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## Developing Positive Behavior Based on Pancasila Character Values in Primary School Settings

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### ABSTRAK

Penelitian ini bertujuan untuk menganalisis pengembangan perilaku positif siswa melalui internalisasi nilai-nilai karakter Pancasila di lingkungan sekolah dasar, khususnya pada konteks sekolah pedesaan. Penelitian ini menggunakan pendekatan kualitatif deskriptif yang dilaksanakan di SDN 2 Kalipuro dengan melibatkan kepala sekolah dan guru sebagai subjek penelitian. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, sedangkan analisis data menggunakan teknik analisis tematik dengan triangulasi untuk menjaga keabsahan data. Hasil penelitian menunjukkan bahwa nilai-nilai Pancasila berhasil diinternalisasikan melalui berbagai kegiatan rutin sekolah, seperti kegiatan keagamaan, program solidaritas siswa, upacara bendera, musyawarah sekolah, serta kegiatan gotong royong. Praktik ini membentuk perilaku positif siswa berupa sikap religius, empati sosial, nasionalisme, sikap demokratis, serta tanggung jawab sosial. Namun demikian, ditemukan beberapa kendala, seperti partisipasi siswa yang belum merata dan rendahnya kepercayaan diri sebagian siswa. Penelitian ini memberikan implikasi bahwa pembentukan perilaku positif siswa dapat dilakukan secara efektif melalui budaya sekolah yang berbasis nilai dan keteladanan yang konsisten, bahkan dalam kondisi sekolah dengan keterbatasan sumber daya. Diharapkan hasil penelitian ini dapat menjadi rujukan dalam pengembangan pendidikan karakter berbasis Pancasila yang lebih kontekstual dan berkelanjutan.

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**ABSTRACT**

This study aims to analyze the development of positive student behavior through the internalization of Pancasila character values in elementary schools, particularly in rural school contexts. This study used a descriptive qualitative approach implemented at SDN 2 Kalipuro, involving the principal and teachers as research subjects. Data collection techniques were carried out through observation, interviews, and documentation, while data analysis used thematic analysis techniques with triangulation to maintain data validity. The results of the study indicate that Pancasila values were successfully internalized through various routine school activities, such as religious activities, student solidarity programs, flag ceremonies, school meetings, and mutual cooperation activities. These practices shape positive student behaviors in the form of religious attitudes, social empathy, nationalism, democratic attitudes, and social responsibility. However, several obstacles were found, such as unequal student participation and low self-confidence among some students. This study provides implications that the formation of positive student behavior can be done effectively through a school culture based on values and consistent role models, even in schools with limited resources. It is hoped that the results of this research can serve as a reference in developing more contextual and sustainable Pancasila-based character education.

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**A. INTRODUCTION**

Pancasila as the foundation of the Indonesian state is not only the foundation of national and state life, but also the moral foundation in the implementation of education. The noble values contained in each principle contain extraordinary moral messages and educational values, capable of forming a strong personality, love for the nation and fellow human beings (Warsito, 2022). Pancasila also contains an important message about the formation of the character of the younger generation who are religious, humanist, inclusive, democratic, and socially just. Therefore, instilling the values of Pancasila at the elementary education level is an important part of producing citizens who are moral, responsible, and have social awareness from an early age. As an ideology, Pancasila is the foundation of the Indonesian nation which was born from the culture and history of Indonesian society since before independence. It contains noble values that are a reference in forming the nation's moral attitudes and behavior (Mardawani et al., 2019), which in the context of education means guidelines in forming the character of students.

In the context of basic education, instilling Pancasila values is not merely an administrative obligation or curricular formality, but becomes the soul of the character formation process of students. Character education based on Pancasila values is very relevant amidst the ever-growing moral, social, and cultural challenges. Through the practice of values such as divinity, humanity, unity, democracy, and justice, students are guided to not only understand these concepts theoretically, but also be able to bring them to life in real attitudes and actions. Therefore, the role of schools is very strategic in grounding these noble values in the daily routine and culture of the school.

The instillation of character values in the elementary school context can also be studied through an educational psychology and social learning approach, where students' positive behavior is formed

through observation, interaction, and imitation of behavioral models in the school environment. This is because the psychological development of elementary school students is a critical phase in the formation of a child's personality and cognitive abilities. At this stage, which generally occurs between the ages of 7 and 12, children experience significant changes in the way they think, interact, and understand the world around them (Wally et al., 2025). Teachers and various school activities play a major role in shaping students' habits and behavior (Wakhidah et al., 2025). Therefore, habituation activities in schools that reflect noble values such as tolerance, responsibility, and cooperation are part of the formation of prosocial behavior, which is the focus of studies in school psychology and behavioral science.

SDN 2 Kalipuro, a public elementary school located in a rural area, has a relatively small number of students, less than 60 students. Its location in the village and its small institutional scale often make this school looked down on by some people. There is an assumption that small schools in villages are less able to provide optimal character education compared to larger schools or schools in the city center and are considered to have facilities that better guarantee the needs of students. This view is a challenge for schools in proving the quality of education provided. In fact, the school has tried to provide optimal access and services to the entire community. Because all educational units are required to provide opportunities to every citizen who meets the requirements according to their specialization, without distinguishing between social, economic, religious, ethnic, or other factors to become students (Nugraheni et al., 2014).

However, SDN 2 Kalipuro actually shows a strong commitment to instilling Pancasila values through various simple but meaningful daily activities. Through the cultivation of various activities in the school environment, Pancasila values can be internalized in a directed and systematic manner (Nurizka & Rahim, 2020). Every activity carried out in this school, both in learning activities, daily habits, and special programs are designed to reflect the points of Pancasila values in real practice. The enthusiasm to form children who are not only academically intelligent, but also have moral and social responsibility, is the main foundation. Even though they come from a village environment, students are directed to have a high Pancasila spirit, upholding the values of unity, justice, and humanity in everyday life.

Several previous studies have examined the importance of Pancasila values in character education in elementary schools. Putri & Dewi (2022) and Dwiputri & Anggraeni (2021) both highlighted the role of Pancasila values in shaping students' character through a literature study approach, which focused on the integration of these values in learning and daily habits at school. Both emphasized the importance of character education derived from Pancasila as a foundation in forming a generation with morals and ethics. However, both studies did not directly describe the real implementation in the field, especially in the context of schools with limited resources.

Meanwhile, research by Susilawati et al. (2021) emphasizes the internalization of Pancasila values in technology-based learning through the use of the Merdeka Mengajar (PMM) Platform, especially during the pandemic. The focus is on the role of digitalization and the Pancasila Student Profile, not on students' direct daily practices in certain social and cultural contexts.

Based on this background, this study aims to analyze in depth how the process of internalizing Pancasila character values in shaping positive student behavior at SDN 2 Kalipuro. This study also seeks to identify concrete forms of implementation, obstacles encountered, and strategies used by the school in instilling these values in students' daily lives. The implications of this research are expected to provide practical contributions to the development of Pancasila-based character education, particularly in elementary schools with limited resources, as well as serve as a reference for policymakers and education practitioners in designing more contextual and sustainable learning models.

## B. LITERATURE REVIEW

Studies on the internalization of Pancasila values in elementary education show a progression from a conceptual approach to more contextual and applicable implementation. Research by Dwiputri & Anggraeni (2021) in the *Tambusai Education Journal* confirms that Pancasila values play a fundamental role in shaping the character of intelligent, creative, and noble elementary school students. Through a literature review approach, this research emphasizes the importance of integrating Pancasila values into learning, accompanied by behavioral habits as a foundation for character formation from an early age. Similarly, Putri & Dewi (2022) in the *Citizenship Journal* also position Pancasila as the primary foundation for character education, which focuses not only on cognitive aspects but also encompasses the affective and social dimensions of students' lives. However, both studies are still limited to theoretical studies and therefore do not empirically describe implementation practices in the school environment.

Subsequent developments indicate the integration of Pancasila values into more innovative learning systems, particularly through the use of educational technology. Research by Susilawati et al. (2021) in the *Teknodik Journal* revealed that internalization of Pancasila values can be strengthened through the implementation of the Pancasila Student Profile with the support of the Merdeka Mengajar Platform. This study confirms that digitalization can be a strategic tool in supporting character learning, particularly through the integration of intracurricular, cocurricular, and extracurricular activities. However, this research focuses more on technology-based systems and policies, thus not fully reflecting the dynamics of school social and cultural practices directly.

Based on these various studies, it can be concluded that the internalization of Pancasila values in elementary education generally focuses on conceptual approaches and integration within formal learning, and is beginning to evolve toward utilizing technology as a supporting medium. However, most research has not deeply examined the concrete practices of internalizing values in students' daily lives, particularly through school culture and familiarization in the real world. Furthermore, there is limited research that examines the context of rural elementary schools, with all their limitations, as a space for authentic character formation.

Therefore, a research gap exists, stemming from the lack of empirical studies that directly describe how Pancasila values are internalized through daily school practices, as well as the dynamics, challenges, and strategies that emerge in this context. This research aims to address this gap by presenting a case study of SDN 2 Kalipuro, a representative example of a rural elementary school.

## C. METHODS

This study uses a qualitative approach with a descriptive approach, aiming to deeply understand the process of internalizing Pancasila character values in shaping positive student behavior in elementary schools. This approach was chosen because it can provide a comprehensive understanding of social and educational phenomena that occur naturally in the field (Fadli, 2021). The research subjects included the principal and teachers at SDN 2 Kalipuro, who were selected purposively based on their direct involvement in the implementation of character education. The main instrument in this study was the researcher herself (human instrument), supported by observation guidelines, interviews, and documentation. Data collection techniques were carried out through observation of school activities, interviews with informants, and collection of supporting documents. The obtained data were then analyzed using thematic analysis techniques through the stages of data reduction, data presentation, and conclusion drawing. To maintain data validity, triangulation of sources and techniques was carried out, as well as cross-checking with informants.

## D. RESULT AND DISCUSSION

This research found that the Pancasila character values have been effectively internalized in the school culture of SDN 2 Kalipuro through five main forms corresponding to each principle:

### 1. Belief in the One and Only God:

Religious values are implemented through the regular practice of reciting the Quran, reciting the Names of Allah (*Asmaul Husana*), and performing the Dzuhur prayer in congregation. These activities strengthen the spiritual atmosphere while educating students in discipline and respect for religious values.

### 2. Just and Civilized Humanity:

Humanitarian values are instilled through the Peer Fostering Program (SAS), where students are taught to care for, share, and help those in need. Furthermore, the practice of the 3S (smile, greet, and greet) fosters a culture of mutual respect and friendliness in daily interactions.

### 3. Unity of Indonesia:

A sense of nationalism is fostered through regular flag ceremonies and other activities that reflect tolerance for ethnic diversity at school. Students' social interactions are harmonious and free from discrimination based on background.

### 4. Democracy Led by Wisdom in Deliberation/Representation:

Democratic attitudes are implemented through the involvement of teachers and the school committee in regular deliberations, both in developing work programs and making decisions related to school activities. Students are also involved in simple class discussions to cultivate the courage to express their opinions.

### 5. Social Justice for All Indonesians:

The value of social justice is instilled through the daily morning classroom cleaning activity. Students take turns cleaning tasks fairly, fostering a sense of responsibility, togetherness, and social sensitivity in carrying out their respective roles. This can be more easily seen in the following table:

**Table 1**  
**Research Findings: Implementation of Pancasila Values in Primary School Context**

Pancasila Principle	School Activities	Developed Behaviors/Values
1. Belief in the One and Only God	<ul style="list-style-type: none"> <li>- Reciting the Qur'an (Juz 'Amma)</li> <li>- Weekly <i>istighosah</i> and <i>Asmaul Husnac</i> Daily congregational prayer (Dzuhur)</li> </ul>	<ul style="list-style-type: none"> <li>- Religious awareness</li> <li>- Spiritual discipline</li> <li>- Gratitude and inner peace</li> </ul>
2. Just and Civilized Humanity	<ul style="list-style-type: none"> <li>- Peer Foster Student Program (SAS)</li> <li>- Smile, Greet, and Salute culture (3S)</li> </ul>	<ul style="list-style-type: none"> <li>- Empathy and generosity</li> <li>- Courtesy and social respect</li> </ul>
3. The Unity of Indonesia	<ul style="list-style-type: none"> <li>- Weekly flag ceremonies</li> <li>- Inclusive interactions among ethnic groups (Javanese, Madurese, Osing)</li> </ul>	<ul style="list-style-type: none"> <li>- Nationalism</li> <li>- Unity in diversity</li> <li>- Mutual respect</li> </ul>
4. Democracy Guided by the Inner Wisdom of Unanimity Arising from Deliberations among Representatives	<ul style="list-style-type: none"> <li>- Teacher and committee meetings</li> <li>- Classroom discussions and decision-making</li> </ul>	<ul style="list-style-type: none"> <li>- Democratic participation</li> <li>- Openness in opinion</li> <li>- Shared responsibility</li> </ul>

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5. Social Justice for All Indonesian People	- Daily classroom cleaning duty - Rotational task distribution	- Responsibility - Cooperation) Fairness in task execution
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The discussion in this study is structured based on the five principles of Pancasila, which serve as the main foundation for developing positive student behavior. Each principle is analyzed through real-world practices in the school environment, illustrating how these values are internalized in daily activities and school culture. Psychological well-being plays a crucial role in shaping children's character and social skills (Faizah et al., 2025). Therefore, using a social and behavioral approach, this discussion also demonstrates the contribution of character education to students' psychosocial development.

**1. Implementation of the First Principle Character Values: Belief in the One Almighty God (*Ketuhanan Yang Maha Esa*)**

The first principle in Pancasila, *Belief in the One Almighty God*, is the spiritual and moral basis for national and state life. The value of Belief in the One Almighty God, as the first principle in Pancasila, is the foundation for the other four principles and the foundation of the Republic of Indonesia, because it reflects the history and life of the Indonesian people who use religion as a guideline in living their lives (Pratama et al., 2024). In the world of education, this value is translated into efforts to form students who are religious, tolerant, and have noble character. At SDN 2 Kalipuro, the practice of this principle is realized through routine and systematic religious activities, which not only emphasize ritual worship, but also on the habituation of respectful attitudes towards differences in beliefs and universal values of goodness.

One of the real implementations of the value of Belief in the Almighty God is the activity of reading the Qur'an Juz 'Amma on Tuesdays and Wednesdays, as well as reading istighosah and Asmaul Husna every Friday morning before lessons begin as part of Islamic spirituality, because all students and teachers at SDN 2 Kalipuro adhere to this religion. Islamic spirituality contains various good and important philosophical values in shaping students to be able to carry out their roles as members of society, citizens of the nation, state, and religious people (Suhaidi, 2023).



**Figure 1.** Habitual worship as a practice of the 1st principle  
*Source: School Documentation*

This activity aims to build a religious atmosphere at the beginning of the school day, so that students start activities with inner peace, gratitude, and spiritual orientation. Students are directed to read together in class, guided by teachers or students who have been appointed.

In addition to reading the Qur'an, SDN 2 Kalipuro also encourages students to pray Dzuhur in congregation at the mosque every day, except Friday and Saturday because they go home earlier than usual. This activity strengthens the values of discipline, order, and respect for religious

commands. Religious teachers as those responsible are directly involved as guides and role models in implementing this program, so that internalization of religious values occurs not only verbally, but also through real examples. Consistent and competent implementation of worship will also support the formation of children's character so that they develop properly (Mavianti & Tanjung, 2021).

Basically, as a school managed by the government under the auspices of the Department of Education, it certainly has a neutral attitude. This school also applies the principle of religious tolerance by providing space for non-Muslim students to carry out worship according to their respective religions, without coercion or exclusion, only in the school there are no non-Muslim school residents, either students or teachers. This shows that the implementation of the first principle does not stop at carrying out rituals, but also concerns respect for diversity, which is an important part of an inclusive religious character.

Although religious activities are carried out routinely, there are still several challenges in their implementation. Some students are reluctant to wear footwear when walking to the mosque, even though the distance is around 250 meters, so they are at risk of being hit by sharp objects or dust. In addition, during the morning Quran reading activity, some students looked bored and unenthusiastic, even choosing to remain silent without participating in reading. To overcome this, schools can take a persuasive approach and provide an understanding of the importance of maintaining cleanliness and the etiquette of worship, and ensure that every student who walks to the mosque is wearing footwear in the form of shoes or sandals that have been provided in the classroom. Meanwhile, variations in methods in reading the Quran, such as group tadarus, rotating reading leaders, and giving light appreciation, can be used to increase student participation and enthusiasm in these religious activities.

With these approaches, the implementation of the values of Belief in the Almighty God can be more effective, meaningful, and integrated into the daily lives of students in the school environment. Religious character education is not only seen in formal activities, but becomes part of a living and sustainable school culture.

## **2. Implementation of the Character Values of the Second Principle: Just and Civilized Humanity (*Kemanusiaan yang Adil dan Beradab*)**

The second principle, *Just and Civilized Humanity*, reflects noble humanitarian values, such as compassion, solidarity, justice, and politeness. The practice of the principle of Just and Civilized Humanity reflects values such as equality, balance between rights and obligations, mutual love, mutual respect, courage to defend truth and justice, tolerance, and the spirit of mutual cooperation (Rianto, 2016). In the basic education environment, this principle is important to instill as a basis for forming attitudes of care, empathy, and the ability to establish healthy social relationships between individuals. At SDN 2 Kalipuro, the implementation of these humanitarian values is carried out through two main activities: the Peer Fostering Student Program (SAS) and the habit of smiling, greeting, and greeting teachers and school residents. These two activities are forms of character building that are instilled in students' daily routines, with the hope that these values will grow into part of their personality.

The SAS program is a social solidarity movement initiated by the Banyuwangi Regency Government, where students from well-off families are invited to donate some of their pocket money (Derico, 2024). This program has even received an award from the central government for its success in presenting public service innovations. Most recently, the SAS educational solidarity program successfully won an award from the Ministry of Empowerment of State Apparatus and Bureaucratic Reform (Kemenpan RB) (Fachri, 2024). The implementation of the SAS program at the school, funds are collected every Friday after the istighosah activity, then distributed to help friends from underprivileged families. This program teaches the values of empathy, social concern, and sincerity in sharing.



**Figure 2.** Humanitarian assistance through the SAS Program

*Source: School Documentation*

This activity not only touches on the material aspect, but also strengthens emotional bonds and solidarity between students. On the other hand, the habit of smiling, greeting, and greeting becomes part of the school culture that fosters politeness, respect, and a sense of humanity. The smile, greet, and greet program plays an important role in shaping the character of students. This culture is starting to be well embedded among students, teachers, employees, and school leaders. This happens because this program helps strengthen students' personalities, so that they are more protected from negative influences that are not in line with the goals of education in schools (Pongoliu, 2018). Students are accustomed to greeting and shaking hands with teachers when they arrive at school. This strengthens emotional relationships and fosters a friendly and respectful atmosphere in the educational environment.

However, the implementation of these humanitarian values is not without challenges. There are still students who have not yet developed an awareness to contribute to the SAS program, even though this activity is carried out routinely every Friday after istighosah. In addition, there are also students who are not used to greeting and shaking hands with teachers when they come to school, and go straight into class without showing politeness. To overcome this, continuous educational reinforcement is needed, such as providing real examples from teachers, conveying inspiring stories about the importance of sharing, and simple appreciation for active students. Meanwhile, to foster a culture of greeting and politeness, teachers can greet students directly every morning and make this habit a part of daily character formation that is monitored collectively. *Just and civilized human* values can be internalized in students not only as temporary habits, but as innate characters that they carry into wider social life.

### 3. Implementation of the Character Values of the Third Principle: Unity of Indonesia (*Persatuan Indonesia*)

The third principle, *Unity of Indonesia*, emphasizes the importance of national spirit, solidarity, and unity in diversity. This principle emphasizes the importance of maintaining the integrity of the nation through respect and acceptance of existing diversity (Sembiring et al., 2024). At SDN 2 Kalipuro, this value is instilled through activities that form a love for the homeland and an inclusive attitude among students from different backgrounds. One of the main activities that reflects this value is the flag ceremony every Monday, which is carried out in an orderly and solemn manner. The flag ceremony is a routine activity carried out in every school (Hariandi et al., 2023). The ceremony contains various elements of nationalism such as raising the Red and White flag, singing the song *Indonesia Raya*, reading the Pancasila text, and reciting the Preamble to the 1945 Constitution.



**Figure 3.** Implementation of the 3rd principle through the Monday flag ceremony

*Source: School Documentation*

This activity not only forms an attitude of discipline and responsibility, but also instills respect for state symbols. In addition, the ceremony is a means to instill collective values and love for the homeland through togetherness in an equal line. By participating in the flag ceremony solemnly and with appreciation, it will form a national character that is disciplined, respectful of state symbols and love for the homeland (Annisa et al., 2024).

The value of unity is also seen in the students' daily social life. SDN 2 Kalipuro consists of students with diverse ethnic backgrounds, such as Madurese, Javanese, and Osing. Although the Madurese tribe dominates, interactions between ethnic groups are harmonious. Students learn, play, and do activities together without questioning ethnic differences. Teachers and school staff actively encourage an inclusive and collaborative atmosphere as part of the school culture.

However, there are still some challenges in its implementation. Some students arrive late for the ceremony, even not wearing complete attributes such as hats and ties, thus reducing the impression of discipline and solemnity of the event. In fact, the purpose of implementing the flag ceremony is to accustom students to behaving in an orderly and disciplined manner, maintaining a neat appearance, improving leadership skills, training readiness to be led, fostering solidarity and cooperation, and fostering a stronger national spirit (Salminati, 2017). In addition to the issue of the ceremony, sometimes conflicts arise between students who tease each other based on regional languages or ethnic backgrounds, which harm the spirit of unity. To overcome this, schools can strengthen discipline through direct supervision and educational sanctions, as well as hold routine coaching on diversity and tolerance, including creating class forums or thematic

activities that promote the values of unity, so that students not only understand the concept, but are also accustomed to appreciating differences in daily practice.

#### 4. Implementation of the Character Values of the Fourth Principle: Democracy Led by the Wisdom of Deliberation/Representation (*Democracy Guided by Wisdom and Prudence in Deliberation and Representation*)

The fourth principle emphasizes the importance of democracy carried out through deliberation and representation. This means that important decisions in national and state life must be taken based on deliberation involving all related parties, prioritizing wisdom and justice. (Perwitasari, 2024).. In the environment of SDN 2 Kalipuro, this value is instilled through real practices such as in internal school meetings and meetings with the School Committee. A meeting is a gathering or gathering of two or more people to decide or discuss something in order to get the desired results (Bestari, 2020).



**Figure 4.** Joint committee meeting as a form of the 4th principle  
*Source: School Documentation*

Meeting activities become a democratic space where school residents, both teachers, principals, and committee representatives can express opinions, ideas, and evaluations in an open atmosphere and uphold the principle of family. Internal meetings are usually held to discuss work programs, activity scheduling, and learning evaluations. Each teacher is given the opportunity to convey ideas, with the aim that the decisions taken are the result of mutual agreement. Meanwhile, meetings with the School Committee are a means of synergy between the school and parents of students in improving the quality of education. In these meetings, democratic values such as openness, respect for opinions, and reaching consensus are practiced directly. Through deliberation, all parties have the opportunity to express opinions, listen to each other, and seek mutual agreement (Saputra et al., 2023).

However, the implementation of this deliberation value also faces obstacles. In internal meetings, many teachers are still overwhelmed by feelings of embarrassment or lack of confidence in expressing their opinions, so that the forum is not fully alive or representative. Meanwhile, meetings with the School Committee often experience time constraints, because committee members have jobs outside the world of education, so that the preparation of the

schedule needs to be adjusted to their busy schedules. To overcome this, schools can strengthen the culture of open communication, such as through small forums or collecting written proposals before the meeting. Meanwhile, for meetings with the committee, the solution that can be applied is to prepare the agenda well in advance and optimize communication technology such as *WhatsApp groups* or online meetings, so that collaboration continues even with time constraints.

##### 5. Implementation of the Character Values of the Fifth Principle: Social Justice for All Indonesian People (*Keadilan Sosial bagi Seluruh Rakyat Indonesia*)

The fifth principle emphasizes the importance of equality, togetherness, and social responsibility in community life. This principle is the principal basis for efforts to overcome the problem of social inequality which has long been a central issue (Aqilah & Najicha, 2023). This principle emphasizes the urgency of equal treatment for everyone. This means that there should be no discrimination on the basis of gender, race, religion, ethnicity, or social status. Every individual must be treated fairly and with respect (Rois & Nurudin, 2024). Mutual cooperation and mutual assistance are needed by every human being as a social being (Yasin & Hidayah, 2024). In this context, at SDN 2 Kalipuro this value is applied through mutual cooperation activities to tidy up the classroom every morning before learning begins. Students work together to sweep, tidy up benches, throw away trash, and prepare the learning space conditions to be comfortable and conducive.



**Figure 5.** Implementation of the 5th principle through mutual cooperation in cleaning the classroom

*Source: School Documentation*

This activity is not only aimed at maintaining cleanliness, but also at instilling an attitude of responsibility, cooperation, and fairness in the division of tasks. Each student is given the same opportunity to contribute according to their abilities, so that they learn that fairness does not mean that everyone does exactly the same thing, but rather gets an equal and balanced portion of tasks.

However, the implementation of this mutual cooperation activity still faces obstacles. Often students rely too much on the duty schedule, and if the student on duty is absent, no one feels responsible for replacing him, so that classroom cleanliness is neglected. In fact, the existence of duty is intended for students to learn to be responsible and work together to maintain the cleanliness of their respective classes (Hayati & Utomo, 2022). To overcome this, schools can instill an understanding that maintaining classroom cleanliness is a shared responsibility, not just a duty of duty. Teachers can provide instructions that anyone who sees the class is not tidy can immediately help without having to wait for their turn. In addition, the implementation of a weekly responsibility rotation system or attitude assessment based on contributions to classroom

cleanliness can also motivate students to be more concerned and active in maintaining their learning environment.

Based on the research results, the internalization of Pancasila values at SDN 2 Kalipuro has been proven to be able to shape positive student behavior through various habitual practices and school culture, such as religious activities, social solidarity, flag ceremonies, deliberations, and mutual cooperation. These findings indicate that character education does not have to rely on large facilities, but rather on consistent role models and strengthening cultural values in everyday life. This aligns with previous research showing that the implementation of Pancasila-based character education plays a crucial role in shaping students' moral and responsible character within the school environment (Sari & Puspita, 2021). The implications of this research for society are the importance of collaboration between schools, families, and the social environment in instilling character values from an early age, thus forming a generation that is not only academically intelligent but also possesses strong social and moral awareness. Therefore, it is recommended that schools continue to develop contextual, values-based learning innovations, increase active student participation, and strengthen the role of teachers as role models. In addition, further research is expected to be able to examine more broadly with a longitudinal approach or in different school contexts to enrich the Pancasila-based character education model.

## E. CONCLUSION AND SUGGESTIONS

This study was conducted with the aim of analyzing the process of internalizing Pancasila character values in shaping positive student behavior at SDN 2 Kalipuro. The results of the study indicate that the implementation of Pancasila values through various habituation activities and school culture has a significant influence in overcoming student behavioral problems, especially in developing religious attitudes, social awareness, discipline, and responsibility. The impact of this implementation is not only felt in the school environment, but also has the potential to shape students' character in broader social life. The advantage of this study compared to previous studies lies in its empirical approach that directly describes the practice of internalizing Pancasila values in the context of elementary schools in rural areas, as well as revealing the dynamics, challenges, and strategies that emerge in real life in the process, thus providing a more contextual and applicable contribution to the development of character education.

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