

## THE TRADITIONAL PECAH PIRING GAME AS A REFLECTIVE PEDAGOGY FOR PANCASILA VALUES IN CIVIC EDUCATION

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**ABSTRACT**

*This study aims to explore the integration of Pancasila values through the traditional game Pecah Piring as a reflective pedagogical approach in Civic Education at the junior high school level. The background of this study stems from the weak practice of Pancasila values among students, as well as the dominance of cognitive and theoretical learning in Civic Education. The research used a qualitative approach with a reflective study design. Data were collected through learning observations, student reflection journals, and teacher field notes, then analysed using reflective thematic analysis techniques. The results of the study show that the Pecah Piring game not only creates a fun and participatory learning experience, but also facilitates the process of internalising Pancasila values. Student reflections show a shift from mere involvement in play to an awareness of values, such as honesty and religiosity, discipline and justice, solidarity and cooperation, deliberation and democracy, as well as responsibility and sportsmanship. These findings confirm that traditional games can function as an effective experience-based learning medium in connecting local wisdom with civic education. The novelty of this research lies in the interpretation of traditional games as a reflective pedagogical strategy to strengthen the internalisation of Pancasila values in learning.*

**ABSTRAK**

Penelitian bertujuan mengeksplorasi integrasi nilai-nilai Pancasila melalui permainan tradisional Pecah Piring sebagai pendekatan pedagogis reflektif dalam pembelajaran Pendidikan Kewarganegaraan di tingkat sekolah menengah pertama. Penelitian menggunakan pendekatan kualitatif dengan desain studi reflektif. Data dikumpulkan melalui observasi pembelajaran, jurnal refleksi siswa, dan catatan lapangan guru, kemudian dianalisis menggunakan teknik analisis tematik reflektif. Hasil penelitian menunjukkan bahwa permainan Pecah Piring tidak hanya menciptakan pengalaman belajar yang menyenangkan dan partisipatif, tetapi juga memfasilitasi proses internalisasi nilai-nilai Pancasila. Refleksi siswa memperlihatkan adanya pergeseran dari sekadar keterlibatan bermain menuju kesadaran nilai, seperti kejujuran dan religiusitas, disiplin dan keadilan, solidaritas dan kerjasama, musyawarah dan demokrasi, serta tanggung jawab dan sportivitas. Temuan ini menegaskan bahwa permainan tradisional dapat berfungsi sebagai media pembelajaran berbasis pengalaman yang efektif dalam menghubungkan kearifan lokal dengan pendidikan kewarganegaraan. Kebaruan penelitian terletak pada pemaknaan permainan tradisional sebagai strategi pedagogis reflektif untuk memperkuat internalisasi nilai-nilai Pancasila dalam pembelajaran.

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## INTRODUCTION

Pancasila, as the *weltanschauung* or worldview of the Indonesian people, plays a fundamental role in shaping the values, character, and civic orientation of Indonesian society, especially among the younger generation. Pancasila is a crystallisation of the nation's social and cultural values that not only serves as the foundation of the state but also as a moral guide in everyday life (Jiwandono & Nurbeni, 2019; Mazid et al., 2025). Therefore, it is important to instill the values of Pancasila from a young age because they directly shape students' mindsets, character, morals, identity, and social skills (Kamila & Dewi, 2021).

However, in contemporary social developments, the application of Pancasila values among the younger generation is increasingly complex. Various social phenomena indicate a decline in the practice of national values, characterised by a decrease in politeness, responsibility, and honesty, and an increase in aggressive behaviour, including violence and individualism, among adolescents, especially junior high school students (Lubis, 2024). This condition shows a gap between the ideal values of Pancasila as a guideline for social life and the social reality experienced by students.

In the context of formal education, civic education has a strategic role as the main vehicle for instilling and strengthening the values of Pancasila. As an open ideology, the values of Pancasila should remain relevant to developments in the digital age. Theoretically, civic education is understood not only as education about the state but also as education in civic values and character, aimed at shaping citizens' civic disposition (Branson, 1999; Rachman et al., 2021). When applied to the Indonesian context, this paradigm aligns with the concept of Pancasila-based civic education, which positions Pancasila as the primary source of values for shaping citizens' character. Therefore, it needs to be integrated contextually into learning to shape a civic disposition that is religious, humanistic, and democratic (Khriswina et al., 2025; Mazid et al., 2024). Thus, civic education learning does not stop at the context of normative knowledge but also encourages reflective practice in everyday life.

However, in reality, civic education learning practices at the junior high school level are often theoretical and still oriented towards memorising concepts, thereby less able to encourage students to internalise and practise the values of Pancasila in real life (Gumuruh & Adinata, 2020; Mazid et al., 2025). As a result, civic education learning is often unpopular and does not have a direct impact on character building in students. Therefore, experience-based learning is considered relevant and is one of the solutions to overcome this problem. According to Kolb (2000), learning can occur through concrete experience, reflection, conceptualisation, and experimentation. In civic education, students' direct social experiences need to be reinforced through reflection so that the values they contain can be consciously understood. Therefore, the idea of reflective pedagogy places reflection as a link between experience and the formation of civic moral awareness (Vail, 2024). Thus, the reflective approach is relevant to the learning process in civic education, as an effort to strengthen students' internalisation of Pancasila values.

One effort to apply experience-based learning integrated with value reflection is through traditional games as a medium for learning based on local wisdom. Traditional games originating in each region of Indonesia embody social, moral, and cultural values that have been passed down from generation to generation and certainly in harmony with the values and principles of Pancasila (Saputra, 2017; Shufa, 2018). Effective and enjoyable learning activities that provide children with direct experiences have a positive effect in opening up learning opportunities. The application of creative learning media grounded in Pancasila

values in civic education can increase students' motivation and learning outcomes (Rahmat et al., 2023). Using traditional games as a learning method can encourage students to develop cognitive, affective, motor, and psychomotor skills (Efendi et al., 2023). The learning approach through traditional games significantly influences student motivation and learning outcomes (Aliriad et al., 2024). Traditional games also have implications for increasing student interest and skills through fun games (Kamid et al., 2022). In addition, traditional games have the potential to create a natural, participatory, and meaningful space for social interaction that allows students to directly practise the values of honesty, discipline, cooperation, and responsibility (Maghfiroh, 2020; Rahyuni et al., 2021).

Each traditional game embodies the community's social and cultural values, which are directly aligned with those of Pancasila. Traditional games embody values in accordance with societal norms (Abdullah et al., 2024). Traditional games as cultural heritage embody traditional values, stories, and cultural symbols, helping children recognise, understand, and apply character values from the nation's culture (Cahyani et al., 2023). Traditional games can build community bonds by fostering values of togetherness, cooperation, and solidarity (Artina & Amin, 2024). Preserving traditional children's games fosters honesty, sportsmanship, responsibility, cooperation, and optimism (Prayitno et al., 2022). Children naturally learn the values of honesty, discipline, hard work, creativity, independence, communication, and responsibility through traditional games (Maghfiroh, 2020). The integration of traditional games into education aims to foster and sustain good character in children, which is increasingly eroded by modern technology-based games. The presence of modern games harms children's learning achievements, causes character crises, leads to aggressive behaviour, and even results in criminal acts (Saputra, 2017). Excessive addiction to modern games, such as online games, among students can affect their concentration and academic achievement. This also negatively impacts their social interactions, which become increasingly limited (Rahyuni et al., 2021). Learning based on local wisdom is important to instill in students a love for regional culture and character values (Shufa, 2018). Therefore, learning through traditional games, based on local wisdom, is expected to restore values and character in accordance with community norms and Pancasila in children. Through character education, students are encouraged to use knowledge, internalise and personalise values, develop social skills, and behave nobly and uphold moral values in their daily lives (Risdiyani & Dewi, 2021).

The diversity of traditional games in Indonesia does not explicitly have the same pedagogical structure, especially when used to reinforce civic values. Traditional games such as gobak sodor or engklek, which are common across several regions, emphasise physical agility and competition between players, with relatively limited social interaction. Meanwhile, the traditional game of pecah piring has specific characteristics that require each player to share roles, agree on rules collectively, coordinate within each team, develop game strategies together, and decide on the consequences for violations of the agreed-upon rules. The structure of the pecah piring game creates a more complex pedagogical space for fostering values such as deliberation, fairness, responsibility, sportsmanship, and unity, which are substantively and meaningfully aligned with the values contained in each principle of Pancasila.

Several previous studies have examined the pecah piring game from various perspectives and focuses, such as motivational coaching and introducing the traditional plate-breaking game to high school students in Deli Serdang, showing that students are increasingly motivated to preserve the game as part of cultural preservation efforts (Nofrizal et al., 2024). There is also a modification of the pecah piring-sintren game that is used to improve gross

motor skills in children (Kamaludin et al., 2020). Meanwhile, the character values in the pecah piring game, such as honesty, religiosity, discipline, hard work, and responsibility, were successfully internalised by primary school students during gameplay (Efendi et al., 2023). On the other hand, the importance of local wisdom-based civic education learning models as a strategy to revitalise Pancasila values has been noted, but traditional games have not been specifically examined (Sumardjoko & Musyiam, 2018). Nevertheless, these studies have generally not positioned the pecah piring game as a reflective pedagogy in civic education learning oriented towards the internalisation of Pancasila values.

Based on this description, this study identifies a research gap: how the traditional game of pecah piring can be constructed as a reflective pedagogical approach that integrates the experience of playing with the process of reflecting on Pancasila values in civic education. The novelty of this research lies in the meaning and function of the pecah piring game, which is not only an entertainment and cultural preservation activity, but also a reflective pedagogical strategy based on local wisdom to strengthen the internalisation and instilling of Pancasila values as an effort to shape civic disposition in students.

Therefore, this study aims to explore the integration of Pancasila values through the traditional game of pecah piring as a reflective pedagogical approach in civic education at the secondary school level. This study specifically examines the values of Pancasila that are internalised through students' experiences and reflections in the formation of understanding and character that become students' citizenship practices. The findings of this study are expected to contribute both conceptually and practically to the development of innovations in citizenship education learning based on local wisdom in the contemporary era.

## METHOD

The research used a qualitative, reflective study design grounded in experiential learning in civic education. This approach was chosen because the research objective focused on students' in-depth understanding of the process of internalising Pancasila values through learning experiences, rather than on quantitatively measuring learning outcomes. Theoretically, the research design is based on Gibbs' (2013) *experiential learning and reflective pedagogy* theory, which consists of four stages: 1) concrete experience, 2) reflection on experience, 3) conceptualisation of values, and 4) application of values in social and school contexts (Kolb, 2000). In this study, the pecah piring game is positioned as a concrete learning experience, while reflection is the main mechanism in building students' awareness of civic values.

The research was conducted in the even semester of the 2024/2025 academic year at Al Azhar As-Syarif junior high school in North Sumatra. The subjects in the study were eighth-grade students who participated in citizenship education based on the traditional pecah piring game. The subjects were selected purposively, considering the students' involvement in the entire reflective learning process and their willingness to participate in the written reflection process. The civic education teacher served as a learning facilitator, while the researcher served as the main instrument systematically observing, documenting, and analysing the learning process.

The learning procedures applied to students were designed reflectively by adapting Kolb's *experiential learning* cycle and Gibbs' (2013) reflection model. The first stage began with a concrete experience: students' direct involvement in the traditional pecah piring game, in accordance with the rules agreed upon at the beginning of the learning process. At this stage, students, divided into two teams, interact directly in groups, determine their respective roles,

and follow the agreed-upon rules. The second stage is reflection on the experience, which is carried out through guided class discussions and students' writing reflections. The reflections given to students focused on emotional experiences, social interactions, conflicts, and joint decisions during the game. The third stage is the conceptualisation of values. At this stage, the teacher, as a facilitator, is tasked with facilitating the process of linking the playing experience with Pancasila values, such as honesty, justice, unity, deliberation, and responsibility. The fourth and final stage is the application of values. At this stage, students are directed to reflect on how they have applied the Pancasila values they have discovered in the traditional pecah piring game in their daily lives, both at school and in the community.

Research data was collected through participatory observation, student reflection journals, and field notes from teachers and researchers. Observations were conducted to observe student social interactions, compliance with game rules, group cooperation dynamics, and expressions of civic values that emerged during the learning process. Student reflection journals were used as instruments in the research aimed at exploring students' awareness of values and understanding of meaning in their play experiences. The reflection journals given to students were compiled as open-ended questions, with the hope of encouraging students to reflect on their most memorable experiences during play, the values they felt emerged, the conflicts that occurred, and the relevance of those values to their daily lives. Field notes complemented the observation and written reflection data, primarily documenting the learning context and student responses that could not be fully observed formally.

The research instruments in this study were developed based on the indicators of Pancasila values mapped into the five principles. These indicators include the following:

**Table 1.** Research Instrument Grid

No	Pancasila Principle	Value Dimension	Observed Behavioural Indicators	Data Source	Collection Techniques
1	Belief in One God	Honesty and Religiosity	<ul style="list-style-type: none"> <li>• Pray before and after activities.</li> <li>• Play honestly without cheating.</li> <li>• Demonstrate moral awareness in following the rules.</li> </ul>	Students	Observation of reflection journals
2	Fair and Civilised Humanity	Discipline and Justice	<ul style="list-style-type: none"> <li>• Obey the rules of the game.</li> <li>• Respecting turns and the rights of others.</li> <li>• Do not discriminate within the group.</li> </ul>	Students	Observation, field notes
3	Indonesian Unity	Cooperation and Solidarity	<ul style="list-style-type: none"> <li>• Working together to develop group strategies.</li> <li>• Mutual assistance among members.</li> <li>• Prioritising group interests over individual interests.</li> </ul>	Students	Observation, documentation, reflection
4	Democracy guided by wisdom in	Deliberation and Democracy	<ul style="list-style-type: none"> <li>• Discussing to determine strategies.</li> </ul>	Students	Observation, reflective journal

	deliberation/ representation		<ul style="list-style-type: none"> <li>• Listening to and respecting friends' opinions.</li> <li>• Making decisions together by consensus.</li> </ul>		
5	Social Justice for All Indonesian People	Responsibility and Sportsmanship	<ul style="list-style-type: none"> <li>• Carrying out one's role in a group with responsibility.</li> <li>• Accepting the results of the game in a supportive manner</li> <li>• Appreciating the contributions of all members.</li> </ul>	Students	Observation, field notes, reflection

Source: Author's Research Results, 2025

This indicator mapping was used as the basis for developing observation instruments and student reflection journals. Data validity was ensured through source triangulation techniques by comparing data from observations, reflection journals, and field notes. In addition, limited *member checking* was conducted through reflective discussions with teachers and several students to ensure that the research findings were consistent with the researcher's interpretations of students' experiences. Data analysis was conducted using reflective thematic analysis, including several processes: data coding, grouping themes based on value indicators in Pancasila, and interpreting students' reflective meanings. This data analysis technique was used to answer the research objectives, namely to identify the values of Pancasila that are internalised in the traditional game of breaking plates, as well as experiences and reflections in civic education learning.

## RESULTS AND DISCUSSION

Based on data obtained from observations and reflective journals of students who participated in civic education learning activities using the traditional game of pecah piring as an innovation in learning based on local wisdom, it was found that the use of the traditional game of pecah piring in civic education not only served as a game activity, but also a reflective pedagogical space that allows students to experience, negotiate, and interpret Pancasila values through direct social interaction (learning by doing). These findings were obtained through triangulation of participatory observation data, student reflection journals, and field notes, which show that value internalisation occurs through collective experience rather than through the normative delivery of material.

The findings of this study were then interpreted through Kolb's (2000) experiential learning cycle, namely concrete experience, reflection on experience, conceptualisation of values, and application of values or active experimentation in a social context.

### 1. Concrete Experience: Internalisation of religious values and honesty

The first stage emerged through the students' direct involvement in the pecah piring game. The results of the observation showed that belief in God Almighty was internalised through enjoyable activities in the pecah piring game. The learning observation showed that the students consistently obeyed the game's rules, began the game with a prayer, and avoided cheating. Students realised that dishonest actions not only disrupted the game but also had moral consequences before God. This practice reflected the application of values derived from the first principle of Godliness. The belief in God's protection and supervision encourages honest behaviour and moral responsibility. This finding is also reinforced by the students' written reflections, which state that honesty is necessary for the game to run smoothly and not harm other friends.

These results show that religious values and moral honesty are not taught verbally; rather, they are experienced directly through meaningful social situations. This aligns with Gibbs' (2013) idea of reflective pedagogy, which emphasises that moral awareness grows through reflection on real experiences. Character values such as religiousness and honesty can be instilled through the plate-breaking game as a learning experience applied to students (Daulay & Saragih, 2023). These honest and religious characters align with efforts to shape moral character through the integration of social and spiritual values in real life (Lickona, 1991).

Thus, the first principle of divinity is reflected in the dimensions of moral knowing and moral action occurring simultaneously, making honesty a form of worship and an awareness of divinity in social interactions. The first principle is not presented as a doctrine, but as a living moral experience. In addition, integrating Pancasila values through teaching models or media is an effective means of fostering a religious, humanistic, and democratic civic disposition. The pecah piring game is not only a fun learning innovation but also a learning medium for instilling moral values in a concrete, contextual manner. In the context of civic education, this process strengthens the formation of a civic disposition grounded in ethics and moral responsibility, as Bronson (1999) stated.

## **2. Reflective Observation: Humanity and Justice in Social Interaction**

The second stage occurs when students reflect on their experiences after the game. This stage encourages students to evaluate their behaviour, emotional responses, and group dynamics. Therefore, human values and justice are reflected through discipline, mutual respect, and fairness among students during the game. The findings show that students always obey the rules and wait patiently for their turn in an orderly manner. During the game, students always maintained order, behaved politely, and were cooperative. Students realised that unfair and emotional behaviour could damage the togetherness and purpose of the game. They expressed the importance of respecting turns, maintaining discipline, and treating friends equally.

This reflection shows that the traditional pecah piring game can serve as a microsocial environment where students practise fair and civilised human values by upholding justice, equality, and the rights of others. Similar findings were reported in other studies, in which, through reflection on traditional games, students were able to construct meaning from their actions and strengthen the formation of character values, such as discipline, as evidenced by their adherence to the rules of the game (Perdima & Kristiawan, 2021). The traditional game of breaking plates can also foster discipline and wisdom in children (Efendi et al., 2023). Traditional games can serve as a learning tool that enables people to treat one another with respect and fairness through direct experience. Learning must provide opportunities for transformation and real experiences for students so they can play an active role in applying moral principles in society (Giroux, 1988).

In this case, students' experiences in the pecah piring game are not limited to playing, but are transformed into ethical awareness. As Kolb (1984) stated, social values are easier to understand when students are directly involved in real social interactions. Thus, social values such as empathy, justice, and respect for others are more easily internalised when they are explained in concrete terms rather than in abstract or contextual terms. Therefore, the traditional pecah piring game is not only a cultural activity and a game, but also a social laboratory that allows students to experience human values relationally in the context of civic education.

### 3. Conceptualisation of Values: Strengthening the Value of Unity through Cooperation and Solidarity

After reflection, the teacher facilitated students in relating their experiences to the principles of Pancasila. Students can connect cooperation and shared responsibility during the game to the value of Indonesian unity. Findings show that the value of Indonesian unity is internalised through cooperation and solidarity within the group. The structure of the traditional pecah piring game, which requires coordination, role division, and teamwork, encourages students to prioritise common interests over personal ones. Students' reflections also show awareness that the outcome of the game, whether winning or losing, results from teamwork rather than the effort of one person alone.

Traditional games as group activities are an effective strategy for internalising character values such as solidarity and a sense of brotherhood by fostering respect for differences through civic education (Atmaja, 2024). Traditional games also serve as a means of building solidarity and togetherness (Fitriani & Dewi, 2021). Learning that integrates local culture through games in civic education can foster students' multicultural competence (Patras et al., 2025). Students can feel and apply this directly because it is used in a real context. In addition to fostering cooperation and solidarity, involvement in cultural activities, such as traditional games, can significantly strengthen social bonds among students (Ginting et al., 2025), thereby creating a generation that always lives in harmony. Strengthening the value of Indonesian Unity in the Civic Education curriculum is essentially oriented towards the formation of intelligent and characterful citizens, as reflected in attitudes of nationalism and patriotism (Nurgiansah & Rachman, 2022). Therefore, national resilience is not solely shaped by structural conditions, but by the internalisation of unity values instilled through social experiences and collective interactions.

As Kolb's (1984) experiential learning theory asserts that collective experiences play an important role in the formation of social meaning, the application of experience-based learning through traditional pecah piring games in citizenship education contributes to strengthening students' identity and sense of nationality. This stage shows the process of conceptualisation, during which experiences can be translated into a substantive understanding of citizenship. The transformation of civic education, which is oriented towards cognitive and theoretical aspects, has evolved into a meaningful, context-based learning experience to address the challenges of digitalisation. Local cultural practices can bridge local wisdom and the formation of national identity in the digital era. This is because collective experiences in traditional games can strengthen a sense of belonging and togetherness through solidarity as part of one nation and one homeland. Thus, the pecah piring game not only functions as a cultural activity but also as a reflective pedagogy that connects the challenges of the digital era with the internalisation of Pancasila values in civic education learning.

### 4. Application of Values: Deliberation as a Practice of Democracy

The value of democracy led by wisdom in deliberation/representation is actualised through the practice of deliberation during the game. Students engage in discussions to determine strategies, divide roles, and resolve conflicts by consensus. Students' reflections also show an understanding that deliberation helps them make fair, mutually acceptable decisions. This practice shows that the traditional game of pecah piring provides a space for the formation of democratic values, experienced procedurally and substantively through simple, meaningful experiences for students.

Student reflections show that deliberation is not only understood as a discussion process but also as a joint effort to reach fair decisions. The dialogue process that occurs in play groups becomes a means of practising expressing opinions, listening, and respecting others' opinions. This reflective process helps students understand deliberation and reach consensus as civic values and skills, not just as a formal procedure. Therefore, the application of local wisdom-based civic education in revitalising Pancasila values provides students with space to express their opinions and arguments, thereby fostering a democratic learning atmosphere (Sumardjoko & Musyiam, 2018). From this, students will learn that leadership is born from collective policy, not individual domination. This stage reflects the application of values or active experimentation, namely the application of knowledge gained from reflection to new situations. Students begin to bring these deliberative habits into other learning activities. These findings certainly demonstrate the development of democratic competencies through cultural experiences.

### **5. Social Justice, Responsibility, and Sportsmanship as Civic Disposition**

The value of social justice for all Indonesians is reflected in the students' sense of responsibility, obedience to rules, and sportsmanship during the game. Students accept the results of the game without hostility; i.e., they do not hold grudges when they lose or mock other teams when they win. They appreciate the contributions of each group member and carry out their roles in the game with a sense of responsibility. The students' reflections also show a shift in understanding from simply obeying the rules because of coercion to being aware of the social function of the rules. Rules are no longer seen as restrictions, but as mechanisms for creating order and togetherness. Through learning experiences with traditional games, students can develop the character value of cooperation, regardless of individual backgrounds, to achieve a common goal (Agustini, 2020). This fosters empathy and responsibility through concrete actions taken by students during the plate-breaking game. This transformation shows that a reflective approach provides students with space to deeply understand the relationships among rules, responsibility, social justice, and collective life. Values are not only understood cognitively but also manifested in concrete actions. This is an effort to integrate Pancasila values in students.

One effective way to integrate Pancasila values is to integrate them into every aspect of learning (Syahwaliana et al., 2025). Therefore, civic education in Indonesia must be based on the Pancasila ideology and national culture as the foundation of national character (Dewantara et al., 2019). To support the effectiveness of integrating character values in Pancasila, various approaches can be used (Kabatiah, 2021). Therefore, a civic education learning approach based on national culture is a form of actualising Pancasila values in everyday life. In addition, this approach to civic education pedagogy, grounded in local culture, is part of an effort to bridge the sharp influence of contemporary global developments with the strengthening of Pancasila character values in students (Bila et al., 2023). Without adequate character development, students may get caught up in the free, minimally controlled flow of digitalisation. Thus, applying the traditional pecah piring game in civic education is a relevant strategy for strengthening character building among students.

These findings support Kolb's (1984) experiential learning theory, which emphasises that knowledge arises through the transformation of experience. Student involvement in negotiating rules, cooperation, and conflict resolution demonstrates socially constructed citizenship competencies. Unlike conventional citizenship education, which often emphasises the cognitive ability to memorise Pancasila values, this approach places Pancasila values as authentic collective practices. This enables students to interpret the

values contained in Pancasila, such as honesty, discipline, cooperation and solidarity, deliberation and democracy, justice, responsibility, and sportsmanship, contextually.

Furthermore, unlike previous studies that positioned traditional games as merely instructional media in general character building, this study affirms the traditional game of breaking plates as a reflective pedagogical approach to civic education subjects. This study systematically places the traditional game of breaking plates, conceptualised as a structured reflective learning cycle, within a framework that integrates experience, reflection, meaning, and the actualisation of Pancasila values in learning. Overall, the results and discussion show that the traditional game of breaking plates contributes to strengthening the internalisation of Pancasila values through civic education. Therefore, the integration of Pancasila values can be internalised through contextual learning: moral experiences realised during the game, collective reflection that transforms actions into meaning, and the transfer of contextual values into students' daily social interactions.

The novelty of this research lies in the reinterpretation of traditional games as reflective pedagogical practices based on local wisdom that can bridge the gap between normative Pancasila teaching and students' citizenship practices in the contemporary era. Through this cycle of experiences, students not only learn values but also live, interpret, and internalise them. Overall, the study's results show that local wisdom-based learning can serve as an epistemological bridge connecting cultural heritage, moral formation, and citizenship competencies in contemporary education.

## **CONCLUSION**

Based on the research results, it can be concluded that the application of the traditional plate-breaking game in civic education can internalise Pancasila values in a reflective and contextual manner. The values of Belief in God, Humanity, Unity, Democracy, and Social Justice are not only understood normatively but are also experienced and interpreted directly by students through play, social interaction, and reflective learning. The reflective approach used allows a shift in students' awareness from obedience to rules to a conscious, meaningful understanding of civic values. The novelty of this research lies in interpreting the traditional plate-breaking game as a reflective pedagogical approach in civic education, rather than merely as a learning medium or a means of character building in general. These findings also show that integrating local wisdom into civic education can be an effective pedagogical strategy to bridge the gap between the normative values of Pancasila and students' civic practices in the contemporary era. In practical terms, the results of this study can be applied as an innovative, contextual alternative model for civic education. Further research is expected to test the application of a similar approach in more diverse contexts and schools, at different school levels, or in combination with digital media to expand the impact of Pancasila-based civic education.

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The authors declare that there are no financial or non-financial conflicts of interest relevant to the content of this article. Researchers 1 and 3 are students, while researcher 2 acts as the supervising lecturer in this study.

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