



Integrating Gresik's local cultural wisdom into character education for shaping the Pancasila student profile

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Abstract

This study investigates the possibility of incorporating Gresik local cultural wisdom into character education lessons to achieve the Pancasila student profile. This research technique uses a qualitative research approach. Data collection includes limiting study scope, acquiring information by observation and formal and informal interviews, and documenting findings. The aggregation of open-ended data, derived from common questions, and information processing from many participants are essential elements of data analysis. The cultural knowledge of the Gresik people will be the primary subject of this investigation. More particularly, the discussion topics will be *pasar bandeng*, *rebo wekasan*, *festival damar kurung*, *sanggring*, and *macanan*. According to the research findings and the language that describes it, character education in Gresik's local cultural wisdom contains the values of teamwork, patriotism, diligence, creativity, and religious character. This research highlights the innovative aspects of the diverse local wisdom values found in Gresik. Educational institutions can use these values as educational tools to cultivate the character traits outlined in the Pancasila student profile.

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Introduction

Local cultural wisdom is a defining trait of a nation, particularly in Indonesia, where it evolves via intercultural exchange, ultimately shaping national cultural values. In Indonesia, local wisdom includes a view of life and philosophy reflected in various aspects of it, such as social and economic values, architecture, health, environmental management, and others (Romadi, 2011). Local cultural wisdom can emerge from the culture that evolves in a particular region. From a historical and geographical standpoint, local wisdom can influence the distinctiveness of an area's past.

Local culture has a significant impact on the character of individuals. Integrating local wisdom into character education has garnered considerable attention as educators and policymakers pursue culturally pertinent teaching methods that promote whole student development, cultural preservation, and educational sustainability. This methodology corresponds with international educational objectives, including the Sustainable Development Goals (SDGs), by fostering inclusive, egalitarian, and high-quality education that honours cultural variety and history (Arjaya et al., 2024; Tohri et al., 2022). Indonesia has emerged as a leader in this domain, with an expanding corpus of research illustrating the beneficial effects of local wisdom-based character education on student achievement, societal cohesiveness, and the preservation of indigenous knowledge systems (Arjaya et al., 2024; Sukadari et al., 2019).

Local cultural wisdom can facilitate the internalisation of character education, thereby actualising the Pancasila student profile in alignment with the goals of the Ministry of Education and Culture. Character education can start at a young age. Consequently, character education may be instituted for elementary school children. The research findings align with the researcher's academic discipline. The community employs indigenous cultural knowledge as a framework for daily interactions, encompassing familial ties, sibling dynamics, and engagement with the broader society (Widja, 1989). Because local wisdom includes knowledge, culture and local wisdom, other terms often used to describe it are 'local knowledge' or 'extraordinary local wisdom'.

Local knowledge possesses various qualities that warrant consideration. Initially, local wisdom should encompass an understanding of virtue that imparts ethical principles and moral values to individuals. Secondly, indigenous knowledge should instil in individuals a reverence for nature and discourage its destruction. Third, indigenous knowledge should originate from elder community members (Mungmachon, 2012). Local wisdom can be in the form of values, norms, ethics, beliefs, customs, laws, or special regulations. In addition, values that are relevant to local wisdom include honesty, responsibility, discipline, creativity, and hard work (Masrukhi et al., 2024; Mazid et al., 2024; Rahmawati et al., 2024).

There are also various forms of noble local cultural wisdom in the Gresik region. The wisdom of Gresik local culture includes various traditions such as *pasar bandeng*, *rebo wekasan*, *festival damar kurung*, *sanggring*, and *macanan*, which are valuable assets of Indonesia and can be an instrument of character education. The theme of local cultural wisdom is one of the areas that the Ministry of Education and Culture focuses on to strengthen the profile of Pancasila students. Character education values in local cultural wisdom, can help realise the Pancasila student profile (Sutrisno et al., 2023; Suwandi et al., 2025).

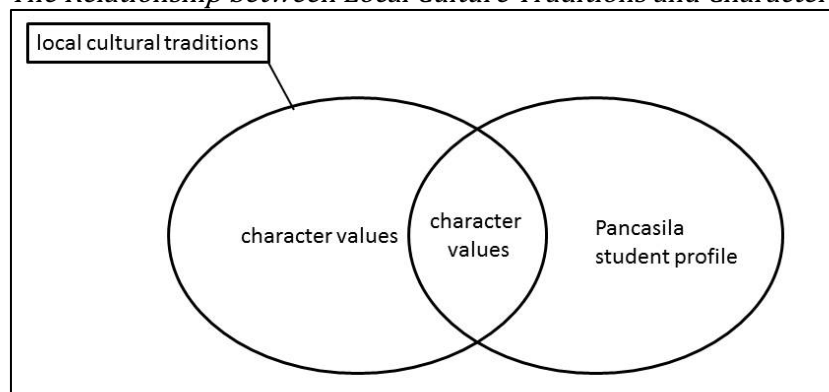
A strong correlation exists between local cultural traditions and character values. The local cultural heritage encapsulates the character values of the local community. Character education values are principles that guide the community's behaviour and actions. Sources of character values can include aspects of religion, Pancasila, and culture. These character values have existed and been applied from generation to generation, and they are known as local cultural wisdom (Hermawan & Hasanah, 2021). Character education needs to be instilled and taught early to become a habit that leads to applying beneficial educational values (Anis et al., 2023).

One of the sources of character values comes from local cultural wisdom, which also contains positive values that can be a guideline for the people in the region so that the values become inseparable. Character education directly impacts children's emotions, attitudes, and

behaviours (Turan & Ulutas, 2016). Therefore, the existence of local cultural wisdom is fundamental. Therefore, conducting a study and assessing the view and implementation of character education through local cultural wisdom is necessary.

Figure 1.

The Relationship between Local Culture Traditions and Character Values and Pancasila Student Profile



Sources: Author, 2025.

The three main approaches to character education are: (1) the cognitive development approach, better known as moral education, which emphasises the understanding of what is good; (2) the caring approach, which emphasises desire. The third approach, traditional character education, focusses on concrete actions to achieve goodness (Howard et al., 2004). These three approaches can collaborate to achieve holistic character education. In the context of the affective domain, all these approaches are relevant. Data from the Inspectorate General of the Ministry of Education, Culture, Research and Technology between 2021 and 2023 shows the level of violence cases handled. Based on the findings, it shows that in 2021, there were 7 cases of violence; in 2022, there were 68 cases of violence; and in 2023, there were 52 cases of violence. The types of violence that occurred also varied, ranging from bullying (52 cases), intolerance (25 cases), and sexual violence (50 cases). The level of violence in the school environment certainly shows that there is still a need to instil character education in the world of education and the school environment.

Educators require various methods and pathways to implement character education, which is essential for society. Nevertheless, it is crucial to remember that implementing universal character education is contingent upon the culture and society in which it is implemented. Therefore, various paths and methods can be used in character education (Nida, 2019). Character education must play a central role in teaching moral values to students at all levels of education (Sukidin et al., 2022).

Academic ability significantly impacts students' understanding of character education (Omiyefa, 2021). The purpose of education is not only to acquire knowledge but also to develop an attitude to seek and use knowledge effectively and ethically (Shields, 2011). Some characteristics that play a role in student growth and development include respect, responsibility, honesty, fairness, and care (Parks & Oslick, 2021). Character education also has content that aligns with the values of the Pancasila student profile.

The Pancasila student profile is the character and abilities that are instilled and developed by everyone in everyday life, and efforts to actualise the values of character education are principles that guide society in behaviour and actions. One source of character values comes from local cultural wisdom, which also contains positive values of the Pancasila student profile that can be a guideline for people in the region, so that these values cannot be separated through various aspects, such as cultural activities in the school environment, learning in the curriculum, Pancasila student profile strengthening projects, and extracurricular activities.

The Pancasila student profile consists of six competencies arranged as the main dimensions. These dimensions have a strong relationship and reinforce each other. To achieve a holistic profile of Pancasila students, these six dimensions must develop simultaneously, without neglecting any of them. The development guide for the Project to strengthen the

Pancasila student profile at the Primary and Secondary Education Levels in 2021 explains in detail the six dimensions of the Pancasila student profile. These dimensions include 1. Faith and obedience to God Almighty and behaving with integrity. 2. Respect diversity globally. 3. Be cooperative. 4. Be independent. 5. Able to think critically. 6. Creative.

The Pancasila student profile strengthening project, initiated by the Indonesian government, aims to foster an independent school curriculum (Rachman et al., 2024). The profile of Pancasila students not only focuses on cognitive abilities but also on attitudes and behaviours that are in accordance with their identity as Indonesian and global citizens. This Pancasila student profile aims to transform the younger generation into people with noble character and to behave according to Pancasila values.

The basic principles of the Pancasila student profile strengthening project are holistic, contextual, student-centred, and exploratory. 'Holistic' means seeing something, not individually or partially. The contextual aspect contains principles that involve efforts to base learning activities on daily experiences. This principle encourages educators and students to utilise the environment and everyday reality as the primary learning material. The student-centred principle refers to a learning program that encourages students to become active learning agents and take ownership of their learning. Then the exploration aspect has the principle of discovery, which is associated with an ethos that opens up a vast space for research and self-development.

Gresik's local cultural wisdom as a means of character education contributes significantly to citizenship studies in diverse contexts by showing how localised cultural practices can effectively cultivate civic virtues and shape students' moral, social, and political consciousness. Rooted in the scope of cultural citizenship diversity, this study highlights how traditions embody values of hard work, religiosity, cooperation, resilience, and collective identity, which are directly connected to the broader goals of civic education, moral citizenship, civic literacy, and social justice. The integration of these traditions into both formal and non-formal education illustrates how local wisdom reinforces national ideology and Pancasila values while strengthening students' awareness of law, social justice, and cultural identity from national and global perspectives. This scholarly contribution provides an innovative lens that bridges cultural heritage and contemporary educational practices, offering a transformative model of character education that fosters holistic citizenship development and social cohesion and equips future generations to critically and responsibly engage in a diverse and interconnected world.

Method

This research utilises a descriptive qualitative methodology to explore and elucidate the interpretations that individuals and communities attribute to social and cultural phenomena, especially concerning humanitarian matters and local wisdom (J. D. Creswell, 2018; J. W. Creswell et al., 2007). The research design adheres to a methodical framework that includes the development of research enquiries, identification of procedural methodologies, gathering of data, inductive analysis transitioning from observations to overarching thematic patterns, and the interpretation of the meanings that arise.

Participants were deliberately chosen due to their expertise, experience, and recognised standing in cultural and community leadership. Prominent informants comprised cultural practitioners and community leaders, including Kriss Adji from the Mataseger Cultural Community and Eko Jarwanto, a history educator, alongside local leaders from areas where traditional practices are vigorously upheld. This deliberate sampling method guaranteed that the research obtained comprehensive insights from individuals who hold profound experiential understanding of Gresik's cultural heritage.

Data were gathered through a triangulation of ethnographic methods to guarantee both credibility and a profound understanding. The primary sources of data encompassed comprehensive discussions with cultural authorities and regional specialists, observations conducted in situ regarding conventional practices within their authentic community environments, and records in the form of photographs, videos, and written accounts of cultural

events. Furthermore, secondary sources were examined to enhance the primary data, encompassing scholarly journals, periodicals, and literature pertaining to indigenous knowledge and cultural practices. The integration of both primary and secondary sources enhanced the validity of the data and facilitated a comprehensive understanding of the phenomena being examined.

The analysis of data was performed utilising a three-step qualitative analytical framework as outlined by Miles, Huberman, and Saldaña:

1. Data Reduction: Pertinent data were meticulously extracted, streamlined, and classified, whereas superfluous or extraneous information was eliminated.
2. Data Presentation: The results were systematically arranged in tables, figures, and narrative summaries to enhance comprehension.
3. Data Verification: Initial findings underwent a rigorous cross-examination with supplementary data sources and observations to ascertain their reliability and validate the emerging patterns (Miles et al., 2014).

The inductive analysis facilitated the discernment of fundamental themes concerning the influence of Gresik's cultural traditions on the formation of community values and the development of character education initiatives. The adaptable and responsive characteristics of the ethnographic methodology allowed the research to engage with field conditions in a dynamic manner, all the while upholding a high standard of methodological rigour. In alignment with ethical research principles, informed consent was secured from all participants, and confidentiality was upheld consistently throughout the research endeavour.

Results and Discussion

Local wisdom is a cultural heritage passed down from generation to generation in a particular society. Local wisdom encompasses various aspects of life, such as culture, art, language, and traditional values, which have become integral to the community's identity (Kusnadi, 2023). The tradition inherited from *Walisongo* that still survives today is the tradition of *Pasar Bandeng*, which was held in the centre of Gresik. Sunan Giri first maintained this tradition to improve the local community's economy. Two of the nine *Walisongo* who spread Islam to Gresik were very influential in building the cultural order of the Gresik community. The two are Sheikh Maulana Malik Ibrahim and Raden Paku or Sunan Giri. Ainul Yakin, also known as Sunan Giri, preached to the community through trade. In the 15-th century, Sunan Giri began to support the community's economy by processing and selling agricultural products. Until now, the community still preserves the heritage of Sunan Giri, primarily through the production and sale of *pudak* cakes and holding the *pasar bandeng* traditional.

Pasar Bandeng

The tradition of *pasar bandeng*, initiated by Sunan Giri, can enhance entrepreneurship by inspiring students in Gresik Regency to cultivate *pasar bandeng* and become its icons. Gresik is synonymous with *pasar bandeng*. The history of the tradition of *pasar bandeng* is an annual activity of the Gresik community to welcome the arrival of *Eid al-Fitr*. Milkfish is one of Gresik's leading commodities and is quite abundant. The potential of milkfish is abundant enough that the community can use it to improve their standard of living. Starting from this, the traditional *pasar bandeng* was held, from competitions to auctions that could be seen and attended by all Gresik people.

The value of local cultural wisdom in the tradition of *pasar bandeng* is the spirit of hard work to achieve expectations through the processing and selling agricultural products. To be able to participate in the competition, farmers have to work hard to produce *pasar bandeng* of an enormous size. The persistence, tenacity, and spirit of hard work in caring for *pasar bandeng* make it one of the values of local cultural wisdom that must be preserved. The *Bandeng Market* tradition is also an expression of gratitude after observing the month-long Ramadan fast. The *pasar bandeng* is not only about buying and selling fish, but also a symbol of preserving cultural heritage that has religious and symbolic meaning. Since the time of *Walisongo* with its long

history, this tradition has remained in the midst of social progress. Through the *Bandeng Kawak* Contest, the community is also challenged to show their appreciation for the products of the land and sea. The *pasar bandeng* is proof that traditions can continue to live and thrive, as long as the community is able to preserve and love their culture.

The value of the *pasar bandeng* tradition like (1) *trustworthiness*. The winners of the pasar bandeng contest are assessed transparently and fairly. Market players who maintain the quality of pasar bandeng as a symbol of trust in consumers show the value of honesty and integrity. (2). *Respect*. The pasar bandeng tradition values mutual respect between traders, buyers and visitors. The interaction process in the market shows ethics and manners as part of the culture of the Gresik community. According to Birhan et al. (2021), the approach often used to shape students' character is through role models and advising. Students can learn more about character education through role models to realise the Pancasila student profile. (3) *Responsibility*. Traditional pasar bandeng provides quality milkfish to consumers. They work hard to produce pasar bandeng of enormous size to maintain the continuity of the tradition. (4) *Fairness*. In the Pasar Bandeng tradition, the buying and selling process emphasises fairness in the price and quality of the products offered.

Pasar bandeng is open and accessible to the whole community, demonstrating the principle of fairness in participating in the local economy. This tradition shows a sense of concern for the local economy and the welfare of the Gresik people. The community supports small and medium-sized businesses that sell fishery products by participating in this tradition and then the tradition of *pasar bandeng* manifests cultural identity and community participation in preserving local heritage.

Rebo Wekasan

Rebo wekasan is an activity of the community of Suci village in Manyar District. Basically, *rebo wekasan* tradition, indeed, it is identical to and attached to Javanese culture since our ancestors were in their heyday, Sunan Giri. The term *rebo wekasan*, when viewed from Arabic, is *Arba'a*, which means *Rabu* dan *Hasanun*, which means good. This means that Wednesday should be used to do good things.

Meanwhile, in the Javanese language, it means *rebu pungkasan* or the last *rebu* every month in *Shafar*. In this regard, the scholars mentioned that in the month of Shafar, Allah sent down 320,000 to 500,000 more kinds of diseases or calamities. In anticipation of it in order to avoid the disaster, the scholars who perform *tirakatan* worship before Allah while praying to avoid calamity on the last Wednesday of the month of *Shafar* (Yanti, 2018).

The tradition of *rebo wekasan* is a culture still preserved by the Gresik people, especially in the Holy Village. The tradition not only tells the story of the spread of Islam in Java but also teaches about how value of life. Basically, it is not just a fairy tale. However, it contains many lessons, good values, and several social functions that can be taken advantage of. One of the social functions that can be taken from stories *rebo wekasan*, among others: (1) deepening the teachings of Islam, (2) getting closer to God through worship.

Rebo wekasan is a worldly charity that provides salvation around the Holy Lake. In the month of Safar, this event is held on the final Wednesday. According to the story, on the last Wednesday of the month of *Shafar*, God Almighty granted the long-awaited wish of the people of Sumber Desa Suci to finally find a water source to meet their daily needs. So on the evening of the last Wednesday of the month of *Shafar*, people celebrate giving alms to the earth in the hope of receiving blessings from God Almighty. This tradition is still maintained. Similar community activities were also carried out in Kembangan Village in Kebomas District.

The value of local cultural wisdom in *rebo wekasan* is the existence of religious values that can be instilled in students, namely, celebratory activities, such as gratitude for the blessings bestowed by God Almighty. The following is an analysis of the application of the six pillars of character according to Lickona in the value of the tradition of *rebo wekasan*. The community's belief in blessings or protection from God is reflected in the tradition of *rebo wekasan*. This tradition strengthens shared beliefs and fosters solidarity. Integrating religious values into school culture significantly strengthens students' commitment to the principles of Pancasila. It

contributes to the formation of virtuous, responsible, and caring characters for the social environment (Indriani et al., 2024).

Implementing *rebo wekasan* shows respect for ancestors, religious values and local culture. This tradition is a way to respect local beliefs and wisdom without putting aside the plurality of the community. Involving moral responsibility to preserve culture and ensure that the younger generation properly carries out this tradition. In the context of *rebo wekasan*, justice manifests itself in efforts to guarantee participation for everyone, irrespective of their social status. We usually carry out this tradition together, respecting the equality of each individual. This tradition encourages solidarity and empathy, primarily through joint prayer for safety and being kept away from dangerous calamities. This tradition fosters concern between individuals and strengthens social relationships. The application of local wisdom in elementary schools' curriculum and learning development can be done if the government and the private sector can work together to promote community learning and teaching (Pornpimon et al., 2014). Participation in this tradition reflects the commitment of citizens to cultural preservation and community harmony. Strengthening the profile of Pancasila students is carried out through cultural projects, entrepreneurship projects, archipelago culinary projects and environmental conservation projects.

Damar Kurung

The term "*damar kurung*" consists of the words "*resin*", which means "*light*", and "*borrow*", which means "*cage/cover*". *Damar kurung* is a traditional lantern inherited from Giri Kedaton during the time of Sunan Prapen of Gresik in the 16th century. *Damar kurung* has been known to the public since the time of Hinduism and Buddhism (Sisprasajo et al., 2023). Resin holders shaped like lanterns, light sources or candles are placed in rectangular buildings made of bamboo/wood and paper on either side. Images that tell a story are drawn on four sides of a *damar kurung*. Paintings on the sign, *damar kurung*, tell about the activities of the people of Gresik Regency, including religious activities, *Eid al-Fitr*, the atmosphere of the milkfish market, entertainment at the night market, and the culture of the local community.

Originally, *damar kurung* was used as a lantern, illuminating the rooms and streets of the Gresik Regent's house and lighting to entertain children while they were waiting for *Tarawih* prayers during the month of *Ramadhan*. In addition to its function, the *damar kurung* also has a philosophical meaning; in other words, "enlightening" human life through a moral message about the wisdom of life. One of the cultural and art heritage sites loaded with local wisdom values in Gresik Regency, *damar kurung*, also plays a role in shaping the character of the people of Gresik Regency, especially children.

How does the *damar kurung* tradition contribute to developing creativity and critical thinking? Based on the results of an interview with a historian and educator, Mr. Eko Jarwanto, said that in the *damar kurung*, there is a circular pictorial adverb, which contains the value of life in Gresik. From the visual images in the brackets, students can take the wisdom of life values, namely, values that can be learned and emulated. The implementation, for example, in the tradition of *damar kurung*, students are invited to create or make *damar kurung* products in groups. So, cooperation and critical thinking are needed to make visuals. Thus, local values can be applied contextually to enrich teaching methods and curriculum (Asmayawati et al., 2024). It can be said to be critical thinking that can grow and develop in building citizens' awareness so that it can be internalised in daily life (Rafzan et al., 2024). Teachers' character education competencies are critical in achieving educational goals in addition to field knowledge, general knowledge and pedagogical knowledge (Ülger et al., 2014).

How can educators effectively integrate local cultural wisdom into the curriculum to encourage the development of Pancasila student profiles? Students can be invited to study the culture of local wisdom in the Gresik area. Through cultural studies, students can learn local wisdom directly. In addition to that, educators can incorporate these traditions into history, language arts, or social studies lessons by including them in teaching materials, special sub-chapters or in an integrated manner with the maps taught, through project-based and problem-

based learning models into the curriculum. The application of this model can provide a more interactive and practical learning experience and encourage students to be more actively involved in local cultural tradition activities (Momo et al., 2024).

Many elementary school students are trained to complete projects, such as *damar kurung*. Students are invited to make paintings on the brackets. Through the painting, students can learn the value of local wisdom in the Gresik area. Festival *damar kurung* is not only developed in schools but is also often held to preserve the art of *damar kurung* in the Gresik Regency area. However, the government's attention is still not optimal for developing the *damar kurung* tradition. Things that need to be done include the government making policies to provide education and training regarding the understanding and implementation the independent curriculum (Suryaningsih et al., 2023).

It is hoped that through this activity, the student can practise the values of local cultural wisdom, *damar kurung*, which is depicted in a painting full of meaning and moral messages. Students like and understand them and can later play a role in developing their personality. Religious, moral, social and cultural values conveyed through painting *damar kurung* can shape the child's personality and stay with him until he grows up. The main goal is to form a moral human being.

The following is an analysis of the application of the six pillars of the Lickona character in the value tradition of *damar kurung*, (1) trustworthiness, *damar kurung* is often associated with spiritual values and local wisdom, reflecting people's belief in the symbol of illumination that brings hope and prayers of goodness. (2) Respect, in the process of making and implementing traditions, respect for ancestors, cultural values, and art is contained in the work of the *damar kurung*. The picture of *damar* in a *damar kurung* is a reflection of the culture of the Gresik people. (3) Responsibility, *damar kurung* is a traditional art; it shows the younger generation's responsibility to maintain the sustainability of this culture. Education plays an important role in determining individual proficiency in skill development. A school is an institution that provides a structured education in the community, allowing students to acquire information and grow their potential, talents and abilities (Saylendra et al., 2023).

Traditional *damar kurung* involves many parties in its implementation, regardless of social background. Thus, the value of justice can be realised, *first*, caring, this tradition fosters concern for others, especially with the message implied in the image of the *damar kurung*, which often raises the value of solidarity, prayer and hope for the community. Through an ethnopedagogical approach, it increases students' awareness of local culture. It nurtures character development and integrates local wisdom values into learning (Sakti et al., 2024).

Second, citizenship, preserving this tradition strengthens the sense of local pride and contribution to the nation's cultural identity. This tradition teaches the importance of preserving cultural heritage as part of civic identity. Integrating local wisdom into the civic education curriculum can strengthen the cultivation of civic values that are more contextual, meaningful and applicable in students' daily lives (Rahmawati et al., 2024).

Sanggring

Cultural traditions *sanggring* has survived in the Gumeno Gresik area for hundreds of years. This tradition is carried out by the residents of Gumeno Village and its surroundings, as well as guests from various regions. Some guests confessed that the local kyais had instructed them to try chicken compote, which is believed to be effective against various diseases. So far, there has been no change in implementing the *sanggring* tradition itself. The residents of Gumeno Village have maintained this tradition from the beginning of the 16th century until now, always trying to keep it the same, starting from the cooking process, ingredients, and where it is made. The cooking method still uses a stove and firewood. The cultural tradition of Gresik Regency is also driven by the politics of local interest groups, such as village heads, sub-district heads and regents, and can last for hundreds of years.

However, some things have slowly been adapted, especially regarding the cooking utensils used in pots and other cooking utensils, which are no longer original during the time of Sunan Dalem. The reason is that the cooking utensils are old, fragile, and damaged, so they

can no longer be used. Therefore, aluminium pots are used instead of clay pots. In addition, roosters were also used during the time of Sunan Dalem. However, around the 1990s, chicken compote began to be made year after year; not only chicken was used, but other ingredients were also used. Similar to the *sanggring* tradition introduced in 2014, it is known that 210 free-range chickens are needed to produce 2,200 servings of chicken compote. In this case, the emphasis is on the use of free-range chickens.

Another intriguing thing about this tradition is that everyone who makes *sanggring* is a man; no women are involved in making chicken compote. In Javanese culture, cooking is generally equated with the role of women, as this role is associated with the normal Javanese woman's values. Since 1987, women have participated, but their only responsibilities are cooking sticky rice, grating coconuts, and washing chicken wings. These two activities are still carried out in each household. After the *Terawih* prayer, grated coconut and feathered chicken are delivered to the mosque and then brought by the men.

The *sanggring* is a noble one for the people of Gumeno Gresik. Looking further, the *sanggring* tradition clearly has strong philosophical values that can be used as learning assets for the younger generation, including the value of cooperation, the value of love for the homeland (local spirit and nationality), the values of hard work and creativity, as well as the values of religious character. These character values can undoubtedly be a source of learning for young people in society and an educational instrument in formal and non-formal institutions. This is, of course, in line with the study of Sari et al. (2023), which states that there are ethnolinguistic elements in the form of the *sanggring* tradition.

The value of the character of cooperation is a social phenomenon in society. In the implementation of the *sanggring* tradition, there is a phenomenon that gives birth to cooperation between communities. This can be seen from the division of tasks in making chicken compote, the selection of experts in their respective fields, such as cooking experts, experts in choosing ingredients, and so on. In carrying out a tradition, the community will show a routine that will be carried out regularly. These routine births new ethics and customs carried out by the supporting community. This community will be able to have the hope that they have always wanted to realise.

The cultural significance of this tradition lies in the values of love for the homeland, the spirit of locality, and the spirit of nationality. The *sanggring* tradition has become an identity for its supporters, as it has become a custom carried out annually by the people of Gumeno. Culture is placed as a whole way of life in society, inherited, studied, maintained, and developed from generation to generation in accordance with the environmental demands faced. The value of hard work and creativity in the *sanggring* tradition can also be interpreted in terms of the economic meaning of the community. In carrying out the *sanggring* tradition, chicken traders, coconut traders, palm sugar traders, and others play a role in meeting the needs of making chicken compote. The source of funds was obtained from the Gumeno community, who made contributions through coupons.

Furthermore, the value of religious character is evident in this tradition. This community carries out the *sanggring* tradition based on obedience to the descendants of *kamil* (saints), Sunan Dalem, the son of Sunan Giri. This obedience can be considered as worship directed to God Almighty. Carrying out this event on the 22nd of Ramadan or the night of the 23rd is believed to be a time full of blessings. One of them is the night of the descent of *Lailatul Qadar*, a night that is better than a thousand moons. In addition, this tradition also contains symbolic meanings related to the time of its implementation, the place of its implementation, the maker, the *ubarampe* or ingredients used in the chicken compote, and the prayers that are read during the *sanggring* tradition.

The tradition of *macanan* is one type of *pencak silat* art that developed in the northern region of Gresik Regency. *Macanan* resembles the behaviour of a tiger. At the same time, the movement is called caging a tiger, which means fighting against a tiger. The Art of the tiger features a fight between humans and tigers, which means that a human must adhere to religion

and knowledge to go through various trials. The art of *macanan* is basically a traditional art of *pencak silat* that develops in the Kisik Bungah Village area.

Pencak silat was taught to the people so that they could protect themselves and survive the oppression of the Dutch colonisers so as not to arouse suspicion from the Dutch. Silat experts then created tiger attractions to camouflage their activities and draw people in, enabling them to protect themselves and join the fight against the Dutch colonisers.

The development of *pencak silat* in Kisik Village, Bungah District, began in 1958, with the establishment of a *pencak silat* group called Bintang Sakti, led by Mr Kasripan. From 1958 to 1995 was the golden age of tiger art. Since the 1990s, there has been a "decline" in the art of the tiger, as it has started to erode due to various developments and the increasing presence of modern entertainment, which has diminished the younger generation's interest in preserving this art form. However, various efforts have been made to preserve the art of the tiger in the village of Kisik. One is holding a performance yearly at the Village Earth Haul and Alms event. In addition, community members who have special events such as circumcisions, weddings, and birthdays also invite the tiger art to appear to entertain the guests who attend.

The art of the tiger has the meaning of the moral values that exist in the movement presented. The series of fighting movements between tigers, monkeys, and martial artists manifests that humans must constantly strive to progress through life's difficulties. Humans must have the courage to take any risk and must be aware and patient in living life. This awareness and patience will make it easier to overcome the obstacles and trials of life. The moral values contained in the art of *macanan* can be used as a guideline for the community in life, including the values of togetherness, beauty, belief, humanity and religion. The existence of character values in the *macanan* tradition has similarities with the contents of the Pancasila student profile. Thus, the character values in the *macanan* tradition can be used to develop student character according to the Pancasila student profile. Character education instilled in students can be integrated through local Gresik cultural wisdom into school learning, for example, through extracurricular activities or performing arts of student works, so that students can indirectly instil the values of character education well.

In Indonesia, education policies can be student-centred or student-orientated, depending on the abilities and character that need to be developed by each student. Another fact shows that teachers are free to use different learning models and media without spending time on learning management. Based on this opinion, we can see that Indonesian education aims to produce Pancasila students. This indicates the achievement of the Pancasila student profile in implementing a national curriculum. The Pancasila student profile strengthening project provides opportunities for students to learn informally with flexible learning methods, engage in more active and interactive learning activities, and participate directly in an environment to increase various possibilities.

Conclusion

The Gresik local cultural wisdom can be applied as a means of character education in realising the Pancasila student profile, with one of the key themes being the integration of local traditions into educational practice. This research highlights cultural elements such as *pasar bandeng*, *rebo wekasan*, *damar kurung*, *sanggring*, and *macanan*, each carrying unique values for character building. The *pasar bandeng* tradition instils the value of hard work by processing and selling agricultural products. At the same time, *rebo wekasan* emphasises religious values of gratitude to God Almighty. The *damar kurung* lanterns convey religious, moral, social, and cultural values through their symbolic paintings, shaping children's personalities toward morality. *Sanggring* tradition promotes cooperation, nationalism, creativity, and religiosity.

In contrast, *macanan* teaches perseverance, patience, courage, and awareness in overcoming life's challenges, alongside values of togetherness, beauty, belief, humanity, and religion. When integrated into the curriculum, these cultural practices contribute to forming students with Pancasila profiles. Integration can be realised through three approaches: *first*, collaboration between the government and private sectors in promoting local wisdom learning; *second*, positioning hereditary traditions as central sources for learning materials and

processes; and third, enabling educators to embed these traditions in subjects such as history, language arts, and social studies, whether through dedicated subchapters, integrated lessons, or cultural studies conducted in the surrounding environment.

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