

Revitalizing Sundanese Pancawaluya Cultural Values for Character Education in the Digital Era

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ABSTRACT

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The global digital transformation has precipitated a paradox between hyper-connectivity and moral degradation, rendering youth vulnerable to identity disorientation. This research examines community perspectives on revitalizing the indigenous Sundanese philosophy of *Pancawaluya* (encompassing *Cageur*, *Bageur*, *Bener*, *Pinter*, and *Singer*) as a counter-mechanism within the digital character education ecosystem. Employing a quantitative descriptive case study design, data were collected via a valid and reliable survey from 200 respondents in West Java (primarily concentrated in Cirebon, 69%) using a hybrid strategy (online and offline). The findings reveal a critical erosion of cultural memory, termed the 'Heard but Forgot' phenomenon (57.5%), with only 22.5% of respondents fully comprehending the values. Nevertheless, the community acknowledges the high urgency of these values ($M=3.74$). A significant intergenerational gap exists alongside a stark disparity between idealized expectations and the empirical reality of digital disruption, with Generation Z demonstrating the lowest cultural retention. Consequently, this study proposes the implementation of Digital Ethno-pedagogy and Embodied Habitus to bridge this gap, emphasizing that local wisdom must be integrated into both algorithmic architectures and physical praxis. Successful character formation is no longer solely a pedagogical domain but a collective sociostructural imperative that necessitates an integrated Tri-Centric collaboration (school, family, and society) to cultivate sustainable moral resilience.



Keywords: Cultural Erosion; Digital Character Education; Digital Transformation; Intergenerational Gap; Moral Degradation; Pancawaluya Philosophy; Tri-Centric Collaboration.

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INTRODUCTION

The global digital transformation has precipitated a paradox between information accessibility and character degradation, where hyper-connectivity simultaneously erodes empathy and face-to-face interaction (Yu, 2024; Wimelius et al., 2021). This phenomenon is substantiated by alarming global statistics Patchin & Hinduja (2024) highlight that 28% of students worldwide have experienced cyber-victimization, signaling that the digital realm has evolved into a new locus of ethical crisis requiring rigorous pedagogical intervention (Maidee, 2025; Rana et al., 2025). To mitigate the resulting identity disorientation caused by unmediated global cultural flows, character education must go beyond cognitive transfer by integrating local wisdom as a protective axiological anchor (Mambu et al., 2025; Haiying et al., 2025; Sakti et al., 2024)..

Despite this urgency, cultivating a robust moral compass remains a formidable challenge. The youth demographic, currently lacking a strong cultural foundation, is increasingly vulnerable to identity disorientation caused by unmediated foreign cultural influences (Ulthiin, 2024; Tinti, 2024). While the integration of local wisdom is posited as a strategic defensive mechanism offering time-tested axiological scaffolding (Firmansyah et al., 2025; Vossoughi et al., 2023), its operationalization is frequently obstructed by cognitively biased curricula and the marginalization of community perspectives in the formulation of contextualized pedagogy (Young & Young, 2023; Glassman et al., 2023).

In the specific context of West Java, Indonesia, this cultural erosion is particularly evident in the systemic marginalization of the indigenous Sundanese philosophy known as *Pancawaluya*. This local wisdom encompasses five core pillars: *Cageur* (healthy), *Bageur* (benevolent), *Bener* (righteous), *Pinter* (intelligent), and *Singer* (skillful), which serve as a holistic paradigm for character development. However, contemporary praxis reveals a deepening cognitive deficit among the youth, characterized by a stark dichotomy between communal aspirations for *Nyunda* (cultural politeness) and the empirical reality of adolescents oriented towards global popular culture. The failure to effectively transmit these values risks precipitating a generation that possesses intellectual acuity (*Pinter*) yet suffers from moral and social fragility due to the absence of *Cageur* and *Bageur* qualities.

Prior scholarship has extensively examined the nexus between local wisdom and education, with Gularso et al., (2019) highlighting multicultural civic education emphasizing school-based character building, and Retnasari et al. exploring indigenous values in primary instruction Retnasari et al., (2023). However, these studies predominantly center on formal policy and curricular frameworks, leaving a lacuna regarding informal community perspectives. This article establishes novelty by specifically investigating the *Pancawaluya* philosophy through the lens of the community and its revitalization as a counter-mechanism to digital disruption, a correlation rarely addressed in extant literature.

Consequently, this study aims to analyze community perspectives on integrating *Pancawaluya* into the digital character education ecosystem. The research underscores the urgency of constructing an adaptive model where technology is not antagonized but navigated through a robust cultural foundation. Central to this argument is the

premise that character formation is a synergistic outcome of school-family-society collaboration, positing that the revitalization of *Cageur*, *Bageur*, *Bener*, *Pinter*, and *Singer* serves as a vital inner filter for youth amid digital complexity. Ultimately, this research bears significant implications for educational stakeholders by demonstrating that the re-contextualization of local ontology into the digital realm is indispensable for cultivating sustainable moral resilience in the contemporary era.

METHOD

This study employs a quantitative survey design to map community perspectives on integrating the *Pancawaluya* values into the digital character education ecosystem. A survey methodology was selected to capture a representative overview of comprehension levels, perceived urgency, and implementation disparities across diverse societal strata in the specific locale. This framework enables the objective quantification of moral degradation phenomena by analyzing demographic and psychographic variables that influence cultural value retention, thereby providing measurable empirical indicators of the issue.

The study targeted the cultural landscape of West Java Province, employing a purposive sampling technique to select respondents relevant to the preservation of local wisdom. The inclusion criteria encompassed four key elements of the educational ecosystem (educators, parents, students, and the general public) spanning generations from Generation Z to Baby Boomers. The final sample consisted of 200 respondents (N=200), a size determined to be adequate for this descriptive case study to capture specific community sentiments. Geographically, the data retrieval was concentrated in Cirebon (69%) as the primary research locus, with supporting data from surrounding West Java regencies (31%, including Bandung, Indramayu, Kuningan, and Majalengka). The demographic composition exhibited a relatively balanced gender ratio (55.5% male; 44.5% female) with heterogeneous educational backgrounds, ensuring that the data reflects a diverse slice of the Sundanese community.

Data collection used a structured closed-ended questionnaire developed based on the five *Pancawaluya* philosophical constructs, contextualized to digital-era challenges. The instrument comprised 20 items measured on a 5-point Likert scale (ranging from 1=Strongly Disagree to 5=Strongly Agree). Prior to field deployment, the instrument underwent rigorous psychometric testing. Validity testing via Pearson Product-Moment correlation confirmed that all items (X1-X20) were valid, with coefficients (r-count) ranging from 0.787 to 0.913, significantly exceeding the critical threshold (r-table = 0.138) at a 5% significance level. Furthermore, reliability testing yielded a Cronbach's Alpha of 0.984. This exceptionally high coefficient classifies the instrument as very reliable, indicating a strong internal consistency and interconnectivity among the measured *Pancawaluya* values.

Data acquisition was conducted in January 2025 using a hybrid strategy (online and offline) to accommodate the digital proficiency variance between tech-savvy cohorts (Gen Z) and older generations. The collected dataset was analyzed using descriptive statistics, focusing on mean, standard deviation, and percentage calculations to identify trends in perceptions across demographic clusters (age, role,

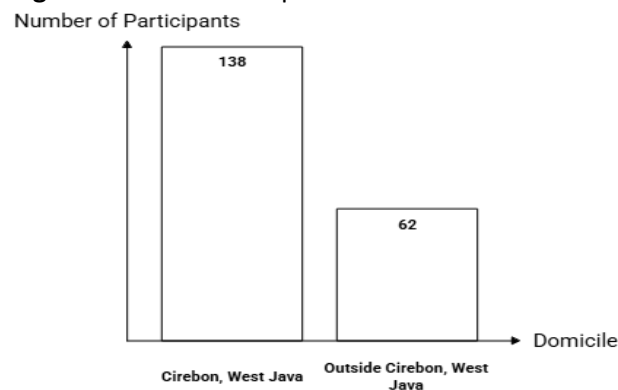
domicile, and education). Additionally, a comparative analysis was performed to assess the gap between the idealized expectations for character education and its empirical implementation. All statistical procedures were conducted using SPSS version 31 to ensure analytical precision and valid conclusion.

RESULTS AND DISCUSSION

Result

Profile of Respondents

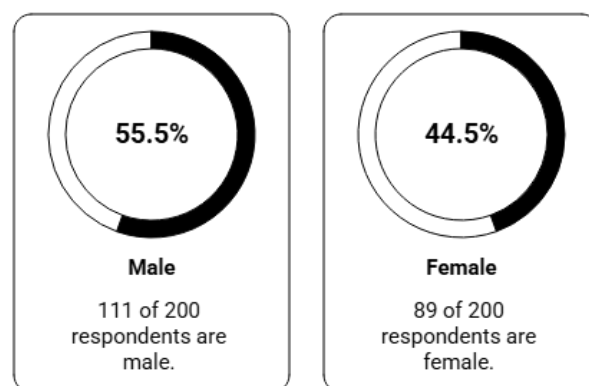
Figure 1. Profile of Respondents Based on Domicile



Source: Primary Data Processed, 2025

As depicted in Figure 1, the respondent profile (N=200) was strategically curated to align with the 'Case Study' research design. The geographic distribution is heavily concentrated in Cirebon (n=138, 69%), selected as the primary research locus due to its historical status as a center of Sundanese philosophical preservation. Supporting data from surrounding West Java regencies (n=62, 31%), including Bandung, Majalengka, Indramayu, and Kuningan, provides a necessary comparative baseline. This configuration ensures that the findings accurately capture the specific cultural nuances of the targeted community while maintaining regional relevance.

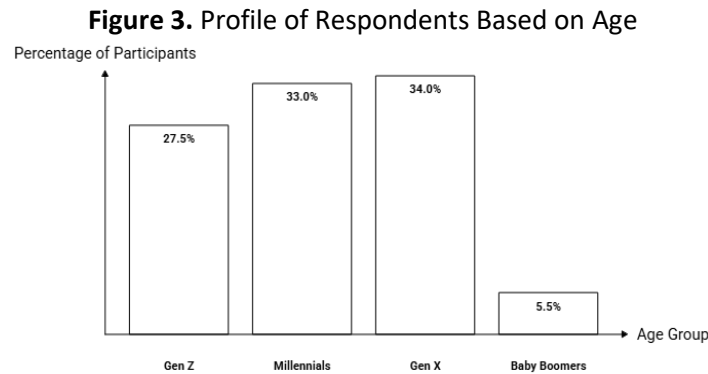
Figure 2. Profile of Respondents Based on Gender



Source: Primary Data Processed, 2025

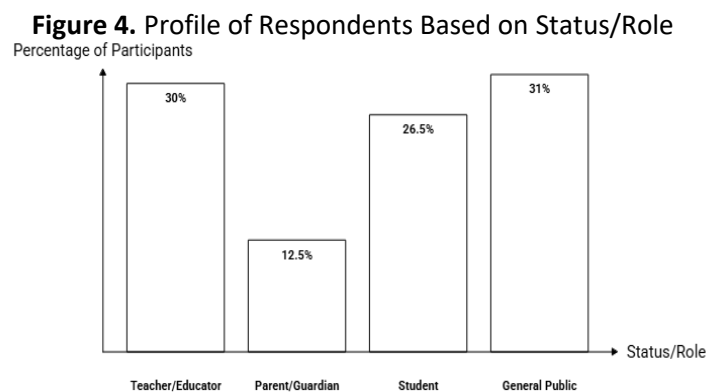
Figure 2 illustrates a relatively balanced gender distribution, comprising 111 males (55.5%) and 89 females (44.5%). This demographic configuration is pivotal in character education research, acknowledging established literature on the complementary roles of paternal and maternal figures in cultural transmission. Consequently, the representation of both genders ensures an inclusive perspective on

Pancawaluya values, effectively mitigating narrative bias within the context of the digital era.



Source: Primary Data Processed, 2025

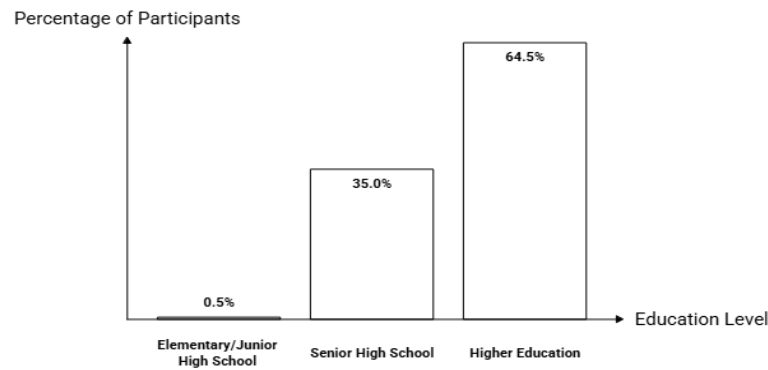
Figure 3 details the multi-generational structure of the respondents, reinforcing the study's community validity. The sample is predominantly adult, led by Generation X (34%, $n=68$) and Millennials (33%, $n=66$). Together, these cohorts (67%) represent the custodians of values typically parents and educators who bridge traditional wisdom with modern challenges. Meanwhile, Generation Z (27.5%, $n=55$) offers the critical perspective of 'digital natives' as the primary subjects of this educational integration. Baby Boomers comprise a minority (5.5%, $n=11$). This balanced composition facilitates a comprehensive dialogue between the generations transmitting values (Gen X/Millennials) and those navigating them in the digital era (Gen Z).



Source: Primary Data Processed, 2025

Figure 4 delineates the respondents based on their roles within the educational ecosystem. The general public (31%, $n=62$) and educators (30%, $n=60$) form the majority, providing an external and instructional perspective on value implementation. Students (26.5%, $n=53$) represent the internal subjects of the education system, while parents (12.5%, $n=25$) offer the domestic viewpoint. This quadrilateral configuration; involving schools (teachers), home (parents), society (public), and subjects (students) ensures a 360-degree evaluation of the character education ecosystem.

Figure 5. Profile of Respondents Based on Education Level



Source: Primary Data Processed, 2025

As presented in Figure 5, the respondents exhibit a high level of education, with 64.5% (n=129) holding tertiary degrees and 35% (n=70) completing secondary education. Only a negligible fraction (0.5%, n=1) has a basic education background. This profile is methodologically advantageous; the dominance of highly educated participants ensures the cognitive capacity to deconstruct abstract values and digital complexities. Simultaneously, the secondary education group provides essential empirical data from students directly experiencing the system. Consequently, the study benefits from a dual perspective combining theoretical depth with practical, ground-level insights.

Descriptive Statistics: The Level of Understanding of Pancawaluya Values

Table 1. Level of Understanding of *Pancawaluya* Values by Respondent Role

Respondent Role	Never Heard	Heard (Unsure)	Heard (Understood)	Total (N)
Teacher/Educator	4 (6.7%)	34 (56.7%)	22 (36.7%)	60
General Public	14 (22.6%)	36 (58.1%)	12 (19.4%)	62
Student	18 (34.0%)	30 (56.6%)	5 (9.4%)	53
Parent/Guardian	4 (16.0%)	15 (60.0%)	6 (24.0%)	25
Total	40 (20.0%)	115 (57.5%)	45 (22.5%)	200

Source: Primary Data Processed, 2025

As detailed in Table 1, the data exposes a pervasive erosion of cultural memory. Only 22.5% of respondents fully comprehend *Pancawaluya*, while the majority (57.5%) possess only a vague recollection. A striking intergenerational disparity exists; Educators show the highest comprehension (36.7%), yet over half (56.7%) struggle with retention. Most critically, Students exhibit a profound disconnect, with 34% having never encountered the term and only 9.4% understanding it. This validates the hypothesis that digital disruption is alienating youth from local wisdom. Consequently, the revitalization of character education is imperative; value internalization is fundamentally impossible without prior cognitive recognition.

Table 2. Level of Understanding of *Pancawaluya* Values by Gender

Gender	Never Heard	Heard (Unsure)	Heard (Understood)	Total (N)
Male	19 (17.1%)	63 (56.8%)	29 (26.1%)	111
Female	20 (22.5%)	50 (56.2%)	19 (21.3%)	89
Total	39 (19.5%)	113 (56.5%)	48 (24.0%)	200

Source: Primary Data Processed, 2025

Table 2 presents a cross-tabulation of *Pancawaluya* comprehension by gender, revealing a strikingly uniform pattern of cultural knowledge retention. The majority of both cohorts (56.8% of males and 56.2% of females) fall within the 'Heard but Forgot/Vague Understanding' category, indicating a collective phenomenon of superficial cultural memory. While minor disparities exist, males exhibit slightly higher comprehensive understanding (26.1% vs. 21.3%), while females report a higher incidence of having 'Never Heard' the term (22.5% vs. 17.1%), the overarching trend indicates that the erosion of local wisdom is a systemic, rather than gender-specific, issue. The prevalence of low comprehension across the board implies that digital disruption universally impairs the cognitive retention of cultural values, affecting both genders with equal intensity and refuting traditional assumptions regarding gender dominance in modern cultural preservation.

Table 3. Level of Understanding of *Pancawaluya* Values by Age Group

Age Group (Generation)	Never Heard	Heard (Unsure)	Heard (Understood)	Total (N)
17–25 years (Gen Z)	16 (29.1%)	32 (58.2%)	7 (12.7%)	55
26–41 years (Millennials)	7 (10.6%)	38 (57.6%)	21 (31.8%)	66
42–57 years (Gen X)	13 (19.1%)	36 (52.9%)	19 (28.0%)	68
> 58 years (Baby Boomers)	3 (27.3%)	5 (45.5%)	3 (27.3%)	11
Total	39 (19.5%)	111 (55.5%)	50 (25.0%)	200

Source: Primary Data Processed, 2025

The age-stratified analysis in Table 3 exposes a critical generational gap. Generation Z records the lowest comprehensive understanding (12.7%) and substantial unfamiliarity (29.1%). In contrast, Millennials emerge as the most literate cohort (31.8%), slightly outperforming Generation X (28%), likely serving as a transitional demographic. Nevertheless, the prevalence of the 'Heard but Forgot' response (45%-58%) across all groups signals a universal decay in philosophical depth; the terminology survives only as surface-level memory. This trend, particularly acute in Gen Z due to digital immersion, necessitates targeted interventions to reconnect digital natives with their eroding cultural roots.

Table 4. Level of Understanding of *Pancawaluya* Values by Domicile

Domicile	Never Heard	Heard (Unsure)	Heard (Understood)	Total (N)
Cirebon, West Java	16 (11.6%)	80 (58.0%)	42 (30.4%)	138
Outside Cirebon, West Java	23 (37.1%)	31 (50.0%)	8 (12.9%)	62
Total	39 (19.5%)	111 (55.5%)	50 (25.0%)	200

Source: Primary Data Processed, 2025

The geographic analysis in Table 4 indicates a sharp dichotomy between the cultural core (Cirebon) and surrounding areas. Cirebon respondents report significantly higher retention (30.4% comprehensive understanding) than non-residents (12.9%), who largely report total unfamiliarity (37.1%). Nevertheless, the dominance of the 'Heard but Forgot' response (58%) within Cirebon itself suggests that while the terminology persists locally, its philosophical depth is fading from

collective memory. These findings confirm that cultural erosion is pervasive, characterized by failed external diffusion and internal cognitive stagnation. Thus, a robust educational strategy is required to revitalize these values beyond surface-level familiarity.

Table 5. Level of Understanding of Pancawaluya Values by Education Level

Education Level	Never Heard	Heard (Unsure)	Heard (Understood)	Total (N)
Elementary/Junior High School	1 (100.0%)	0 (0.0%)	0 (0.0%)	1
Senior High School	18 (25.7%)	40 (57.1%)	12 (17.2%)	70
Higher Education (Diploma/University)	20 (15.5%)	71 (55.0%)	38 (29.5%)	129
Total	39 (19.5%)	111 (55.5%)	50 (25.0%)	200

Source: Primary Data Processed, 2025

Although Higher Education graduates exhibit slightly better comprehension (29.5% vs. 17%; Table 5), the prevalence of 'Heard but Forgot' responses (>55%) across both groups exposes a critical curriculum disconnect. This suggests the education system succeeds in cognitive introduction but fails to translate theoretical knowledge into behavioral reinforcement, limiting the practical application of *Pancawaluya*.

Descriptive Statistics on the Comprehension of Pancawaluya Philosophical Values

Table 6. Perception of Urgency *Pancawaluya* Values by Respondent Role

Respondent Role	N	Min	Max	Mean	Std. Deviation
Teacher/Educator	60	1	5	3.82	1.111
General Public	62	1	5	3.69	1.196
Student	53	1	5	3.51	1.250
Parent/Guardian	25	1	5	4.16	0.943
Total	200	1	5	3.74	1.168

Source: Primary Data Processed, 2025

As shown in Table 6, the perceived urgency of *Pancawaluya* varies significantly by role, despite a positive overall trend ($M_{grand}=3.74$). A distinct generational divide is evident; Parents recorded the highest urgency and consensus ($M=4.16$, $SD=0.943$), likely driven by direct observation of domestic moral decline. In contrast, Students exhibited the lowest scores ($M=3.51$) and highest variability ($SD=1.250$), indicating that the necessity of cultural revitalization is not universally internalized by the subjects of education themselves. This 'Awareness Gap' confirms that adult concerns (parents/teachers) do not automatically translate into student engagement. Therefore, effective implementation requires pedagogical innovation to transform the program from an external mandate into an internal necessity for students.

Table 7. Perception of Urgency *Pancawaluya* Values by Age Group

Age Group (Generation)	N	Min	Max	Mean	Std. Deviation
17–25 years (Gen Z)	55	1	5	3.56	1.228
26–41 years (Millennials)	66	1	5	3.68	1.154
42–57 years (Gen X)	68	1	5	3.85	1.097
> 58 years (Baby Boomers)	11	1	5	4.27	0.786
Total	200	1	5	3.74	1.168

Source: Primary Data Processed, 2025

The age-stratified analysis in Table 7 highlights a distinct generational divide. A linear increase in perceived urgency is observed with age, peaking among Baby Boomers ($M=4.27$). The low deviation in this group ($SD=0.786$) reflects a cohesive commitment to cultural preservation. In contrast, Generation Z occupies the lower spectrum ($M=3.56$) with significant heterogeneity ($SD=1.228$). This high variance implies that digital disruption has shifted value orientations, resulting in fragmented perspectives among the youth. Consequently, the low scores among Gen Z should be interpreted not as rejection, but as a lack of historical context. Revitalization strategies, therefore, must pivot from preservationist narratives to contextual adaptation, framing *Pancawaluya* as relevant to the digital ecosystem.

Table 8. Perception of Urgency *Pancawaluya* Values by Domicile

Domicile	N	Min	Max	Mean	Std. Deviation
Cirebon, West Java	138	1	5	3.88	1.052
Outside Cirebon, West Java	62	1	5	3.42	1.289
Total	200	1	5	3.74	1.168

Source: Primary Data Processed, 2025

As detailed in Table 8, a significant geographic disparity exists regarding the urgency of cultural revitalization. The Cirebon cohort demonstrates superior engagement ($M=3.88$) and internal homogeneity ($SD=1.052$), indicating a unified local commitment mainly driven by emotional attachment. In contrast, the Non-Cirebon group shows lower prioritization ($M=3.42$) and pronounced heterogeneity ($SD=1.289$), signaling a lack of familiarity or perceived relevance. This data underscores the challenge of 'exporting' local wisdom; without the natural advantage of cultural proximity, educational implementation in peripheral regions requires extra effort to translate specific local values into universally relevant ethical frameworks.

Table 9. Perception of Urgency *Pancawaluya* Values by Gender

Gender	N	Min	Max	Mean	Std. Deviation
Male	111	1	5	3.66	1.180
Female	89	1	5	3.84	1.105
Total	200	1	5	3.74	1.168

Source: Primary Data Processed, 2025

As detailed in Table 9, a gender-based analysis reveals that female respondents perceive a slightly greater urgency for value implementation ($M=3.84$) than males ($M=3.66$). The standard deviation further indicates that female opinion is more consolidated ($SD=1.105$) compared to the more divergent male perspectives ($SD=1.180$). While this suggests that females may be more acutely attuned to the need for ethical restoration in the digital age, the robust scores across both groups (>3.50) underscore a fundamental finding: the preservation of *Pancawaluya* is a universal imperative transcending gender line.

Table 10. Perception of Urgency *Pancawaluya* Values by Education Level

Education Level	N	Min	Max	Mean	Std. Deviation
Elementary/Junior High School	1	3	3	3.00	-

Senior High School	70	1	5	3.61	1.120
Higher Education (Diploma/University)	129	1	5	3.81	1.189
Total	200	1	5	3.74	1.168

Source: Primary Data Processed, 2025

Table 10 demonstrates a positive correlation between education level and perceived urgency. Respondents with Higher Education backgrounds exhibit the strongest endorsement (M=3.81), likely due to a deeper cognitive appreciation of cultural philosophy's role in social stability. In contrast, the Secondary Education group scores lower (M=3.61), reflecting the perspective of current students who may view these values as abstract obligations rather than practical necessities. This discrepancy highlights the need for educational strategies that translate complex philosophical concepts into accessible, practical frameworks for younger, less educated demographics.

Overall, the descriptive analysis illuminates a critical 'Value-Action Gap'. While the aggregated community perception acknowledges the high urgency of these values with a Grand Mean of 3.74 (approaching the 'Agree' threshold), this empirical reality still falls short of the ideal aspiration (Theoretical Maximum Mean = 5.00). The significant disparity suggests that *Pancawaluya* is currently viewed largely as a normative ideal rather than a practiced reality. This gap is most pronounced among the youth demographic (Student M=3.51), signalling a functional failure in intergenerational transmission mechanisms that requires immediate pedagogical intervention.

Discussion

This study highlights a paradox in global digital transformation where increased connectivity coincides with moral decline and youth identity confusion. Results reveal a significant cultural memory loss, termed the "Heard but Forgot" phenomenon, and a wide intergenerational gap, especially among Generation Z. Despite low cultural retention, the community recognizes the urgent need to preserve these values. To address this, the study proposes Digital Ethno-pedagogy and Embodied Habitus, integrating local wisdom into digital systems and daily practices. It emphasizes Tri-Centric collaboration among schools, families, and communities as essential to fostering sustainable moral resilience. This integrated approach redefines character education as a collective socio-structural effort in the digital age.

Digital Ethno-pedagogy (Bridging the Cultural Lag in the Era of Algorithmic Disruption)

The integration of local wisdom into contemporary educational ecosystems encounters an acute cultural lag, where the acceleration of digital technology outpaces the adaptive capacity of character education. The empirical reality in West Java confirms that the *Pancawaluya* philosophy falters amidst the dominance of digital algorithms. The quantitative data implicitly corroborates this diagnosis; the high prevalence of the Heard but Forgot category (57.5%) reflects a profound disruption wherein borderless digital spaces have superseded traditional primary value formators.

To understand this phenomenon, it is crucial to examine how digitalization specifically affects cultural memory among younger generations. The architecture of modern digital platforms particularly short-form video algorithms and infinite-scroll interfaces optimizes for rapid context switching and instant gratification rather than deep cognitive reflection (Anggraeni et al., 2025). This continuous bombardment of fragmented information fundamentally alters adolescents' attention spans and cognitive processing.

Consequently, complex cultural narratives and intergenerational oral traditions, which require sustained attention to be internalized, are easily displaced. Cultural memory, like *Pancawaluya*, is thereby reduced to superficial, short-term recall. Furthermore, the high data variability among Gen Z ($SD=1.228$) signals a critical fragmentation in value retention, aligning with findings that excessive screen time, devoid of Social-Emotional Learning (SEL) accompaniment, correlates directly with diminished empathy and face-to-face interaction (Hasibuan et al., 2025).

Digital Ethno-pedagogy, as a response to cultural stagnation in digital environments, presents a compelling shift from viewing technology as a mere threat to embracing it as a medium through which local values, specifically *Pancawaluya*, can be actively embedded in algorithmic architectures. This paradigm transcends traditional digital prohibition by proposing that educational institutions evolve into dynamic cultural laboratories that harness popular social media platforms for value-based creative expression (e.g., TikTok or Instagram Reels). By empowering students with project-based tasks to produce short-form videos promoting *Bageur* (benevolence), the approach not only fosters moral engagement but also leverages existing digital behaviors in a positive way. This strategy effectively integrates cultural preservation with modern digital practices, addressing the dissonance between youth digital consumption and cultural identity while promoting community-oriented values in accessible, relevant formats. Thus, the argument robustly supports a transformative, inclusive educational response that aligns digital literacy with cultural ethics.

Additionally, the values of Pinter (intelligent) and Singer (skillful) can be integrated into the development of interactive educational games or digital storytelling applications based on Sundanese folklore. This strategy ensures that local wisdom is not merely taught conventionally but is experienced through the digital medium, effectively enhancing student moral resilience while preserving intangible cultural heritage in the disruption era (Orphanidou et al., 2024; Wijayanti et al., 2025).

From Moral Cognition to Embodied Habitus (Overcoming the Value-Action Gap in Character Education)

The empirical assessment of *Pancawaluya* comprehension unveils a distinct phenomenon of moral decoupling among Generation Z, where value acquisition remains cognitively suspended without translating into ethical conduct. The finding that the majority of respondents fall within the Heard but Forgot category indicates that local value transmission has historically been superficial, failing to penetrate long-term memory or affective systems. This reality necessitates a paradigmatic transition from mere moral knowing toward practical, embodied habits, as moral

cognition alone demonstrates a weak correlation with behavioral integrity in complex digital environments (Moser et al., 2022; Spear, 2020).

The persistence of this knowing-doing gap renders normative instructional pedagogy obsolete, demanding an approach grounded in moral muscle memory achieved through disciplined physical repetition (Kashif & Mohsin, 2024; Stahl, 2020). The dominance of low-comprehension scores among youth implies that mobile devices and online gaming act as primary determinants, eroding politeness and discipline, generating behavioral inertia where ethical knowledge exists but remains paralyzed during actual social interaction. Recent scholarship confirms that massive exposure to social media algorithms, unaccompanied by concrete ethical praxis, significantly blunts adolescent moral sensitivity and social empathy (Rakinić, 2024).

This discourse proposes the revitalization of character education through structured, routine physical habituation. Public aspirations derived from the dataset strongly indicate a need for the reinstatement of direct, physical practices. In real contexts, this means translating *Pancawaluya* values from abstract concepts into daily somatic rituals embedded within the students' physical routine. For instance, the values of *Cageur* (healthy) and *Bener* (righteous) can be implemented through mandatory communal cleaning activities (*Gotong Royong*) at school and integrated mindfulness or physical wellness sessions before classes begin.

Similarly, the tradition of *salim* (a hand-kissing gesture to elders) and collaborative morning prayers (e.g., *Dhuha prayer*) should be enforced not as supplementary activities, but as core pedagogical routines. Praxis-based implementation involving physical activity and community engagement proves superior to verbal instruction in cultivating enduring virtues, as it constructs an automatic ethical response that transcends digital distractions.

Re-evaluating the Educational Ecosystem (The Tri-Centric Collaboration)

In-depth empirical scrutiny exposes a functional fracture within the students' immediate learning environment, characterizing an operational stagnation of Ki Hajar Dewantaras Tri-Sentra (Tri-Centric) education model, which emphasizes the inseparable roles of the family, school, and community. The data highlights a sharp awareness gap between the high perceived urgency among parents and the empirical reality of unsupervised digital autonomy among youth. This statistical disparity indicates that familial educational efforts are frequently negated by adverse digital environments, signaling a failure in the family's protective function due to the intrusion of foreign values via digital devices.

Recent studies confirm that without axiological synchronization between parents and educational institutions, school-based moral interventions suffer a wash-out effect upon the students' return to non-conducive domestic environments (Bechtiger et al., 2022; Fowers, 2020). Furthermore, the analysis reveals a chronic deficit in exemplary adult behavior as a primary impediment to moral resilience. When authority figures across the three centers fail to model preached behaviors, it precipitates cognitive dissonance, leading to resistance against *Pancawaluya* values. The current educational ecosystem is entrapped in a single-fighter approach, placing absolute moral responsibility on schools while communal social control diminishes. Contemporary research indicates that moral resilience in the disruption era relies

heavily on the consistency of the moral language used by all stakeholders (Chatzipanagiotou & Katsarou, 2023; Gupta et al., 2024; Rushton, 2023).

Figure 1: Integrated Digital Ethno-Pedagogical Model for Moral Resilience Based on *Pancawaluya* Values

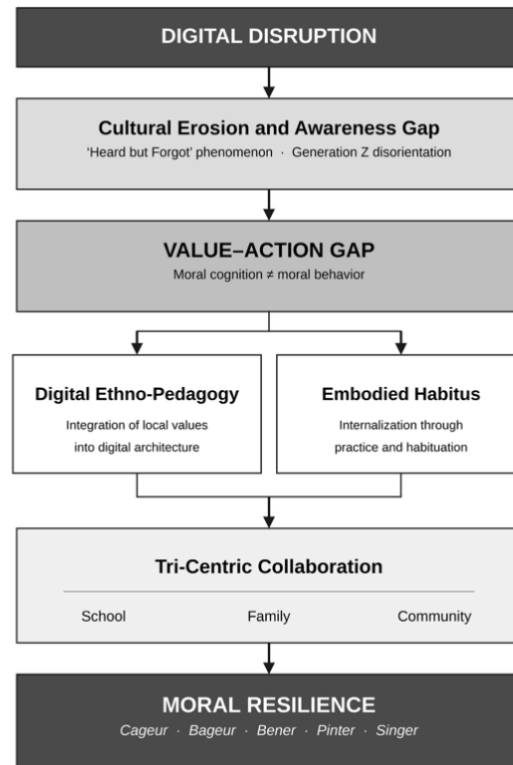


Figure 1 shows that digital transformation acts as a primary exogenous variable triggering the erosion of cultural memory, characterized by the predominance of the “heard but forgot” phenomenon and intergenerational understanding gaps, particularly among Generation Z. This situation gives rise to a value-action gap, defined as a disjunction between moral cognition (knowledge of values) and moral behavior (practical conduct), which constitutes the core problem in contemporary character education.

This conceptual model addresses the impact of digital disruption on organizational culture, emphasizing how technological changes can lead to cultural erosion and a subsequent gap between organizational values and employee actions. From a management perspective, digital disruption challenges traditional structures by accelerating shifts in communication, workflows, and stakeholder expectations, thereby creating a value action gap. This gap highlights a discrepancy in which moral cognition or organizational values do not directly translate into moral behavior in the workplace.

Managers must recognize that mere espousal of core values is insufficient; proactive strategies, such as embedding local cultural values through Digital Ethno-Pedagogy and fostering Embodied Habitus, are essential. Digital Ethno-Pedagogy integrates local cultural values into the organization's digital architecture to preserve and promote cultural identity. At the same time, Embodied Habitus focuses on the

internalization of values through repeated practice and habituation, promoting consistent moral behavior.

The model underscores the crucial role of Tri-Centric Collaboration among schools, families, and communities in cultivating moral resilience, which is the capacity to maintain ethical integrity amid digital transformation pressures. This collaboration reflects systems thinking in culture management, where value transmission is a shared responsibility across formal (school), informal (family), and communal contexts. The actionable outcome, moral resilience, incorporates specific virtues (e.g., *Cageur*, *Bageur*, *Bener*, *Pinter*, *Singer*) rooted in local wisdom, reinforcing the organization's adaptive capacity to sustain cultural values despite digital challenges. Therefore, this model offers a holistic framework showing that effective management of digital disruption requires integrating cultural pedagogy, embodied practice, and collaborative partnerships to foster resilient, value-driven organizational environments.

To bridge this gap, the model proposes two complementary intervention mechanisms. The first is digital ethno-pedagogy, which integrates local values into digital architecture and technology-based learning experiences. The second is embodied habitus, emphasizing the internalization of values through physical practice and social habituation. The effectiveness of these interventions is reinforced by a tri-centric collaboration framework that synergizes the roles of schools, families, and communities as an integrated educational ecosystem.

This model illustrates that character formation in the digital era is a complex, systemic process that involves cognitive, digital, and social practices to build moral resilience grounded in *Pancawaluya* values. It calls for transforming educational ecosystems from mere administrative partnerships to integrated collaborative efforts across schools, families, and communities. Schools should empower parents through mandatory Digital Parenting Workshops to help monitor and guide children's digital engagement. Meanwhile, communities can support this by organizing tech-free zones and cultural programs, allowing youth to apply *Pancawaluya* values in social settings.

This synergy creates a multi-layered safety net facilitating holistic value internalization (Allen et al., 2021) (Hulke & Revilla Diez, 2022). Ultimately, this study implies that the revitalization of local wisdom requires a systemic re-engineering of social capital, signifying that character education in the digital age is no longer solely a pedagogical domain but a collective sociostructural imperative.

CONCLUSION

This study identifies a significant decline in cultural knowledge of the Sundanese *Pancawaluya* philosophy, with 57.5% of respondents exhibiting a "Heard but Forgot" effect, particularly among digitally vulnerable Generation Z. Despite limited conceptual understanding, there is strong public demand ($M=3.74$) to revive these traditional values as a moral framework within digital character education. The character education in the digital era cannot rely on cognitive transmission alone, and proposes an integrated model combining digital ethno-pedagogy with embodied habitus, sustained through tri-centric collaboration among school, family, and community, as a means of cultivating durable moral resilience. The findings highlight

that character development in the digital era requires innovative approaches beyond conventional pedagogy. The revitalization of local wisdom requires a systemic re-engineering of social capital, signifying that character education in the digital age is no longer solely a pedagogical domain but a collective sociostructural imperative. Accordingly, the study recommends Digital Ethno-pedagogy and Embodied Habitus to close intergenerational value-action gaps through integrated collaboration among schools, families, and communities. Limitations include geographic concentration in West Java, mainly Cirebon (69%), which may restrict broader applicability. Future research should adopt mixed or longitudinal methods with wider demographic sampling and empirically assess the effectiveness of Digital Ethno-pedagogy within educational programs.

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