

IMPLEMENTATION OF PANCASILA VALUES IN PKN LEARNING BASED ON TEACHER AND STUDENT EXPERIENCES.

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ABSTRACT

The purpose of this study is to identify Pancasila values applied in Civic Education (PKN), describe the process of internalization of these values, and analyze the level of implementation based on the experiences of teachers and students. This study applies a qualitative method with a descriptive approach. Data were collected through three informants, consisting of two teachers and one elementary school student, supplemented by documentation of research activities. The study shows that Pancasila values have been analyzed by conducting stages of selection, presentation, and interpretation of data relevant to the research focus. Implemented in PKN learning through various activities, including praying before learning, group work, deliberation, tolerance, mutual cooperation, and respect for differences. Internalization occurs through habituation, exemplary teaching, and integration of Pancasila values into daily learning. The implementation of Pancasila values is carried out in stages, starting from the symbolic level (memorization), conceptualization (understanding the meaning), contextual (application in practice), to transformational (formation of mindset and character). This study concludes that the successful implementation of Pancasila values in civics education is significantly influenced by the role of teachers, the teaching methods used, and a supportive school environment. Consistent implementation can shape students' character to be religious, democratic, responsible, socially aware, and respectful of diversity.

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INTRODUCTION

Education, broadly defined, is life, namely learning experiences in every environment and situation that positively influence the development of each individual. This is in accordance with Education Decree Number 20 of 2003, which states that education is a sacred and essential means to fulfill the goals of learning and teaching so that students actively develop their potential to possess vital spiritual strength. Meanwhile, according to the Big Indonesian Dictionary (KBBI), education is derived from the word "didik" and obtains the prefixes "pe" and "an." Therefore, the word "didik" has a method for guiding action. It can be defined as a method of ethical and social change that encourages or is carried out by individuals or social groups to realize human independence through education, learning, guidance, and development (Pristiwanti et al. 2022). As stated by John Dewey, education is an experiential process. This means that education helps humans develop through ongoing life experiences.

Among the many aspects of education, one of the most important aspects is Civics Education (PKN). In education, Civics is used to teach moral, social, and ethical values. Civics is a subject that is expected to help students develop these values, from knowledge, attitudes, to talents, to become good citizens. Furthermore, Civics education in MI/SD is a competitive field (Mardin and Putro 2025). Civics contains Pancasila values such as religiosity, helping others, respecting other people's opinions, appreciating differences, wisdom, and justice. Education about Pancasila is an Indonesian nationality; Pancasila education aims to instill these principles in the next generation so they can live their lives well. For example, the Civics curriculum is designed to teach students about the principles of Pancasila. In this course, students learn about the importance of living as a nation and state, recognizing differences, improving democratic standards, and developing social skills (Wati 2024).

In this study, researchers identified several challenges in implementing Pancasila values in the classroom, experienced by both teachers and students. Teachers encountered challenges such as time constraints, differences in character between students, external influences, and student backgrounds. Meanwhile, the students themselves experienced challenges stemming from the inaccurate teaching methods used by teachers, which made it difficult for them to understand the meaning of each principle.

The purpose of this study is to identify the values embodied in each Pancasila principle used in classroom learning. It also aims to describe the process of internalizing Pancasila values, both in the context of school life and everyday life in general. The results of this study can provide insight into the application of Pancasila values in the classroom. Thus, it can provide suggestions for improving the quality of learning, which means successful implementation in Civics learning.

METHOD

The data was obtained from interviews with various sources regarding the application of Pancasila values in Civics learning. This study employed qualitative methods. The approach employed was descriptive, drawing on the analysis of interviews with three informants. This method enabled researchers to understand how Pancasila principles are applied in the educational process, both in the classroom and at school.

The subjects of this study were students involved in the learning process in the classroom and school environment, as well as those familiar with Civics. The first object, Reyhan, was chosen because he could provide an explanation of how the values taught by his teacher were applied while he was studying in class. Meanwhile, Mr. Rahmad Junaedi and Mrs. Anita Wulandari were chosen as teachers because they could provide information about the application of Pancasila values in the classroom, how they apply them to their students, and how they teach them to others. This selection of subjects was

made by considering their relevance to the problem being studied so that they could provide accurate information.

The data collection method for this paper involved direct interviews with key informants, supported by documentation in the form of photographs of the interviews as evidence. The interviews aimed to gather information regarding the application of Pancasila values in civics learning.

The data analysis technique used in this study was a qualitative approach. Data analysis was conducted in several stages, including selecting interview data relevant to the research focus and then presenting the data in a structured format for easier understanding by readers.

RESULTS AND DISCUSSION

Identification of Pancasila Values in Learning

The current educational process must incorporate Pancasila values so that they become ingrained in each student. Learning is a process of interaction between students and teachers, learning resources, methods of explaining material, teaching strategies, and a learning environment within these resources (Ariany, Rohiyatun, and Garnika 2024). The following are the Pancasila values used in the learning process in elementary schools.

a. First Principle (One God)

The first principle of Pancasila, namely the belief in the One and Only God, plays a very crucial role in the lives of Indonesian society, both as a nation and as a state. Normatively, this requires attention to God as the creator and ruler of the universe, which serves as the basis for moral and ethical principles in individual and collective life (Nabila et al. 2024). As stated by the second and third sources, they apply the values of this first principle by praying before the start of class. So we have seen that the application of Pancasila values is easily implemented before learning begins.

b. Second Principle (Just and Civilized Humanity)

The Pancasila values in the second principle teach students to help friends who are experiencing difficulties or problems, and teach children to respect differences in religion, ethnicity, or race. Furthermore, the second principle teaches students to maintain harmony among themselves, ensuring they do not discriminate against each other based on ethnicity. It also encourages students to play together with their peers and be polite to each other (Arda 2024).

c. Third Principle (Unity of Indonesia)

The value of unity contained in the third principle of Pancasila teaches students the importance of living in harmony in diversity, respecting differences, fostering cooperation, and prioritizing common interests above individual interests. The main objective of this unity value is to shape students' nationalistic character and strengthen their national identity. The main values applied in learning include togetherness or mutual cooperation, which teaches students to help each other in learning and other activities, as well as the value of love for the homeland, which can be practiced through flag ceremonies, singing the national anthem, and respecting national culture. In addition, there is also the value of respecting differences towards friends by being tolerant of friends of different religions, ethnicities, or opinions. And using Indonesian and loving national products are also values of unity that are a form of identity and pride in one's own nation (Ika et al. 2025). Fourth Principle (Democracy Led by the Wisdom of Deliberation/Representation)

d. The Fourth Principle is (Democracy Led by Wise Wisdom)

Encouraging active student participation in the decision-making process and leadership wisdom. This highlights the importance of deliberation and a wise attitude in identifying issues related to social, national, and state life. In school learning, the values of this fourth principle are reflected through democratic attitudes, the habit of deliberation, and student activeness in expressing opinions and making joint decisions (Saputra, Rahim, and Rohmah 2024). As stated by the second interviewee (Junaedi, 2026), the Pancasila values that frequently emerge are cooperation, mutual respect for opinions, responsibility, and discipline. This can be seen when students engage in group discussions and complete assignments together.

e. **Fifth Principle (Social Justice for All Indonesian People)**

The fifth principle of Pancasila emphasizes the significance of justice, mutual assistance, and a balance between rights and obligations in a just society. Cooperation, social awareness, and togetherness can be instilled to foster classroom learning. One example of this is mutual cooperation (*gotong royong*), such as cleaning the school environment, helping those in need, and working together without distinction of status (Harsa et al. 2022).

Practice of Internalizing Pancasila Values in the Classroom

The fundamental foundation of the Indonesian nation is Pancasila. Overall, Pancasila possesses crucial values that can be applied in daily activities. Pancasila also embodies noble moral values within each of its principles. In addition to serving as a moral compass for the Indonesian people, particularly in education, Pancasila is also a pillar of Indonesian politics and society as a whole (Zahra, Aulia, and Wibowo 2025).

Teachers play a crucial role in the internalization of Pancasila values within the school environment, particularly in the classroom. One way teachers internalize Pancasila values in school is by implementing memorization methods, as explained by a student (Reyhan, 2026) from a fourth-grade Islamic MI (Islamiyah Islamic Elementary School). He stated that teachers tend to use memorization methods to implement Pancasila values in the classroom, such as avoiding divisions within the classroom. This activity is repeatedly introduced to students in relevant learning contexts.

Not only that, changes in students' social behavior are also visible. Students become more polite when interacting, more caring towards friends and accustomed to working together. Students who are classified as passive people also begin to dare to interact. In terms of democracy, changes in student attitudes or learners can be seen when a student holds a deliberation in class, students begin to be ready to express opinions and accept mutual agreements. According to Junaedi (2026), a teacher at MIN 6 South Lampung, the way to internalise the values of Pancasila is by linking activities such as praying, working together, discussing, respecting each other, and appreciating one another. In her role (Wulandari, 2026) as the third resource person stated that these Pancasila values are related to the learning process, therefore, it is explained both theoretically and practically to students the points of Pancasila into the teaching and learning process such as getting used to praying, respecting each other and working together. In this case, it can be seen that activities carried out repeatedly, followed by the teacher's attitude as a role model for his students and a supportive school environment are able to help students apply the principles of Pancasila in their daily activities more easily (Lubis et al. 2025).

Level of Implementation of Pancasila Values

Implementation in schools plays a crucial role in shaping students' character and introducing the noble values of the Indonesian nation. The purpose of implementing Pancasila in schools is to foster character traits such as wisdom, tolerance, self-control, adherence to the ethical

principles of the 5S (smile, greeting, salutation, politeness), and responsibility. The level of implementation of Pancasila values in learning can be understood as a gradual process that describes the values presented not only for application in the classroom, but also for understanding, handling, and application of the material in students' daily lives (Janah et al. 2024).

a. Symbolic Level (Formal Recognition)

Formal education is a learning system based on the theory of Gagne and Briggs. It is a learning system aimed at assisting students in their learning process, comprising events that have been structured as neatly as possible to support the internal learning process. At this stage, the implementation of Pancasila values is limited to introducing national identity to students. Pancasila is conveyed more through memorization. The learning process is one-way, with the teacher largely delivering the subject matter, while the students act as listeners and receive the material (Mutia, Ndona, and Setiawan 2022). This is as stated by (Reyhan, 2026), the second resource person. He stated that his teacher introduced Pancasila values by teaching in front of the class, while he was instructed to memorize Pancasila.

b. Conceptual Level (Understanding of Meaning)

At this stage, the character values taught to students are applied according to the abilities learned from each lesson. Furthermore, issues related to developments within society, in light of Pancasila, can be used to shape character. Teachers no longer simply emphasize memorization but also motivate students to understand the content of each principle of Pancasila. This is used to connect Pancasila values to the realities of students' lives, for example, the importance of tolerance or justice. During this process, students are able to explain these concepts in their own words (Antari and Liska 2020).

c. Contextual Level (Application in Practice)

At this level, students place more emphasis on practical activities, particularly on the attitude of divinity. Practices that can be carried out include religious learning adapted to their respective religions, praying together before and after learning, and celebrating religious days. For humanitarian values, practices that can be carried out include implementing the 5 Ss, helping friends, and refraining from bullying. Meanwhile, the value of unity can be practiced such as singing the Indonesian national anthem before starting lessons, participating in flag ceremonies every Monday, and character building through scouting activities. In addition, the value of deliberation and representation can be practiced such as the democratic election of the OSIS chairman and freedom (Aryani et al. 2022). This is as stated by (Reyhan, 2026), that activities that reflect Pancasila values include participating in flag ceremonies, reading Pancasila, and following school rules. This explains that the contextual level has been implemented in schools, and students follow it.

d. Transformational Level (Pattern and Character Formation)

The highest level of Pancasila value implementation is the transformational level. At this level, Pancasila values not only influence behavior but also shape students' thinking. Students are able to apply Pancasila values when making decisions and acting (Hariyati and Rofiq 2024).

CONCLUSION

Based on the discussion on the identification of Pancasila values in the lesson, it can be concluded that the application of Pancasila values is very important for students, especially in strengthening

students' character and identity, as well as strengthening mastery of the material. The teacher plays a crucial role in integrating these Pancasila values, namely through various learning methods, such as group work and deliberation in classroom activities, as well as school culture. This way, students can absorb them in their daily lives. The lesson begins with each of the Pancasila principles. The first principle instills a religious attitude and tolerance among religious communities. The second principle instills humanitarian attitudes such as mutual respect, helping fellow students, and not discriminating against friends. The third principle emphasizes the importance of unity, collaboration, and love of the homeland for the Indonesian nation. The fourth principle teaches democratic attitudes such as deliberation in determining opinions and respecting the opinions of others. The fifth principle teaches the values of social justice, caring for friends, and cooperation in communal life.

The implementation of Pancasila values in learning occurs in stages, from symbolic understanding to the transformational stage. This process moves from mere memorization, conceptual understanding, limited application, to internalization of the values, which ultimately shapes students' independent thought patterns and behaviors. The success of this process depends on the continuity of the stages, the role of teachers as role models, and environmental support. Without these, Pancasila learning will cease to be knowledge, not character development.

Internalizing Pancasila values in the classroom plays a role in shaping students' character. This activity is carried out using various methods, including cognitive approaches, effective approaches, and teacher role models. The key to successfully internalizing Pancasila values in learning and creating a pleasant learning environment is the teacher. If these three methods are implemented consistently, this internalization will result in significant changes in students' attitudes and behaviors, such as responsibility, social awareness, and democratic skills.

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