CIVIC SOCIETY RESEARCH and EDUCATION: Jurnal Pendidikan Pancasila dan Kewarganegaraan
P-ISSN : 2715-2022
E-ISSN: 2829-0585
Vol. 7 No. 2 Edisi September 2026

IMPLEMENTING DISCIPLINARY VALUES OF THE *HOMBO BATU* TRADITION WITHIN THE PANCASILA AND CITIZENSHIP PERSPECTIVE TO ENHANCE STUDENTS' STUDY HABITS AT SMAN 1 TELUKDALAM

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Abstract

This study examines the integration of disciplinary values embedded in the South Nias Hombo Batu (traditional stone-jumping) tradition into Pancasila and Citizenship Education to improve high school students' study habits. Employing a Research and Development (R&D) approach based on the ADDIE framework, the study was conducted at SMAN 1 Telukdalam, South Nias Regency, Indonesia. The instructional package consisted of contextualized teacher guides, student activity sheets, and character observation rubrics, which underwent expert validation and field testing. The quantitative evaluation involved 68 tenth-grade students, comprising an experimental group (n = 34) and a control group (n = 34), using a pretest-posttest control group design. Expert validation yielded a content validity score of 94.4%, indicating that the developed ethnopedagogical instructional package met the established validity criteria. The results revealed a substantial improvement in students' study habits, with the experimental group achieving a high Normalized Gain (N-gain) of 0.75, compared to a moderate gain of 0.41 in the control group. Inferential statistical analysis demonstrated a statistically significant difference between the two groups ($t(66) = 11.84$, $p < 0.001$). Furthermore, ANCOVA results indicated that 64.2% of the variance in posttest study habit scores was associated with the instructional intervention. These findings suggest that integrating the cultural values of Hombo Batu into Pancasila and Citizenship Education provides a meaningful ethnopedagogical approach to translating abstract civic principles into practical self-regulatory behaviors. This approach supports the development of students' discipline, time management, personal responsibility, and ability to overcome academic procrastination.

Keywords: *ADDIE Framework; Civic Education; Ethnopedagogical Approach; Hombo Batu; Pancasila Character Education; Student Study Habits.*

A. Introduction

In the contemporary educational landscape, cultivating robust learning habits among secondary school students remains a critical challenge, particularly in regions navigating the transition between rich cultural heritage and modern academic demands. Learning habits are not merely mechanical routines of completing homework, but represent deeply ingrained self-regulatory behaviors, academic perseverance, and personal discipline. At SMAN 1 Telukdalam, located in the capital of South Nias Regency, students often face

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challenges related to academic procrastination, inconsistent study schedules, and fluctuating motivation in classroom participation. Addressing these issues requires pedagogical strategies that transcend conventional disciplinary measures, leveraging culturally grounded values that resonate with students' identity and socio-cultural environment (Dewantara et al., 2021).

Pancasila and Citizenship Education serves as the primary ideological and pedagogical framework in Indonesian schools to build civic character, moral integrity, and social responsibility. Within this educational framework, values such as self-reliance, social harmony, and civic duty are systematically integrated to foster responsible learning behaviors. However, standard civic instruction often suffers from abstract delivery, failing to connect national ideological principles with the daily lived experiences of rural or indigenous students. To make civic values tangible and actionable, civic education must be contextualized through local cultural wisdom, bridging national character building with indigenous moral frameworks (Aikenhead & Ogawa, 2007).

In South Nias, the traditional stone jumping ritual, known locally as *Hombo Batu*, embodies a profound ethos of discipline, rigorous preparation, physical endurance, and mental focus. Historically framed as a rite of passage for young men testing maturity and readiness for adult responsibilities, successful execution of *Hombo Batu* demands months of structured physical conditioning, adherence to community rules, and strict emotional control. When analyzed through a modern pedagogical lens, *Hombo Batu* is essentially an indigenous blueprint for self-regulation and goal-oriented perseverance. Integrating the cultural philosophy of *Hombo Batu* into civic education offers a transformative approach to recontextualizing academic discipline among youth in Telukdalam (Sudarmin et al., 2019).

Constructivist learning theories and ethnopedagogical principles posit that students acquire and internalize moral and behavioral schemas most effectively when instructional content aligns with their cultural background. Vygotsky's socio-cultural theory underscores that cognitive and behavioral development is mediated by cultural tools, symbols, and community traditions. By bringing the discipline of *Hombo Batu* into classroom civic discussions, teachers can guide students to draw direct parallels between the physical discipline required to leap over a two-meter stone wall and the academic discipline required to master complex educational tasks, manage study time effectively, and maintain consistent learning habits (Vygotsky, 1978).

Implementing the disciplinary values of *Hombo Batu* within the Pancasila and Citizenship perspective directly supports the national initiative to cultivate the Profil Pelajar Pancasila, particularly the dimensions of independence (*Mandiri*) and critical reasoning (*Bernalar Kritis*). Students at SMAN 1 Telukdalam are encouraged to view their study habits not as externally imposed burdens, but as a modern expression of their ancestral heritage's commitment to excellence and self-mastery. Systematic educational design frameworks, such as the

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ADDIE instructional model, provide a structured pathway to weave these local cultural narratives into instructional materials, student activity sheets, and collaborative civic projects (Branch, 2009).

Ultimately, this study addresses an essential gap in civic education research by exploring how indigenous Nias wisdom can be operationalized to solve real-world behavioral challenges in secondary schools. By synthesizing the character-building mandates of Pancasila education with the indigenous ethos of *Hombo Batu*, SMAN 1 Telukdalam can establish a culturally responsive educational environment. Investigating the direct impact of this contextualized approach on student study habits provides valuable empirical insights for educators, curriculum designers, and policymakers seeking to preserve local culture while elevating academic standards in South Nias (Creswell & Creswell, 2018

B. Research Method

To rigorously evaluate and implement the disciplinary values of the *Hombo Batu* tradition within the Pancasila and Citizenship perspective, this study adopts a **Research and Development (R&D)** design utilizing the **ADDIE (Analysis, Design, Development, Implementation, Evaluation)** instructional framework. R&D methodology is ideally suited for educational interventions that require the systematic creation, validation, and empirical testing of culturally contextualized learning materials. By employing a structured design model, the study systematically translates the intangible cultural heritage of South Nias into concrete civic learning modules and instructional strategies aimed at improving high school students' study habits (Branch, 2009).

The initial **Analysis phase** focuses on establishing the empirical baseline and identifying curricular intersection points between Pancasila character building and indigenous cultural values. Conducting a thorough needs analysis at SMAN 1 Telukdalam involves analyzing existing student study habit indicators, reviewing the current Civic Education syllabus, and holding qualitative interviews with local Nias cultural elders (*Si'ulu* and *Si'ila*). This exploratory phase ensures that the core ethos of *Hombo Batu*—encompassing self-regulation, goal commitment, physical discipline, and perseverance—is accurately operationalized into civic learning competencies without distorting its cultural authenticity (Creswell & Creswell, 2018).

During the **Design and Development phases**, the study formulates the ethnopedagogical instructional materials, teacher lesson plans, and assessment instruments. The instructional syntax weaves *Hombo Batu* cultural narratives into Pancasila and Citizenship Education modules, specifically targeting the Profil Pelajar Pancasila dimensions of independence (*Mandiri*) and social responsibility (*Gotong Royong*). Prior to field implementation, all instructional packages undergo rigorous expert validation by civic education scholars, ethnopedagogy experts, and measurement specialists to confirm construct validity and internal consistency (Richey & Klein, 2007).

The **Implementation phase** utilizes a **quasi-experimental pretest-posttest control group**

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design conducted at SMAN 1 Telukdalam, located in South Nias Regency, North Sumatra Province, Indonesia. The research target population comprises tenth-grade (Class X) senior high school students. Using cluster random sampling, two intact classes are selected: an experimental class taught using the *Hombo Batu*-integrated Pancasila and Citizenship learning model, and a control class receiving conventional civic instruction. This comparative quantitative framework isolates the instructional effect of the culturally anchored disciplinary intervention on student study habits (Sugiyono, 2019).

Data collection relies on validated, multi-faceted research instruments designed to capture both behavioral and cognitive shifts in students' study habits. Primary quantitative data are gathered using a standardized **Study Habit Questionnaire** (measuring time management, study environment control, assignment completion, and academic self-discipline) administered before and after the intervention, alongside structured classroom observation protocols. The integration of localized problem-solving scenarios and reflective journal logs ensures that student self-reported behavioral changes correlate with observable classroom discipline and civic engagement (Aikenhead & Ogawa, 2007).

Quantitative data analysis involves both descriptive statistics and inferential statistical testing to evaluate hypothesis outcomes. The gain in study habit scores across both groups is quantified using Hake's **Normalized Gain ($N\text{-gain}$)** formula. To ascertain statistical significance and determine whether the *Hombo Batu*-integrated Pancasila learning model produces superior improvements compared to traditional approaches, an **independent sample t-test** and Analysis of Covariance (ANCOVA) are executed. Qualitative feedback collected from validator evaluations and student reflective logs provides contextual nuance to explain the quantitative statistical findings (Hake, 1998).

C. Results and Discussion

1. Expert Validation and Instructional Package Feasibility

The development of the Hombo Batu-integrated Pancasila and Citizenship Education instructional package at SMAN 1 Telukdalam underwent a comprehensive expert evaluation before being implemented in field testing. The assessment, conducted by experts in civic education, ethnopedagogy, and instructional design, yielded an average validation score of 4.72 out of 5.00, equivalent to 94.4%. These results indicate that the instructional package, comprising teaching materials, teacher guides, and student activity sheets, falls into the very valid category. This high level of validity demonstrates that the cultural values of Hombo Batu, particularly discipline, perseverance, self-regulation, and community accountability, have been appropriately integrated into the civic education learning syntax in alignment with the Profil Pelajar Pancasila framework (Branch, 2009). Therefore, the developed instructional package has undergone expert

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validation and is considered suitable for proceeding to the subsequent testing stage.

2. Quantitative Evaluation of Student Study Habits

The quantitative evaluation of students' study habits involving 68 students (N = 68) revealed a considerable improvement in the experimental class compared to the control group following the intervention. The pretest results indicated relatively similar baseline study habits in both groups, with mean scores of 43.50 for the experimental class and 43.10 for the control class. After the intervention, the experimental group achieved a posttest mean score of 85.80 (SD = 5.90), corresponding to a high Normalized Gain (N-gain) of 0.75. In contrast, the control group, which received conventional civic education instruction, obtained a posttest mean score of 66.20 (SD = 7.30), with a moderate N-gain of 0.41. The difference in learning gains between the two groups indicates a more substantial improvement in students' study habits in the experimental class. These findings suggest that integrating indigenous cultural values into civic education instruction may contribute positively to the development of students' study habits (Hake, 1998).

3. Inferential Statistical Analysis

The results of the inferential statistical analysis confirmed a statistically significant effect of the instructional treatment on students' learning behaviors. An independent-samples t-test conducted on the N-gain scores revealed a highly significant difference between the experimental and control groups, with a value of $t(66) = 11.84$ and $p < 0.001$. This finding indicates that the improvement in students' study habits differed significantly between the two groups. Furthermore, the Analysis of Covariance (ANCOVA), conducted by controlling for pretest scores, showed that 64.2% of the variance in post-intervention study habit scores was associated with the Hombo Batu-integrated Pancasila learning framework, as indicated by $F(1, 65) = 116.52$, $p < 0.001$, and $\eta^2 = 0.642$. These findings provide statistical evidence of the effectiveness of integrating local cultural values through an ethnopedagogical approach in civic education to improve students' study habits (Sugiyono, 2019).

4. Behavioral Shift in Time Management and Task Completion

A detailed analysis of the Study Habit Questionnaire subscales revealed considerable improvements in students' time management and homework completion. Before the intervention, more than 68% of students at SMAN 1 Telukdalam reported frequent academic procrastination and disorganized study routines. However, post-intervention observations indicated that students in the experimental class began adopting structured daily study logs and demonstrated greater consistency in submitting civic project assignments on time. Connecting the rigorous physical preparation required for the traditional stone-jumping practice with daily academic self-discipline helped students understand time management as a personal responsibility rather than merely an external requirement. This contextual learning approach encouraged students to develop greater awareness of the importance of discipline, consistency, and responsibility in

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their academic activities (Dewantara et al., 2021).

5. Cultural Schema Activation and Socio-Cultural Mediation

The analysis of students' qualitative reflective logs indicated that contextualizing Pancasila principles through the Hombo Batu tradition activated students' cultural schemas and enhanced their cognitive and affective engagement in the learning process. In Nias tradition, leaping over the approximately two-meter-high stone monument symbolizes maturity, courage, and unwavering commitment. When students explored these cultural values through citizenship discussions, they began to reinterpret academic study habits as a contemporary expression of ancestral honor, personal responsibility, and self-mastery. This process enabled students to establish meaningful connections between their cultural heritage and everyday academic practices. Consistent with Vygotsky's sociocultural theory, the use of local cultural heritage as a mediating tool facilitated the internalization of social values into individual self-regulatory behaviors (Vygotsky, 1978).

6. Synthesis of Civic Character Building and Ethnopedagogy

The overall findings demonstrate that integrating indigenous Nias cultural wisdom into secondary school civic education provides a meaningful connection between abstract constitutional values and students' everyday behaviors. By grounding the dimensions of independence (Mandiri) and critical reasoning (Bernalar Kritis) within the local cultural heritage, the instructional approach contributed to reducing academic procrastination and strengthening students' learning motivation. The integration of Hombo Batu values into civic education illustrates that ethnopedagogy serves not only as an approach to preserving cultural heritage but also as a relevant pedagogical strategy for addressing contemporary behavioral challenges. Through this approach, local wisdom becomes a meaningful educational resource for fostering discipline, perseverance, responsibility, and self-regulated study habits among students in South Nias (Aikenhead & Ogawa, 2007; Creswell & Creswell, 2018).

Discussion

1. Cultural Schema Activation and Academic Self-Regulation

The findings of this study demonstrate that integrating the indigenous values of Hombo Batu into Pancasila and Citizenship Education contributes significantly to improving students' academic self-regulation and study habits. In the traditional culture of South Nias, successfully performing the approximately two-meter stone jump requires years of disciplined physical training, mental concentration, perseverance, and emotional control. By establishing connections between the rigorous preparation required for Hombo Batu and students' daily academic responsibilities, students at SMAN 1 Telukdalam began to perceive study habits, particularly task completion and time management, as contemporary expressions of ancestral resilience and personal responsibility rather than merely externally imposed obligations. This cultural contextualization enabled students to develop a deeper understanding

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of the relationship between traditional values and academic self-discipline (Dewantara et al., 2021).

2. Socio-Cultural Mediation and Behavioral Transformation

Consistent with Vygotsky's sociocultural theory, cognitive development and behavioral transformation occur through the internalization of values mediated by culturally familiar symbols, social interactions, and community traditions. The quantitative findings, particularly the N-gain score of 0.75 achieved by the experimental group, indicate substantial improvement in students' study habits following the intervention. This improvement suggests that incorporating local cultural wisdom into civic education can facilitate meaningful connections between students' existing sociocultural knowledge and their academic experiences. Through classroom discussions examining the discipline and structured preparation demonstrated by traditional stone jumpers, students were encouraged to apply similar self-regulatory principles to their academic activities. These included reducing academic procrastination, establishing consistent homework routines, and developing collaborative peer study groups. Thus, the Hombo Batu tradition served as a meaningful sociocultural reference for promoting behavioral transformation and strengthening students' academic self-regulation (Vygotsky, 1978).

3. Alignment with Pancasila Character Dimensions

The pedagogical integration of Hombo Batu is closely related to the character-development objectives of Pancasila and Citizenship Education, particularly the Profil Pelajar Pancasila dimensions of independence (Mandiri) and critical reasoning (Bernalar Kritis). Conventional civic education sometimes encounters challenges in translating abstract moral and constitutional principles into students' everyday attitudes and behaviors. However, contextualizing these principles through the cultural values of perseverance, courage, discipline, and community responsibility inherent in the Hombo Batu tradition provides students with more concrete and meaningful learning experiences. Through this approach, national civic values become connected to students' local sociocultural identities, enabling them to understand and practice personal responsibility, self-discipline, and critical reflection in their academic and social environments. This finding highlights the importance of culturally responsive pedagogy in connecting indigenous knowledge systems with formal educational objectives (Aikenhead & Ogawa, 2007).

4. Efficacy of Instructional Design via the ADDIE Framework

The development and implementation of this ethnopedagogical intervention were supported by the systematic application of the ADDIE instructional design framework, which consists of the Analysis, Design, Development, Implementation, and Evaluation stages. Through these systematic stages, the instructional package was developed according to students' learning needs and the sociocultural characteristics of the Telukdalam educational environment. The expert validation process produced an average score of 94.4%, indicating that the developed instructional materials met the

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established validity criteria. Furthermore, the field implementation provided an opportunity to examine the practical application of Hombo Batu cultural values within Pancasila and Citizenship Education. This systematic research and development process ensured that indigenous cultural principles were incorporated into the instructional materials in a structured and contextually relevant manner. Consequently, the developed instructional package offers a validated pedagogical resource that can support character development through culturally grounded civic education (Branch, 2009; Richey & Klein, 2007).

5. Reduction of Academic Procrastination

The analysis of behavioral observation records and study habit questionnaire subscales revealed a noticeable reduction in academic procrastination among tenth-grade students at SMAN 1 Telukdalam following the instructional intervention. Before the intervention, students commonly experienced difficulties in maintaining regular study schedules and submitting academic assignments on time. However, the integration of reflective learning activities based on the disciplined mindset associated with Hombo Batu encouraged students to develop stronger self-monitoring and personal responsibility. Through these activities, students became more aware of the importance of organizing their learning activities, completing assignments within established deadlines, and maintaining consistent academic engagement. These behavioral changes were also reflected in more timely project submissions, improved attendance, and greater participation in classroom civic discussions. The findings suggest that incorporating culturally meaningful reflective activities into instructional practices can support the development of positive study habits and reduce academic procrastination (Creswell & Creswell, 2018).

6. Implications for Culturally Responsive Educational Reform

Overall, the findings of this study provide empirical support for incorporating ethnopedagogical approaches into secondary school Pancasila and Citizenship Education, particularly in regions with rich indigenous cultural traditions. Integrating local cultural knowledge into formal instructional practices creates meaningful connections between academic expectations, national character education objectives, and students' cultural identities. The Hombo Batu tradition demonstrates how indigenous values can serve as relevant educational resources for developing discipline, perseverance, independence, and personal responsibility among students. These findings have important implications for educational stakeholders, teachers, and regional policymakers in North Sumatra, particularly in encouraging the development of localized instructional materials that reflect the cultural characteristics of their respective communities. By integrating indigenous wisdom into the formal curriculum, educational institutions can promote more contextualized, meaningful, and engaging learning experiences while supporting sustainable student character development and academic success (Hake, 1998; Sugiyono, 2019).

D. Conclusion and Recommendations

1. Conclusion

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This study demonstrates that integrating the disciplinary ethos of the South Nias *Hombo Batu* tradition into Pancasila and Citizenship Education is an effective pedagogical strategy for enhancing tenth-grade students' study habits at SMAN 1 Telukdalam. By employing a systematic Research and Development (R&D) approach via the ADDIE instructional framework, the developed civics learning package achieved high expert validation (94.4%), confirming its cultural authenticity and instructional feasibility.

Empirically, quantitative evaluations revealed a significant positive shift in student behavioral outcomes. The experimental class, instructed using the culturally contextualized civics module, attained a high Normalized Gain (N-gain} = 0.75) in study habit improvements compared to the moderate gain (0.41) observed in the control group. Inferential statistical testing confirmed that these behavioral enhancements were statistically significant ($p < 0.001$). By bridging abstract constitutional principles with familiar indigenous heritage, students successfully transformed ancestral values of discipline, perseverance, and self-regulation into actionable academic habits, effectively mitigating procrastination and fostering sustained self-directed learning.

2. Recommendations

Based on the theoretical insights, developmental processes, and empirical findings of this study, several recommendations are formulated:

a. For Educators and Teachers: Civics and social studies teachers in South Nias and similarly culturally rich regions are encouraged to adopt ethnopedagogical approaches. Educators should utilize local heritage traditions such as *Hombo Batu* as authentic context anchors to make abstract character-building concepts more tangible, meaningful, and relevant to students' daily academic routines.
b. For School Administrators and Policy Makers**:** School leadership and regional education authorities should support the institutionalization of localized curriculum development. Providing professional development workshops for teachers and facilitating the distribution of ethno-cultural learning materials will ensure sustainable character education.
c. For Future Researchers: Subsequent researchers should explore the expansion of this ethnopedagogical framework to other academic disciplines and grade levels, or conduct longitudinal investigations to assess the long-term retention of student discipline and civic consciousness.

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