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Local Culture as a Potential of Learning Media for Civic Education: A Study of Civic Values in The Tradition of Pantauan Bunting in Besemah Custom

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Abstract

The Pantauan Bunting tradition is part of a series of traditional wedding customs that not only serve as a social ceremony but are also rich in the values of mutual cooperation, deliberation, responsibility, religiosity, and the strengthening of cultural identity and nationalism. This study aims to examine the civic values embedded in the Pantauan Bunting tradition among the Besemah community in South Sumatra, as well as its relevance as a medium for civic education. This study employs a qualitative approach with a literature review. The results indicate that the values embedded in this tradition align with civic values and can be realized through a contextual approach in education, enabling students to concretely understand civic values through case studies, project-based work, and teacher assessment. The novelty of this study lies in its effort to integrate the Pantauan Bunting tradition as a contextual learning resource that can be utilized in the Civic Education learning process, so that local culture is understood not only as a cultural heritage but also as an educational tool for shaping students' civic character. This study is limited to an examination of the civic values embodied in the Pantauan Bunting tradition among the Besemah people and its relevance as a teaching tool for Civic Education (PPKn). This study also makes a more specific contribution to the development of Pancasila and Civic Education learning, namely as a means of shaping and instilling social values that align with educational goals.

Keywords: Civic Education, Local Culture, Pantauan Bunting

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INTRODUCTION

Indonesia is a country with diverse ethnic groups and cultures spread across various regions and islands from Sabang to Merauke. Each region has its own cultural characteristics and traditions that are inherited from ancestors and form part of the local identity. Concrete examples of this cultural richness include traditional houses, traditional clothing, regional dances, traditional weapons, and traditional musical instruments (Setiawan et al., 2017). However, the development of information and communication technology has accelerated significantly in the current era of globalization. This progress has had a wide-ranging impact on various aspects of life, such as the influx of foreign cultures influencing the habits of young people, as well as the fact that many young people are more familiar with the cultures of other countries than with their own. Most of them are more interested in and understand Korean culture, while having less interest in learning about and studying local culture. This shows that cultural understanding, especially for the younger generation, is important in order to preserve the local wisdom of this nation.

Sujarwadi et al. (2024) explain in their research that a deep understanding of culture can broaden an individual's horizons, encouraging them to be better prepared to face international issues and strengthening

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cooperation in finding solutions to global challenges. In terms of cultural understanding, education has the primary task of guiding the younger generation to better understand and appreciate local culture. Education acts as a means of cultural transformation, so it is only natural that it is positioned as the main center for preserving ideal life values while developing the culture that forms the identity of the nation. One of the subjects that predominantly contains and adapts the values of life at both the local and national levels is Civic Education. In line with this, Alhakim (2014) emphasizes that as part of the Civic Education program, it is included in subjects that are integrated with the context of national and state life (Totok, 2018).

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Civics education is an important tool in shaping the character and national identity of citizens. In civics education, students are equipped with an understanding of the values of Pancasila and an introduction to Indonesian culture. This understanding plays an important role in shaping the character of the younger generation so that they are able to face the challenges of globalization, which often has negative impacts. Civic Education serves as a means of preserving Indonesian culture, including ethnic groups, traditional dances, arts, regional languages, and other national cultural heritage (Savitri et al., 2024).

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One of the main challenges in civic education is how to make it relevant and contextual for students. Material that is too abstract and far removed from students' life experiences often makes civic education feel dry and meaningless. This is where the importance of integrating local culture as a learning medium comes in. Local culture, with all its values and social practices, can serve as a bridge between the concepts of civic taught in the classroom and the real lives of students. Local culture not only reflects the identity of a community, but also embodies moral, social, and spiritual values that can serve as a foundation for shaping citizens of character.

According to the findings of Dharma et al. (2025), there are several challenges in teaching Civics Education in schools. First, most teachers and principals do not have an adequate understanding of students' cultural and civic literacy skills and do not know the appropriate ways to measure them. Second, some teachers have tried to measure students' cultural and civic literacy, but the results are still not optimal. Third, Civic Education is still delivered verbally without the support of learning media or innovative learning models. Fourth, the learning outcomes of Civic Education have not reached the expected level. Fifth, students' motivation to learn Civic Education tends to be low, partly because teachers do not use learning media. Furthermore, the learning resources used by teachers are limited to textbooks provided by the government.

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One of the local cultures studied in this study is the tradition of Pantauan Bunting of the Besemah tribe in South Sumatra. Quoted from research by Kusnanto & Firduansyah (2022), explained that the tradition of Pantauan Bunting is a custom held during a wedding, which refers to the activity of calling or inviting the bride and groom to attend a banquet prepared by relatives and neighbors around the bride's house. This tradition is not only a simple invitation, but also a symbol of respect and request for blessing from neighbors and relatives that the bride and groom have officially left their single life. Research by Widyastuti et al. (2023) mentions this tradition by the name of Mangkal Luagh in the Kedurang area, South Bengkulu. Historically, this tradition was influenced by the traditions of the Besemah people in South Sumatra. This tradition has lasted for a long time and has undergone various changes along with the development of society. These changes can be understood through three main phases, namely the initial phase that lasted since the period before independence, the second phase that began to occur around the 2000s, and the third phase that appeared in the 2010s in certain villages.

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Other research also shows that local culture can be effectively used as contextual, interesting, and interactive teaching materials in learning Pancasila and Civic Education (PPKn). This is explained in the research Suhendar et al. (2025) This is the annual annual Traditional Wedding Ceremony at the Village of Chicago. The results of the study show that the tradition contains strong civic cultural values that are inherited from generation to generation in people's lives, such as active participation, mutual cooperation, deliberation, solidarity, mutual trust, tolerance, and equality. The integration of civic culture values contained in this tradition has proven to be able to strengthen the citizenship character of students while supporting the preservation of the nation's cultural values in the formal education environment.

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In contrast to these studies, this study specifically examines the tradition of Pantauan Bunting as a potential learning medium in Civic Education with an emphasis on identifying and analyzing the civic values contained in it. This research not only describes the tradition culturally, but also relates it to pedagogical relevance in Civic Education learning. Thus, the novelty of this research lies in the effort to integrate the tradition of Pantauan Bunting as a contextual learning resource that can be used in the Civic Education learning process, so that local culture is not only understood as cultural heritage, but also as an educational

medium to shape the civic character of students. This research also makes a more specific contribution to the development of Pancasila and Civic Education learning. The tradition of Pantauan Bunting that lives in the Besemah community is not just a traditional wedding procession, but also a means of forming social values that are in line with the goals of education. This tradition teaches and instills values that are closely related to civic education, one of which is the importance of deliberation and consensus. Before the ceremony, the extended family and the community are usually involved in joint planning.

Therefore, Pantauan Bunting becomes a contextual medium for students to understand how democratic values live in society. By introducing this tradition in education, the younger generation not only understands the theory of citizenship but also experiences the internalization of values through cultural heritage that has been passed down from generation to generation. Based on this background, the research question in this study is how the local cultural tradition of Pantauan Bunting in the Besemah community can be used as a medium for instilling civic values. With reference to this question, the purpose of this study is to understand the Pantauan Bunting tradition and the civic values contained therein. In addition, this study is expected to provide an overview of the relevance of local cultural traditions to civic education, so that the noble values that exist can be preserved and used as a source of learning for the younger generation amid the tide of globalization.

METHOD

This study uses a qualitative approach in the form of a literature review. A qualitative approach was chosen because this study focuses on a deep understanding of social and cultural phenomena related to traditional values in society, particularly in relation to civic education. According to Creswell & Guetterman (2019), qualitative research is an investigative process that focuses on exploring and understanding the meanings that individuals or groups attach to a social or humanitarian issue. This understanding is developed through in-depth descriptions, generally presented in narrative form, and explained as thoroughly as possible scientifically. According to Creswell & Guetterman (2019), a literature review is a written narrative explanation that contains the results of analyses of articles, journals, books, and other documents that describe the state of knowledge in the past and present with the aim of providing a strong theoretical basis, opening up opportunities for new research directions, avoiding ineffective methods, and finding recommendations for further study. The literature review research type is used by examining, analyzing, and synthesizing various relevant literature sources, both in the form of books and scientific articles, as well as other related documents that enable researchers to obtain a comprehensive overview of concepts, theories, and previous research results, so that they can be used as a basis for drawing conclusions and finding new perspectives.

This research begins with the determination of the focus of the study and the formulation of problems related to the values of citizenship contained in the tradition of Pantauan Bunting in the Besemah indigenous people and its relevance as a learning medium in Civic Education. After that, the researcher searched and collected various relevant literature sources, such as scientific books, journal articles, and research documents that discuss local culture, civic values, and traditions of the Besemah community. The literature that has been obtained is then selected and grouped based on the level of relevance to the research topic. Furthermore, the researcher conducts an analysis and synthesis process of these sources to identify concepts, theories, and research findings related to civic values in the tradition of Pantauan Bunting. The results of the analysis are then interpreted in depth so as to produce a comprehensive understanding of the civic values contained in the tradition and its potential as a learning medium in Civic Education. In the end, the results of the interpretation are formulated in the form of research conclusions.

RESULTS AND DISCUSSION

The Tradition of Pantauan Bunting in Besemah Custom

Pantauan Bunting is one of the traditions in wedding customs involving the bride and groom, the families of each party, and the community in the surrounding environment. This tradition has been passed down from generation to generation since the time of the ancestors and is still practiced by the Besemah tribe as part of the implementation of marriage custom. The Besemah tribe is one of the ethnic groups inhabiting the Pagar Alam are and Lahat Regency in South Sumatra Province, Indonesia. Empat Lawang Regency itself was formed from the division of Lahat Regency. Then, in Muara Enim Regency, the Besemah tribe is mainly located in the Semendo area, about 50 km from the center of Muara Enim city. As part of the indigenous tribes of South Sumatra, the Besemah people are an important element in Indonesia's cultural diversity, with

characteristics that reflect the history and traditions of their ancestors. The Besemah tribe has a rich and long history, which has been passed down through oral traditions, religious rituals, and customary practices. The language and dialects they use are an important cultural identity, as well as a means of preserving and passing on local wisdom. Although there are dialect differences among the groups, language remains the main medium that reflects the values, beliefs, and norms upheld by the Besemah people (Hendar, 2023).

Unlike other tribes in organizing weddings, the Besemah tribe still preserves the tradition of pantauan bunting inherited from their ancestors, especially at weddings. In the Pantauan Bunting tradition, the bride and groom are accompanied by a man and a woman, who in the Besemah language are called Bujang Ngantat and Gadis Ngantat. Both companions must be unmarried. Their role is to accompany the bride and groom as they visit the homes of residents who have invited the couple, as well as to accompany the bride and groom from the proposal process to the reception (Widodo et al., 2023).

The definition of Pantauan Bunting itself comes from terms in the Besemah language, namely "Pantau," which means invitation, and "Bunting," which means bride and groom. Thus, Pantauan Bunting is a tradition of the Besemah people of inviting the bride and groom to visit their homes, where the hosts have prepared dishes ranging from light snacks to heavy meals (Istiawati et al., 2023). Pantauan Bunting is a community tradition that forms part of a series of wedding ceremonies in the form of an invitation to eat from each head of the family to the newly married couple (bunting). It begins with the bride and groom's families informing the surrounding community. They visit residents' homes to convey the information that one of their family members is getting married, as well as to inform them of the day, date, and month of the wedding. This allows the community to prepare for the Pantauan Bunting tradition. This notification process is called "Besuare" in the Besemah tribe (Sari et al., 2021).

This tradition begins on the day of "bemasak", which is the day before the wedding reception. This activity serves as a gathering to introduce the bride and groom to their immediate families. In the Pantauan Bunting procession, before the bride and groom are invited to enter the residents' homes, the other invited guests are not allowed to enter the "pantauan" in the house, due to ethics and customs that require the bride and groom to undergo the procession first (Kusnanto & Firdiansyah, 2022). Before learning more about the pantauan bunting procession in the Besemah community, we must first understand the meaning of "gadis and bujang ngantat" (attendants) in the wedding procession. Bujang ngantat (men) and gadis ngantat (women) are individuals who act as servants or companions in order to fulfill the various needs of the bride and groom. Their duties are carried out promptly and last for three days before the wedding day and one day after. Ideally, they have knowledge about the bride and groom's family background. In the past, the selection of bujang and gadis ngantat was carried out by jurai tue (elders) by considering a number of aspects such as age, skills, and insight.

In terms of character, there are specific criteria that are used as a reference, namely: peralah (easy to guide), understanding of ethics and manners, and a friendly attitude and good manners (Arios, 2019). These criteria reflect a person's readiness to assist with various needs of the bride and groom, ranging from clothing and food to other necessities. In addition, they are also required to be able to conduct themselves appropriately during the sedekahan procession, namely by speaking appropriately according to the situation and the person they are talking to, being present at the required locations, and carrying out their duties reasonably without violating customs or offending others. A friendly attitude and polite speech show that they work with enthusiasm and sincerity, and are able to provide honest and courteous explanations. Generally, bujang and gadis ngantat come from unmarried circles. As a form of appreciation for the tasks they have carried out, they will receive gifts in the form of clothes or fabrics from the bride and groom, as well as a variety of special foods to take home.

Returning to the Pantauan Bunting procession, in the wedding ceremony, the Pantauan Bunting tradition begins with the family who will carry out this tradition preparing food and drinks that have been served and are ready to eat. Once everything is ready, the family will notify the neighbors to pick up the bride and groom. One of the neighbors or residents then goes to the bride and groom's house to ask the family for permission to take the couple to their house for a meal. The bride and groom then leave the house accompanied by the "bujang ngantat" and "gadis ngantat" (escorts), as well as several relatives. The residents who invited them are usually waiting to welcome the bride and groom.

The Pantauan Bunting procession is carried out in turns from one house to another. Every time the bride and groom arrive, the inviting family will welcome them warmly, shake hands, and invite them to sit down and enjoy the meal. While the bride and groom are eating, the host usually introduces their family members and explains their relationship to the bride and groom's family. After finishing their meal and light

conversation, the bride and groom and their entourage continue their visit to the next house with the same procession. This requires a great deal of energy from the bride and groom. This is because the number of residents holding pantauan can reach dozens of houses, so the bride and groom must go from house to house and climb up and down the stairs of each place or house they visit. After going around, the bride and groom return to their home (Amin, 2024).



Figure 1. Bunting (Bride and Groom) Performing the Pantauan Bunting Tradition
Source: Dinas Pariwisata Kabupaten Lahat (2026)

Figure 1 shows the Pantauan Bunting procession as the bride and groom, accompanied by their entourage, visit the home of one of the residents who has invited them. This tradition is carried out in rotation from one house to another. This series of visits requires a great deal of energy because the number of houses hosting the pantauan can reach into the dozens, so the bride and groom must walk from house to house and climb up and down stairs at every place they visit. This procession reflects the strong values of social participation and togetherness within the Besemah community. The Besemah community has been familiar with the Pantauan Bunting tradition since childhood, but only practices it after marriage, which in the Besemah language is called “Tunak”.

This tradition is carried out thoroughly by all villagers without exception. Although there are no penalties or coercion for those who do not participate, people usually feel uncomfortable or awkward if they do not participate in the wedding of a family who has invited them. In addition, if there are people or families who do not participate in this tradition, when their children get married, no one will participate in the Pantauan Bunting tradition. To this day, the Pantauan Bunting tradition is still preserved by the Besemah community, especially in rural areas, whenever a wedding takes place. For the residents, this tradition has an important meaning as a means of strengthening kinship and family ties. In addition, this tradition is also seen as a form of respect and an expression of joy for the newlyweds who are just starting their married life.

Civic Values in the Tradition of Pantauan Bunting

Quoted from (Astuti, 2016; Laili & Muslih, 2025), there are nine (9) civic values, namely religious values, love for the homeland (nationalism), *musyawarah*, responsibility, national spirit, creativity, environmental awareness, cooperation (*gotong royong*), and courage. However, in this case, the author only takes and integrates these values with the traditions of *gotong royong*, *musyawarah*, responsibility, religiousness, and nationalism. The selection of these values is based on their clearer relationship with the traditional practice of Pantauan Bunting. Meanwhile, until now there has been no literature that explicitly explains that the values of national spirit, creativity, environmental awareness, and courage can be integrated into the tradition. In particular, the value of creativity is not seen in this traditional procession because Pantauan Bunting is a hereditary tradition of the Besemah tribe whose implementation tends to remain and does not undergo significant changes according to the will of the community.

a. The Value of *Gotong Royong*

The value of *gotong royong* is reflected in the attitude of mutual assistance and cooperation in overcoming various problems. This value also reflects communication skills, solidarity, willingness to help, and rejection of all forms of discrimination (Aeni, 2021). *Gotong royong* is a valuable social asset in the nation-building process, as long as it is maintained and preserved by the community. As part of a

culture that is deeply rooted in all aspects of Indonesian society, *gotong royong* is present in various aspects of national life. This culture contains a variety of values that can make a significant contribution to the progress of the nation towards a prosperous future and the achievement of national goals (Fusnika et al., 2022).

The tradition of Pantauan Bunting in the Besemah tribe reflects the strong sense of *gotong royong* that is deeply ingrained in their social life. This tradition is not merely a post-wedding ritual, but also a collective space for residents to help each other and strengthen relationships between community members. Preparations for the event are carried out together, from cooking traditional foods to arranging visits to the homes of relatives who have sent invitations. This activity demonstrates the spirit of togetherness, solidarity, and social concern that is at the core of *gotong royong* values. Through this tradition, the Besemah community not only preserves its cultural heritage but also strengthens the moral and social foundations for building a harmonious and civilized life.

b. The Values of *Musyawah* and *Mufakat*

Musyawah is a simple approach to resolving issues involving the interests of several parties, carried out through a process of peaceful dialogue and a willingness to sit together to reach an agreement that does not harm any party, and aims to prevent conflict or division among them. The practice of *musyawarah* has become part of the community's tradition, commonly applied in various situations when facing collective problems, without having to follow formal procedures or institutional mechanisms (Rasdi & Arifin, 2020). *Musyawah* is a form of negotiation that takes place peacefully and in accordance with applicable rules, resulting in an agreement that is accepted by all parties involved. More than just a technical procedure for establishing decisions or public policies, deliberation also reflects the ethical values that underlie the process (Megawati, 2024).

Musyawah and *mufakat* in the Pantauan Bunting tradition are seen in the determination of the timing of the Pantauan Bunting, which is carried out through mutual agreement between the bride and groom's families and the surrounding community. Before the Pantauan Bunting is held, the party organizing the tradition will gather all the villagers to determine the wedding date and the implementation of this tradition. This is intended to give the community time to prepare all the dishes for the Pantauan Bunting tradition, so that the community can prepare the ingredients well in advance (Istiawati et al., 2023). Discussions also took place regarding the division of areas for the pantauan bunting tradition (ulu and ilir) so that the bride and groom would not become exhausted. This demonstrates a practice of consensus that prioritizes the common good. This tradition teaches the importance of dialogue, compromise, and collective decision-making in community life.

c. Responsibility and Social Participation

Responsibility is a term that is very familiar in everyday life, often spoken and discussed in various social situations. Essentially, responsibility refers to a condition in which a person has an obligation to bear the consequences of their actions or decisions, both personally and in a social context (Mardawani et al., 2025). Responsibility is a form of attitude and action taken by a person in carrying out the duties and obligations that are part of their role, whether towards themselves, society, the environment (including nature, social and cultural aspects), the state, or God Almighty (Zulyan & Claudia, 2019). Every head of household feels responsible for participating in this tradition of Pantauan Bunting, either as a host or a guest. As explained earlier, there are social sanctions that apply if this tradition is not followed by the community, so every family feels a sense of full responsibility in carrying it out (Sari et al., 2021).

Social participation fundamentally refers to an individual's involvement in social and recreational activities that take place outside the home environment, which opens up opportunities to interact with other people (Groenou & Deeg, 2006). Productive forms of participation reflect an individual's tangible contribution to other people or groups in their community, which is manifested through participation in social organizations and political activities (Morissan, 2014). From a traditional or customary perspective, communities participate because of motivating factors, such as clear guidance from traditional leaders or figures passed down from one generation to the next, making it a custom in the community (Firdaus et al., 2023). Social participation is evident in the enthusiasm of residents in welcoming the bride and groom, providing food, and maintaining a family atmosphere. Pantauan Bunting is a means of social education that teaches residents to contribute to communal activities and maintain social harmony.

d. Religious Values and Morality

Etymologically, the term religious can be examined from two grammatical forms. As a noun, this term comes from the word *religi*, which is borrowed from the foreign word *religion*, meaning a belief system in the existence and power of God in all aspects of life. Meanwhile, in its adjective form, the term *religious* comes from the word *religious*, which refers to the attitude or behavior of a person that reflects religious values. The meaning of the word *religious* is contextual and can vary depending on its use, but it remains closely related to the concepts of religion and belief (Sulaeman, 2022). Religious attitudes and behaviors are closely related to spiritual aspects. An individual is considered religious if they have the awareness to draw closer to God as their creator, and strive to obey and practice the teachings of their religion (Kurniawan, 2014). Religious values in the Pantauan Bunting tradition reflect the beliefs of the local community, which are manifested in the implementation of wedding receptions. A series of rituals carried out in this tradition have become customs that have been passed down and continue to be preserved by subsequent generations. Therefore, this tradition has an important position as a cultural value that should be preserved.

Meanwhile, morality is a guideline that distinguishes between behavior that is considered good and bad in human life. When discussing morality, what is being discussed are a person's actions and attitudes based on ethical judgments. Morality is closely related to ethics and etiquette, which regulate norms of decency and manners in social interactions (Al-hamid, 2022). Therefore, morality is closely related to the affective values that shape individual attitudes and actions. Morality is an important part of the personality structure that a person needs to live a fair, balanced, and harmonious social life. The practice of moral behavior is the foundation for the creation of a peaceful, orderly, and harmonious society (Rubini, 2022). Morality in the Pantauan Bunting tradition is also reflected in the ethics of banquets, where the bride and groom are expected to taste the dishes as a form of appreciation for the host. This demonstrates the values of politeness and mutual respect.



Figure 2. Bunting (bride and groom) tasting dishes at local residents' homes
Source: Dinas Pariwisata Kabupaten Lahat (2026)

Figure 2 shows a bride tasting food at a local resident's home as part of the Pantauan Bunting tradition. This activity is part of the bride and groom's procession to visit the homes of community members who have prepared a feast as a form of participation and a prayer for blessings. In the context of civic values, this moment reflects the moral principles of dining etiquette, where the bride and groom are expected to taste the dishes served as a sign of respect and appreciation for the host. This action is not merely a formality, but a tangible expression of politeness, respect, and appreciation for the community's social contributions. This practice demonstrates how customary norms shape behavior grounded in ethics, ensuring that the Pantauan Bunting tradition is not merely ceremonial but also carries moral values that strengthen social bonds within the Besemah community.

e. The Value of Nationalism and Cultural Identity

A person's identity can be shaped by the culture or subculture in which they are involved or participate (Rahmaniah, 2012). The cultural identity that develops in the social life of a community has a significant influence on how individuals view themselves. The self-perception, attitudes, and behavior of community members are greatly influenced by the cultural values inherent in the environment in which

they live and interact (Abraham et al., 2024). Cultural identity is not only a reflection of diversity, but also a source of strength for nationalism. When people recognize and appreciate their cultural heritage, love for the homeland and loyalty to the nation will grow naturally. Therefore, strengthening cultural identity is a strategic step in building inclusive and sustainable nationalism. Nationalism can be defined as a sense of pride, belonging, appreciation, respect, and loyalty instilled in every individual towards the country they live in. This attitude is reflected in concrete actions such as defending, safeguarding, and protecting the homeland, preserving the nation's cultural heritage, helping one another, and being willing to make sacrifices for the national interest. The characteristics of nationalism reflect the strength and aspirations of a sustainable country. This includes efforts to improve welfare, maintain respect for noble values, pride in national identity and heroic history, defense of the country from foreign threats, attachment to traditional values, and respect for symbols of nationalism that are considered sacred and respect for the rule of law (Andara et al., 2021).

Pantauan Bunting is a cultural heritage of the Besemah tribe that strengthens local identity as part of the nation's wealth. By preserving this tradition, the community shows pride in its own culture and rejects the dominance of outside cultures that erode local values (Totok, 2018). This tradition has become a symbol of cultural nationalism, where love for the homeland is manifested through the preservation of customs and the strengthening of national identity. The Pantauan Bunting tradition is one of the symbols of the rich traditions of the Besemah people, which is still often practiced in several areas of South Sumatra, especially in the city of Pagar Alam and the district of Lahat. This tradition also serves as an opportunity to introduce traditional foods unique to the Besemah community, which are now rare, to brides and grooms from outside the region. In this way, the traditional foods of the Besemah community will become better known to the outside world as traditional foods unique to their region.

Local Culture as a Potential of Learning Media for Civic Education

Local culture is an expression of values, norms, and practices that grow and develop within a community that reflects the collective identity of that community. Local culture has a very important value in life, because it reflects the character and identity of a community group (Elsera, 2021). Reese & Rosenfeld (2002) explain that the concept of local culture is defined as patterns of values, norms, and practices that exist and develop within a community or social group. In this case, there are four types of local culture that can be applied in the cultural context of indigenous peoples, tribes, or traditional cultural groups, including the following.

- a. Strong Leader Culture, describes a community led by traditional figures or charismatic leaders who have high authority in determining the direction of social and cultural life.
- b. Inclusive Culture, reflects the traditions of deliberation and consensus, where important decisions are made through collective participation and active involvement of all community members.
- c. Active-Elite Culture, refers to the central role of traditional leaders, elders, or influential figures who actively preserve and develop cultural values and serve as a link between tradition and changing times.
- d. Passive-Elite Culture, indicates a situation where the cultural elite are still respected, but are less involved in social dynamics or active cultural preservation.

Local culture is closely related to local wisdom, both of which play an important role in shaping the cultural identity of a region. Local wisdom refers to the diverse cultural wealth that is born, grows, and develops within the social structure of a community, and is recognized as a fundamental element that can strengthen social bonds between members of a particular community. Local cultural values are generally reflected in the practice of local wisdom, which includes ideas, beliefs, norms, and material elements. These ideas encompass aspects of values, intellectuality, and collective experience. Cultural values are understood as forms of ideas and beliefs about the truth or falsehood of a norm or rule that is considered ideal by a cultural system (Sumarni et al., 2024). A culture deeply rooted in local traditions is a form of collective community customs that embody the noble values of Pancasila, such as belief in God, humanity, unity, democracy, and justice. Among these values, belief in God is the main foundation that underlies the practice of community life. To realize these values in practice, a spirit of unity and harmonious communication between individuals is necessary. The cultural values possessed by each local community have an important function and contribute greatly to the formation of a civilized social order (Fusnika et al., 2022).

In the context of civic education, local culture plays a strategic role as a learning medium that not only introduces national identity but also instills character values such as mutual cooperation, deliberation, responsibility, and respect for diversity. Civic education based on local culture allows students to understand

what it means to be an active and ethical citizen rooted in the traditional values that exist in society (Atmaja, 2024). One concrete example of local culture that can be used as a medium for civic education is the Pantauan Bunting tradition of the Besemah community in Lahat Regency, South Sumatra. This tradition is part of a series of marriage customs, in which the bride-to-be is symbolically “invited” to the groom-to-be's house. This process is not merely a ceremony, but is rich in social meaning and civic values that can be internalized in education. Pantauan Bunting also teaches the importance of social responsibility and cultural preservation as part of national identity. Through this tradition, the younger generation is encouraged to recognize their cultural roots, understand the noble values contained therein, and apply them in their social lives. Thus, local culture is not only a heritage, but also an effective pedagogical tool in shaping citizens with character and integrity. The integration of local culture, such as Pantauan Bunting, into the civic education curriculum can be done through contextual approaches, case studies, or community-based project activities. This is in line with the spirit of education that values local wisdom as an authentic and relevant source of learning. In the long term, this approach contributes to strengthening national identity, preserving culture, and building a democratic and inclusive society.

Another example of the integration of local wisdom with Civic Education learning media is by utilizing innovations in the use of Augmented Reality (AR)-based Besemah cultural introduction applications developed through the Multimedia Development Life Cycle (MDLC) method. This application is able to display various elements of Besemah culture, such as traditional houses, traditional clothing, musical instruments, and local traditions in the form of interactive three-dimensional (3D) visualizations, including the tradition of Pantauan Bunting. The integration of AR technology with local cultural content makes this application an interesting and educational learning medium, as well as playing a role in efforts to preserve regional culture. In the context of learning Civic Education, the use of the application can help students understand the civic values contained in the local culture. Thus, the use of this interactive technology is expected to increase students' interest in learning and foster the awareness of the younger generation to know, appreciate, and preserve the nation's culture (Rahmadani et al., 2025).

The Pantauan Bunting tradition can be integrated into Civic Education learning through a contextual approach based on local culture. This integration allows students to understand civic values concretely through learning activities that are relevant to their social environment. This can be done through case studies, project work, and teacher assessment.

a. Local-based case studies

Students can analyze the civic values contained in the Pantauan Bunting tradition, such as social solidarity, respect for customs, and community participation. In this case, teachers can provide learning materials with real examples, such as Pantauan Bunting. Teachers can also show videos about the Pantauan Bunting tradition and explain the values contained therein, such as gotong royong, religiosity, musyawarah,, and social participation.

b. Learning projects

Students can be encouraged to document or reflect on their experiences related to this tradition, thereby strengthening their active involvement and cultural awareness. Teachers can assign students a project to make a short film about the pantauan bunting tradition or to document and observe the tradition directly when it is carried out in the community.

c. Teacher-facilitated discussion of values

This serves to explore students' understanding of the meaning of mutual cooperation, tolerance, and social responsibility as part of the character of democratic and cultured citizens. Teachers can conduct peer assessments or classroom discussions that highlight real examples from the pantauan bunting tradition of the Besemah community.

The use of the Pantauan Bunting tradition as learning material in Civic Education not only provides conceptual understanding of the principles of citizenship, but also encourages students to internalize the values of Pancasila in a contextual manner, develop empathy and concern for the social environment, and foster appreciation for cultural diversity as part of the nation's identity and wealth. In this way, the Pantauan Bunting tradition will also continue to be preserved as an ancestral heritage that will not be eroded by time and lose its essential values.

This study makes a more specific contribution to the development of Pancasila and Civic Education instruction, particularly the instillation of Pancasila values and ethics. This study is also limited to an examination of the civic values contained in the Pantauan Bunting tradition among the Besemah community and their relevance as a medium for Civic Education instruction. However, this study has limitations

regarding learning resources. Learning resources still rely on oral narratives or limited documents, making them less appealing to the digital generation. The scarcity of written learning resources on the Pantauan Bunting tradition also makes it difficult for teachers to integrate it into their instruction. Furthermore, the Pantauan Bunting tradition is local and specific to the Besemah community, so its application in a national educational context may not be fully relevant to students from other cultural backgrounds.

CONCLUSION

The Pantauan Bunting tradition is part of the Besemah tribe's wedding customs, serving not only as a social ceremony but also rich in meaning such as mutual cooperation, deliberation, responsibility, religiosity, and the reinforcement of cultural identity and nationalism. The value of mutual cooperation is reflected in the community's involvement in organizing and carrying out this tradition. Consultation and consensus are evident in the process of collective decision-making regarding the event's execution. The value of responsibility is seen in the active involvement of each family, while religious and moral values are reflected in the etiquette of the feast and the attitude of respecting others. Furthermore, this tradition strengthens nationalism through the preservation of local cultural identity as part of the nation's heritage. The Pantauan Bunting tradition can be integrated into Civic Education through a contextual approach that enables students to understand civic values in a concrete way through case studies, project-based work, and teacher assessments. However, this study has limitations regarding learning resources. Learning resources still rely on oral narratives or limited documents, making them less engaging for the digital generation. The scarcity of written learning resources on the Pantauan Bunting tradition also makes it difficult for teachers to integrate it into their instruction. Future research could focus on developing innovative digital-based learning media, such as interactive modules, educational videos, or applications containing local cultural content. This development aims to present the values within these traditions in a more engaging and relevant manner, thereby aligning with the characteristics and learning needs of today's digital generation.

AUTHOR CONTRIBUTIONS

Rizky Anisa Salsabila: Methodology, Investigation, Data Curation, Formal Analysis, and Writing - Original Draft and **Suyato:** Supervision, Validation, and Writing - Review & Editing. All authors have read and approved the final version of this manuscript.

DATA AVAILABILITY STATEMENT

The data supporting the findings of this study are available from the authors upon reasonable request, subject to ethical approval and institutional regulations.

DECLARATION OF COMPETING INTEREST

The authors declare no known financial conflicts of interest or personal relationships that could have influenced the work reported in this manuscript.

DECLARATION OF ETHICS

The authors declare that the research and writing of this manuscript adhere to ethical standards of research and publication, in accordance with scientific principles, and are free from plagiarism.

DECLARATION OF ASSISTIVE TECHNOLOGIES IN THE WRITING PROCESS

The authors declare that generative artificial intelligence (Gen AI) and other AI-assisted tools were used prudently, not excessively, during the research and preparation of this manuscript. Specifically, ChatGPT to create the initial framework for the work and improve the clarity of the language. All AI-generated material was reviewed and edited for accuracy, completeness, and compliance with ethical and scholarly standards. The authors accept full responsibility for the final content of the manuscript.

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