

CHARACTER EDUCATION IN PANCASILA AND CITIZENSHIP EDUCATION: IMPLEMENTATION AND BARRIERS AT SMP NEGERI 6 TERNATE CITY

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ABSTRACT

Pancasila and Citizenship Education or *Pendidikan Pancasila dan Kewarganegaraan* (PPKn) learning plays a strategic role in developing student character and shaping citizens with integrity. This study aims to analyze the implementation of character education in PPKn learning at SMP Negeri 6 Ternate City and the factors inhibiting its execution. Utilizing a qualitative descriptive approach informants consisting of the principal vice principals PPKn teachers and students were selected using a purposive sampling technique. Data were collected through observation interviews and documentation analyzed interactively via data reduction data display and conclusion drawing and validated using triangulation techniques to ensure data trustworthiness. The findings reveal that character education has been implemented through the integration of core values such as honesty tolerance courtesy and discipline into Independent Curriculum *Kurikulum Merdeka* materials supported by school rule enforcement and student organization activities. However implementation faces constraints across three main dimensions student internal factors diverse personalities low self-awareness and apathy external environmental influences lack of parental supervision negative peer and social media exposure and instructional challenges monotonous teaching methods large class dynamics and cognitive heavy assessments.

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INTRODUCTION

Education systems worldwide are expected to do more than raise academic achievement. Rapid digitalization, online misinformation, cyberbullying, and weakening social cohesion have renewed concern about young people's moral development (Muttaqin et al., 2023). International policy discussions increasingly treat character, values, and civic dispositions as core learning outcomes alongside literacy and numeracy (Borhan, 2025). Yet research consistently shows that schools struggle to turn stated values into consistent student behavior (Arden et al., 2026)

Character education is understood as the intentional effort to develop students' moral understanding, commitment, and conduct (Lickona, 1991). Lickona's model distinguishes three interrelated components: moral knowing, moral feeling,

and moral action. It therefore treats character as more than cognitive knowledge of values, because values must also engage students' emotions and be expressed in behavior. Recent studies have applied and extended this model across educational settings (Anisa et al., 2026). A growing body of work also argues that character develops most effectively when it is integrated into subject teaching and school culture and not delivered as a stand-alone program (Dahanayake, 2023).

In Indonesia, character education is framed as a conscious and planned effort to shape students whose actions are grounded in Pancasila and the 1945 Constitution. The Ministry of Education and Culture (2016) describes it as an educational movement that develops students' potential by coordinating heart, feeling, thought, and action. Recent curriculum reforms have kept this direction (Kementerian Pendidikan Dasar dan Menengah Indonesia, 2026). Pancasila and Citizenship Education (PPKn) is the subject most closely tied to this mandate, because it covers the social system, ethics, and norms of national life that overlap with the values of character education (Fitriasari et al., 2020). A good educational process should produce students who are not only cognitively capable but also socially sensitive and able to carry out the positive values and norms of society (Zuhdi et al., 2021). Even so, difficulties persist in turning character values into daily student behavior.

Preliminary observations and initial interviews with counseling teachers (*Guru BK*) and PPKn teachers at SMP Negeri 6 Ternate City during the 2023/2024 academic year revealed several recurring character-related issues. These included frequent tardiness and violations of the school's uniform code (indiscipline), instances of cheating during exams and copying peers' assignments (dishonesty), as well as a noticeable apathy among students toward social activities and moral discussions in the classroom. Furthermore, teachers reported challenges in fostering consistent polite behavior and empathy, indicating a clear gap between the students' cognitive understanding of Pancasila values and their actual daily conduct.

A considerable literature has examined character education in PPKn learning. Suardi et al. (2019) studied its implementation through Civics at a senior high school in Makassar, Wahyu et al. (2023) examined it at SMP Negeri 1 Batulayar, and Yuliatin et al. (2021) discussed curriculum opportunities for local wisdom-based character education. (Violina et al., 2023; Wahab et al., 2020). Internationally, research on citizenship and civic education similarly links classroom teaching to students' civic values and disposition (Kim et al., 2026). Taken together, these studies show that PPKn and comparable subjects can carry character education, and that implementation depends on curriculum design, lesson planning, and teacher practice.

Alongside this work, researchers have identified factors that limit the success of character education. Studies point to the family environment (Hadian et al., 2022), teacher-centered pedagogy such as dominant lecture methods (Putri et al., 2024), peer influence, and social media exposure (Sharma, 2024). (Bronfenbrenner, 1979) ecological systems theory offers a way to read these factors together. It holds that development is shaped by nested environments: the microsystem of direct settings such as family, school, and peers; the mesosystem of relations among those settings; the exosystem of settings that act indirectly, such as media; and the macrosystem of the wider cultural and policy context (Yao & Ajjawi, 2024).

Despite this progress, three limitations remain. First, many studies describe character education at the level of programs or lesson planning, and few analyze systematically how learning develops moral knowing, moral feeling, and moral action together (Asri & Deviv, 2024). Second, barriers are usually examined one at a time, so little is known about how student factors, family, peers and social media, and teachers' pedagogical approaches interact and reinforce one another. Third, studies of implementation and studies of barriers are mostly reported separately, which leaves open how the quality of classroom integration is shaped by the layered environment around students. Few studies therefore combine the contextual integration of character values in PPKn with an analysis of this layered set of barriers. This is the gap the present study addresses.

SMP Negeri 6 Ternate City offers a relevant setting for this analysis. As a school in eastern Indonesia, it operates within the unique socio-cultural context of Ternate, where students from diverse backgrounds must balance traditional local wisdom with modern digital influences. To bridge the gap between national character mandates and local realities, the school relies heavily on its extracurricular platforms, particularly the Student Council (OSIS), Scouts (Pramuka), and First Aid (PMR), to practice moral values in real-world settings. Despite these structured programs, local educational data shows that character implementation in North Maluku often faces unique environmental and pedagogical constraints compared to more developed regions (Badan Pusat Statistik Kota Ternate, 2023). An in-depth study of a single school demonstrates that classroom integration and environmental barriers are interconnected in a concrete learning environment, not separate issues.

The novelty of this study lies in its integrated analysis of the character education dimension within Civics (PPKn) instruction and the environmental factors that hinder its implementation at the junior high school level. Unlike previous studies that focused on programs or instructional practices in isolation, this research seeks to elucidate the interconnections among lesson planning, teacher role-modeling, the cultivation of school habits, and the influence of students' families and social environments. This statement of novelty requires further substantiation through a systematic comparison with relevant prior research.

This study therefore addresses two questions: (1) How is character education implemented in PPKn learning at SMP Negeri 6 Ternate City, viewed through Lickona's dimensions of moral knowing, moral feeling, and moral action? (2) What factors inhibit this implementation, viewed through the layers of Bronfenbrenner's ecological systems? Theoretically, the study contributes an integrated analysis in which Lickona's framework explains how character education is implemented and Bronfenbrenner's explains why it meets obstacles. Empirically, it adds evidence from a junior high school in eastern Indonesia, a setting that is underrepresented in the literature. Practically, it gives PPKn teachers, schools, and families a basis for coordinated strategies that strengthen character education across the learning environment.

METHOD

This study used a descriptive qualitative approach to obtain an in-depth picture of how character education is implemented in PPKn learning and what hinders it, in the natural setting of SMP Negeri 6 Ternate City. A qualitative approach was chosen because both research questions concern processes, meanings, and the interaction of factors, which numerical data cannot adequately capture.

The research was conducted at SMP Negeri 6 Ternate City, located in Tafure Village, South Ternate District, Ternate City, from August 2025 to January 2026. Informants were selected through purposive sampling, that is, those who were considered best able to provide relevant information about the research problem. They consisted of the Principal, the Vice Principal for Curriculum, the Vice Principal for Student Affairs, PPKn teachers (4), and students (8, selected based on purposive criteria: representing diverse character profiles, varying levels of self-awareness, and active involvement in school programs such as OSIS, Scouts, or PMR across grades VII, VIII, and IX). Each informant was chosen because they could view the same phenomenon from a different position, from school policy, to classroom practice, to the students' own experience.

Data were collected through observation, interviews, and documentation. Observation was used to see how character values were integrated into PPKn learning in the classroom and how they were practiced in the school environment, including routine school activities and student organization activities. A total of 6 observation sessions were conducted across three different classes (one class each from grades VII, VIII, and IX) to observe PPKn learning practices, supplemented by 4 sessions of observing routine school character-building activities and student organization meetings. Semi-structured interviews were held with all informant groups. The interview guide covered two parts. The first explored implementation in terms of Lickona's three dimensions: students' understanding of values (moral knowing), their emotional awareness of and commitment to them (moral feeling), and their behavior (moral action) (Lickona, 1991). The second explored inhibiting factors at each ecological layer described by (Bronfenbrenner, 1979): the individual student, family, school and teachers' pedagogical practice, peers and social media, and the wider environment. Documentation included lesson plans (RPP), school regulations, records of student organization activities, and other documents relevant to character development at the school.

Data validity was checked through triangulation of sources, by comparing information from the principal, vice principals, teachers, and students, and triangulation of techniques, by cross-checking interview results against observation and documentation. Furthermore, member checking was conducted by discussing the preliminary findings with key informants to confirm the accuracy of the data and ensure the credibility of the interpretations.

Data were analyzed with the interactive model of (Miles et al., 2014) which consists of data reduction, data display, and conclusion drawing and verification. In this study, coding was done deductively and then inductively. Data on implementation were first grouped under Lickona's three dimensions, and data on barriers under the ecological layers of Bronfenbrenner. Patterns that did not fit these categories were coded inductively as emerging themes.

RESULT AND DISCUSSION

Implementation of Character Education in PPKn Learning at SMP Negeri 6 Ternate City

Character education in PPKn learning at SMP Negeri 6 Ternate City is a shared responsibility of the principal, vice principals, teachers, and the wider school environment. PPKn teachers play the central role, integrating character values into the subject matter so that students can apply them in daily life. The principal's affirmation of PPKn as a means of forming noble values based on Pancasila positions the subject as a strategic arena for developing national character, in line with Law No. 20 of 2003 concerning the National Education System and (Suardi et al., 2019).

The findings are presented below according to (Lickona, 1991) three dimensions.

1. Moral Knowing

The cognitive dimension is built mainly through planning and curriculum policy. School management coordinates in work meetings to agree on the value content to be embedded across subjects through Core Competencies:

"When it comes to building students' understanding or the cognitive dimension of character values, we do not leave the process to chance; instead, we foster it through a structured curriculum plan. The school management team... myself, the principal, and the vice-principals...coordinates intensively through working meetings and faculty meetings. It is in these forums that we agree on the key character values to be integrated and reinforced... not merely within Civics (PPKn) classes, but across all other subjects as well."

(K1, Waka Kurikulum, Interview, 2026)

This is consistent with (Hasanah, 2019) integrated curriculum concept, in which character development is embedded in learning and not treated as a separate activity. At the classroom level, PPKn teachers include the values of tolerance, mutual cooperation, honesty, and unity in the Lesson Implementation Plan (RPP). (Wahyu et al., 2023) regards this instructional design as a key condition for classroom internalization, because it gives students a conceptual understanding of the values before they are practiced. This also reflects the main aim of PPKn, which is to turn civic knowledge into civic disposition.

2. Moral Feeling

The affective dimension is developed through teachers' habituation and modeling. Teachers show the values they teach, such as discipline, politeness, and honesty, in their own conduct. According to (Stedy & Alfanta, 2024), direct modeling produces both instructional and nurturant effects that are more effective for children's psychology than verbal transfer through one-way lectures. School routines also support this dimension, including religious habits and the School Environment Introduction Period (MPLS), which is used to prevent bullying and to build empathy and a sense of belonging.

To illustrate this affective internalization, interview excerpts with students reveal that these routines have successfully touched their emotional domain, moving beyond mere compliance with rules. For instance, when asked about the School Environment Introduction Period (MPLS), a Grade 8 student (S1) expressed,

"When I first entered this school, the teachers and seniors didn't scold us harshly; they welcomed us warmly and taught us to help each other. It made me feel like I truly belong here. Now, when I see a friend sitting alone, I feel a strong urge to invite them to join us because I remember how good it felt to be accepted."

(S1, Grade 8 Student, Interview, 2026)

This shows a deep sense of empathy and belonging. Similarly, regarding the teachers' modeling of politeness, a Grade 7 student (S2) noted:

"Our PPKn teacher always greets us at the door and even apologizes if he is a few minutes late. It makes me feel respected. Honestly, it makes me feel guilty if I come late or speak rudely. I don't just behave well because it's a school rule; I do it because I don't want to disappoint him and I want to be a good person."

(S2, Grade 7 Student, Interview, 2026)

These excerpts demonstrate that habituation and direct modeling have successfully cultivated moral feeling, where students internalize the values emotionally and develop a personal conscience.

3. Moral Action

The behavioral dimension is supported by school-wide conditioning. The school enforces discipline rules and gives students room to practice values through student organizations (OSIS, Scouts, PMR). This agrees with Sahroni (2017), who stresses the importance of a conducive school climate to move moral knowledge into habitual behavior. Students show behavioral changes in five areas: social (politeness and caring), nationalism and religiosity (tolerance and unity), discipline (compliance with rules), personal integrity (honesty and refusing to cheat), and democracy (critical thinking and deliberation). Taken together, the three dimensions are linked through a sequence: values are planned in the curriculum and RPP (knowing), modeled and habituated by teachers (feeling), and practiced through school rules and activities (action). The sections below show that this sequence is not always complete in practice, because several barriers weaken the link between the dimensions.

Factors Inhibiting the Implementation of Character Education at SMP Negeri 6 Ternate City

The inhibiting factors were found at several layers of the student's environment, which matches (Bronfenbrenner, 1979) ecological systems theory. The student is at the center. The microsystem consists of the settings the student interacts with directly, namely the family, the school and its teachers, and peers. The mesosystem is the relationship among these settings, and the exosystem includes settings that affect the student indirectly, such as social media.

1. The Individual Student

Each student arrives at school with different innate characteristics shaped by background, personality, and parenting style, so the acceptance of character values varies from student to student (Hartinah et al., 2023) similarly state that personality is formed by a combination of stable genetic traits and dynamic environmental influences. Some students also have low self-awareness: they are less motivated to be disciplined, honest, or responsible when teachers are not supervising closely. Psychological challenges among the current generation also lead some students to be apathetic toward PPKn material that carries moral and ethical values. These conditions mostly weaken moral feeling, since students may know the values but do not feel committed to them.

2. The Family (Microsystem).

Learning does not stop at the school gate, and values taught in class need continued guidance at home. (Hadian et al., 2022) found that the family environment plays a crucial role in character formation, because basic values are first acquired through parents. At SMP Negeri 6, a lack of parental supervision at home leaves students' character development out of balance with what they get at school. (Setiardi & Mubarak, 2017) adds that children spend far more time with their parents than with teachers, so the home is the most important foundation of character education.

3. The School and Teachers' Pedagogy (Microsystem).

Teachers still rely heavily on monotonous, one-way lectures. According to (Roestiyah N. K, 1985), the lecture method tends to make students bored and sleepy because learning is teacher-centered and students only listen. (Satriani, 2018) likewise links such patterns to lower student interest. This pattern is made worse by large classes, in which teachers find it hard to control student interaction and to monitor whether values such as cooperation and mutual respect are being internalized. Technology-based and contextual media that could show Pancasila values in daily life are also rarely used. In addition, classroom assessment still focuses on cognitive achievement, so attitude and character assessment instruments are often neglected. This weakens moral knowing and moral action in particular, because learning stays at the level of knowledge and character is not evaluated.

4. Peers and Social-Media (Microsystem and Exosystem).

Negative peer interaction and social media content work against the values taught at school. Peers shape students' behavior directly, while social media brings in values from outside the school and the family that teachers and parents hardly control.

To illustrate this clash between school values and external influences, interview excerpts highlight the strong pull of peer pressure and digital trends. A PPKn teacher (T1) noted the direct impact of the *exosystem* (social media) on classroom behavior:

"When I teach about mutual respect and politeness, some students suddenly mimic viral TikTok trends that use inappropriate language or disrespectful gestures. They do it for laughs, not realizing it contradicts the character we are trying to build, because to them, it is just 'trending' content that they watch at home."

(T1, PPKn teacher, Interview, 2026)

Furthermore, a Grade 8 student (S3) revealed the subtle but powerful role of the *microsystem* (peer group) in shaping daily actions:

"If my close friends decide to skip the afternoon religious routine to hang out at a local cafe, I feel pressured to join them so I don't get isolated or called a 'teacher's pet.' Sometimes, fitting in with my friends feels more important than following the rules we learn in PPKn class."

(S3, Grade 8 Student, Interview, 2026)

5. The Family-School Relationship (Mesosystem).

To bridge the gap between home and school, SMP Negeri 6 holds regular meetings with parents so that teachers can give guidance, evaluate students' behavioral development, and align character-building programs. This shows that the school tries to strengthen the mesosystem. The family's own limited supervision, however, continues to reduce the effect of this effort. Character education therefore cannot rely on formal institutions alone, and it needs consistent support from the family. *Interaction across layers.* The barriers do not work separately. A student with low self-awareness (individual) may be less supervised at home (family), more exposed to negative peer and social media influence, and then taught through monotonous lectures that do little to engage them (school). In turn, a cognitively oriented assessment cannot detect these problems early. The result is a gap between moral knowing, which the school builds fairly well, and moral feeling and moral action, which depend on consistent support from every layer. This layered view explains why a well-planned integration of character values may still produce uneven results.

CONCLUSION

This study demonstrates that character education within Civics (PPKn) instruction at SMP Negeri 6 Ternate City is integrated through lesson planning, teacher role-modeling, the cultivation of school-based habits, the enforcement of rules, and student organizational activities. However, implementation faces challenges related to varying student responses, family support, pedagogical practices, and the influence of peers and social media. These findings highlight the importance of viewing character education as a process that simultaneously involves classroom instruction and the students' social environment.

The practical implications of this study point to the need to strengthen participatory learning, implement attitude assessments aligned with learning objectives, and establish ongoing communication between the school and families. As this study was limited to a single school and did not include parents as informants, findings regarding the family environment must be interpreted based on the evidence derived from the sources utilized. Future research could involve multiple schools and parents to further examine the interplay between instructional practices and students' social environments.

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