

Internalization of Pancasila Values among Students at Woloan Christian Junior High School Tomohon City

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ABSTRACT

Pancasila is recognized as both the foundation of the state and a guiding philosophy for the Indonesian people, encompassing a set of fundamental values that are essential to be implemented in everyday life. This study was conducted with the primary objective of exploring and understanding the contributions and roles that students, teachers, and schools can play in strengthening and implementing Pancasila values at Woloan Christian Junior High School. A descriptive qualitative approach was employed as the main research method. Data were collected through several techniques, including participatory observation involving the researcher's direct engagement in the field, in-depth interviews with participants, and documentation in the form of photographs, field notes, and other written materials relevant to the research focus. The data were analyzed using the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion drawing, which enabled continuous and iterative analysis throughout the data collection process until the completion of the study. The findings reveal that the internalization of Pancasila values is carried out through three stages: value transformation, value transaction, and value transinternalization. The values internalized include religiosity, humanity, unity, democracy, and social justice. The internalization process takes place through Pancasila Education lessons, prayer habituation, flag-raising ceremonies, group activities, classroom discussions, student leadership elections, and teachers' role modeling. Schools and teachers function as providers of knowledge, guidance, supervision, and exemplary conduct in fostering students' character development in accordance with Pancasila values.

Keywords: Pancasila values; value internalization; character education; Pancasila Education.

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INTRODUCTION

Pancasila serves as the foundation of the state and the philosophical way of life of the Indonesian nation, encompassing noble values that must be internalized within social, national, and state life. Pancasila embodies fundamental values such as divinity, humanity, unity, democracy, and social justice, which function as guiding principles for societal, national, and state affairs. According to Lita and Rondli (2024), the values of Pancasila not only serve as a constitutional foundation but also as a source of moral and ethical values that should be reflected in the attitudes and behaviors of citizens, including students. Therefore, understanding and practicing Pancasila values is of paramount importance, particularly for the younger generation who will become the future leaders of the nation. In the current era of rapid globalization and modernization, challenges to the existence and implementation of Pancasila values have become increasingly complex.

Globalization has brought significant benefits to the fields of technology and information; however, it has simultaneously posed challenges to the nation's core values. The principles embedded in Pancasila, particularly nationalism and patriotism, have gradually weakened among members of society, as evidenced by the increasing prevalence of corruption, collusion, and nepotism (KKN), as well as the decline of moral and ethical standards in social life. This situation has become even more complicated due to globalization, whereby foreign cultures exert stronger influence and increasingly displace local cultural traditions. Consequently, contemporary youth tend to adopt foreign cultural practices rather than apply Pancasila values in their daily lives, especially within educational settings (Pramudita, 2024:19).

Schools play a crucial role in teaching Pancasila values to students. The importance of Pancasila education lies in its function as a value-based educational framework designed to develop students' character in accordance with the principles of Pancasila (Nurgiansah, 2021). According to Rahayu (2025), Pancasila Education is the study of Indonesia's state ideology aimed at instilling noble values in the younger generation so that they develop character consistent with Pancasila. However, in practice, the teaching of Pancasila Education in schools often remains theoretical in nature and does not adequately address students' affective development.

Junior high school (SMP) represents a critical stage of education for character formation, the cultivation of Pancasila values, and the development of identity and life perspectives. Therefore, Pancasila education at the junior high school level should provide students with a comprehensive and practical understanding of these values. Woloan Christian Junior High School, as one of Indonesia's educational institutions, plays a strategic role in internalizing Pancasila values among its students. The school not only focuses on academic achievement but also seeks to shape students' character through value-based education. Based on the researcher's preliminary observations conducted during academic activities at Woloan Christian Junior High School, several students were unable to identify the five fundamental principles of Pancasila and demonstrated behaviors inconsistent with Pancasila values, such as a lack of respect for teachers, irresponsibility, bullying, and insufficient respect for others.

According to the Indonesian Dictionary (Kamus Besar Bahasa Indonesia/KBBI), internalization refers to the deep comprehension and acceptance of a doctrine, teaching, or value such that it becomes a conviction and awareness manifested in attitudes and behavior. Therefore, the internalization of Pancasila values requires the cultivation of the

values of divinity, humanity, unity, democracy, and justice among students as integral components of their personality. Such efforts should be carried out not only within the classroom environment but also through other approaches, including habituation practices and exemplary conduct demonstrated by teachers.

Based on the foregoing discussion, this study is relevant for understanding how the internalization of Pancasila values occurs among students at Woloan Christian Junior High School, West Tomohon District, Tomohon City. Furthermore, this research is expected to provide an overview of the school's efforts to shape students' character in accordance with the values of Pancasila.

METHOD

This study employed a descriptive qualitative approach to explain the process of internalizing Pancasila values among students at Woloan Christian Junior High School in West Tomohon District, Tomohon City. The research site was selected based on phenomena identified by the researcher related to the values of humanity, unity, and justice. The study was conducted during the second semester of the 2025/2026 academic year.

Data were collected through observation, in-depth interviews, and document analysis. Observations focused on students' behavior, while interviews were conducted with the principal, teachers, and students. Document analysis involved the examination of supplementary data obtained from school regulations, archives, and other relevant documents. The data sources consisted of primary data derived from observations and interviews, and secondary data obtained from documents and relevant literature.

Data analysis was carried out using the approach proposed by Miles et al. (2014), which consists of four main stages.

RESULTS AND DISCUSSION

Woloan Christian Junior High School is one of the educational institutions providing junior secondary education in North Woloan Satu Village, West Tomohon District, Tomohon City. The school operates under the supervision of the Ministry of Primary and Secondary Education and the GMIM Ds. A. Z. R. Wenas Foundation. Woloan Christian Junior High School holds a B accreditation rating and implements the Merdeka Belajar Curriculum. The findings of this study are presented based on three stages of value internalization, namely value transformation, value transaction, and transinternalization, as carried out by the school and teachers at Woloan Christian Junior High School. The research findings are presented as follows:

Internalization of Religious Values

Based on the interview findings, the internalization of religious values is carried out through the communication of values by teachers. These efforts include reminding students to arrive early in order to participate in worship activities during the morning assembly, encouraging students to take turns leading prayers in the classroom, promoting harmony and tolerance among students, and encouraging regular worship at home through communication with parents via social media.

The internalization of religious values at Woloan Christian Junior High School is implemented through three stages: value transformation, value transaction, and transinternalization. The value transformation stage is conducted by emphasizing

religious values among students, particularly the importance of interfaith tolerance. Based on the interview results, Civic Education (PPKn) classes incorporate lessons on tolerance among religious communities. This stage involves the provision of religious knowledge by Civic Education and Religious Education teachers regarding the importance of worship, prayer, and tolerance toward individuals from different religious backgrounds.

At the value transaction stage, two-way interaction between teachers and students begins to take place. In this stage, teachers not only provide instructions but also serve as role models in the process of instilling religious values. The internalization of religious values is facilitated through practices such as praying before and after classes, participating in morning assemblies, demonstrating respect for differences, and following the advice and examples set by teachers.

At the transinternalization stage, students begin to practice religious values independently, without direct influence from teachers. They demonstrate awareness in carrying out religious worship and in respecting peers from different religious denominations. The internalization of religious values is reflected in students' willingness to pray without coercion, participate voluntarily in religious activities, and avoid discrimination against peers based on religious differences. Therefore, the process of internalizing religious values can be considered successful through a combination of education, habituation, teacher role modeling, and the development of students' personal awareness.

Internalization of Humanitarian Values

Based on the interview findings, the internalization of humanitarian values is carried out through value transmission, habituation, and the practical application of humanitarian principles by students both within and outside the school environment. These practices include showing mutual respect and rejecting bullying behavior. The internalization of humanitarian values consists of three stages.

The Value Transformation stage represents the initial phase in which humanitarian values are introduced to students. At this stage, students at Woloan Christian Junior High School gain an understanding of humanitarian values through theoretical instruction, advice, and school rules and regulations.

During the Value Transaction stage, the cultivation of humanitarian values occurs through communication between teachers and students. At this stage, students begin to absorb the humanitarian values conveyed by their teachers, and further development takes place as these values are put into practice through social interactions. Such practices include helping parents, assisting teachers outside the school environment, and supporting peers who experience difficulties or misfortunes, with these activities being facilitated by the school.

The Transinternalization stage represents the final and most profound phase, in which humanitarian values become integrated into students' personalities. At this stage, empathy begins to emerge within students, and the sense of responsibility to help others becomes an intrinsic part of their character. This is reflected in behaviors such as assisting classmates in understanding learning materials and helping to prevent conflicts or fights among peers.

Internalization of the Value of Unity

Based on the interview findings, various strategies are employed to internalize the value of unity. These include communicating the importance of unity and cooperation, as

well as providing opportunities for students to practice these values through extracurricular activities, inter-class competitions organized by the school, and habituation activities facilitated by Civic Education (PPKn) teachers in the classroom.

The internalization of the value of unity consists of three stages. The Value Transformation stage is the phase in which the values of unity are introduced and communicated by teachers to students. Civic Education teachers provide students with a foundational understanding through explanations and advice aimed at helping them recognize the importance of maintaining harmony and social cohesion.

During the Value Transaction stage, two-way interaction between teachers and students begins to occur, enabling students to practice the values of unity that have been taught by their teachers. The school provides various platforms through which students can apply these values. Based on the research findings, the Value Transaction stage is manifested through school activities such as inter-class competitions, flag ceremonies, and group work during the teaching and learning process.

The Transinternalization stage represents the highest and most profound phase of value internalization. At this stage, the value of unity has become fully integrated into students' identities and behaviors. Based on the interview findings, transinternalization occurs when students begin to experience a strong sense of solidarity, togetherness, and unity, which is reflected in their daily interactions and collective activities.

Internalization of Democratic Values

Based on the interview findings, the internalization of democratic values is carried out through the provision of understanding regarding the importance of deliberation and respect for differing opinions within Civic Education (PPKn) classes. Homeroom teachers also cultivate these values by involving students in discussions concerning activities and decisions to be implemented within the classroom.

Democratic values are internalized among students at Woloan Christian Junior High School through three stages: value transformation, value transaction, and transinternalization. During the Value Transformation stage, teachers provide explanations through Civic Education lessons. Students are introduced to the importance of democratic values and are given examples of how such values are manifested in everyday life, including deliberation and the freedom of expression enjoyed by Indonesian citizens. At this stage, teachers play a crucial role, as it represents the initial phase of the value internalization process.

The Value Transaction stage is also implemented effectively through various school activities, such as student council president elections, classroom discussions facilitated by homeroom teachers, and group presentations during Civic Education lessons. Teachers continue to play an important role during this stage by guiding students in practicing democratic principles within real-life situations.

The Transinternalization stage of democratic values has been achieved by many students, as evidenced by their ability to demonstrate behaviors that reflect democratic principles. These behaviors include accepting the opinions of others, expressing their own views appropriately, and participating effectively in deliberative decision-making processes..

Internalization of the Value of Justice

Based on the interview findings, the internalization of the value of justice is carried out through the provision of understanding by Civic Education teachers regarding the importance of fairness and non-discriminatory behavior toward others. Teachers also

serve as role models in the classroom by demonstrating fair treatment toward all students.

The findings indicate that the process of internalizing the value of justice among students at Woloan Christian Junior High School, through the three stages of value transformation, value transaction, and transinternalization, has been effectively implemented by both the school administration and teaching staff. During the Value Transformation stage, teachers play a significant role in providing students with an understanding of justice through Civic Education instruction. Students are taught to act fairly, avoid discrimination, and refrain from favoritism in their daily lives.

During the Value Transaction stage, teachers assume a particularly important role as exemplars of justice. Teachers demonstrate fairness in administering sanctions to students who violate school regulations and in assessing students according to their individual abilities and performance. This process teaches students that justice does not necessarily mean treating everyone identically, but rather providing treatment and recognition according to each individual's circumstances and contributions.

The Transinternalization stage has begun to be achieved by several students. One example is that some students have started practicing the value of justice within their family and home environments. Consequently, justice is no longer merely a routine principle observed at school but has become an internalized value that is embedded within students' character and forms an integral part of their personal conduct.

Process of Internalizing Pancasila Values among Students

The internalization of Pancasila values among students at Woloan Christian Junior High School is reflected in the implementation of the following values: divinity, humanity, unity, democracy, and justice. The internalization process is achieved through three stages, namely value transformation, value transaction, and transinternalization. These findings indicate that the implementation of Pancasila values has been carried out not only through classroom instruction but also through habituation, role modeling, and the development of an organizational culture within the school environment.

The internalization of the value of divinity is carried out through Civic Education (PPKn) and Christian Religious Education classes, prayer and worship practices, and the cultivation of tolerance. Values related to divinity emphasize belief in Almighty God and the freedom of all individuals to worship according to their respective religions. At Woloan Christian Junior High School, these values are reflected in the practice of praying before and after classes, participation in school religious activities, and respect for different church denominations. This finding is consistent with the view of Suko Wiyono, who argues that divine values encompass belief in God, freedom of religion, tolerance, and compassion toward fellow creations of God.

The internalization of humanitarian values is carried out by fostering awareness of mutual respect, equality, mutual support, and the rejection of bullying. According to Iskak (2016), humanitarian values are closely associated with mental attitudes and sensitivity toward helping others, accepting differences, and avoiding discrimination against fellow human beings. Based on the findings of this study, humanitarian values are reflected in students' willingness to assist their peers, lend school supplies, support friends during difficult situations, and resolve conflicts without resorting to physical violence. These findings indicate that humanitarian values are beginning to emerge from students' growing sense of empathy.

The internalization of the value of unity is implemented through Civic Education lessons, flag ceremonies, group work activities, inter-class competitions, and various

other school programs. The value of unity emphasizes the importance of togetherness, cooperation, and harmony within the social environment. According to Sihotang et al. (2024), an action can be considered good only if it contributes to strengthening unity, while selfish behavior is regarded as inconsistent with Pancasila ethics. In this study, the value of unity is clearly demonstrated through students' participation in collaborative activities such as group assignments, competitions, and teamwork.

The internalization of democratic values is carried out through deliberative practices, freedom of expression, classroom discussions, group presentations, and student council elections. According to Ayudianurullia et al. (2025:155), democracy under the fourth principle of Pancasila is not merely an abstract concept but a value that must be practiced and implemented in society. The findings of this study show that students are taught how to express their opinions, respect differing viewpoints, and make collective decisions through deliberation. These findings align with the concept proposed by Ayudianurullia et al., which emphasizes deliberation and consensus as defining characteristics of democracy within the Pancasila framework.

The internalization of the value of justice is realized through classroom instruction, teacher role modeling, fair disciplinary measures, assessments based on students' abilities, and the equitable distribution of responsibilities and activities. The value of justice enables students to learn how to treat others fairly and to avoid favoritism toward particular individuals or groups. As noted by Pristiyanto, the value of justice embodied in the fifth principle of Pancasila serves as a strong foundation for the realization of a just and prosperous society.

The Role of Schools and Teachers in the Internalization of Pancasila Values

Based on the findings and literature review, the process of internalizing Pancasila values among students at Woloan Christian Junior High School takes place through three stages: value transformation, value transaction, and transinternalization. Schools and teachers make significant contributions, particularly during the value transformation and value transaction stages of the internalization process.

During the value transformation stage, teachers play a crucial role in helping students understand the meaning and significance of the fundamental values of Pancasila, not merely as concepts to be memorized but as principles to be applied in their daily lives. This finding is consistent with the cognitive domain framework of Anderson and Krathwohl, as interpreted by Gunawan and Palupi (2016), which emphasizes that students should progress beyond the level of remembering information to the level of understanding the content delivered by teachers.

During the value transaction stage, teachers function as role models who demonstrate Pancasila values through their attitudes and behaviors, while the school provides opportunities and environments in which students can practice these values. Such opportunities include participation in prayer activities, competitions, collaborative learning, and various school programs that encourage the application of Pancasila principles in everyday interactions.

At the transinternalization stage, Pancasila values begin to become an integral part of students' identities and are reflected in their attitudes and behaviors both within the school environment and in the wider community. At this stage, students no longer practice these values solely because of external guidance or supervision but because the values have been internalized and adopted as part of their personal character.

CONCLUSION

Based on the findings of this study, the internalization of Pancasila values among students at Woloan Christian Junior High School occurs through three stages: value transformation, value transaction, and transinternalization. This process requires the active involvement of both teachers and the school through the provision of knowledge, guidance, habituation, and exemplary conduct for students.

The internalization of Pancasila values is reflected in students' behaviors, including praying regularly, demonstrating tolerance, helping one another, cooperating with peers, participating in discussions, respecting the opinions of others, acting fairly, and avoiding discriminatory behavior toward their classmates. These findings indicate that Pancasila values have begun to be integrated into students' attitudes and daily practices.

Therefore, the school should continue to strengthen programs that promote the habituation of Pancasila values, teachers should consistently serve as role models for students, parents should reinforce these values within the home environment, and students should continue to practice Pancasila values in their everyday activities.

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