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Implementation of Pancasila Values in Civic Education Learning to Shape the Character of Elementary School Students

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Abstract

Pancasila serves as the foundation of the Indonesian state and plays an essential role in shaping students' character through Civic Education at the elementary school level. The integration of Pancasila values in learning is expected to foster religious attitudes, humanity, unity, democracy, and social justice among students. This study aimed to identify the implementation of Pancasila values in Civic Education learning, describe the practice of internalizing these values in the classroom, and analyze the level of their application in students' daily lives. The research employed a qualitative descriptive approach involving Civic Education teachers and elementary school students as participants. Data were collected through interviews, observations, and documentation, and analyzed using data reduction, data presentation, and conclusion drawing techniques. The validity of the data was ensured through source and method triangulation. The findings revealed that Pancasila values were integrated into learning activities through habituation, teacher role modeling, discussions, group work, ceremonies, social activities, and environmental care practices. Teachers played a significant role in fostering discipline, responsibility, tolerance, cooperation, and social awareness among students. The study concludes that the implementation of Pancasila values in elementary schools has been carried out effectively through both classroom learning and school culture. However, stronger collaboration between schools, parents, and communities is still needed to ensure the sustainable internalization of Pancasila values in students' daily behavior.

INTRODUCTION

Pancasila, as the foundation of the Indonesian state, plays a crucial role in the education sector, particularly in the teaching of Civics (PKn) at the elementary school level. The values contained within Pancasila, such as spirituality, humanity, unity, popular sovereignty, and justice, must be instilled from an early age to build good character in students. During the learning process, these norms are not only taught materially but also need to be implemented in various learning activities so that students can understand them and relate them to their daily lives.

Furthermore, efforts to internalize Pancasila values in the classroom significantly influence students' attitudes and behaviors. This internalization process occurs through various hands-on practices, such as cultivating discipline, group cooperation, mutual assistance, and mutual respect among peers. The role of teachers as role models is also crucial, demonstrating behavior aligned with Pancasila values and providing support and a personal approach to students. In this way, these values are not only understood but

also begin to be internalized within students through experiences in the school environment.

However, the implementation of Pancasila values in civics education is still not fully optimal. Although implemented through various activities and practices, challenges remain, such as differences in student character, ability to understand values, and limited supervision outside of school. This results in inconsistent implementation of these values in real life. Therefore, ongoing efforts are needed through collaboration between teachers and parents and improvements in the quality of learning to ensure a more effective and optimal implementation of Pancasila values in shaping students' character.

The purpose of this paper is to explain the application of Pancasila values in the teaching of Civics in elementary schools, describe the practice of internalizing these values in the classroom through various methods such as habituation, role modeling, and direct practice, and summarize the levels of implementation of Pancasila values through the stages of understanding, application, habituation, and evaluation. Thus, it is hoped that this paper will provide a clear view of how Pancasila values are not only taught, but also internalized and applied by students in their daily lives.

METHOD

This study adopted a qualitative approach with a descriptive research category. The goal was to understand and explain in detail the identification of Pancasila values in Civic Education learning, the practice of internalizing these values in the classroom, and how well these values are applied in students' daily lives. This approach was chosen because it provides a comprehensive picture and is consistent with real-world conditions.

Participants in this study were civics teachers and elementary school students directly involved in the learning process. Data collection methods included interviews, observation, and documentation. Interviews aimed to obtain direct information from informants about the application of Pancasila values in learning. Observations were conducted to directly observe the practice of internalizing values in the classroom, such as learning activities, interactions between students, and behavioral habits. Meanwhile, documentation was used to supplement the information with notes, interview results, and additional documents as appropriate.

To analyze the data in this observation, an interactive observation model was used, encompassing "data reduction, data presentation, and conclusion drawing." The data obtained will be selected and summarized according to the research focus, namely identifying the values of the precepts in learning, describing the practice of internalizing values, and reviewing the level of application of Pancasila values. The data is then explained in a descriptive narrative form for easier understanding, followed by drawing conclusions based on patterns found in the field.

To ensure data validity, this study employed a "triangulation" technique, comparing data from various sources and methods, such as interviews, observations, and documentation. This approach aimed to provide accurate and in-depth insights into the application of Pancasila values in civics learning at the elementary school level.

RESULTS AND DISCUSSION

Identifying the Values of Sila in Learning

The values of Pancasila in civics education deepen the nation's fundamental principles within teaching and learning activities to shape students' character and enable them to apply them in real life. These values are not merely taught as theory but are directly practiced within the classroom environment.

According to a teacher from SD Negeri 02 Sukadana, "There's a lot we can learn from the discipline of time during Monday ceremonies and being responsible for the tasks given by the teacher. Then, in carrying out the tasks given by the teacher, we discuss or solve problems together with the group. From there, we can form Pancasila values, and we can automatically see this in the students' own actions, which are used to instill Pancasila values in them."

According to a teacher from Sidoreno Public Elementary School, Way Panji, "Pancasila values are the foundation of our nation, so children must understand how to unite, meaning unite ethnic and religious differences. To prevent unrest or misunderstandings, we must unite and ensure that we remain grounded in Pancasila." "According to a teacher from (Jaya Makmur State Elementary School), "Yes, I use active learning methods for learning, either through discussions or through groups or simulations, as well as through practice at school or at home."

From these three sources, it can be concluded that the values of the Pancasila principles taught in elementary schools encompass various important aspects such as religion, humanity, social issues, unity, and justice. The religious aspect is evident in students' habits of fulfilling obligations according to their respective beliefs and respecting friends of different faiths. The humanitarian aspect emerges through behaviors of mutual respect, politeness, and non-discrimination. Meanwhile, the social and unity aspects are manifested in group activities such as mutual cooperation, cooperation, and maintaining togetherness within the school environment. The justice aspect is reflected in an honest, responsible attitude and refraining from cheating in daily life.

The values contained in Pancasila are:

a. The One Godhead

This is reinforced by the habit of praying together before and after learning, practicing religious practices according to each student's religion, and celebrating religious holidays together. These activities help foster tolerance among students of different faiths and

strengthen their religious character. Students learn to respect differences in belief and understand the concept of God through direct experience, not just theory (Hasibuan et al. 2024, 319).

b. Just and Civilized Humanity

Internalized through bullying prevention activities, polite behavior practices, empathy training, caring, and community service activities. These activities encourage students to respect differences, act fairly, and behave civilly in their daily lives. These concrete experiences help students understand the meaning of humanity and the importance of respecting the rights of others (Suryaningsih and Desstya 2023, 19-20).

c. the unity of Indonesia

Strengthened through group activities involving various classes and ethnicities, flag ceremonies, Independence Day celebrations, and other cultural activities, this program fosters a sense of unity, love of the homeland, and an awareness of the importance of harmony amidst Indonesia's diversity (Daniel and Parida 2023, 296-297).

d. Democracy Led by the Wisdom of Deliberation and Representatives

Implemented through classroom discussions, student organization meetings, and democratically electing class leaders, students learn to discuss, respect each other's opinions, and accept the results of collective decisions. This experience teaches the importance of deliberation and democratic principles in social life (Setiawan and Rohmah 2025, 1466-1467).

Social Justice for All Indonesian People This is realized through fundraising, community service, and social activities to help friends or school members in need. Students learn to care for others, respect the rights and responsibilities of each individual, and understand the meaning of justice in practical terms. (Kirana, Kariadi, and Suwanto 2025, 255-256).

Teachers encourage students to understand and respect cultural differences through cooperative tasks to build relationships with fellow students. Through these activities, students will understand the importance of tolerance and mutual respect for each other's differences. Furthermore, teachers also instill an awareness of caring for those around them, such as a sense of love for their homeland, by inviting students to engage in real-life practices at school, for example, by doing community service and differentiating between organic and inorganic waste. These actions not only embody Pancasila norms but also teach students to cultivate a sense of self-awareness that even the smallest actions can have a significant impact on the environment. Teachers invite students to observe the direct interaction of Pancasila values and facts that exist in everyday life. Students are invited by teachers to discuss situations around them, such as helping people in difficulty. Teachers use preaching strategies and role-playing to achieve students' understanding of Pancasila values. Some teachers use facilitated technological developments such as smartboards to display educational or learning videos so that

students can easily understand and do not get bored in understanding the learning material (Nuranisa et al. 2021, 343).

Some teachers demonstrate meaningful learning, but observations indicate that their methods tend to be disorganized in connecting the Pancasila principles to real-life situations. Some teachers acknowledged a lack of time to enhance learning based on real-life experiences and projects. Teachers have the creativity to teach Pancasila values to assess students' in-depth understanding. Observations demonstrate concrete efforts by Civics teachers to connect Pancasila values in the learning process. However, these observations require further improvement in teacher methods and seminars to improve teacher quality to optimize the process of developing students' character in a comprehensive and sustainable manner. (Saputra 2025, 10302-10303).

Based on the above discussion, the values of Pancasila in Civics lessons in elementary schools have been incorporated into various elements, namely religious, humanitarian, social, unity, and justice. The application of these values is not limited to material, but also implemented through various concrete activities such as practicing prayer, mutual respect, mutual cooperation, class discussions, and caring social actions. Through these activities, students gain direct experience that supports their understanding and deepening of Pancasila values in their daily lives.

Describing the Practice of Internalizing Values in the Classroom

Internalization practices in the classroom are the process of instilling values, norms, character, or etiquette into students so that they become part of their personalities. The goal is for students to behave well based on their own internal motivation, not out of fear of punishment or simply seeking rewards.

According to a teacher from (SD Negeri 02 Sukadana). "Going back to the previous point, the strategy or method of learning PKN or Pancasila education is more direct, not just lectures, but in everyday life, for example, if a student needs help, other students will immediately help or provide assistance. An example that is often easily seen is when someone falls at the teacher's desk, students quickly take part in helping without being asked or asked for help. Then the children often tolerate each other when discussing or solving problems."

According to a teacher from Sidoreno State Elementary School, Way Panji, "Sometimes we use the interview method, implementing or practicing, for example, if there are non-Muslims in our class, we can visit them. For example, if non-Muslims, such as Hindus, celebrate Galungan or Nyepi, then we can visit their homes to socialize. There are also those who celebrate Christmas, we as teachers suggest that the children visit the homes of friends of different religions and socialize with each other."

"According to a teacher from (Jaya Makmur State Elementary School), "Yes, that's the strategy I use through a combination of habits, it can be through their routine, as I've

discussed earlier, it can also be through mutual cooperation, respecting differences, meaning that differences are not just differences of opinion, for example, differences in religion, not all people are Muslim and there are Christians, Hindus, and Buddhists. Well, we can do that by respecting them when they are praying or we are not allowed to play loud music or whatever, that's one example."

From the three sources, it can be concluded that the application of Pancasila norms in the school environment is enhanced through an exemplary approach, where teachers function as parental figures in the classroom who provide exemplary examples in behavior, speech, and reflect discipline and responsibility so that students can easily imitate. This strategy is reinforced by direct practice methods in everyday life, for example by fostering the initiative to help each other without being asked and accustoming students to be tolerant when discussing or solving problems in groups. In addition, these values are included in structured activities such as time discipline during ceremonies every Monday, the division of class duty duties, and responsibility when given a mandate by the teacher. To support this success, the school also works closely with parents to ensure that the norms taught are well received both at school and at home. If there are students experiencing behavioral problems, teachers take a personal approach through heart-to-heart dialogue to help them in resolving specific problems. This implementation also includes environmental aspects, where students are required to maintain cleanliness by picking up trash as a tangible manifestation of concern and obedience to school rules.

The strategies used by teachers have been successful in shaping students' understanding of Pancasila values, which must be implemented in real life. Strategies such as discussions and role-playing will impact students to be more active in following and understanding Pancasila values. Through group assignments, students are able to exchange ideas and opinions about tolerance, so that students not only understand the material but also can apply it in life. Educators observed and stated that the strategies used have not been fully implemented in real life but only reinforced the material. This opinion is a strong foundation because teachers only emphasize material reinforcement such as memorization and discussion, compared to real-life applications that should be applied in the surrounding environment. (Kurniawan, Karliani, and Ikbal 2025, 330).

Learning activities that focus solely on material will make students feel bored, resulting in less valuable thinking and failure to achieve the desired learning objectives. The values embodied in Pancasila, such as cooperation, justice, and patriotism, are not merely academic concepts but must be demonstrated through concrete evidence in everyday life. If the learning process does not provide students with the space to practice the values embodied in Pancasila, efforts to apply quality will be hampered. Students who are guided about the meaning of unity may not feel the influence of these values, and if they are not invited to participate in group discussions, this will affect their learning experiences. (Wulanari, Nurdin, and Ruyadi 2024, 38).

Teachers are encouraged to model good behavior in their daily lives, both inside and outside the classroom. By demonstrating good example, students find it easier to understand and internalize these values. As role models, teachers have a significant impact on fostering a sense of nationalism, awareness of the nation and state, and the obligations of good citizens. In this way, learning Pancasila and Citizenship Education (PPKn) not only introduces students to theories of citizenship but also shapes their character in accordance with the goals of Pancasila Education, which aims to produce a young generation with integrity and strong character.

From the discussion above, it can be concluded that the implementation of Pancasila values in elementary schools has been enhanced through various applicable strategies, such as teacher role models, behavioral habits, direct practice in daily life, and integration into structured school activities. Teachers serve as primary role models demonstrating concrete behavior, making it easier for students to imitate and internalize Pancasila norms such as discipline, responsibility, tolerance, and social awareness. Furthermore, collaboration between schools and parents and a personal approach to students are also important factors in strengthening the successful implementation of these values.

The use of active learning methods such as brainstorming, simulations, and educational games has proven effective in helping students understand Pancasila norms in a more contextual and meaningful way. Through direct involvement, students not only learn the concepts but also experience and apply these values in everyday interactions.

Concluding the Level of Implementation of Pancasila Values

The implementation of Pancasila values is a concrete action that makes the nation's goals a moral and ethical guideline. This is manifested through mutual respect for religious differences, upholding human rights, patriotism, prioritizing deliberation, and acting fairly without discrimination in social and national life.

According to a teacher from (SD Negeri 02 Sukadana) "There are many 4th grade students, actually they are what you said above, the teacher's behavior, the teacher's habits or the teacher's words are actually very often their habits, they are also imitated by them, but from one class of students, there are several students who are indeed there are several students who are less able to match the achievements of the school, that does mean they leave or are less disciplined, less respectful, still like to bully and so on. There are very many changes in student behavior, yes, ma'am. And if we provide it continuously, namely from the point above, the school will collaborate with parents so that it will make it easier to deal with the problems faced by the students."

According to a teacher from Sidoreno Public Elementary School, Way Panji, "Alhamdulillah, in my opinion, change doesn't have to be 100 percent at once, it can be gradual. Hopefully, little by little, children who used to fight or skip school will gradually

change after we learn the values of Pancasila. We give them guidance and advice and call their parents so they can also be advised slowly at home so that the children can change." "According to a teacher from (Jaya Makmur State Elementary School) "For example, maybe he who basically does not understand about attitudes about politeness, about noble morals or a sense of nationalism towards Indonesia, love for the homeland, maybe previously there was none, after being given reasoning, understanding, insight or knowledge about the application of Pancasila values, he understands little by little, oh this hero was like this, I have to be like this, loving the homeland too, respecting parents, protecting the school environment, that is our love for the homeland of Indonesia.

From these three sources, it can be concluded that the values and principles of Pancasila taught in elementary schools encompass several important aspects, including religious, humanitarian, social, unity, and justice. The religious aspect is evident in students' habits of performing worship according to their respective beliefs and respecting friends of different faiths. The humanitarian aspect is evident in attitudes of mutual respect, kindness, and non-discrimination. On the other hand, the social and unity aspects are manifested through joint activities, such as mutual cooperation, working in groups, and maintaining cohesiveness within the school environment. The justice aspect is expressed through honesty, responsibility, and avoiding cheating in everyday life.

These values are implemented through various school practices. For example, time discipline is practiced through ceremonies, while a sense of responsibility is instilled through completing school assignments. Mutual cooperation and mutual assistance are also implemented in group discussions and class duties, so students learn to work together and support one another. Furthermore, concern for the environment is demonstrated by maintaining school cleanliness, such as by properly disposing of trash and participating in community service activities.

As an ideal and philosophy of life for the Indonesian people, Pancasila must be taught from an early age through to university. In every educational institution, Pancasila needs to be communicated, implemented, and instilled in every student and member of society. While there are many positive impacts that students will experience in this digital era, we cannot ignore the potential negative impacts, especially given the significantly increased curiosity of students compared to previous years. Therefore, mutually beneficial cooperation is needed between schools and parents to align the visions, missions, and hopes of both parties in order to produce a generation that will be a source of pride and honor for Indonesian society. Implementing Pancasila norms in students is crucial and must be implemented in their daily lives (Karima et al. 2025, 10).

One way to implement the first Pancasila norm is Belief in the One Almighty God, by carrying out several habits, such as 5S (smile, greeting, greeting, politeness, courtesy), praying before and after studying, reading a short surah outside the classroom before entering, and performing the dhuha and dhuhur prayers in congregation. The second principle, Just and Civilized Humanity, contains a meaning that is in line with the other

principles; the state functions as a humanitarian organization then formed by humans. The accuracy expected in living together as God's creatures is to create a just life in togetherness. The implementation of Pancasila norms for the second principle is carried out by prioritizing the 5S culture, respecting older people, and caring for younger ones. Teachers are expected to be good examples and be fair to all students, regardless of differences in terms of wealth, race, language, residence, gender, or physical appearance during the teaching and learning process. (Gea et al. 2025, 190).

The third principle of the Unity of Indonesia explains that the foundation of this principle is the One Almighty God and humanity. This emphasizes that humans, as creatures created by God, need to realize unity in social life. This principle, regardless of status, skin color, origin, ethnicity, or religion, can also increase love for the homeland. The implementation of the values of Pancasila in this third principle can be done in various ways, for example by instilling love for the country and homeland of Indonesia, such as by conducting flag ceremonies in a disciplined and regular manner every Monday (Damanik et al. 2025, 43).

The fourth principle emphasizes democracy guided by wisdom through deliberation and representation. Therefore, this principle embodies the principle of democracy aimed at the interests of the people. Deliberation means seeking collective agreement, which is then held and implemented. Implementing Pancasila norms in the fourth principle includes fostering and directing the formation of class management structures through class deliberation. This also fosters the habit of resolving problems in class through deliberation to reach agreement. (Saragih and Ndano 2025, 197)

The fifth principle, which emphasizes social justice for all Indonesian people, embodies the goal of the previous principles. Therefore, this principle is based on divinity, humanity, unity, and democracy. The focus of this principle is to achieve peace and comfort for the Indonesian people, ensure that natural resources are utilized for mutual benefit and security, and protect each member of society so that they can work according to their respective skills. The implementation of the values of this fifth principle is carried out by providing freedom to express opinions inside and outside the classroom, acting fairly, and upholding tolerance among friends without regard for inequality. (Ridho and Baidlowi 2021, 168).

The implementation of Pancasila norms in schools should begin at an early age. In this modern era, if these values are not taught from childhood, it will have an impact when they enter adolescence and adulthood. Therefore, every school is expected to implement Pancasila values seriously in accordance with Law No. 20 of 2003, Article 2 concerning Pancasila education and the 1945 Constitution. One way a teacher can implement Pancasila values in schools is by using various approaches, methods, and learning models both in the classroom, outside the classroom, and in the surrounding environment. (Ariany, Rohiyatun, and Garnika 2024, 52-53.).

From the discussion above, the implementation of Pancasila values in elementary schools has been implemented through various activities and continuous habituation. These values include religious, humanitarian, social, unity, and justice aspects that are manifested in students' daily lives. In addition, teachers play an important role as good role models in developing students' attitudes of discipline, responsibility, tolerance, and social awareness. The application of Pancasila values is also carried out through activities such as praying before learning, mutual cooperation, class discussions, flag ceremonies, and maintaining the cleanliness of the school environment. Through habituation and direct involvement in various activities, students not only understand the concept of Pancasila, but are also able to apply it in their daily lives.

CONCLUSION

Based on the existing description, it can be concluded that the values of Pancasila in Civics education in elementary schools have been comprehensively identified through the aspects of religion, humanity, social issues, unity, and justice. These values are not only understood conceptually but also reinforced through various concrete activities such as practicing prayer, tolerance, cooperation, deliberation, and social awareness. This indicates that the learning process has led to a contextual introduction of Pancasila values, although it still requires reinforcement to avoid over-focusing on theoretical elements.

Internalization of Pancasila values in the classroom has been achieved through examples provided by teachers, instilling attitudes, and implementing active learning methods such as discussions, simulations, and group work. Teachers serve as primary role models in shaping students' character, while learning activities provide students with hands-on experiences in applying these values. However, internalization of values will be more effective if learning emphasizes practical practice rather than mere theory.

The implementation of Pancasila values in elementary schools is already quite good, encompassing all the principles and implemented through various school customs and activities. This implementation is evident in students' religious attitudes, tolerance, cooperation, deliberation, and justice in their daily lives. However, improvements in consistency of implementation, strengthening more applicable methods, and support from parents and the community are still needed to ensure a deeper and more sustainable internalization of Pancasila values.

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