

# Integrating Pancasila in Character Education: A Qualitative Analysis of Ethical Values for Nation-Building

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**Abstract:** This research delves into the critical role of Pancasila, the philosophical foundation of Indonesia, in shaping character education within the nation. Utilizing a qualitative descriptive methodology, predominantly through extensive literature reviews, the study investigates how Pancasila's core ethical values significantly influence character development. Emphasizing the integration of Pancasila's principles—Belief in the Divine, Just, and Civilized Humanity, Unity of Indonesia, Democracy led by the Wisdom of Deliberations among Representatives, and Social Justice for all Indonesians—this research underscores their essentiality in instilling moral and ethical consciousness in Indonesia's diverse populace. Key findings reveal the effectiveness of the threefold strategy of "star yourself, start small, starting from now" in embedding these values into character education. Despite modern challenges, the study highlights the transformative potential of Pancasila in fostering morally and ethically conscious citizens. The implications for educators and policymakers are profound, advocating for comprehensive and integrated character education strategies. This research contributes to the broader understanding of character education's pivotal role in promoting ethical development and fortifying Indonesia's unique cultural and philosophical identity.

**Abstrak:** Penelitian ini mengeksplorasi peran kritis Pancasila, fondasi filosofis Indonesia, dalam membentuk pendidikan karakter di dalam negeri. Menggunakan metodologi deskriptif kualitatif, terutama melalui tinjauan literatur yang luas, studi ini menyelidiki bagaimana nilai-nilai etika inti Pancasila berpengaruh signifikan dalam pengembangan karakter. Menekankan integrasi prinsip-prinsip Pancasila, Ketuhanan Yang Maha Esa, Kemanusiaan yang Adil dan Beradab, Persatuan Indonesia, Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan, dan Keadilan Sosial bagi seluruh Rakyat Indonesia. Penelitian ini menyoroti pentingnya dalam menanamkan kesadaran moral dan etika pada populasi Indonesia yang beragam. Temuan utama mengungkapkan efektivitas strategi tiga langkah "mulai dari diri sendiri, mulai dari hal kecil, mulai dari sekarang" dalam menanamkan nilai-nilai tersebut ke dalam pendidikan karakter. Meskipun ada tantangan modern, studi ini menyoroti potensi transformasional Pancasila dalam membentuk warga negara yang sadar moral dan etika. Implikasinya bagi pendidik dan pembuat kebijakan sangat mendalam, menganjurkan strategi pendidikan karakter yang komprehensif dan terintegrasi. Penelitian ini berkontribusi pada pemahaman yang lebih luas tentang peran penting pendidikan karakter tidak hanya dalam mempromosikan perkembangan etika tetapi juga dalam memperkuat identitas budaya dan filosofis unik Indonesia.

## 1. Introduction

Character education, rooted in ethical principles and values, shapes individuals within the social context. The impact of educational strategies on character development extends beyond education and reaches into broader social interactions, influencing

individuals throughout their lives.<sup>1</sup> Recognizing the centrality of character education, this research explores the complex relationship between educational strategies, cultural values, and character formation to contribute to the ongoing discourse in this critical domain.

Character education is an expression gaining recognition in contemporary Indonesian society; however, as defined by many, it is still infrequently applied. Theoretical perspectives on character education can lead to misunderstandings regarding its meaning.<sup>2</sup> Strengthened by Ratna Megawangi, efforts to train children to make wise decisions in daily life and shape a contributing generation in their surroundings are formed through character education.<sup>3</sup> As clarified by Fakry Gaffar, character education serves as a vessel for developing an individual's personality based on life values. Referring to the above ideas, the importance of character education encompasses the transformation of values cultivated in each individual into behavioral patterns through religious values, behavior guidance, good moral education, and noble ethical education.<sup>4</sup>

The main pillars of character education lie in the symbiotic relationship between Pancasila Education, Religious Education, and student profile formation.<sup>5</sup> Pancasila, as a value system derived from the noble values and culture of the Indonesian nation, plays a crucial role in the education system. Pancasila values can shape attitudes, thoughts, and actions, providing direction to the people of Indonesia. In the era of globalization, one way to preserve the nation's values is by maintaining Pancasila as core ethical values in the education system through the cultivation and development of character.<sup>6</sup>

Numerous studies have detailed Islamic education, such as those by Almasri,<sup>7</sup> Kasim, Husain,<sup>8</sup> and Sawaluddin,<sup>9</sup> and continued research on character building by

<sup>1</sup> Maisyarah Maisyarah et al., "Strengthening Character Education Planning Based on Pancasila Value in the International Class Program," *International Journal of Evaluation and Research in Education* 12, no. 1 (2023): 149–56, doi:10.11591/ijere.v12i1.24161.

<sup>2</sup> Dharma Kesuma, *Cepi Triatna dan Johar Permana, Pendidikan Karakter Kajian Teori dan Praktik di Sekolah*, (PT. Remaja Rosdakarya, Bandung: 2011), hlm. 5.

<sup>3</sup> Ratna Megawangi, *Pendidikan Karakter, Solusi yang Tepat untuk Membangun Bangsa*, (Bogor: Indonesia Heritage Foundation, 2004), hlm. 95.

<sup>4</sup> Samsuri, "Mengapa Perlu Pendidikan Karakter". Makalah, disajikan pada workshop tentang Pendidikan Karakter oleh FISE UNY. Yogyakarta tahun 2009. Dan Darmiyati Zuchdi, *Humanisasi Pendidikan: Menemukan Kembali Pendidikan yang Manusiawi*, (Jakarta: Bumi Aksara, 2008), hlm. 5.

<sup>5</sup> Dian Widiyanti, Core Ethical Values Pendidikan Karakter (Berbasis Falsafah Negara), *Jurnal Misykat*, 2(2), Desember 2017, hlm. 21–38

<sup>6</sup> Anwar, S, Peran Pendidikan Agama Islam dalam Membentuk Karakter Bangsa, *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 7(2), 2016, hlm.157–169.

<sup>7</sup> Almasri, M. N, Manajemen Sumber Daya Manusia: Implementasi dalam Pendidikan Islam. Kutubkhanah: *Jurnal Penelitian Sosial Keagamaan*, 19(2), 2016, hlm. 133–151.

<sup>8</sup> Kasim, T. S. A. T., & Husain, F. B. C, Pendekatan Individu dalam Pengajaran Pendidikan Islam sebagai Wahana Melahirkan Modal Insan Bertamadun. *Jurnal Usuluddin*, 27, 2008 hlm. 141–156.

<sup>9</sup> Sawaluddin, Konsep Evaluasi dalam Pembelajaran Pendidikan Islam, *Jurnal AlThariqah*, 3(1), 2018, hlm. 39–53.

Hasyim,<sup>10</sup> Juanda,<sup>11</sup> Martini;<sup>12</sup> Munif,<sup>13</sup> Rachmah;<sup>14</sup> Shobahiya & Suseno;<sup>15</sup> Wahono;<sup>16</sup> Wibowo,<sup>17</sup> and continued research on character education in the millennial era by Ambarwati & Raharjo;<sup>18</sup> Habibi;<sup>19</sup> Juwita,<sup>20</sup> as well as the relationship between Islamic education in shaping character by Nata,<sup>21</sup> and character education research in the millennial era by Akhsania;<sup>22</sup> Lalo.<sup>23</sup>

Other research, such as that conducted by Benawa & Sihombing on Tri Mulya Junior High School in West Java, emphasizes the profound influence of Pancasila and Religious Education in shaping students' character profiles. Empirical insights like these provide a foundation for understanding the complex dynamics underlying character development in the educational environment.<sup>24</sup> Studies, such as the one conducted by Widana et al., shed light on the landscape of special education teachers' abilities to integrate Pancasila student profiles based on local wisdom. Recognizing the unique challenges faced by special education, this research aims to contribute to the discourse on inclusive character education.<sup>25</sup> Understanding character education can be seen through exploring the Reflective, Engage, Collaborative, and Elaborative (RECE) model by Sarkadi et al. in Indonesia. This study emphasizes the implementation of character education in the classroom, providing insights into effective teaching models and strategies.<sup>26</sup>

<sup>10</sup> Hasyim, M, Konsep Pendidikan Karakter Perspektif Umar Baradja dan Relevansinya dengan Pendidikan Nasional, *Cendekia: Jurnal Studi Keislaman*, 1(2), 2015, hlm.151–169.

<sup>11</sup> Juanda. Revitalisasi Nilai dalam Dongeng sebagai Wahana Pembentukan Karakter Anak Usia Dini. *Jurnal Pustaka Budaya*, 5(2), 2018, hlm. 11–18.

<sup>12</sup> Martini, E, Membangun Karakter Generasi Muda melalui Model Pembelajaran Berbasis Kecakapan Abad 21, *Jurnal Pancasila dan Kewarganegaraan*, 3(2), 2018, hlm. 21–27.

<sup>13</sup> Munif, M, Pendidikan Karakter dalam Bahan Ajar Bahasa Arab Kelas 3 Madrasah Ibtidaiyah Kurikulum 2013. *Islamic Review: Jurnal Riset dan Kajian Keislaman*, 7(2), 2018, hlm. 137–157.

<sup>14</sup> Rachmah, H, Nilai-Nilai dalam Pendidikan Karakter Bangsa yang Berdasarkan Pancasila dan UUD 1945. *E-Journal Widya non-Eksakta*, 1(1), 2013, hlm. 7–14.

<sup>15</sup> Shobahiya, M., & Suseno, A. Konsep Pendidikan Karakter Berbasis Potensi Diri dalam Film the Miracle Worker. *Jurnal Suhuf*, 25(1), 2013, hlm. 76–99.

<sup>16</sup> Wahono, M, Pendidikan Karakter: Suatu Kebutuhan Bagi Mahasiswa di Era Milenial. *Jurnal Integralistik*, 29(2), 2018, hlm. 1–8.

<sup>17</sup> Wibowo, A. M, Internalisasi Nilai-Nilai Karakter Bangsa melalui Mata Pelajaran PAI pada SMA eks RSBI di Pekalongan. *Jurnal Analisa*, 21(2), 2014, hlm. 291–303.

<sup>18</sup> Ambarwati, A., & Raharjo, S. T, Prinsip Kepemimpinan Character of a Leader pada Era Generasi Milenial. *Philanthropy Journal of Psychology*, 2(2), 2018, hlm. 114–127.

<sup>19</sup> Habibi, M, Optimalisasi Dakwah melalui Media Sosial di Era Milenial. *AlHikmah: Jurnal Dakwah*, 12(1), 2018, hlm. 101–116.

<sup>20</sup> Juwita, D. R, Pendidikan Akhlak Anak Usia Dini di Era Millennial. *At-Tajdid: Jurnal Ilmu Tarbiyah*, 7(2), 2018, hlm. 282–314.

<sup>21</sup> Nata, A, Pendidikan Islam di Era Milenial. *Conciencia: Jurnal Pendidikan Islam*, 18(1), 2018, hlm. 10–28.

<sup>22</sup> Akhsania, K. N, Pendidikan Karakter Prososial di Era Milenial dengan Pendekatan Konseling Realitas. In *Prosiding SNBK (Seminar Nasional Bimbingan dan Konseling)*, 2, 2018, hlm. 228–233).

<sup>23</sup> Lalo, K, Menciptakan Generasi Milenial Berkarakter dengan Pendidikan Karakter Guna Menyongsong Era Globalisasi. *Jurnal Ilmu Kepolisian*, 12(2), 2018, hlm. 68–75.

<sup>24</sup> Arcadius Benawa and Adison Adrianus Sihombing, "The Significance Influence of Pancasila Education and Religion Education on the Formation of Pancasila Student Profile by Hybrid Learning," in *The 5th International Conference of Biospheric Harmony Advanced Research (ICOBAR 2023)*, 2023, doi:doi.org/10.1051/e3sconf/202342601068.

<sup>25</sup> I. Wayan Widana, I. Wayan Sumandya, and I. Wayan Citrawan, "The Special Education Teachers' Ability to Develop an Integrated Learning Evaluation of Pancasila Student Profiles Based on Local Wisdom for Special Needs Students in Indonesia," *Kasetsart Journal of Social Sciences* 44, no. 2 (2023): 527–36, doi:10.34044/j.kjss.2023.44.2.23.

<sup>26</sup> Sarkadi Sarkadi et al., "Integrating Character Education Into the RECE Learning Model Through

In response to concerns regarding radicalization in pesantren (Islamic boarding schools), Ihsan and Fatah propose a deradicalization strategy through the reinforcement of Pancasila values within Islamic Religious Education (PAI).<sup>27</sup> This research highlights the importance of character education in countering radical ideologies and fostering a balanced understanding of national principles in Islamic education. Building on the comprehensive framework identified by Zakso et al., which includes school leadership, extracurricular activities, parental involvement, community leadership, and border region development as influential factors in character education, our study aims to illuminate the intricate relationship between these variables and their impact on character education, tolerance, and the profile of Pancasila-oriented students.<sup>28</sup>

Therefore, within the context of this research, our objectives align with broader goals to advance character education, with a specific focus on developing character education grounded in Pancasila as core ethical values. By exploring existing literature and empirical findings, this research aspires to provide profound insights, bridge existing gaps, and offer practical implications for educators, policymakers, and researchers in character education.

## 2. Method

This study adopts a qualitative descriptive research approach, explicitly focusing on literature review research to explore Pancasila as a core ethical value in character education. This method is particularly effective in providing an in-depth understanding of the intricate aspects of Pancasila within the context of character education, as it allows for a comprehensive analysis of various literary sources. The research procedure systematically examines multiple literary sources, including books, documentation, academic journals, magazines, and newspapers. This approach ensures that a broad range of perspectives are considered. Additionally, the study is designed to incorporate various established studies, theories, and principles, aiding in formulating a robust research problem and addressing it effectively. Regarding tools and technologies, the research primarily utilizes databases and library resources to access relevant literature. Digital tools, such as qualitative data analysis software, efficiently manage and interpret large volumes of literary data.<sup>29</sup>

Data collection is conducted through meticulous reading and detailed analysis of the selected literary sources, focusing on summarizing, setting, and sorting information pertinent to the study's theme. This data reduction process is crucial, as it involves filtering out irrelevant data and retaining only the most significant and relevant information for analysis. The reduced data is then presented in a narrative form, providing a coherent and concise description of the findings. This synthesis of data with other relevant sources leads to the generation of new insights, enhancing the depth and scope of the research. Several steps are taken to ensure the study's reliability and validity. The selection of sources is meticulously conducted, prioritizing their credibility and

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Pancasila and Citizenship Education Subjects," *Educational Psychology* 7, no. 1 (2022): 1–15, doi:doi.org/10.3389/feduc.2022.841037.

<sup>27</sup> Ihsan Ihsan and Ahmad Fatah, "Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java," *QJIS: Qudus International Journal of Islamic Studies* 9, no. 1 (2021): 245–78, doi:dx.doi.org/10.21043/qjis.v9i1.8941.

<sup>28</sup> Amrazi Zakso et al., "The Effect of Strengthening Character Education on Tolerance Increasing and Development of Pancasila Students in Border Area: Case of West Kalimantan Province," *Academic Journal of Interdisciplinary Studies* 10, no. 5 (September 2021): 232, doi:10.36941/ajis-2021-0136.

<sup>29</sup> Tomas Melo Peralta and Torbjörn E. M. Nordling, "A Literature Review of Methods for Assessment of Reproducibility in Science," *Research Square Preprint*, 2022, 0–12, doi:10.21203/rs.rs-2267847/v5.

relevance to the research theme. Cross-referencing between multiple sources is performed to validate the information, and the analysis incorporates established research methods to enhance the study's methodological rigor.<sup>30</sup> This systematic approach ensures that the conclusions drawn from the survey are well-founded, contributing meaningfully to the discourse on character education and the internalization of Pancasila values.

### 3. Result and Discussion

This research comprehensively explores Pancasila as the core ethical values in character education. The study delves into the implantation and development of character through an understanding of Pancasila values. It explores the concepts of character and character education, examines why Pancasila values serve as the basis for character, and investigates how character education is cultivated through internalizing Pancasila values as the core ethical values shaping human behavior. The research on Pancasila values in character education yields several findings.

Through a thorough review and analysis, it is discovered that character education serves as a vessel to stimulate an individual's personality through knowledge, feelings, love, and action concerning the entire nation. The noble values of the country, encapsulated in Pancasila's life values, are integrated into character education as core ethical values intended to be embraced by all layers of society. The internalization of Pancasila's principles, categorized as the four aspects of heart, mind, body, and spirit (feeling/imagination), reflects attitudes and virtues as behaviors. Character education through Pancasila, as the core ethical values, is realized through three S's: star yourself, start small, and start from now.

The fading of values within Pancasila, as identified through problematic analysis, can be addressed through the early, continuous, and sustained implantation of character education, supported by engaged roles guiding a nation with moral conduct, overcoming issues, and bringing about positive changes. This will be further explained in detail as follows:

#### 3.1. Concept of Character Education

The term "character" is etymologically defined as nature, mental traits, temperament, morals, or virtues that distinguish one individual from another.<sup>31</sup> Mounier suggests that the character originates from the Greek word "kasairo," meaning "blueprint" or "basic format." Two interpretations of character content are considered: character as given and character as willed.<sup>32</sup> These interpretations imply a thought process based on a perspective that shapes beliefs and actions, representing the internalization of personality through various virtues depicting uniqueness, moral strength, and the soul's image.<sup>33</sup>

Making decisions and being ready to take responsibility for the consequences are among the indicators of good character; according to Thomas Lickona, activities that positively impact both the giver and receiver, driven by genuine intentions and a commitment to goodness, represent good character development. In essence, character

<sup>30</sup> Andrew S Denney and Richard Tewksbury, "How to Write a Literature Review," *Journal of Criminal Justice Education* 24, no. 2 (2013): 218–34.

<sup>31</sup> Amri, Sofan. dkk, *Implementasi Pendidikan Karakter dalam Pembelajaran: Strategi Analisis dan Pengembangan Karakter Siswa dalam Proses Pembelajaran*, (Jakarta: PT. Prestasi Pustakaraya, 2011), hlm. 4.

<sup>32</sup> Emmanuel Mounier, *The Character of Man*, (New York: Harper dan Brathers, 1956), hlm. 28.

<sup>33</sup> Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility*. (New York, Toronto, London, Sydney, Aucland: Bantam books, 1991), hlm. 51.



encompasses human relationships, expressed through thoughts,<sup>34</sup> attitudes conveyed through words, and actions perceived by emotions. Grounded in religious norms, laws, customs, traditions, culture, and aesthetic traditions,<sup>35</sup> the character becomes a noble value within the soul, differentiating one individual from another.

In conclusion, character education is a conscious effort to transfer knowledge of good personality through verbal and behavioral examples provided by figures intended to be heard, understood, and followed according to fundamental moral values.<sup>36</sup> The foundation of character education lies in values internalized with the realities of life in society, to be instilled systematically throughout life for a solid and resilient character encompassing knowledge, emotions, love, and actions.<sup>37</sup>

### 3.2. Pancasila as the Basis of Character Values

Character education cannot be realized without instilling values.<sup>38</sup> Pancasila is interpreted as a foundational set of values formulated by the Founding Fathers and agreed upon by the Indonesian people to uphold ethical values in communal living. The five principles of Pancasila encompass the values of divinity, humanity, unity, democracy, and justice, forming the fundamental basis for the organization of the Indonesian state. Practical guidelines for implementing Pancasila gather character values inherent in Pancasila, including:<sup>39</sup>

*First*, Divinity Value: Acknowledging God's existence as the universe's creator, respecting freedom of religion, and avoiding religious discrimination. *Second*, Humanity Value: Recognizing the equality of all humans, upholding civilized cultural potential, and displaying the dignity of humanity. *Third*, Unity Value emphasizes integration and cohesion, fosters nationalism, and instills love for the people and the homeland. *Democracy Value*: Implementing consensual decision-making, responsible and honest behavior, and wise negotiation. *Fourth*, Justice Value: Ensuring equal treatment for all citizens, upholding legal, economic, cultural, and social harmony, and rejecting discrimination based on ethnicity, religion, political affiliation, or financial status. In summary, Pancasila is the foundational values guiding character education, encapsulating principles that contribute to a harmonious and just society.

### 3.3. Internalization of Pancasila as Core Ethical Values in Character Education

Pancasila's five principles serve as the foundation for character values, guiding individuals to embrace the implicit noble values within them. As a source of behavior, Pancasila significantly shapes the nation's character, reflecting the country's noble values. Fostering individuals with character across diverse ethnic and cultural backgrounds is essential for preserving and developing the nation's uniqueness for future generations. Character education positively influences citizens to be virtuous, obedient,

<sup>34</sup> Kementrian Pendidikan Nasional, 2010.

<sup>35</sup> Muchlas Samani dan Hariyanto, *Konsep dan Model Pendidikan Karakter*, (PT. Remaja Rosdakarya, Bandung: 2011), hlm.42.

<sup>36</sup> Nurul Zuriah, *Pendidikan Moral dan Pendidikan Budi Pekerti dalam Persepektif Perubahan: Menggagas Plat form Pendidikan Budi Pekerti secara Kontekstual dan Futuristik* (Jakarta: Bumi Aksara, 2007), hlm. 38.

<sup>37</sup> Muslich, Mansur, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2011), hlm. 21.

<sup>38</sup> Azzumardi Azzra, *Paradigma Baru Pendidikan Nasional Rekonstruksi dan Demo-Kratisasi*, (Kompas: Jakarta, 2002), hlm. 175.

<sup>39</sup> Rukiyati, et.al, *Pendidikan Pancasila*, (Yogyakarta: UNY Press, 2011). hlm. 23.

principled, skilled, and willing by instilling Pancasila values.<sup>40</sup> The implementation of the core ethical values of Pancasila in character education begins with the 3S approach:<sup>41</sup>

Firstly, "star yourself" implies starting from oneself by building awareness and solidifying noble values from within and leading by example before giving commands, showcasing positive behavior to follow. Secondly, "start small" means focusing on small details before embarking on larger endeavors. Small actions, often overlooked, are the foundation for significant achievements. Small yet reflective actions, such as apologizing, expressing gratitude, offering greetings, initiating and concluding prayers, disposing of waste, or smiling, all hold essential values for mutual respect. Thirdly, "starting from now" emphasizes commencing character development immediately, without age or time constraints. Individuals armed with reasoning and consciousness can self-reflect at any moment. In addition to the above, measuring the success of character education in Pancasila's principles involves categorizing individual character values through two approaches:

Firstly, these values are connected with the four aspects of development: heart, mind, body, and soul. Core ethical values of the heart include obedience, faith, openness, justice, responsibility, courage, perseverance, empathy, sacrifice, compliance, orderliness, and adherence to rules. Core ethical values of the mind involve intelligence, critical thinking, reflexivity, updated knowledge, creativity, innovation, productivity, and a focus on science and technology. Core ethical values of the body include cleanliness, strength, health, sportsmanship, resilience, perseverance, friendliness, cooperativeness, determination, and competitiveness. Core moral values of the soul encompass humanity, high social awareness, mutual assistance, caring, mutual respect, cooperation, friendliness, respect, tolerance, nationalism, globalism, prioritizing public interests, patriotism, pride in using the Indonesian language and products, dynamism, and work ethic. Heart, mind, body, and soul form an interconnected unity in character-building.<sup>42</sup> Secondly, behavior is reflected through manners and attitudes towards others.<sup>43</sup> The relationship between Pancasila and character education, impacting Indonesia's character development, involves four pillars: school learning activities, including extracurricular and extracurricular activities tailored to interests and talents, play environment, community environment, and family environment.

Character education is a holistic and integrated process encompassing various elements of a student's learning experience. Central to this process is the role of religion, which significantly contributes to the development of character values. Religious teachings and principles often serve as a foundation for imparting moral values and ethical guidelines, helping students to develop a strong sense of right and wrong. This approach ensures that character development is not just a peripheral aspect of education but is intricately woven into the learning journey, shaping students into morally responsible and ethically sound individuals.<sup>44</sup>

Beyond the classroom, extracurricular activities play a vital role in character formation. These activities are tailored to align with students' interests and talents,

<sup>40</sup> Oszaer.R, Notanubun.Z, Laurens.T, Tjiptabudy.J, Madubun.J, *Model Pendidikan Karakter Berwawasan Kebangsaan Dan Berbasis Budaya Lokal* (Ambon: Badan Penerbit Fakultas Pertanian Universitas Pattimura (BpfpUnpatti), 2011), hlm. 23.

<sup>41</sup> Musdah Mulia, *Karakter Manusia Indonesia*, (Bandung: Nuansa Cendekia, 2013), hlm. 79-80.

<sup>42</sup> Muchlas Samani dan Hariyanto *Op.*, Cit, hlm. 25.

<sup>43</sup> *Ibid.*, hlm. 114.

<sup>44</sup> Muslich, A, Nilai-Nilai Filosofis Masyarakat Jawa Dalam Konteks Pendidikan Karakter di Era Milenial. *Al-Asasiyya: Journal Basic of Education*, 2(2), 2018, hlm. 65-78

providing them opportunities to engage in experiences outside the traditional academic setting. Such involvement enables students to adapt to diverse environments, interact socially, and develop positive habits. They become acquainted with various subjects and learn to experiment with different aspects of life, which collectively contribute to instilling positive character traits. These activities' physical and socio-cultural environments are instrumental in fostering adaptation, mutual understanding, and cooperative efforts.<sup>45</sup>

Moreover, the emphasis on character education beginning from the family, with parents acting as role models, teachers, and supervisors, ensures that moral values are instilled early, influencing the child's personality in their immediate surroundings. This family-centric approach reinforces the importance of a supportive and values-driven home environment in shaping a child's character. Consequently, character education becomes a comprehensive endeavor, encompassing learning at school, participation in extracurricular activities, and the nurturing influence of the family, all working in tandem to cultivate well-rounded, morally upright individuals who contribute positively to society.<sup>46</sup>

Based on the above explanation, the relationship between education and a nation's civilization (character) can be allegorically likened to the relationship between a building's foundation and structure.<sup>47</sup> Both are causally related, with the foundation determining the model of the building erected upon it. The building's foundation represents education, while the building's model symbolizes the nation's character as a tangible result manifested to instill character education. The greatness of a nation's civilization, historically and in reality, in shaping character is a portrait of success achieved through continuous formal and informal education processes. Conversely, the failure in character formation processes marks the beginning of the decline of a nation's civilization.

Several previously discussed issues prompt this research to provide a solution, emphasizing the need for specific attention through character education and cultivating Pancasila values as core ethical values. The problems arise from a diminishing faith that lacks a soul filter when making mistakes, leading to the nation's decline. In line with Mu'in Fatchul's research, the problems mentioned above negatively impact the nation's youth, who should ideally receive examples from those around them but instead face situations that affect their future lives. Despite these challenges, there is a strong hope for resurgence and a struggle for the people's interests through internalizing Pancasila values as a manifestation of efforts to preserve the struggles of the faithful and benevolent next generation.<sup>48</sup>

Previous research has highlighted the crucial role of character education in shaping individual personalities and instilling values such as justice, responsibility, and openness.<sup>49</sup> The impact of implementing character education strategies extends beyond the school environment, influencing students in their daily lives and continuing into

<sup>45</sup> Muslich, A, Nilai-Nilai Filosofis Masyarakat Jawa Dalam Konteks Pendidikan Karakter di Era Milenial. *Al-Asasiyya: Journal Basic of Education*, 2(2), 2018, hlm. 65–78

<sup>46</sup> Muslich, A, Nilai-Nilai Filosofis Masyarakat Jawa Dalam Konteks Pendidikan Karakter di Era Milenial. *Al-Asasiyya: Journal Basic of Education*, 2(2), 2018, hlm. 65–78

<sup>47</sup> Santrock. *Educational Psychology, 3rd Edition* (New York: Mc. Grow Hill Companies, inc, 2008), hlm. 97

<sup>48</sup> Mu'in, Fatchul, *Pendidikan Karakter Konstruksi Teoritik & Praktik Urgensi Pendidikan Pregresif dan Revitalisasi Peran Guru dan Orangtua*, (Yogyakarta: ArRuzzmedia, 2011), hlm. 293.

<sup>49</sup> Maisyaroh et al., "Strengthening Character Education Planning Based on Pancasila Value in the International Class Program."



adulthood.<sup>50</sup> Pancasila education, particularly in religious education, significantly shapes students' character profiles, emphasizing the importance of cultural and religious integration in character development.<sup>51</sup>

A comprehensive exploration of Pancasila as the core ethical value in character education reveals significant findings. This study identifies character development through internalizing Pancasila values, covering knowledge, emotions, love, and action. The principles of Pancasila stimulate individual personalities nationwide, underscoring the need for continuous character education from an early age. Integrating the three S's—star yourself, start minor, start from now—provides a practical approach to character education, fostering self-awareness and modeling positive behavior. Therefore, the comprehensive development of character education through the cultivation of Pancasila values as core ethical values should be carried out collaboratively among educators, families, and students themselves. Supported by Cletus's opinion, educators and parents should agree on the most important values to be taught, including self-care, care for others, property, and self-control/discipline, as the character is considered the identity of the Indonesian nation, reflecting the state ideology within Pancasila's values.

The preamble of the 1945 Constitution lays the foundation for the birth of Pancasila, which is the state philosophy, further clarified through subsequent articles. The content of its values provides the basis, foothold, and foundation for creating the noble values of a nation. Extracting the essence of Pancasila values in character education gives a distinctive feature to the cultivation of morals in education, family environments, and other aspects of life, such as in organizing politics, law, economy, society, culture, and the arts. To ensure that the nation adheres to the principles of citizenship through internalizing these values, the cultivation of character needs to be preserved and developed.<sup>52</sup> The Core Ethical Values of Pancasila represent an effort to shape character education by manifesting citizens who are confident, resilient, morally upright, democratic, and trustworthy. By internalizing the values of the state philosophy, character education can sustain community life by developing positive values that foster close relationships, efficient use of time, and a focus on the virtues to be instilled.<sup>53</sup>

In light of this, cultivating character in schools, families, and communities is anticipated through influential roles. In this context, these roles are held by educators, parents/families, or anyone involved in shaping the character of students or children. Lickona, Schaps, and Lewis elaborate on the role of educators, including<sup>54</sup> The role of educators aiming to realize an intelligent and moral society. Therefore, a teacher should assume various roles during the learning process in the school environment. In and out of the classroom, teachers should pay attention to students' personalities and serve as exemplary models in cultivating core ethical values.

Explicitly, the roles of teachers can be outlined as follows: a. Educators have a responsibility as role models in stimulating positive values with character in students. Teachers must be able to embody "wah Hashanah" for each student, being open and ready

<sup>50</sup> Sarkadi et al., "Integrating Character Education Into the RECE Learning Model Through Pancasila and Citizenship Education Subjects."

<sup>51</sup> Benawa and Sihombing, "The Significance Influence of Pancasila Education and Religion Education on the Formation of Pancasila Student Profile by Hybrid Learning."

<sup>52</sup> Saputra, E, Eksistensi PKN sebagai Pendidikan Nilai dalam Membangun Karakter Bangsa. *Jurnal Tingkap*, 8(2), 2012, hlm. 145–158.

<sup>53</sup> Nurul Zuriah, *Pendidikan Moral dan Budi Pekerti dalam Perspektif Perubahan*, (Jakarta: Bumi Aksara, 1997), hlm. 38.

<sup>54</sup> Lickona, Tom; Schaps, Eric, dan Lewis, Catherine, *Eleven Principles of Effective Character Education*. Character Education Partnership; 2007, hlm. 62.

to discuss different values of goodness with students. b. Educators build relationships to create an excellent national character according to the goals of education. They involve relevant parties and foster cooperation. c. Educators conduct reflections as an evaluative activity on the development acquired by students through questions, treatments, and approaches to get to know each other better. d. Educators comprehensively and systematically continue to develop, guide, and nurture, focusing on goodness and as a reminder to inform about undesirable characteristics that should not be imitated.<sup>55</sup>

The explanation above provides an understanding that every formal and non-formal educational institution should consider the role of educators in shaping students' characters. Educators must maintain interaction with students during discussions, deliver teaching materials through varied learning methods to encourage active learning, behave and speak to exemplify virtues that students can follow, build familiarity with mutual respect, be friendly with students to promote change, assist in self-filtering and emotional sensitivity, guide without giving up, and make learning enjoyable by showing sympathy through various verbal and non-verbal approaches, thus facilitating the teaching of character values in everyday life within the school environment.

Comparing these findings with previous research, it is clear that character education aligned with Pancasila values reflects a consistent theme in the literature. The ability of character education to instill values such as tolerance, responsibility, and patriotism aligns with findings from various studies, such as Zakso et al.<sup>56</sup> Additionally, the integration of Pancasila values in Islamic boarding schools in Central Java aligns with a broader strategy that combines religious and cultural values to counteract radicalism and strengthen ethical behavior.<sup>57</sup>

These findings emphasize the complex nature of character education, indicating that the four aspects of heart, mind, body, and feelings/thoughts are interconnected in building character. This connection is crucial for shaping individuals who are morally upright and possess critical thinking skills, physical health, and social sensitivity. The identified core ethical values, such as honesty, responsibility, and cooperation, emphasize the importance of holistic character development. This research advocates for continuous and early implementation of character education to address the potential decline in ethical values within Pancasila.

The implications of this research are significant for both education practitioners and policymakers. By acknowledging the central role of Pancasila in character education, schools can design integrated approaches, combining curricular and extracurricular activities to develop students' character holistically. Furthermore, the involvement of parents, community leaders, and school administrators in guiding and supporting character education programs is crucial for long-term success. These findings underscore the importance of character education in building morally conscious and socially responsible citizens in Indonesia.

#### 4. Conclusion

This study has critically examined the integration of Pancasila as the core ethical values in character education, aiming to enhance moral and honest awareness in a diverse

<sup>55</sup> Basri, S, Konsep Pendidikan Islam dalam Membentuk Karakter Bangsa di Era Globalisasi. *Jurnal An-Nur*, 5(2), 2017, hlm. 120–131.

<sup>56</sup> Zakso et al., "The Effect of Strengthening Character Education on Tolerance Increasing and Development of Pancasila Students in Border Area: Case of West Kalimantan Province."

<sup>57</sup> Ihsan and Fatah, "Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java."

nation. By delving into character and character education, the research finds that incorporating Pancasila values significantly enriches character development, emphasizing knowledge, feelings, love, and action. The novel approach of the three S's—star yourself, start small, start from now—demonstrates a practical framework for instilling these values. Despite acknowledging the limitations in addressing the erosion of Pancasila values in modern society, the study suggests that these challenges can be met through early and sustained character education. The implications of these findings are significant, emphasizing the need for ongoing research in diverse cultural contexts to strengthen the impact and applicability of Pancasila in character education. This work contributes to the broader understanding of character education, underscoring its role in shaping morally conscious and socially responsible citizens and reinforcing Pancasila's pivotal role in the ethical and moral development of individuals in Indonesia and potentially other diverse nations.

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