

INTERNALIZATION OF HUMAN VALUES IN THE LEARNING PROCESS PANCASILA EDUCATION AT SMP NEGERI 3 PANGKAJENE

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ABSTRACT

This study aims to analyze the internalization of humanitarian values in the Pancasila Education learning process at SMP Negeri 3 Pangkajene, focusing on learning activities, supporting and inhibiting factors, and the dynamics of pedagogical interaction between teachers and students. This study employs a descriptive qualitative approach. Data were collected through observation, interviews, and documentation. The data analysis was conducted interactively through data reduction, data display, and conclusion drawing to reveal the contextual process of value internalization. The findings indicate that the internalization of humanitarian values has been implemented through discussions, reflections, and the use of technology-based learning. However, the process has not been fully optimal as it is still predominantly oriented toward cognitive aspects. Low student participation in critical discussions, limited contextual learning strategies, and weak integration of values into instructional content are identified as the main inhibiting factors. On the other hand, teacher role modeling, dialogical approaches, and the use of active learning methods serve as key supporting factors in strengthening the internalization process. This study highlights that the effectiveness of humanitarian value internalization is strongly influenced by the quality of pedagogical interaction and the teacher's ability to contextualize values into students' real-life experiences. Therefore, Pancasila Education learning needs to be reoriented from mere knowledge transmission toward transformative learning that is based on experience and value reflection.

INTRODUCTION

Pancasila education has a very important role in strengthening character education in Indonesia because it is a means of instilling the nation's basic values into the educational process. Through Pancasila Education, students are directed to develop characters that include religiosity, global diversity, mutual cooperation, independence, critical thinking, and creativity which is reflected in the Pancasila Student Profile (Aminu et al., 2026). Implementation of programs such as *Pancasila Student Profile Strengthening Project* (P5) proven to be able to form an attitude of cooperation, moral awareness, and social responsibility of students from an early age (Dardiri et al., 2025). In addition,

Pancasila Education is integrated in various subjects and pedagogical approaches to strengthen nationalism and prevent the development of ideologies that are contrary to Pancasila values (Achadi & Fithriyana, 2020). Development of innovative learning models such as *Transformative Reflexive Empowering Character Building* (TRECIB) also shows an increase in understanding and application of Pancasila values in the lives of students (Siswanto et al., 2024). In learning practice, contextual and experience-based approaches, such as the use of character-based mathematical comics and learning based on local wisdom, have been proven effective in improving students' critical thinking skills, discipline, and cultural awareness (Fauziah et al., 2023; Reader, 2020). The development of digital technology has also encouraged learning innovation in Pancasila Education through the use of artificial intelligence-based platforms and a more interactive and reflective approach to digital ethics (Abdulkarim et al., 2026; Muchtarom & Suryaningsih, 2026). Outside of formal learning, school culture and extracurricular activities also contribute to strengthening the internalization of Pancasila values through habituating the attitude of tolerance, patriotism, and national identity of students (Zakso et al., 2021). However, the implementation of Pancasila Education still faces various challenges, such as limited resources, lack of teacher training, and resistance to changes in educational practices, so that a more innovative and sustainable strategy is needed to optimize the strengthening of students' character in the era of globalization (Anwar et al., 2026).

Internalizing human values through learning Pancasila Education at the junior high school level is an important effort in shaping the character, national identity, and social responsibility of students in Indonesia. As the philosophical basis of the state, Pancasila contains the values of humanity, unity, democracy, and social justice which are the basis for the formation of moral and civic awareness of students (Nurizka et al., 2020). However, the implementation of value education in learning practice still faces various challenges, such as the dominance of the teacher-centered approach, low student involvement, and limited integration of value-based learning strategies in the educational process (Suyatno et al., 2019). In this context, character education is an important instrument to overcome moral degradation and strengthen values such as honesty, discipline, empathy, and mutual cooperation in the school environment. Research shows that interactive learning approaches such as *Value Clarification Technique* (VCT) is able to improve the cognitive and affective aspects of students through a more participatory and reflective learning experience (Sukisno et al., 2025). In addition, the implementation of collaborative learning that integrates the value of mutual cooperation has also been proven to increase student engagement and the quality of students' social interaction in the learning process (Asri et al., 2025).

In the context of Bugis–Makassar culture, the value of *sipakataui* which means that humanizing each other is an important moral foundation in building social relationships that respect human dignity. These values can be internalized through school cultural practices that emphasize respect, cooperation, and social concern among students. Research shows that the integration of local cultural values in education is able to strengthen character formation and social cohesion because these values are not only taught conceptually, but are also practiced through school routines, teacher examples, and daily social interactions (Cathrin et al., 2025; Nurizka et al., 2020). In a theoretical perspective *social reward*, recognition from peers and the school environment serves as a social reinforcer that encourages students to maintain positive and civilized behavior. Social support such as awards, group admissions, and inclusive relationships between students have been shown to strengthen learner engagement (*student engagement*) and increase their moral awareness as part of the school community (Effendi et al., 2020; Saleh & Hanum, 2025). In addition, participatory learning that involves students in discussions, group work, and activities based on local culture provides a more meaningful learning experience so that human values are easier to internalize. Previous research has shown that contextual learning approaches based on local culture are able to increase the value of responsibility, tolerance, and social concern of students (Sugiantoro et al., 2022). In this context, a democratic class that provides space for students' voices and shared decision-making also plays an important role in shaping students as active moral agents,

not just passive recipients of grades. This active involvement encourages students to reflect on human values in real actions so that the internalization process becomes more profound and contextual (Noor et al., 2021; Shodiq et al., 2021).

School culture has a strategic role in supporting the internalization of Pancasila values through social habituation, learning environment, and daily interaction practices in schools. A school environment that consistently applies human values can strengthen the formation of positive behavior of students (Nurizka et al., 2020). In this case, teachers play a role not only as material presenters, but also as moral models who display behavior in accordance with Pancasila values in daily life (Suyatno et al., 2019). The integration of local cultural values into the learning process is also considered effective in strengthening the relevance of character education because it is able to connect abstract values with the social reality of students (Sugiantoro et al., 2022). From a theoretical perspective, *Social Cognitive Theory* explains that the internalization of values occurs through the process of observation, social experience, and reproduction of behaviors observed in the learning environment. Students who actively witness the application of human values in real practice tend to more easily develop attitudes and behaviors that are in accordance with those values (Prasetyo & Mukhtarom, 2026). Therefore, participatory learning such as reflective discussions, role-playing, and collaborative projects is an important strategy in strengthening the process of internalizing values.

Although various studies have discussed character education and Pancasila Education, there is still a research gap related to the internalization of human values at the junior high school level. Most previous research has focused more on the level of higher education or high school, so studies on how early adolescent students internalize human values are still relatively limited (Tabrani et al., 2024). In addition, research on the integration of local culture and digital literacy in character education is also still carried out separately so that there has not been much study of the connection between the two in supporting the internalization of human values. Therefore, this study aims to analyze the role of Pancasila Education in internalizing human values in junior high school students through student involvement, school culture, the role of teachers, and the integration of participatory learning based on local wisdom and digital literacy. This research is expected to contribute to the development of a learning model of Pancasila Education that is more contextual, reflective, and relevant to educational challenges in the digital era.

A number of studies in Indonesia in recent years have found that the integration of human values into school culture increases the chances of transferring behavioral values of daily education participants (Septiani & Kurniawan, 2022), a consistent school culture such as mutual cooperation routines, appreciation for civilized actions, and inclusive practices create a context of habituation that is very important to shape students' dispositions (Septiani & Kurniawan, 2022), on the other hand, schools that teach Pancasila formally but whose practice environment does not reflect these values tend to make students view Pancasila as mere rhetoric.

The urgency of research on the internalization of human values in the learning process of Pancasila Education at SMP Negeri 3 Pangkajene is to find out the extent to which the learning process can shape students' humanitarian awareness. A number of previous studies have highlighted more aspects of the use of digital technology (Santika & Dafit, 2023), the effectiveness of learning methods (Wibowo et al., 2024) and the use of Information technology in learning (Saputra et al., 2024; Labobar & Malatuny, 2024). However, studies that specifically emphasize the internalization of human values in Pancasila learning at the junior high school level are still very limited.

RESEARCH METHODS

This study uses a descriptive qualitative research method that aims to analyze and obtain data by means of direct observation of human values in Pancasila education at SMP Negeri 3 Pangkajene, Pangkajene Regency and Islands. Moleong (2013:6) qualitative research is based on efforts to build their views which are researched in detail, formed with words, images, holistic and complex.

The data collection techniques carried out are observation techniques and interviews with research problems. In observation activities, namely the researcher visits the observed school, but is not involved in the activity, while the interview, the researcher conducts a structured interview or interview whose implementation is more measurable when compared to unstructured interviews. Observation and interview techniques refer to the views of Sugiyono (2012:63). The technical analysis of research data used by researchers is data reduction, presenting data, and verifying or drawing conclusions (Miles and Huberman (1992: 12-13). Data reduction: selecting relevant data that describes students' understanding and behavior. Data presentation: compiling a descriptive narrative based on categories such as student engagement, concept understanding, and application of values, and Drawing conclusions: compiling interpretations based on patterns of findings that emerged during learning activities.

RESULTS AND DISCUSSION

Results

This study uses a descriptive qualitative research method that aims to analyze and obtain data by means of direct observation of human values in Pancasila education at SMP Negeri 3 Pangkajene, Pangkajene Regency and the Islands. Moleong (2013:6) qualitative research is based on efforts to build their views which are researched in detail, formed with words, images, holistic and complex.

The results of the research are compiled and described in the form of tabulation according to the research problem of Internalization of Human Values in Pancasila Education Learning at SMPN 3 Pangkajene as follows:

Table 1 Results of informant interviews

1. Forms of Internalization of Human Values in Learning	Interview Results
a. Continuous learning refers to the learning plan that has been prepared:	well, according to the learning plan" (Results of teacher interviews, March 18, 2026)
b. This method is still necessary given the diverse conditions and characteristics of students:	The talk is still ongoing... because the situation of the children here if there is no lecture method, there is still no lecture" (Results of teacher interviews, March 18, 2026)
c. Pupil involvement in the learning process	Further discussing... then after discussing giving a little reflection" (Results of teacher interviews, March 18, 2026)
d. Learning activities often involve group discussions.	Usually listen to explanations, and sometimes group discussions." (Results M1 interview, March 18, 2026) Usually we have a group discussion... Then we were asked for an opinion." (Results M3 interview, March 18, 2026)
e. Teachers consistently relate the material to the students' real experiences.	given an example, sir... with examples of everyday events" (Results of teacher interviews, March 18, 2026)
f. Providing reflection and spark questions	give a little reflection... What children don't understand yet and what the material I gave" (Results of teacher interviews, March 18, 2026)

Conclusion: The overall forms show that the internalization of human values has been carried out through various approaches that combine cognitive and participatory aspects. However, the implementation is still dominated by the

lecture method, and student involvement is not evenly distributed, so the process of internalizing grades still needs to be improved to be more optimal.

Sec. 2. Factors Inhibiting the Internalization of Human Values in Pancasila Education Learning

- a. One of the main obstacles is classroom conditions that are not conducive, such as a noisy atmosphere or lack of focus.
- b. Differences in the level of understanding and character of students are also obstacles in the process of internalizing values.
- c. Dominance of Lecture Methods. Learning that too many theories tend to be boring:
- d. External factors such as the social environment and social media also affect the process of internalizing values.
- e. The interaction between teachers and students in learning Pancasila Education shows a fairly positive and communicative pattern.
- f. Interaction with teachers is considered quite good and supports the learning process. Students feel that the teacher provides an opportunity to ask questions and discuss:
- g. The teacher's attitude of patience and not easily angered provides comfort in the learning process:
- h. Students are given the opportunity to share their opinions and experiences:

Sec. 2. Factors Inhibiting the Internalization of Human Values in Pancasila Education Learning

- i. Pupils become more concerned about others:
- j. Guru j. gave concrete examples of changes to the internalization of human values in Pancasila

Conclusion: The success of internalizing human values is influenced by the interaction between internal factors (in the classroom) and external factors (the student environment).

Interview Results

- If the classroom atmosphere is noisy, students usually find it difficult to understand." (Interview results M1, March 18, 2026)
- Some are quick to understand, some are lacking and some are difficult. (Results of teacher interview, March 18, 2026)
- If you just take notes, sometimes it's a bit boring."
- Yes, sometimes on social media there are bad examples, so you have to be able to choose."
- Yes, it is involved." (Results of teacher interview, March 18, 2026)
- Well, teachers also often give you the opportunity to ask questions."
- Yes, teachers are usually patient and not angry.
- Sometimes we are asked to tell stories of experiences or opinions about a problem.

Interview Results

- "Yes, so I care more about my friends.
- There are students who have started helping their friends who have difficulty studying... Some also started to stop mocking their friends." (Results of teacher interview, March 18, 2026)

Sec. 3. Interaction of Teachers and Students in the Learning Process of Pancasila Education

- a. Teachers play the role not only as material presenters, but also as facilitators who provide space for students to participate and actively involve students in learning.
- b. The teacher also acknowledged that student activity is still limited to some students:
- c. Interaction with teachers is considered quite good and supports the learning process. Students feel that the teacher provides an opportunity to ask questions and discuss:
- d. The attitude of the teacher who is patient and does not get angry easily provides comfort in the learning process.
- e. Students are given the opportunity to share their opinions and experiences.
- f. Teachers strive to create a comfortable and open learning atmosphere, so that students feel more confident to participate.

Interview Results

- "Yes, it is involved." (Results of teacher interview, March 18, 2026)
- Active, although not all students." (Results of teacher interview, March 18, 2026)
- Well, teachers also often give the opportunity to ask questions.
- Yes, teachers are usually patient and not angry.
- Sometimes we are asked to tell stories of experiences or opinions about a problem.
- Good relationships are important so that students are more open and comfortable in learn. (Results of teacher interview, March 18, 2026)

Sec. 3. Interaction of Teachers and Students in the Learning Process of Pancasila Education

- g. A learning process that successfully shapes students' basic understanding of human values.

Interview Results

- Yes, so be more careful in your attitude." (Results of M1 interview, March 18, 2026). Yes, so it's more conscious that you have to respect your friends." (M2 interview results, March 18, 2026)

Conclusion: Interaction between teachers and students is an important part of internalizing human values in learning Pancasila education. Teachers and students have a reciprocal understanding of the creation of Pancasila educational learning that is useful and effective, especially in recognizing human values. Through interaction, students not only receive information passively, but also actively engage in the learning process that can support the internalization of human values in learning Pancasila Education.

Description :M1,M2, M3 = pupil

Discussion

Forms of Internalization of Human Values in Learning

The results of the study show that the internalization of human values in learning Pancasila Education at SMP Negeri 3 Pangkajene is carried out through various forms of learning activities that are integrated in the teaching and learning process. These forms of internalization include the use of lecture methods, group discussions, providing concrete examples, reflection, and student involvement in learning activities. These various approaches show that the

process of internalizing values is not only directed at the cognitive delivery of the material, but also at the formation of learning experiences that involve the social, emotional, and participatory aspects of students. Through these learning activities, students are given the opportunity to understand, reflect, and implement human values in learning situations and daily lives.

The internalization of human values in learning Pancasila Education shows that the process of value formation does not only take place through cognitive knowledge transfer, but also through social, emotional, and active student experiences in learning. A learning approach that combines lecture methods, group discussions, reflection, concrete examples, and student involvement has been proven to be able to strengthen students' understanding and moral experience. Reflective learning techniques such as *Value Clarification Technique* (VCT) is considered effective in developing cognitive and affective aspects because it creates an interactive, inspiring, and encouraging learning environment for students (Sukisno et al., 2025). In addition, group discussions and collaborative learning allow students to learn through social interaction, share views, and respect the opinions of others to support the development of empathy and social skills. Asri et al., (2025) explains that supportive collaborative interactions can increase student engagement (*student engagement*) as well as strengthening the relational dimension in learning based on Pancasila values. The internalization of values also becomes more meaningful when teachers relate the material to the real experiences and daily lives of students. Experiential learning models such as *field work learning* allows students to connect the concept of Pancasila with social practices directly so that human values are not only understood theoretically, but also applied in real life (Kusdarini et al., 2020). On the other hand, a school culture that supports the habituation of values through social interaction and a positive learning environment also strengthens the process of internalizing human values (Nurizka et al., 2020). The active involvement of students in learning activities and civic activities also strengthens the sense of social responsibility and awareness as citizens with character (Rahmat et al., 2026). Thus, the internalization of human values in Pancasila Education will be more effective if learning does not only focus on delivering material, but also provides a participatory and reflective experience that allows students to appreciate values in depth and contextual.

Factors Inhibiting the Internalization of Human Values in Pancasila Education Learning

The results of the study show that the process of internalizing human values in learning Pancasila Education still faces various obstacles stemming from internal and external factors. These obstacles include less conducive classroom conditions, differences in character and level of student understanding, dominance of lecture methods in learning, the influence of social media, and limited student participation in learning activities. These various conditions show that the success of internalizing values is not only influenced by the delivery of learning materials, but also by the learning environment, social interaction, and experiences gained by students during the educational process. Thus, the process of internalizing human values requires more participatory learning support, a conducive social environment, and a school culture that is able to strengthen the formation of student character in a sustainable manner.

The factors that inhibit the internalization of human values in learning Pancasila Education are influenced by various internal conditions of the classroom and the external social environment of students. One of the main obstacles comes from the learning conditions that are still dominated by the *teacher-centered*, so that the active involvement of students in the learning process is not optimal. Although the Independent Curriculum emphasizes interactive and value-based learning, its implementation in the classroom still tends to focus on delivering material through lecture methods so that students' opportunities to discuss, reflect, and develop moral awareness are limited (Sukisno et al., 2025). In addition, differences in characteristics and the level of understanding of students are also a challenge in the process of internalizing values. Not all students have the same ability, motivation, and emotional readiness in understanding human values, so the internalization process takes place differently for each individual (Lusia et al., 2023). The dominance of lecture methods also causes learning to tend to be theoretical and less likely to provide a meaningful learning experience for students. In fact, the internalization of values requires emotional involvement and social experience so that values can be understood and applied in daily life. Students' limited participation in learning

also reduces their opportunities to develop reflective skills, empathy, and social responsibility. Sukisno et al. (2025) explain that participation-based learning such as *Value Clarification Technique* (VCT) is more effective in building students' moral and affective engagement than passive learning.

On the other hand, external factors such as peer influence and social media also affect the process of internalizing human values. A less supportive social environment can weaken the values taught in school, especially when students are more influenced by social groups outside the classroom (Nurizka et al., 2020). In addition, social media presents various ethical challenges such as the spread of negative behavior, *cyberbullying*, and low digital literacy that can contradict human values in Pancasila Education (Mughtarom & Suryaningsih, 2026). The lack of consistent school culture support in getting used to Pancasila values is also an obstacle in the process of internalizing values. Therefore, the success of internalizing human values does not only depend on the learning process in the classroom, but is also influenced by the support of the social environment, school culture, and students' interaction experiences in daily life.

Interaction of Teachers and Students in the Learning Process of Pancasila Education

The results of the study show that the interaction between teachers and students in learning Pancasila Education has an important role in supporting the internalization of human values. Communicative, supportive, open, and dialogical interactions create a more comfortable learning atmosphere so that students feel valued, listened to, and have the courage to actively engage in learning. Teacher support through patience, openness to students' opinions, and providing opportunities to ask questions and discuss can create *psychological safety* which affects student involvement in learning. This condition is important because the internalization of values does not only take place through the delivery of material, but also through social experiences and interpersonal relationships that occur in the learning process. (Japar et al., 2023) Yusuf et al. (2019) explained that democratic interaction between teachers and students can strengthen moral awareness and build mutual respect in the educational environment. In addition, dialogical learning such as discussions and reflective activities allow students to understand, clarify, and appreciate the values of Pancasila more deeply.

Asri et al. (2025) emphasized that relational dynamics in collaborative learning are able to improve the quality of social interaction, learning satisfaction, and understanding of the value of mutual cooperation and social justice. On the other hand, positive interpersonal communication between teachers and students helps build an inclusive and tolerant learning environment. Teachers who are able to set an example through empathetic communication and respect for diversity will encourage students to develop similar behaviors in their daily lives (Japar et al., 2023). Student involvement in participatory activities such as group discussions, collaborative projects, and activities based on the Pancasila Student Profile also strengthens a sense of social responsibility and concern for others (Dardiri et al., 2025). Thus, teacher-student interaction in Pancasila Education learning not only functions as a means of academic communication, but also becomes an important mechanism in building meaningful learning experiences and strengthening the internalization of human values in students.



Image 1 Research Documentation (Observation & Interview)

CONCLUSION

The form of internalizing human values in learning Pancasila Education is carried out through various activities, namely *Lecture Method*, *Group Discussions*, *Giving concrete examplest*, *reflection*, and *Pupils' involvement in learning*. The process of internalizing human values and student involvement takes place gradually through understanding, appreciation, and application of values. The process of internalizing human values is influenced by the level of student involvement, including cognitive, emotional, and behavioral aspects. However, student involvement still varies, so the internalization process of grades is less than optimal for all students. The supporting and inhibiting factors of internalizing human values come from the aspects of teachers, students, and the learning environment. Supporting factors include the use of contextual learning, student involvement, and a conducive learning environment. Meanwhile, inhibiting factors include the dominance of lecture methods, low student confidence, and the influence of the external environment. Overall, the internalization of human values is a complex and multidimensional process, influenced by the interaction between learning strategies, student engagement, and the learning environment. Therefore, a holistic learning approach is needed to optimize the internalization process of values.

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