of higher education. The proposed model positions *Panca Waluya* not merely as a cultural heritage but as a normative and pedagogical foundation for character education.

This study contributes theoretically by enriching the discourse on culturally responsive character education and contributes practically by providing a conceptual framework that can guide curriculum development, teaching strategies, and character-building programs in higher education institutions.

1. INTRODUCTION

Character education has become a strategic issue in national development, particularly in responding to the social, political, and cultural dynamics of the globalization era. The rapid advancement of information technology, the flow of globalization, and shifts in social values have significantly influenced the mindset and behavior of younger generations. In this context, higher education institutions function not merely as centers for knowledge transfer but also as spaces for the formation of students' character and civic identity as future intellectuals and leaders. According to [Lickona \(1991\)](#), character education is a deliberate process aimed at helping individuals understand moral values, internalize those

values emotionally, and practice them in everyday life. Character education is not limited to moral knowing but also encompasses moral feeling and moral action. Therefore, character strengthening in education should be oriented toward the development of holistic personalities, including cognitive, affective, and social-behavioral dimensions.

In Indonesia, strengthening character education cannot be separated from the local cultural values that exist within society. Local wisdom serves an essential role as a source of moral values, social ethics, and guidelines for communal life. [Koentjaraningrat \(2009\)](#) asserted that culture constitutes a value system that guides human behavior in social life. Therefore, the integration of local cultural values into character education becomes an important strategy for building national identity while simultaneously strengthening the character of younger generations. One of the local wisdom values embedded within Sundanese culture is the concept of *Panca Waluya*, which consists of five core values: *cageur*, *bageur*, *bener*, *pinter*, and *singer*. This concept represents the ideal characteristics of Sundanese individuals who are physically and spiritually healthy, morally virtuous, uphold truth, possess intellectual competence, and demonstrate skills as well as social sensitivity. These values reflect the harmony between moral, intellectual, and social dimensions in the formation of human character.

This perspective is aligned with the educational philosophy of Ki Hadjar Dewantara, who emphasized that education aims to guide all innate potentials of learners so that they may attain the highest level of well-being and happiness as human beings and members of society. Hence, education should not solely emphasize intellectual achievement but also the cultivation of noble character. From the perspective of civic education, strengthening the character of younger generations constitutes an essential effort to develop democratic, responsible citizens who possess moral awareness toward national and civic life. [Cogan & Derricott \(1998\)](#) explained that civic education seeks to develop citizens who possess civic knowledge, civic skills, and civic dispositions. Therefore, the values of *Panca Waluya* may serve as a cultural foundation that reinforces the dimension of civic dispositions.

In higher education institutions, students as members of the younger generation hold a strategic role as agents of social change. Higher education institutions are responsible not only for producing academically competent graduates but also for shaping students' character so that they possess integrity, social responsibility, and commitment to national values. The integration of *Panca Waluya* values into learning processes, particularly within civic education, may become a relevant pedagogical approach for strengthening students' character as ethical, critical, and participatory citizens.

Previous research conducted by [Sutisna et al \(2025\)](#) developed a character education model based on *Panca Waluya* through a technological approach utilizing deep learning. The findings demonstrated that *Panca Waluya* values could be integrated into digital systems to analyse students' behavior and character through communication data and digital reflections. This approach indicates that local cultural values remain relevant even within the context of technology-based modern education.

Next, [Sofyan et al \(2026\)](#) examined the implementation of *Panca Waluya*-based character education in West Java. The findings revealed *Panca Waluya*, consisting of the values of *cageur*, *bageur*, *bener*, *pinter*, and *singer* that represents a contextual and relevant character education model capable of addressing the moral crisis among younger generations. These values shape the profile of the ideal human being referred to as *manusa waluya*, namely individuals who are balanced physically, spiritually, intellectually, and socially. Furthermore, the study highlighted that *Panca Waluya* is closely related to global frameworks such as the Inner Development Goals and the four pillars of education proposed by UNESCO. Although both previous studies discussed *Panca Waluya* as a foundation for character education, neither specifically examined its relevance within civic

education in higher education institutions. Moreover, these studies demonstrated that *Panca Waluya* is adaptive to contemporary developments which they did not explicitly connect it to the normative formation of civic character.

Although character education has become a major concern in contemporary educational discourse, its implementation in higher education continues to face conceptual and practical challenges. Existing character education models generally emphasize universal moral values, ethical development, and citizenship competencies. While these approaches have contributed significantly to character formation, they often pay limited attention to local cultural wisdom as a foundational source of values. Consequently, character education programs tend to be normative and decontextualized, making it difficult for students to relate abstract moral principles to the socio-cultural realities in which they live.

Previous studies have highlighted the importance of integrating local wisdom into educational practices as a means of strengthening cultural identity and moral development. However, most of these studies have focused primarily on describing local cultural values or examining their implementation in specific learning contexts. Limited attention has been given to developing a comprehensive conceptual framework that systematically connects local wisdom with civic education and the cultivation of civic virtue in higher education. As a result, a theoretical gap remains regarding how indigenous cultural values can serve as a normative and pedagogical foundation for character education aimed at preparing responsible and participatory citizens.

In this context, *Panca Waluya*, a philosophical value system rooted in Sundanese local wisdom, offers a distinctive contribution to character education discourse. The values of *cageur* (physical and mental well-being), *bageur* (kindness and social empathy), *bener* (integrity and truthfulness), *pinter* (intellectual competence), and *singer* (adaptability and practical skills) represent a holistic conception of human development. Unlike many character education frameworks that primarily focus on moral behavior or cognitive development, *Panca Waluya* integrates physical, moral, intellectual, social, and practical dimensions of character formation. This holistic orientation provides a culturally grounded approach that is highly relevant to the challenges faced by contemporary higher education institutions.

Furthermore, the values embodied in *Panca Waluya* are closely aligned with the principles of Pancasila and the objectives of Civic Education, particularly in fostering integrity, social responsibility, democratic participation, and commitment to the common good. Therefore, *Panca Waluya* has the potential to function not only as a cultural heritage but also as a normative and pedagogical framework for strengthening students' civic virtue.

The previous study above, the present study seeks to develop a conceptual model of *Panca Waluya*-based character education within the framework of Civic Education in higher education. The novelty of this study lies in its effort to systematically integrate Sundanese local wisdom, civic education, and civic virtue into a comprehensive conceptual model that can serve as a reference for character education development in universities. By doing so, this study contributes to the growing body of literature on culturally responsive character education and offers an alternative framework for strengthening students' character and citizenship competencies in the twenty-first century.

Based on the foregoing discussion, this article aims to analyze the concept of *Panca Waluya* as a form of Sundanese local wisdom and its relevance in strengthening the character education of younger generations in higher education institutions, particularly within the framework of civic education. This study is expected to provide a conceptual contribution to the development of local wisdom-based character education models within the context of higher education in Indonesia.

2. METHODS

This study employed a qualitative approach using a conceptual library research design. The study aimed to develop a conceptual model of *Panca Waluya*-based character education within the framework of Civic Education in higher education. A library research approach was selected because the study focused on synthesizing theoretical perspectives, empirical findings, and cultural concepts related to character education, local wisdom, civic education, and civic virtue.

2.1 Data Sources and Literature Selection

The data consisted of secondary sources obtained from scholarly books, peer-reviewed journal articles, conference proceedings, policy documents, and official educational publications. Literature was collected through searches in academic databases, including Google Scholar, Scopus, Web of Science, and nationally accredited journal repositories. The search process employed keywords such as “character education,” “local wisdom,” “Panca Waluya,” “Sundanese culture,” “civic education,” “citizenship education,” and “civic virtue.”

The literature selection process followed three criteria. First, the sources had to be directly relevant to the themes of character education, local wisdom, Civic Education, or Panca Waluya. Second, priority was given to publications from the last ten years to ensure the relevance of contemporary discussions, although seminal works on character education and cultural philosophy were also included. Third, the selected sources had to originate from credible academic publications, including indexed journals, academic books, and official policy documents.

The literature screening process was conducted in three stages: identification, selection, and eligibility assessment. During the identification stage, all potentially relevant sources were collected. In the selection stage, duplicate and unrelated sources were removed. In the eligibility stage, the remaining literature was evaluated based on its theoretical contribution to character education, local wisdom, and civic virtue development.

2.2 Data Analysis

The collected literature was analyzed using qualitative content analysis. Following the framework proposed by [Miles et al \(2014\)](#), the analysis involved four interconnected stages: data collection, data reduction, data display, and conclusion drawing. Relevant concepts, themes, and theoretical arguments were coded and categorized according to three major dimensions: (1) character education, (2) local wisdom and Panca Waluya values, and (3) civic virtue development.

Subsequently, thematic synthesis was conducted to identify conceptual relationships among these dimensions. The analysis focused on examining how the values of *cageur*, *bageur*, *bener*, *pinter*, and *singer* could contribute to the development of civic character and civic virtue within higher education settings.

2.3 Conceptual Model Construction

The conceptual model was developed through an integrative synthesis approach. Concepts derived from the literature on character education, Civic Education, civic virtue, and Panca Waluya were systematically compared, categorized, and interconnected. The model construction process consisted of three stages. First, the core values of Panca Waluya were identified as the foundational cultural dimensions. Second, these values were mapped onto the objectives and competencies of Civic Education. Third, the relationships between Panca Waluya values and civic virtue outcomes were formulated into a conceptual framework illustrating the process of character formation in higher education.

To enhance the trustworthiness of the study, theoretical triangulation was employed by comparing perspectives from character education scholars, civic education theorists, and

experts on local wisdom. This approach helped ensure the consistency and credibility of the resulting conceptual model.

3. RESULTS AND DISCUSSION

3.1 Results

3.1.1 Character Education in Civic Education Perspective

Character education constitutes an essential component of the educational process aimed at developing individuals who are not only intellectually competent but also possess moral integrity and social responsibility. In contemporary educational discourse, character education is understood as a systematic process of instilling moral values, ethics, and virtues in learners so that they are able to act appropriately in both personal and social life. As claimed by [Lickona \(1991\)](#), character education is a deliberate effort to help individuals understand moral values (moral knowing), appreciate the importance of those values (moral feeling), and implement them in concrete actions (moral action). This concept emphasizes that character education is not merely concerned with knowledge of values but also involves the development of attitudes and behaviors that reflect such moral values. Therefore, character education encompasses interconnected cognitive, affective, and behavioral dimensions.

In Indonesia education, the concept of character education has long been an integral part of the national educational philosophy. [Dewantara \(2013\)](#) emphasized that the purpose of education is to guide all innate potentials possessed by learners so that they may attain the highest level of well-being and happiness as human beings and members of society. From this perspective, education is not solely oriented toward the mastery of knowledge but also toward the cultivation of noble character. Character education is also closely related to the formation of individuals' social and cultural identity. [Koentjaraningrat \(2009\)](#) stated that cultural values constitute a system of life guidelines that shape patterns of social behavior. Therefore, character education should ideally not be separated from the cultural values embedded within society, including local wisdom that serves as a source of social morality. Thus, character education may be understood as an educational process that instills moral values, ethics, and social virtues through learning experiences integrated into both the academic and social lives of learners.

Furthermore, civic education plays a strategic role in developing citizens who not only understand their rights and obligations but also possess strong moral character in national and civic life. In modern democracy, citizens are expected to have moral awareness, critical attitudes, and social responsibility in public life. According to [Cogan & Derricott \(1998\)](#), the primary objective of civic education is to develop citizens who possess three main competencies, namely civic knowledge, civic skills, and civic dispositions. These three aspects are interconnected in shaping citizens who are capable of participating actively and responsibly in democratic life. In higher education, civic education functions as a means of developing students into citizens who possess critical awareness of various social, political, and cultural issues. Students are expected to develop democratic attitudes, respect diversity, and demonstrate commitment to national values. The formation of citizens' character cannot be separated from the relationship between morality, public ethics, and civic responsibility. Morality refers to values concerning right and wrong that serve as guidelines for individual behavior, whereas public ethics relates to moral standards that regulate human conduct within social and political life.

In civic education in higher education institutions, strengthening the relationship between morality, public ethics, and civic responsibility becomes highly essential. Education not only equips students with knowledge of political and legal systems but also cultivates ethical awareness in social and political life. Therefore, civic education functions

as a means of developing citizens' character characterized by moral integrity, social concern, and commitment to democratic values.

3.1.2 Local Wisdom as a Foundation for Character Education

Local wisdom constitutes an important source of values in the formation of societal character. In the study of social and cultural sciences, local wisdom is understood as a set of values, norms, knowledge, and social practices that develop within a community and are transmitted from generation to generation as guidelines for communal life. These values are formed through the community's long historical experience in interacting with its social, cultural, and natural environment. According to [Koentjaraningrat \(2009\)](#), culture constitutes the entire system of ideas, actions, and human creations within social life that become part of human identity through learning processes. From this perspective, local wisdom is regarded as a component of the cultural value system that serves as a guideline for societal behavior in social life. These values not only reflect the cultural identity of a community but also contain moral and ethical principles that regulate human relationships with others, with nature, and with broader social life.

Furthermore, [Sibarani \(2012\)](#) explained that local wisdom refers to local knowledge or wisdom derived from the community's life experiences and transmitted through traditions, customs, language, and socio-cultural practices. Local wisdom embodies virtuous values that can serve as guidelines for society in maintaining social harmony, strengthening solidarity, and fostering a just social life. In Indonesia's multicultural society, local wisdom holds a strategic position as a source of moral values that enrich social life. Each region possesses distinctive value systems such as the philosophy of Tri Hita Karana in Bali, Siri'na Pacce in South Sulawesi, and the concept of *Panca Waluya* in Sundanese culture. Diversity reflects the richness of the Indonesian people's worldview, which highly upholds the values of togetherness, balance, and social harmony. Local wisdom is not merely a cultural heritage of the past, but it also serves as a source of inspiration in developing character values that remain relevant to modern society.

Cultural values play an important role in shaping both individual and collective character within society. These values provide guidelines regarding what is considered good or bad, right or wrong, and appropriate or inappropriate in social life. Through processes of socialization and education, such values are internalized by individuals, thereby shaping their attitudes, behaviors, and patterns of thought in everyday life. In the educational context, cultural values may serve as an important source in the process of character education. Character education rooted in local culture possesses stronger relevance because such values have already become an integral part of community life. Through the internalization of cultural values, learners not only understand moral concepts theoretically but are also able to internalize these values as part of their social and cultural identity. This perspective is consistent with the view of Ki Hadjar Dewantara, who emphasized that education must be rooted in national culture. According to him, education should not be separated from the cultural values of society because culture constitutes the primary source of character formation. Therefore, effective education is education capable of integrating cultural values into the learning process. Cultural values function as a moral foundation in the development of individual character. These values contribute to fostering attitudes of responsibility, integrity, social solidarity, and concern for communal life.

The integration of local cultural values into the national education system constitutes an important strategy for strengthening character education in Indonesia. In globalization, which brings various external cultural influences, education based on local wisdom serves as an effort to preserve cultural identity while simultaneously reinforcing the character of younger generations. Within higher education, the integration of local wisdom plays a strategic role in shaping students as an intellectual generation possessing cultural identity

and social responsibility. Higher education institutions function not only as centers for the development of knowledge but also as spaces for character formation grounded in national cultural values. By utilizing local wisdom as a foundation for character education, the educational process can produce graduates who not only possess intellectual competence but also demonstrate moral integrity, social awareness, and cultural consciousness. This is essential in developing citizens who are capable of contributing positively to democratic life and national development.

3.1.3 The Concept of *Panca Waluya* in the Philosophy of Sundanese Society

The concept of *Panca Waluya* represents one of the forms of local wisdom embedded within Sundanese cultural traditions and serves as a moral guideline in shaping the ideal human personality. The term *Panca Waluya* is derived from two words: *panca*, meaning “five” and *waluya* means “safe, healthy, or prosperous”. Thus, *Panca Waluya* may be interpreted as five fundamental values that serve as the foundation for achieving a safe, prosperous, and dignified human life. These values reflect the Sundanese worldview regarding the balance between physical, moral, intellectual, and social skill dimensions in human life. From the perspective of Sundanese culture, the ideal human being is one who possesses balance among physical, moral, and intellectual dimensions. This perspective indicates that human life is not solely measured by intellectual competence but also by moral quality and personal maturity. This insight is consistent with the perspective of Koentjaraningrat who stated that cultural values within a society function as behavioral guidelines that shape patterns of social life. In this context, *Panca Waluya* may be understood as a cultural value system that shapes the character of Sundanese society. The values embodied in *Panca Waluya* consist of five principal elements namely *cageur*, *bageur*, *bener*, *pinter*, and *singer*. These five values represent interconnected dimensions of human life that collectively shape a holistic individual character.

Cageur literally means healthy, both physically and spiritually. In the Sundanese perspective, physical and mental well-being constitute essential foundations for a high-quality human life. An individual who is *cageur* not only possesses physical health but also demonstrates inner peace, emotional balance, and a positive attitude toward life. This value indicates that human well-being should be understood holistically, encompassing balance among physical, psychological, and spiritual dimensions.

Then, *Bageur* refers to being kind-hearted, courteous in behavior, and considerate toward others. This value emphasizes the importance of empathy, social solidarity, and the ability to live harmoniously within society. In Sundanese culture, an individual who is *bageur* is regarded as someone who possesses refined character and is capable of maintaining positive social relationships with the surrounding community. This value reflects a moral principle that places kindness as the foundation of social interaction.

Bener means truthful, honest, and committed to upholding the values of justice. This principle emphasizes the importance of moral integrity in both individual and social life. A person who is *bener* is an individual whose words are consistent with their actions and who firmly adheres to the values of honesty and truth. In social life, this value functions as an ethical foundation that sustains trust and social justice.

Pinter refers to being intelligent and possessing strong intellectual abilities. In the Sundanese perspective, intelligence is not merely understood as academic competence but also includes critical thinking skills, wisdom in decision-making, and the ability to understand social situations prudently. This value emphasizes the importance of education and knowledge as means of improving the quality of human life.

The last, *singer* means skillful, creative, and agile in taking action. This value relates to an individual’s practical ability to deal with various life situations. A person who is *singer* not only possesses knowledge, but is also capable of applying it effectively in everyday life.

This value indicates that ideal character is developed not only through knowledge but also through practical abilities and social skills.

These five values demonstrate that the concept of *Panca Waluya* possesses a comprehensive dimension in shaping human character. The value of *cageur* emphasizes physical and mental balance, *bageur* highlights social morality, *bener* stresses integrity and honesty, *pinter* focuses on intellectual competence, while *singer* underscores practical skills in social life. This concept reflects the Sundanese worldview, which emphasizes harmony between individuals and society. In cultural studies, such values constitute part of a social ethical system that maintains the balance of communal life. [Geertz \(1973\)](#) stated that culture is a system of meanings that provides a framework for humans to understand the world and direct their behavior. Therefore, cultural values such as *Panca Waluya* function not only as markers of cultural identity but also as moral guidelines in social life.

In the context of character education, the concept of *Panca Waluya* possesses strong relevance as a foundation for shaping the personality of younger generations. These values may serve as a source of inspiration in developing an educational model that is not solely oriented toward academic achievement but also toward the cultivation of morality and holistic character development. [Dewantara \(2013\)](#) who emphasized that education should foster character, intelligence, and skills in a balanced manner so that learners may become independent and responsible individuals within society. Thus, *Panca Waluya* may be understood as a value system that reflects the philosophy of life of Sundanese society in shaping individuals who are healthy, moral, honest, intelligent, and skillful. These values possess significant potential to be developed as a foundation for character education, particularly within the context of higher education, which aims to prepare younger generations as citizens who possess integrity, knowledge, and social responsibility in social, national, and civic life.

3.1.4 The Implementation of *Panca Waluya*-Based Character Education in Higher Education

The implementation of character education based on the values of *Panca Waluya* in higher education institutions constitutes a strategic effort to integrate local wisdom into the process of developing students' character as citizens who possess integrity, responsibility, and social awareness. Higher education institutions function not only as centers for the development of knowledge but also as spaces for shaping students' personalities grounded in moral, cultural, and national values. In this context, civic education plays an important role as a medium for internalizing character values that are relevant to democratic life.

One form of implementing *Panca Waluya*-based character education can be carried out through the integration of its values into the civic education curriculum. Civic education courses in higher education institutions are not solely intended to provide knowledge regarding the political, legal, and constitutional systems of the state but also function to develop students' civic character. Within this framework, the values of *cageur*, *bageur*, *bener*, *pinter*, and *singer* may be integrated as ethical foundations in understanding the roles and responsibilities of citizens. This integration can be achieved through the development of learning materials that connect concepts of citizenship with local cultural values, enabling students to understand that the moral values underlying national life are inseparable from the cultural wisdom of society.

[Tilaar \(2012\)](#), emphasized that national education must be rooted in the culture of the nation. Education oriented toward local culture enables learners to understand moral values in a more contextual manner, thereby making the process of value internalization more effective. Through the integration of *Panca Waluya* values into the civic education curriculum, students may understand that civic character is not only developed through theoretical understanding but also through the internalization of cultural values embedded within society. In addition to curriculum integration, the implementation of *Panca Waluya*-

based character education may also be carried out through learning strategies that emphasize local cultural values. Participatory and reflective learning strategies enable students to relate their learning experiences to the social and cultural realities they encounter. Learning approaches such as critical discussions, case studies, project-based learning, and value reflection may serve as effective means of fostering students' awareness of the importance of moral values in public life.

In this context, the values of *pinter* and *singer* may be developed through learning processes that encourage critical thinking, creativity, and the ability to solve social problems constructively. Meanwhile, the values of *bageur* and *bener* may be internalized through learning activities that emphasize the importance of honesty, responsibility, and social concern in communal life. Therefore, the learning process is not solely oriented toward academic achievement, but also toward the development of students' character characterized by ethical awareness in public life.

3.1.5 The Conceptual Model of *Panca Waluya*-Based Character Education in Higher Education

The development of a conceptual model of character education based on the values of *Panca Waluya* in higher education institutions represents an effort to integrate local wisdom values into the process of shaping students' character as citizens who possess moral integrity, social responsibility, and intellectual competence in democratic life. In higher education, character formation is not only carried out through the transfer of academic knowledge but also through the internalization of cultural values that constitute part of societal identity.

The conceptual model of *Panca Waluya*-based character education positions local cultural values as a normative foundation for developing students' character. The values of *cageur*, *bageur*, *bener*, *pinter*, and *singer* are regarded as fundamental principles that shape students' personalities holistically. The value of *cageur* emphasizes the importance of balance between physical and mental well-being as the foundation of a productive life. The value of *bageur* promotes empathy, social concern, and the ability to establish harmonious relationships within society. The value of *bener* relates to moral integrity and commitment to honesty and truth in public life. The value of *pinter* reflects the importance of intellectual competence and critical thinking skills in addressing various social issues. Meanwhile, the value of *singer* emphasizes practical skills, creativity, and adaptive abilities in social life.

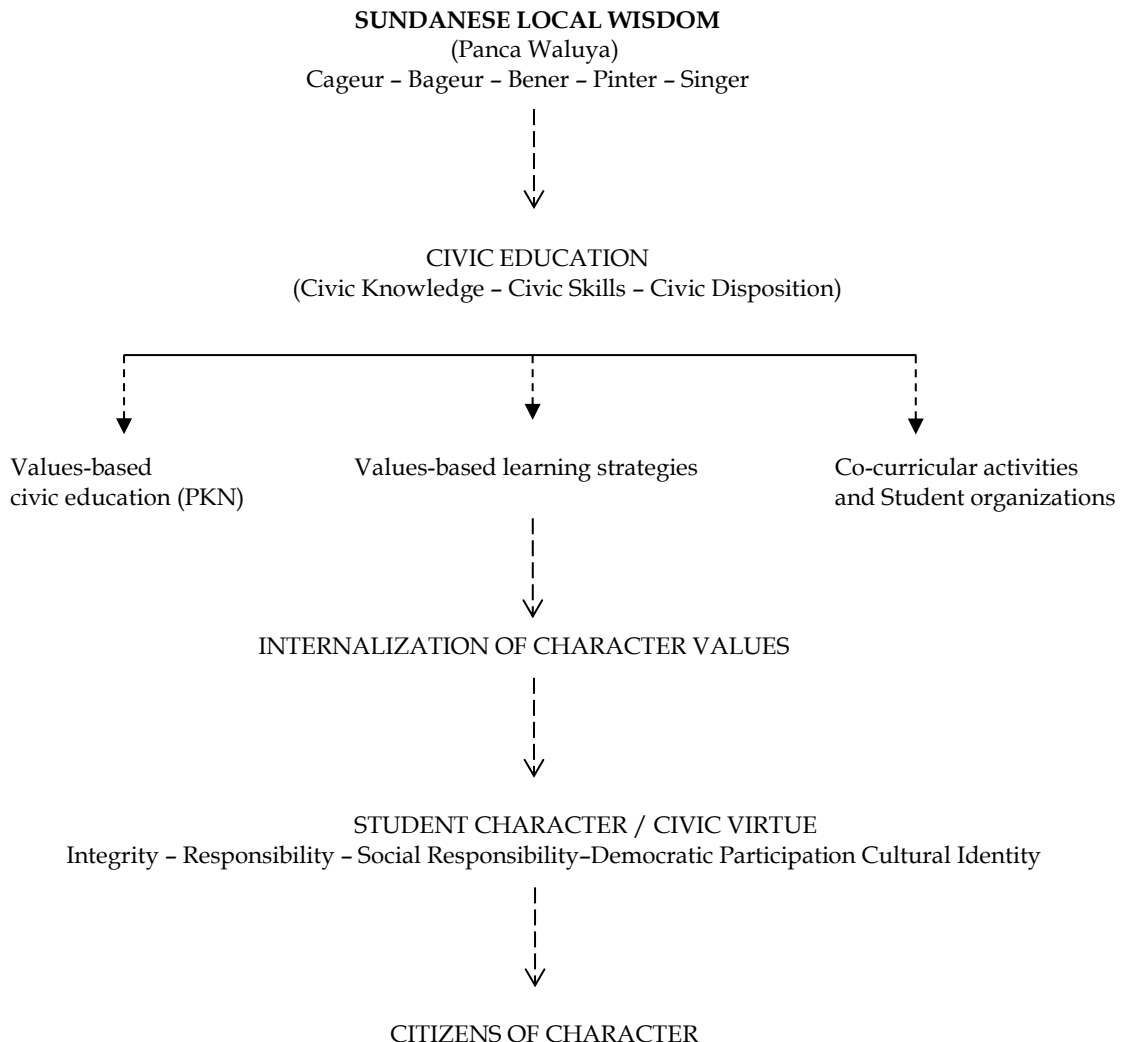
The framework of value integration within character education in higher education may be understood as a process that connects local cultural values with academic educational processes. In this model, the values of *Panca Waluya* function as sources of moral values internalized through various educational activities, including curriculum implementation, learning processes, and students' social activities. This integration is not merely normative in nature but also practical as it is carried out through learning experiences that enable students to understand and apply these values in everyday life.

Higher education institutions need to encourage the development of participatory and reflective learning methods so that students are able to understand moral values contextually. Learning approaches that integrate critical discussion, value reflection, and community-based learning experiences can assist students in internalizing character values more deeply. Next, higher education policies should also provide broader opportunities for cocurricular activities and student organizations as means of character development. Student organizational activities, community service programs, and various social activities may serve as spaces for students to practice character values in real-life situations.

Thus, the conceptual model of *Panca Waluya*-based character education in higher education demonstrates that the integration of local cultural values into civic education possesses significant potential in shaping students' character as citizens who possess

integrity, responsibility, and social concern toward community life. This approach not only strengthens the cultural identity of younger generations but also contributes to the development of democratic life grounded in moral values and social virtues. The conceptual model of *Panca Waluya*-based character education in higher education positions local cultural values as a normative foundation integrated into the civic education process to shape students' character as responsible citizens. Integration takes place through academic learning processes, students' social experiences, as well as the cultural environment of the campus.

Conceptually, the relationship among the components of the model may be illustrated as follows:



The model demonstrates that the values of *Panca Waluya* function as a source of cultural values that reinforce the process of civic education in shaping students' character. The process of value internalization occurs not only through classroom learning but it also through students' social experiences in various academic activities and student organizations. This concept is consistent with the perspective of [Cogan & Derricott \(1998\)](#), who argue that civic education aims to develop civic competencies encompassing civic knowledge, civic skills, and civic dispositions. In this context, the values of *Panca Waluya* contribute to strengthening the dimension of civic dispositions related to citizens' moral attitudes and social responsibility.

The integration of cultural values into education is also aligned with the educational philosophy of Ki Hadjar Dewantara, who emphasized that education should be rooted in the nation's culture. Education grounded in cultural values enables learners to develop moral awareness and social identity as integral members of society.

4. CONCLUSION

This study has developed a conceptual model of Panca Waluya-based character education within the framework of Civic Education in higher education. The analysis demonstrates that the values of *cageur* (well-being), *bageur* (kindness and social empathy), *bener* (integrity and truthfulness), *pinter* (intellectual competence), and *singer* (adaptability and practical skills) are conceptually aligned with the principles of Pancasila and the dimensions of civic virtue. These values provide a culturally grounded perspective that can enrich contemporary character education discourse.

The proposed model highlights the potential contribution of Sundanese local wisdom as a normative and pedagogical foundation for character education in higher education. By integrating local cultural values with the objectives of Civic Education, the model offers a conceptual framework for fostering students' moral, intellectual, social, and civic development. Furthermore, the study contributes to the growing literature on culturally responsive character education by demonstrating how indigenous values can be systematically connected to civic virtue formation.

However, it is important to note that the findings of this study are conceptual in nature and are derived from a synthesis of relevant literature. Therefore, the proposed model should not be interpreted as an empirically validated framework. Future research is needed to examine the applicability, effectiveness, and contextual relevance of the model through empirical studies involving students, lecturers, and higher education institutions. Such investigations would provide valuable evidence regarding the extent to which Panca Waluya-based character education can support civic virtue development in practice.

In conclusion, this study offers a theoretical contribution by proposing an integrative conceptual model that bridges local wisdom, Civic Education, and civic virtue. The model may serve as a reference for future curriculum development, educational policy discussions, and empirical research on character education in higher education contexts.

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