



A Culture-Based Pedagogical Approach: Exploring the Role of Keraton Sumenep's *Andhāp Asor* in Fostering Pancasila Character among Fourth-Grade Students

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ABSTRACT

This study aims to analyze the pedagogical role of *Andhāp Asor* values from the culture of the Sumenep Palace in shaping the Pancasila character of fourth-grade elementary school students. Previous studies have generally discussed local culture as a source of moral values, but have not examined *Andhāp Asor* as a pedagogical strategy that is directly applied in learning, especially for strengthening Pancasila character at the elementary school level. This study uses a culture-based pedagogical approach with an exploratory qualitative method. Data were obtained through learning observations, interviews with teachers, students, and cultural figures of the Sumenep Palace, as well as documentation. The findings show that *Andhāp Asor* values are still practiced in the Sumenep Palace environment and are in line with Pancasila values. The integration of these values into learning encourages students to respect one another, promote humanity, social justice, and harmony in society. Pedagogically, this study confirms that *Andhāp Asor* is not only a cultural value but can also be used as an effective character learning strategy. Its application helps teachers integrate local wisdom into learning activities and strengthen students' understanding of Pancasila values while fostering pride in regional culture.

Keywords: Cultural pedagogy approach; Sumenep Palace; *Andhāp Asor*; Pancasila character; Elementary School

ABSTRAK

Penelitian ini bertujuan menganalisis peran pedagogis nilai-nilai *Andhāp Asor* dari budaya Keraton Sumenep dalam membentuk karakter Pancasila siswa kelas IV sekolah dasar. Penelitian sebelumnya umumnya membahas budaya lokal sebagai sumber nilai moral, tetapi belum mengkaji *Andhāp Asor* sebagai strategi pedagogis yang diterapkan langsung dalam pembelajaran, khususnya untuk penguatan karakter Pancasila pada jenjang sekolah dasar. Penelitian ini menggunakan pendekatan pedagogis berbasis budaya dengan metode kualitatif eksploratif. Data diperoleh melalui observasi pembelajaran, wawancara dengan guru, siswa, dan tokoh budaya Keraton Sumenep, serta dokumentasi. Temuan penelitian

menunjukkan bahwa nilai-nilai *Andhāp Asor* masih dipraktikkan di lingkungan Keraton Sumenep dan selaras dengan nilai-nilai Pancasila. Integrasi nilai tersebut dalam pembelajaran mampu mendorong sikap siswa untuk saling menghargai, kemanusiaan, keadilan sosial, dan kerukunan dalam masyarakat. Secara pedagogis, penelitian ini menegaskan bahwa *Andhāp Asor* tidak hanya merupakan nilai budaya, tetapi dapat dimanfaatkan sebagai strategi pembelajaran karakter yang efektif. Penerapannya membantu guru mengintegrasikan kearifan lokal dalam kegiatan belajar dan memperkuat pemahaman siswa terhadap nilai Pancasila sekaligus menumbuhkan kebanggaan terhadap budaya daerah.

Kata Kunci: Pendekatan pedagogi kultural; Keraton Sumenep; *Andhāp Asor*; Karakter Pancasila; Sekolah Dasar

INTRODUCTION

Elementary school is the initial stage for building a foundation of knowledge, instilling character values, and developing students' basic skills (Widyaningrum & Prihastari, 2021). At this stage, character education is crucial because the younger generation is the successor to the nation's founders in building Indonesia (Aryani et al., 2022). Character education serves to shape students' personalities through social, moral, and spiritual values that are in line with Pancasila as the foundation of the nation (Balaya & Zafi, 2020). Strengthening Pancasila character is also an urgent need amid the challenges of globalization and is one of the current government's policy focuses (Tanjung et al., 2024). In this era of rapid technological development, the integration of moral values, ethics, and personality in learning is increasingly important (Arifin et al., 2024). Character education is closely related to the formation of individual morals (Muhsinin et al., 2023), where the progress of a nation is greatly influenced by the character quality of its citizens (Irfani et al., 2023). In this context, local wisdom is a source of character values that have long existed in society. Taufan (2023) emphasizes that local wisdom encompasses the worldview, knowledge, and life strategies of a community. Askodrina (2022) also states that local wisdom is a way of life rooted in noble values to maintain social, natural, and spiritual balance.

One form of local wisdom with strong character values is the *Andhāp Asor* culture among the Madurese people. Ibadurrahman (2023) describes *Andhāp Asor* as an attitude of humility, politeness, hospitality, respect, honesty, and kindness. The Sumenep Palace is the center for the preservation of these values as well as a cultural destination that preserves the history and philosophy of *Andhāp Asor* (Poerwati et al., 2023); Saputra et al., 2022). The integration of local culture into learning is considered effective in instilling noble values and strengthening students' identity and nationalism through contextual learning. Although character values have become part of learning, various aspects show a decline in politeness, respect, and ethics among elementary school students. Based on the results of observations, 67% of 38 students still do not apply values of politeness in the school environment. This problem is still formulated in general terms in character education and requires a more operational and culturally contextual approach. Therefore, *Andhāp Asor* has the potential to be an alternative pedagogical strategy to re-instill values of politeness and respect through learning that is integrated with local wisdom. However, previous studies have focused on descriptive cultural studies and have not examined *Andhāp Asor* as a pedagogical strategy that is applied concretely in the classroom. This gap indicates the need for research that not only describes the culture of *Andhāp Asor*, but also examines how these values can be operationalized in learning to strengthen the Pancasila character of elementary school students.

Based on these gaps, this study aims to analyze the pedagogical role of *Andhāp Asor* values from the Sumenep Palace culture in shaping the Pancasila character of fourth-grade students at Daramista II elementary school, as well as explaining how these values can be integrated into learning as a character-building strategy. The novelty of this study lies in its focus, which is not only on capturing culture, but also on the pedagogical integration of local wisdom into classroom learning practices, which has not been widely studied in previous research.

METHOD

Type and Design

This study uses an exploratory qualitative method with a cultural pedagogical approach to examine the meaning and application of *Andhāp Asor* values at the Sumenep Palace and their relevance to the formation of Pancasila character in fourth-grade students. The study was conducted at elementary school of Sumenep, involving teachers, students, and cultural informants as the main sources of data.

Data and Data Sources

Primary data was obtained from interviews, observations, and documentation of one fourth-grade teacher and thirty-eight students at Daramista II elementary school, as well as one cultural informant from the Keraton. The selection of subjects was based on relevance criteria, namely teachers who teach Pancasila Education in fourth grade, active fourth-grade students, and cultural informants who have a deep understanding of *Andhāp Asor* values. Secondary data came from journals, articles, and literature related to local culture and character education.

Data Collection Techniques

Data collection was conducted through observation at schools and the Sumenep Palace, structured and semi-structured interviews, and documentation of activities related to *Andhāp Asor* values. The research lasted for three months, covering the pre-fieldwork, data collection, and verification stages. The research process followed research ethics through informant consent, confidentiality of identity, and the use of data solely for research purposes.

Data analysis

The data were analyzed using the Miles and Huberman model through the processes of data collection, reduction, presentation, and conclusion drawing.

Table 1. Miles & Huberman Data Analysis Model

No	Data Analysis	Research Activities	Result Obtained
1.	Data Collection	<ul style="list-style-type: none"> Conducting observations at Daramista II elementary school and Keraton Sumenep. Conducting interviews with fourth-grade teachers at Daramista II elementary school (A), students, and cultural informants at the Palace (R). Collecting documentation in the form of photographs. 	Raw data in the form of interview transcripts, observation notes, and documentation of cultural and learning activities.

2. Data Reduction	<ul style="list-style-type: none"> • Membaca ulang seluruh Rereading all data in depth. • Marking important sections related to <i>Andhāp Asor</i> values, cultural practices, and character building. • Grouping data into categories such as cultural values, palace symbols, and learning strategies. 	Organized categories, such as: <i>Andhāp Asor</i> values, cultural symbols (<i>Labhang Mesem, Pendopo Agung, Pesa'an</i>), and learning practices (role playing, storytelling, habituation).
3. Data Presentation	<ul style="list-style-type: none"> • Presenting results in the form of narrative descriptions. • Displaying images of the palace buildings, traditional clothing, and documentation of activities. • Creating a table showing the relevance of <i>Andhāp Asor</i> values to the Pancasila principles. 	The data is systematically organized in the form of narratives, images, and tables so that it is easy to understand and analyze further.
4. Drawing Conclusions	<ul style="list-style-type: none"> • Identifying the main patterns from the entire reduced data set. • Developing themes such as the relevance of <i>Andhāp Asor</i> values to character education. • Verifying conclusions by cross-checking with field data. 	He conclusion is that the values of <i>Andhāp Asor</i> are in line with the character of Pancasila and can be used as a pedagogical strategy in the fourth grade of Daramista II elementary school.

The analysis began with identifying initial categories, followed by connecting categories, and formulating the main themes of the study. The themes that emerged included the internalization of *Andhāp Asor* values, the relevance of Keraton culture in learning, and the contribution of cultural values to the formation of Pancasila character in fourth-grade elementary school students.

RESULTS AND DISCUSSION

Results

The results of observations, interviews, and documentation show that the values of *Andhāp Asor* are clearly reflected in the environment of the Sumenep Palace through the behavior of the royal servants, their manner of speaking, their use of refined language, and cultural symbols such as Labang Mesem, Pendopo Agung, and Taman Sare. These values include humility, politeness, the use of refined language, respect for elders, and social awareness.



Figure 1. *Andhāp Asor* Garden

Although very strong, the value of *Andhāp Asor* has begun to decline among the younger generation, especially in the use of polite language, which is often equated between peers and parents. This finding is the basis for the need to integrate the value of *Andhāp Asor* in elementary schools. Cultural images and symbols such as the *Andhāp Asor* inscription, *Labang Mesem*, and *Pendopo Agung* were found to have explicit moral messages, such as symbols of modesty, how to welcome guests warmly, and room designs that reflect humility. These findings were used as references for teachers in designing character education lessons at school.

Etiquette and Manners at the Palace



Figure 2. *Labhāng Mesem*

Labhāng Mesem is the main gate of the Palace. Field findings show that this gate symbolizes the value of humility in welcoming guests to the Palace. Palace officials explain that "mesem" (smile) is a form of sincere respect for every visitor who comes.



Figure 3. Pendopo Agung

Pendopo Agung, commonly known as *Mandhapa Agung*, is an open meeting hall that is slightly elevated above ground level. It is known that this design conveys the message that everyone who enters the hall must maintain their attitude and speech as a form of humility.



Figure 4. *Taman Sare*

Source: tribunjatim.com

Taman Sare has an asymmetrical layout. Observations show that this space embodies the philosophy of harmony in diversity. The value of *Andhāp Asor* is demonstrated through the balance of the layout, the tranquility of the atmosphere, and respect for the natural environment.



Figure 5. Rokat tase'

Source: Good News From Indonesia

Rokat Tase' is still practiced by the people of Sumenep as a form of gratitude and respect. This tradition originated from the royal family and embodies the values of simplicity, togetherness, and respect for God and nature.



Figure 5. Muang Sangkal Dance

The Muang Sangkal dance is performed as a welcome dance for guests of honor at the royal palace. The dancers' graceful movements depict respect and humility. The source explained that this dance serves as a symbol of respect and warding off evil spirits.



Figure 7. *Pesa'an Clothing*

Pesa'an consists of a striped shirt, loose pants, a gelobor, and a gentongan batik sarong. According to palace officials, this attire symbolizes the simplicity, courage, and identity of the Madurese people. The values of *ta' andhāp kabebe*, *ta' takka' ka attas* (do not belittle those below you, do not elevate those above you) are highly respected ethical principles.

Application of *Andhāp Asor* Cultural Values in Grade IV of Daramista II Elementary School

The results of interviews with teachers show that the values of *Andhāp Asor* are very relevant to character education for students. Teachers observed that values such as politeness, mutual respect, and humility can still be introduced through examples from the palace culture. Palace informants mentioned that these values can be used as guidelines for the behavior of the younger generation. Teachers integrated the values of *Andhāp Asor* using role-playing methods.



Figure 8. Learning Process

Role playing is a method of playing a role. Students are invited to directly demonstrate how to behave politely and speak gently. For example, a class is divided into several groups,

each consisting of 6-7 members. The activity to be carried out is role playing (dialogue) between group members with the main topic being behavior. Previously, the teacher has provided several pieces of paper containing the dialogue to be played by the students. Each student will be assigned a role. In this section, the teacher has the opportunity to create the best possible dialogue using refined language and describing how to behave properly. The students' response during the learning process was very enthusiastic, because everyone was actively involved in the learning activities, so it was not boring. In addition, students can also learn and find out how to behave properly and politely through practice while playing.

On the other hand, the teacher also first implements behavior that reflects polite behavior and refined speech. Teachers directly apply how to speak politely, greet and bow when passing by, and how to raise a hand when asking a question. Then also through cultural storytelling. Teachers tell the origins of polite behavior as a tradition and habit of the Keraton (*Andhāp Asor*) family and provide an introduction to the buildings that symbolize *Andhāp Asor* in the Keraton. The third is reflective discussion. Simply put, students are asked to recount their experiences of practicing politeness at home and at school. Finally, there is a daily routine of greeting others, smiling, and speaking politely at school. In this way, students become accustomed to speaking politely and respectfully because they have been practicing it in their surroundings. This proves that concrete actions to foster and instill the *Andhāp Asor* attitude among the younger generation can be realized through directly observable examples and habits in their daily lives.

Discussion

The Value of *Andhāp Asor* in the Perspective of Culture and Moral Theory

The value of *Andhāp Asor* in research findings is consistent with Javanese cultural constructs that emphasize respect, communication ethics, humility, and social awareness. (Hardiyanti et al., 2021) emphasize that the Javanese language has specific characteristics that reflect traditional values, including humility in communication. Widiāna et al., (2023) research also shows that the value of politeness remains present in Javanese social interactions, even when communication takes place on digital platforms. This supports the finding that the value of *Andhāp Asor* is still upheld in various cultural practices in the Keraton. This view is reinforced by (Munawaroh et al., 2024), who explain that despite social changes due to modernization, *Andhāp Asor* values remain intact and are upheld by the community. These values are not only cultural concepts but also have psychological and social dimensions that shape individual behavior, including that of children and adolescents.

The palace culture can be seen as a relevant moral source for character education. For example, the *Rokat Tase'* tradition has a meaning of gratitude and togetherness, which shows that local culture contains moral teachings that are in line with the concept of character education (Aminuddin, 2024; (Holik et al., 2024). In addition, the aesthetic and spiritual aspects of *Taman Sare* can be enhanced through careful design, emphasizing the importance of perspective in supporting quality functional and spatial experiences (Sujai et al., 2024). Highlighting the importance of *Taman Sare* as a center for cultural and academic learning, when viewed from an ethnomathematics perspective, its architectural aspects and artifacts can be seamlessly integrated into mathematics education (Qomaria & Wulandari, 2022). Therefore, cooperation between the government, managers, and tour guides is needed to create attractive programs for visitors (Utami & Hadi, 2019). Parental support also plays an important role in

instilling cultural values such as teaching children how to respect and be humble . Thus, palace culture can be viewed as a relevant moral source for character education.

The Relevance of *Andhāp Asor* to Pancasila Character

Character education and development play an important role in advancing the nation's civilization to realize a superior and globally competitive Indonesia through quality human resources. In this context, character is considered a fundamental element in the life of the nation and state, and the loss of character is equivalent to the loss of the nation's future generation. Character serves as an essential force that supports the nation, preventing it from being easily shaken, so that the formation and development of character becomes a certainty to realize a strong and dignified Indonesia (Intan & Handayani, 2017). Efforts to create a productive, moral, loyal, and competitive society in terms of information, which will ultimately produce individuals with good character and dignity, can be realized through civic education (Bukoting, 2023). Antari (2020) emphasizes that Pancasila is rooted in the noble values of the nation's culture. In addition, *Andhāp Asor* is the identity of the Sumenep community (Budiyanti, 2024) and has an important position in character education. Ki Hajar Dewantara emphasized that education must be integrated with the values, character, physicality, and mindset that shape students' personalities. This perspective is in line with the vision of Indonesian education, which aims to create a progressive, sovereign, independent, and resilient nation through the formation of Pancasila students (Hamzah et al., 2022).

The appropriate Grade IV Phase B Elementary School Pancasila Education Learning Outcomes used by the researcher in this study are: *Bhinneka Tunggal Ika* (Unity in Diversity). Distinguishing and respecting the identities, families, and friends of others according to their culture, ethnicity, language, religion, and beliefs in the environment.

Table 2. Relevance of *Andhāp Asor* Cultural Values to Pancasila Character

No.	Keraton Sumenep's Culture	<i>andhāp asor</i> values	Pancasila Principles	Correlation with Character Education
1.	Ethics to wards the King and Guests	Respecting elders and those in higher positions	Principle 2: Just and Civilized Humanity	Providing learning experiences for students to respect teachers and show empathy towards fellows' students.
2.	<i>Lubang Mesem</i> and <i>Pendopo Agung</i>	Showing a friendly smile and openness to wards others	Principle 3: Indonesian Unity	Instilling a friendly and open attitude towards differences, strengthening enthusiasm.
3.	Use of polite language	Practicing good manners and etiquette	Principle 2: Fair and Civilized Humanity	Equipping students with the skills to engage in respect full communication, appreciate diverse

No.	Keraton Sumenep's Culture	<i>andhāp asor</i> values	Pancasila Principles	Correlation with Character Education
				perspectives, and resolve conflicts effectively.
4.	Tari Muang Dance	Practicing good manners and etiquette	Principle 2: Fair and Civilized Humanity	Introducing a culture of service and respect for all individuals, without regard to social status
5.	Tradisional Royal Court Clothing	Appreciating cultural heritage and simplicity	Principle 3: Indonesian Unity	Fostering a deep appreciation for the nation's culture and fostering pride as Indonesian citizens
6.	Rokat Tase' Tradition	Cultivating gratitude, self-awareness, and a sense of togetherness.	Principles 1 and 3: Belief in One God and Indonesian Unity	Emphasizing the importance of collaboration and balance between humans and the natural environment
7.	The principle of life "ta' andhep kabebe, ta' takka' ka attas"	Embracing simplicity and respect for others	Principle 5: Social Justice for All Indonesian People	Fostering a sense of justice, humility, and respect for all individuals without discrimination.

Character is a reflection of personality that is formed through formal and informal learning experiences. Politeness includes innate traits such as kindness and humility, which are reflected in a person's behavior in everyday life (Putri et al., 2022). Character traits such as politeness, obedience to social norms and customs, and humility in interpersonal interactions are clearly visible in a person's behavior and attitude in dealing with everyday situations, thus becoming evidence of a civilized and moral character (Inayah & Wiyani, 2022). According to Maufur (2016), language reflects the culture of a society. The greater the cultural differences, the more distinctive the way people communicate. In Sumenep, there are several levels of language: *enje' iye*, *engghi enten*, and *engghi bhunten*. This is in line with the second principle of Pancasila, namely just and civilized humanity. The use of refined language reflects a polite communication strategy that is important for family and social relationships in the Keraton environment (Nursanti et al., 2024). Learning to use good and polite language not only teaches linguistic ethics but also shapes students' moral and social character.

Muang Sangkal is a traditional dance to welcome honored guests. The term Muang Sangkal comes from the Madurese language, which means "to ward off disasters" and negative things. The selection process for dancers for this performance is very strict, with only female dancers from the clan being chosen (Saputra et al., 2022). The Muang Sangkal dance depicts humility and respect for guests, reflecting the values contained in the fifth principle of Pancasila, namely social justice for all Indonesian people.

The traditional Pesa'an Keraton clothing is related to the third principle of Pancasila, namely Indonesian Unity. The Roket Tase' tradition is a way to seek protection from disasters, hope for prosperity, and express gratitude to God Almighty for His blessings on (Amin, 2022). Roket tase' contains a message of moderation and appreciation for local wisdom, while

continuing to educate the younger generation about the values of diversity and respect (Holik et al., 2024). This tradition is in line with the first principle of Pancasila, namely Belief in God Almighty. In an educational environment, this value can be instilled by emphasizing equality in work and gratitude. In addition, the Madurese principle of "Ta' andhep kabebe, ta' takka' ka attas," which means not to belittle those below or elevate those above, is in line with the fifth principle of Pancasila, namely Social Justice for All Indonesian People, fostering a sense of justice, humility, and mutual respect.

CONCLUSION

This study shows that the values of Andhāp Asor, which are alive in the culture of the Sumenep Palace, have strong relevance to the formation of the Pancasila character of elementary school students. Theoretically, this study enriches cultural pedagogical studies by emphasizing that local wisdom can be a strategic framework in character education that is in line with the Pancasila Student Profile. Practically, the results of this study provide guidance for elementary school teachers to utilize local cultural values as a contextual, relevant, and student-centered approach to character learning. However, this study has limitations because it was conducted at one location, SDN Daramista II, using a qualitative approach without quantitative measurements of specific changes in student character, and did not compare the implementation of Andhāp Asor in other schools or cultures. Therefore, further research is recommended to test the effectiveness of Andhāp Asor values through experimental studies, develop a specific learning model based on these values, expand the study location, and produce teaching materials or learning media based on Keraton culture to strengthen character education based on local wisdom.

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