

## The Pancasila-Based Character Education Model Within the Three Educational Centers: Challenges and Opportunities in the Digital Era

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**Abstract:** This study aims to examine the tripartite education strategy in implementing Pancasila-based character education through innovative learning approaches to strengthen national values amid social change and the challenges of the digital era. The research method used is a qualitative approach with descriptive method. The research subjects included educators, parents and community leaders who play a role in the character building of students. Data were collected through observation, in-depth interviews, and document analysis of Pancasila-based character education policies and practices. Data analysis techniques were carried out thematically through three main stages, namely data reduction, data presentation, and conclusion drawing. The results showed that the implementation of Pancasila-based character education in three education centers (family, school, and community) faced challenges in the form of social change, the influence of digital media, and limitations in synergy between education actors. However, there are opportunities through the utilization of digital technology as a learning medium that can strengthen students' character values. Therefore, further research needs to be conducted to identify technology-based learning strategies that are effective in instilling moral and national values. In addition, a more in-depth study of the effectiveness of character education methods at various levels of education is also needed to ensure the sustainability of character strengthening in the digital era as well as the effectiveness of character education methods at various levels of education.

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**Keywords:** Character Education, Pancasila, Three Educational Centers, Digital Era

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### A. INTRODUCTION

Indonesia is a great nation and was founded by the founding fathers who had a broad vision and mission for the future (Hariyono, 2020). In continuing this vision and mission, of course, we must prepare the nation's children who have characters that are in accordance with the values of Pancasila. The founding fathers have given a clear direction for the development of this nation and state. The current generation must have a strong awareness in continuing the ideals of the founding fathers (Fajri et al., 2022). And therefore, Pancasila is also made as the philosophy of the ideology of the Indonesian nation, which has a function as a reference for the state and nation. Pancasila as the soul as well as the personality of the Indonesian nation, shows how important Pancasila is as the foundation of this nation's ideology.

The existence of a nation is highly dependent on the character of its next generation. Therefore, the formation and cultivation of character based on Pancasila values is a must that cannot be ignored (Azwar, 2023). The absence of internalization of these values has the

potential to cause moral decline in a sustainable manner. Character, which reflects a person's character, behavior, morals, and personality, is formed through the process of internalizing various policies that become the foundation of daily life (Rosyid, 2023). By having a strong character, the younger generation will be able to behave prudently and prioritize moral values, norms, and laws that apply in society (Arsini et al., 2023). Education plays a very important role in instilling Pancasila values through learning and habituation in schools, families, and social environments. Education will shape the character of students with integrity, discipline, and responsibility in social life.

Pancasila-based character education has a strategic role in forming a generation with a strong personality, noble character, and awareness of nation and state (Arum et al., 2023). As the ideology and foundation of the state, Pancasila not only serves as a guideline in social life, but also as the main value in strengthening individual character (Yulia et al., 2023). In an increasingly dynamic era of globalization, the challenges in internalizing the values of Pancasila are increasingly complex due to the influence of foreign cultures, technological developments, and the increasing moral crisis among the younger generation (Leo, 2022). The role of the tripartite education center of family, school, and society is very important in instilling the values of Pancasila. However, the implementation of Pancasila-based character education still faces various obstacles, such as the low awareness of parents in providing character education in the family environment, the lack of integration of Pancasila values in the school curriculum, and the lack of community participation in creating an environment that supports strengthening Pancasila-based character (Safitri et al., 2022). Character education is not only limited to theoretical aspects, but must be realized through a process of habituation in everyday life.

There are several previous studies that have conducted research on Pancasila-based character education models such as Nugroho et al. (2020) in their research showed that the values contained in the Pancasila ideology can be used as the basis of character education for students, especially the millennial generation based on the three centers of education, namely family, school, and society. Arifin, (2018) explains that there is an improvement in learning after using the cooperation model between schools, families and communities in character education consisting (linier model), (interactional model), and (transactional model).

Ghifari (2023) according to his research, education can build the character of students in dealing with various problems that occur today and equip them to prepare for future challenges. (Amanda et al., 2024; Saleh, 2020) according to him the learning process encourages higher engagement, collaboration, and the development of responsible characters that are aligned with the values of Pancasila. This study highlights the potential of the Citizenship Project-Based Learning (CPBL) model as a practical framework for integrating character education into higher education. The model offers a replicable approach to embedding Pancasila values in educational practices, thus becoming a valuable tool to foster responsibility and holistic character development in university students.

Although there have been many studies that discuss Pancasila-based character education and its role in shaping a generation that has morals and awareness of the nation and state, there are still gaps in the application of effective and sustainable learning models. Various studies have emphasized the importance of synergy between family, school, and community

in building students' character. However, the integration of Pancasila values in the curriculum through project-based approaches or innovative learning models has not been explored in depth at various levels of education. So, this research aims to examine the tripartite strategy in implementing Pancasila-based character education through innovative learning approaches to strengthen national values amid social change and the challenges of the digital era.

## **B. METHOD**

This research applies a qualitative approach with descriptive methods to examine the Pancasila-based character education model in the three centers of education, namely family, school, and community, as well as identifying its challenges and opportunities in the digital era (Azizah et al., 2024). The research subjects included educators, parents, and community leaders who play a role in the character building of students. Data collection techniques were carried out through observation, in-depth interviews and document analysis related to Pancasila-based character education policies and practices implemented in family, school and community environments. In addition, the research instruments used include observation sheets used to document various activities that support the character building of students in various environments. Then structured interview guidelines to explore the understanding, experience, and practice of implementing Pancasila-based character education in three education centers. Documentation studies were also conducted by analyzing various educational policies and curricula that play a role in strengthening Pancasila-based character values in the digital era.

Data analysis in this study was conducted through thematic analysis techniques consisting of three main stages (Azwar et al., 2024), namely data reduction, data presentation, and conclusion drawing. Data reduction was carried out by filtering and grouping information relevant to the Pancasila-based character education model in three education centers, namely family, school, and community, as well as identifying challenges and opportunities in the digital era. Data presentation was done by organizing the research results into thematic and descriptive categories based on the Pancasila-based character education model in three education centres, namely family, school and community, and identifying challenges and opportunities in the digital era. Furthermore, conclusions are drawn inductively to provide a deeper understanding of the effectiveness and impact of the implementation of the Pancasila-based character education model in the three centers of education in the digital era.

## **C. RESULTS AND DISCUSSION**

### **1. The Character Role of Pancasila Values for Students**

Character has three main interrelated aspects, namely moral knowledge, moral feelings, and moral behavior. Good character is reflected in the right understanding, the desire to do good, and the habit of acting in accordance with positive moral values. Character education is based on universal values that can be accepted by various religious backgrounds, cultures, and traditions. This education focuses not only on the theoretical aspects, but also on its application in social life. The main purpose of character education is to form individuals who are noble, have noble character, and uphold moral values derived from religious teachings, customs, and national culture. The character education process is a long-term effort in building

the personality of learners to become individuals with dignity and citizens who have character in accordance with the noble values of the nation and religion. Therefore, learners need character education that can develop their positive personality.

Currently, character education is becoming increasingly important and urgent considering that the results of education have not fully reflected the expected goals. The growing phenomenon among teenagers shows an increasing moral decline. This is due to the education system that has not fully touched the affective aspects, so that students tend to have high intellectual intelligence, but lack emotional and moral sensitivity. Therefore, the role of educators is needed in instilling positive character values to students so that they can develop into individuals who have good morals and ethics. The Ministry of National Education has set 18 main values in character education which include (Religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the country, respect for achievement, friendly or communicative attitude, love of peace, love of reading, care for the environment, and social care). These values are designed to shape the character of learners to have a personality based on noble morals and ethics.

Pancasila was naturally born from the personality of the Indonesian nation that reflects the diversity that exists within it. Indonesia is a country with a diversity of ethnicities, religions, regional languages, customs, and cultures, but the unity of the nation can be established through the values of Pancasila. Each precept in Pancasila contains deep meaning that reflects the identity and character of the Indonesian nation. These values have become part of people's lives and are the basis for building unity and harmonious nationhood.

## **2. The Role of the Three Centres of Education in the Character Building of the Nation's Children**

In Law No. 20/2003 on the National Education System (Sisdiknas), education is defined as a conscious and systematically designed effort to create a learning environment and learning process that enables students to develop their potential optimally. The main purpose of education is to form individuals who have religious spiritual strength, self-control, good personality, intelligence, noble character, and skills needed in life. Over time, the meaning of education as mandated in the law is often ignored. Awareness of the importance of quality education is not always the main concern, whether in the family, school or community environment. In fact, the three centres of education are family, school and society must work together in creating students with strong character in accordance with the values of Pancasila. The role of the three centres of education is as follows:

### **a. Family**

In families, there are still many parents who pay little attention to their children's development, letting them grow without adequate guidance and supervision. This attitude is very worrying because it can have a negative impact on the formation of children's character. Ideally, parents should provide guidance, motivation, and strong religious education so that children grow into noble individuals who contribute positively to the family, community, nation and state. This is in line with the expression that the quality of a child's character is highly dependent on the parenting and education provided by parents. If children are taught moral values, shame, and piety

from an early age, they will develop into better and more dignified individuals. However, it must be recognised that there are still many families and communities that have not played an optimal role as educators and mentors for children. Conditions such as family dysfunction or broken homes often have an impact on children's psychological development.

In fact, the family environment is the first and most fundamental centre of education. This is in line with the wise saying that 'the family is the first school for the child' (al-bayt madrasah al-ula), and more specifically, 'the mother is the main educator for her child' (al-umm madrasah al-ula). This phrase emphasises the importance of the role of parents, especially mothers, in providing education and shaping children's character. Therefore, parents not only act as caregivers, but also as the main role models for their children.

b. Schools

Apart from the family, the school acts as a second centre of education that has a great responsibility in shaping the character of students. For many families who do not have enough understanding about education or who are busy with work, schools are the only hope in guiding their children. In this case, schools must be able to function as a second home that provides a safe, comfortable and conducive learning atmosphere for children's development. Schools play an important role in developing social skills and shaping learners' character. Through interactions with educators and fellow students, learners gain experience in communicating, collaborating, and solving problems in a constructive way. In addition, extracurricular activities such as Scouting, Student Organisation (OSIS), as well as various arts and sports activities become a means for learners to improve their leadership, creativity, and social skills.

In the context of education, teachers have a role as facilitators who not only deliver learning materials, but also guide learners in shaping moral values, ethics and positive attitudes. The presence of inspiring teachers, supported by a conducive school environment, allows learners to develop optimally, both in the academic realm and in character building. The challenge faced in today's digital era is the rapid development of technology, including the use of social media among children and adolescents. On the one hand, social media can be a means to add insight and broaden the horizon of knowledge. However, on the other hand, if not properly supervised, social media can also have a negative impact on children's character development, such as addiction to online games, unwise use of social media, and exposure to content that is not in accordance with moral and ethical values.

c. Community Environment

The community is a wider social environment outside the scope of family and school that plays a role in the educational process of learners. The community environment has a significant influence on the formation of learners' mindsets, attitudes and behaviour, as they interact with individuals from diverse backgrounds and experiences. One of the main functions of the community in education is as a place for learners to gain social experience. Through interaction with the community, learners can understand the norms, customs, and social values that apply in community life. This

understanding plays an important role in fostering their social awareness and sense of responsibility as part of the community.

Communities also have a contribution to make in supporting formal education. This support can be realised through various programmes such as tutoring, literacy communities, skills training and social activities that can broaden learners' horizons and skills. Community participation in education can also be done through involvement in child-friendly school programmes, literacy movements and environment-based activities, which aim to provide learning experiences outside the school environment. However, in practice, not all community environments have a positive influence on learners. Challenges such as promiscuity, social media abuse, and lack of role models in the community can become obstacles in the development of learners. Therefore, synergy between family, school and community is needed to build a conducive environment for education and character building of learners.

#### **D. CONCLUSIONS AND SUGGESTIONS**

Future research is suggested to further examine the effectiveness of certain methods or strategies in implementing character education in the school environment. Experimental or quasi-experimental approaches can be applied to analyse the effect of Pancasila values-based learning methods on improving students' character. In addition, qualitative research that explores the perspectives of teachers, students and parents on the challenges in character education also needs to be developed to produce more applicable and contextualised solutions. Furthermore, further research could focus on the role of technology in supporting learners' character building. Along with the development of the digital era, studies are needed on the utilisation of social media, learning applications, and technology-based methods in instilling moral and ethical values. In addition, research that covers various levels of education, from primary to tertiary levels, is essential to understand the continuity of character education in each stage of learner development.

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