

## Formation of Pancasila Morals in Children at SDN 1 Totobo, Pomalaa District, Kolaka Regency

St. Sahria<sup>1</sup>, M. Askari Zakariah<sup>2</sup>, Muhammad Akbar<sup>3</sup>

<sup>123</sup>Program Studi Pendidikan Agama Islam, Program Pascasarjana, Universitas Sains Islam Al Mawaddah Warrahmah Kolaka  
Email : [st.sahria57@gmail.com](mailto:st.sahria57@gmail.com)

### Abstract

*This research aims to analyze the formation of Pancasila morals in students of SDN 1 Totobo through the integration of Pancasila values in the curriculum, extracurricular activities, and habituation in daily life. This research uses a qualitative method with a descriptive approach involving observation, interviews, and documentation as data collection techniques. The results showed that Pancasila values have been integrated in various subjects, especially Pancasila and Citizenship Education (PPKn), Religious Education, and Natural Sciences (IPA). In addition, extracurricular activities, such as Scouting, sports, and social activities, play an important role in instilling national values and students' moral character. Habituation in school life, such as flag ceremonies, prayers, community service, and discipline, has also proven effective in shaping Pancasila-based character. Supporting factors in the implementation of Pancasila values include school policies, the role of teachers as role models, and support from parents and the community. This study concludes that Pancasila moral formation at SDN 1 Totobo has been running well, but still needs strengthening in technology-based innovative strategies and parental involvement in student character education.*

**Keywords:** Moral education, Pancasila, elementary school, character building, character education

### INTRODUCTION

The decline in national morality is a serious problem in social life. This phenomenon can be seen from reduced mutual respect, decreased social responsibility, and weak solidarity and empathy. This is contrary to the objectives of national education as regulated in Law Number 20 of 2003 concerning the National Education System, which emphasizes that education must uphold human rights, religious values, culture and national pluralism (Republic of Indonesia, 2003).

In this context, schools as educational institutions have a strategic role in shaping students' morals. Education not only aims to improve academic abilities but also builds good character. Moral education is not just a transfer of knowledge, but a process of internalizing noble values so that they can be applied in everyday life. Article 1 Law no. 20 of 2003 emphasizes that education must create individuals who have spiritual intelligence, noble morals and skills that are beneficial to themselves, society and the country.

Morality has two main characteristics, namely objectivistic and relativistic. Objectivistic morals are absolute and unchanging, while relativistic morals depend on certain social and cultural contexts (Giwangsa, 2018). Moral education must be able to teach

these two perspectives so that students understand the basic values that remain and can adapt to the social changes that occur.

According to Durkheim in Laurensius et al. (2022), morality consists of three aspects, namely discipline, social engagement, and individual morality. Education plays a role in forming these three aspects by instilling discipline, building social awareness, and developing decision making based on moral values. The challenges of moral education are even greater in the digital era, where the influence of external culture and social media can influence the character of students. Therefore, moral education must be strengthened with strategies that are more effective and relevant to current developments.

Pancasila as the basis of the state acts as a moral guide for the Indonesian nation. Pancasila-based moral education aims to form individuals with strong character and national awareness. Wulandari (2015) divides individual characters into two categories, namely positive character and negative character. Positive characters include tolerance, good leadership, achievement, motivation, assertiveness, and the courage to try new things. On the other hand, negative characters include provocative, disorganized attitudes, likes to seek attention, tends to

negatively dominate others, and defiance of applicable norms. Pancasila-based moral education aims to develop positive character and avoid negative character.

Moral education in schools can be implemented through formal, non-formal and informal education. Elementary schools as formal educational institutions have a crucial role in shaping students' character from an early age. At SDN 1 Totobo, citizenship education is taught with a time allocation of 5 lesson hours per week for upper classes (grades 4-6) and 2 hours per week for lower grades (grades 1-3). This education aims to instill a sense of love for the country, increase moral awareness, and form a strong national character.

According to Agung and Badawi (2020), character education in elementary schools is very important to prevent moral degradation in the era of globalization. Strategies that can be implemented include value-based learning, teacher example, and extracurricular activities that support character formation. Moral education that is implemented effectively will produce individuals who are not only academically intelligent but also have high social awareness and nationalism.

In the era of globalization, Pancasila-based moral education is becoming increasingly relevant. Increasing individualism, hedonism, and a weak sense of empathy require strong character education. Samani and Hariyanto (2020) emphasized that education based on Pancasila values must be a stronghold for the younger generation so that they are not influenced by values that conflict with national identity. Good moral education will form individuals who have nationalist awareness, are able to think critically, and contribute positively to society.

Pancasila-based moral education also plays a role in forming a young generation with national awareness. By understanding the values of Pancasila, students will better appreciate diversity, uphold unity, and have a sense of responsibility as citizens. Moral education not only aims to form good individuals personally, but also individuals who are able to play an active role in social and state life.

Thus, Pancasila-based moral education is very important in shaping the character of the younger generation. Elementary school, as the earliest level of education, has the main responsibility for instilling moral values from an early age. Character education must be more than just theory, but must also be applied in everyday life so that moral values can be properly internalized by students.

As part of the national education system, SDN 1 Totobo has the responsibility to shape students' morals based on Pancasila values. With the right curriculum and effective learning methods, moral education in schools can be a solution to overcome moral degradation and form a generation with character, integrity and a strong national spirit. Pancasila-based education must continue to be developed in order to be able to answer the challenges of the times and create a better society in the future.

## **METHOD**

This research uses a field research method with a qualitative approach which aims to understand the phenomena that occur in the research subjects, especially in the context of Pancasila-based moral education at SDN 1 Totobo. This approach allows researchers to explore the behavior, actions, and perceptions of educators and students in depth. As the main instrument in research, researchers must have a good understanding of theory and related material in order to be able to explore, analyze and interpret data accurately.

This research was conducted at SDN 1 Totobo, which is located on Jalan Pendidikan No. 12, Totobo Village, Pomalaa District, Kolaka Regency, Southeast Sulawesi. The research locations include classrooms for observing the learning process, teachers' rooms as a place for interviews with educators, as well as various other school areas for collecting information from students. This research is planned to take place from August to September 2024 in order to observe learning dynamics more comprehensively.

The data in this research was collected through three main methods, namely observation, interviews and documentation. Observations are carried out by directly

observing the learning process in class, interactions between teachers and students, and how students respond to the material presented. In this process, researchers also recorded various phenomena related to students' moral character and behavior. Apart from observation, this research also uses unstructured interviews as a data collection technique. Interviews were conducted directly with educators and students to gain more in-depth information regarding their experiences and understanding of moral education in schools. This interview allows researchers to obtain more subjective and exploratory data according to the perspective of each informant. Apart from that, documentation is used to collect various written data, such as school documents, education policies, as well as relevant notes or photos as supporting material for validating data obtained from observations and interviews.

To ensure this research carried out systematically, several research instruments were prepared, including interview guides, observation sheets, and documentation guides. The interview guide contains a list of questions that will be asked to school principals, teachers and students in order to understand how the process of forming Pancasila morals is implemented in the school environment. Observation sheets are used to record various aspects observed during the learning process, including the implementation of school policies in building student character. Meanwhile, documentation guidelines are prepared to ensure that all data collected has a direct link to the research focus, so that it can be used as evidence to strengthen the analysis carried out.

In analyzing data, this research uses a qualitative descriptive method, which aims to present a systematic picture of phenomena observed in the field. The analysis process is carried out through several stages, namely data reduction, data presentation, and data verification. Data reduction is carried out by filtering and summarizing information that is considered relevant to make it easier to analyze. Next, the selected data is presented in the form of a descriptive description so that patterns and relationships between variables can be seen clearly. The final stage is data verification, where

the researcher draws conclusions based on findings in the field and ensures that the analysis results are in line with the research objectives.

To increase the validity of the data, this research applies triangulation, namely by comparing data from various sources, using different data collection techniques, and testing the data at different times. Source triangulation is carried out by comparing information obtained from educators, students, and school documents to ensure data accuracy. Triangulation techniques are used by collecting data through observation, interviews and documentation simultaneously to see whether the results obtained are consistent. Meanwhile, time triangulation was carried out by collecting data at different times to avoid bias due to certain situational factors.

## **RESULTS AND DISCUSSION**

### **Research result**

The results of this research indicate that the moral formation of Pancasila in **SDN 1 Totobo** This is done through various strategies that are integrated into the curriculum, extracurricular activities, and habits in daily life

#### **a. Integration of Pancasila Values in the Curriculum**

The results of interviews and observations show that Pancasila values are integrated in various subjects at SDN 1 Totobo. One of the main subjects that is a means of learning Pancasila values is Pancasila and Citizenship Education (PPKn). In this subject, students are taught about the five principles of Pancasila through case studies and discussions that are relevant to everyday life. For example, in understanding the first principle (Belief in One God), students are taught about tolerance between religious communities, while the second principle (Just and Civilized Humanity) is studied through discussions about human rights and social justice.

Apart from PPKn, religious education also plays a role in forming student character. Religious teachers teach moral and ethical values that are in line with Pancasila, such as filial piety to parents,

respect for teachers, and love of the homeland. The results of interviews with school principals show that religious education not only teaches religious doctrine but also develops attitudes of tolerance and cooperation between students from different backgrounds.

Apart from social studies, Natural Sciences (IPA) also teaches the values of Pancasila, especially in terms of protecting the environment and mutual cooperation. In learning about ecosystems, students are taught that protecting nature is a form of respect for God and part of social responsibility. Thus, the curriculum at SDN 1 Totobo is not only academically oriented but also instills Pancasila values in every aspect of learning.

**b. Extracurricular Activities as a Media for Forming Pancasila Morals**

Apart from learning in class, the formation of Pancasila morals at SDN 1 Totobo is also carried out through extracurricular activities, among them Scouting, sports and social activities. Scouting is the extracurricular activity that plays the most role in forming students' character. Through Scouting, students learn about discipline, leadership, cooperation and responsibility, which are in line with the principles of Pancasila. The results of interviews with the school principal show that Scout activities at SDN 1 Totobo emphasize the values of unity and togetherness as contained in the third principle of Pancasila. In each activity, students are taught to work together in groups, complete tasks together, and learn to respect the opinions of their friends.

Apart from Scouting, sports activities are also a means of instilling moral values. In sports activities, students are taught about sportsmanship, fairness, and respect for other people's efforts. This is in line with the second and fifth principles of Pancasila which emphasize justice and humanity. The sports teacher at SDN 1 Totobo always instills a sportsmanship attitude in students and reminds them that winning or losing is

not the main thing, but fighting spirit and cooperation are more important.

Social activities are also an important part in forming students' morals. The school regularly holds social services and fundraising to help others, especially victims of natural disasters. Through this activity, students are taught to have a sense of empathy and concern for others, which is the implementation of the second principle of Pancasila. In an interview with the school principal, he emphasized that social activities help students understand that Pancasila values must not only be understood, but must also be applied in real life.

**c. Habits in Daily Life**

The formation of Pancasila morals at SDN 1 Totobo is also carried out through habits in daily life, which include flag ceremonies, group prayers, community service, and the application of discipline. Every morning before lessons starts, students participate in a group prayer aimed at instilling togetherness values and spiritual awareness. Students interviewed said that this habit made them more enthusiastic about learning and appreciated the value of togetherness more. The school principal also emphasized that group prayer is not just a ceremonial activity, but part of an effort to instill national values and spirituality from an early age.

Apart from that, the school implements community service and mutual cooperation regularly every weekend. This activity aims to familiarize students with maintaining school cleanliness while instilling a spirit of togetherness. Observations in the field show that students are very enthusiastic about community service activities, where they clean the classroom, school yard, and help their friends. The teachers interviewed emphasized that this habit makes students care more about their surroundings and learn to work together with their friends.

Discipline is also an important part in forming students' morals. Students are taught to arrive on time, complete assignments well, and follow school rules.



Observation results show that discipline is applied consistently, with teachers giving warnings to students who are late and giving awards to students who show responsibility in their assignments.

## **DISCUSSION**

### **a. Integration of Pancasila Values in the Curriculum**

Based on this research, Pancasila values at SDN 1 Totobo have been integrated into various subjects, especially Pancasila and Citizenship Education (PPKn), Religious Education, and Natural Sciences (IPA). Each subject is designed to provide an in-depth understanding of the principles of Pancasila and their application in everyday life.

Putro & Hidayat (2025) in their research emphasized that a curriculum that integrates Pancasila values in various subjects can increase students' understanding of these values. They found that the experience-based learning model (experiential learning) was more effective than simply memorizing the theory of Pancasila. This approach is also applied at SDN 1 Totobo through case studies in PPKn, understanding tolerance in Religious Education, and environmental awareness in science.

Other findings from research by Hidayati, Winarno, & Adi (2025) show that the role-playing method in learning Pancasila can increase the internalization of moral values in students. This supports the approach implemented at SDN 1 Totobo, where students are invited to discuss and practice Pancasila values in their daily activities.

### **b. The Role of Extracurricular Activities in Shaping Student Character**

Apart from integration in the curriculum, this research also found that extracurricular activities, such as Scouting, sports and social activities, have a significant role in forming Pancasila-based character. This finding is in line with research conducted by Waldi et al. (2025) discusses how direct experience-based activities can increase students' understanding of the Pancasila Student Profile. In this research, it

was stated that extracurricular activities such as Scouting and social projects provide real experience for students to apply national values, such as mutual cooperation, leadership and empathy towards others.

Specifically in the field of sports, research by Ziyad, Azzahra, & Kharisma (2025) highlights the importance of the values of sportsmanship and social justice in shaping student morals. This study confirms that healthy competition and collaborative activities in sports can instill discipline, mutual respect and teamwork, which are part of the second and fifth principles of Pancasila. This is in line with the findings at SDN 1 Totobo, Where Sports activities are not only achievement oriented but also shape students' character through sportsmanship and teamwork.

### **c. Habit as a Strategy Internalization Pancasila Values**

Habituation strategies in daily life were also found to be an effective method in shaping student character at SDN 1 Totobo. Flag ceremonies, group prayers, community service, and the application of discipline and responsibility are part of the habits implemented to instill Pancasila values from an early age.

Liestyasari & Yunazar (2025) emphasized that habituation is the main key in forming students' character in a sustainable manner. They found that small habits such as greeting Pancasila before starting lessons, reflecting on national values during flag ceremonies, and involving students in community service and social activities can effectively strengthen Pancasila values in students. Furthermore, research by Firmansyah & Kuswandari (2025) found that Pancasila-based character formation is more effective when parents and the community are also involved in the education process. This supports the findings at SDN 1 Totobo, where parents are actively involved in various school activities, such as social service and Scouting, to strengthen students' moral learning.

## **CONCLUSION**

The formation of Pancasila-based moral character at SDN 1 Totobo is carried out through various strategies, both in learning activities and school culture. Teachers have a central role in instilling Pancasila values through example and learning methods that integrate national values. Apart from that, school policies that are oriented towards character education also strengthen the moral formation of students. Various activities such as Pancasila greetings, flag ceremonies, community service, and values-based learning have helped students understand and apply Pancasila values in everyday life. Getting used to attitude of discipline, responsibility, mutual cooperation and tolerance is part of efforts to build strong moral character in students. Thus, Pancasila-based education at SDN 1 Totobo has made a positive contribution in shaping the moral character of students who reflect the nation's noble values.

#### **SUGGESTION**

Based on the research results and conclusions that have been obtained, there are several suggestions that can be put forward

1. Teachers need to be given training and assistance in implementing more innovative and contextual learning methods in internalizing the values of Pancasila.
2. Schools can develop extracurricular programs or project-based activities that directly teach and practice Pancasila values in real life.
3. Provide awards or appreciation for students who demonstrate attitudes and behavior in accordance with Pancasila values to increase their motivation.

#### **BIBLIOGRAPHY**

Agung, B. (2020). Pendidikan karakter di sekolah dasar mencegah degradasi moral di era 4.0. *Jurnal Riset Pedagogik*, 4(1), 144.

Firmansyah, F., Kuswandari, Y., & Muqowim, M. (2025). Generation Z's perceptions of Pancasila education in fostering nationalism: A study at Islamic universities in Indonesia. *Nusantara: Jurnal Pendidikan Indonesia*, 5(1), 224–236.

- <https://doi.org/10.62491/njpi.2025.v5i1-18>
- Giwangsa, S. F. (2018). Pentingnya pendidikan moral dalam pendidikan kewarganegaraan. *Madrosatuna: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 1(1), 26-40.
- Hidayat, W., & Putro, K. Z. (2025). Implementasi penguatan profil pelajar Pancasila: Menumbuhkan sikap mandiri siswa melalui kegiatan market day di sekolah dasar. *As-Sulthan Journal of Education*, 1(3), 465-475.
- Hidayati, N., Winarno, W., & Adi, F. P. (2025). Exploration of students' perceptions of the effectiveness of the role-playing learning model in the process of learning Pancasila values in elementary schools. *Social, Humanities, and Educational Studies (SHES): Conference Series*, 8(1), 392398. <https://doi.org/10.20961/she.s.v8i1.98956>
- Laurensius, Ernita, & Sarmiati. (2022). Pendidikan karakter untuk mengatasi degradasi moral komunikasi keluarga. *Jurnal Ensiklopediaku*, 4(2), 145.
- Novita, N., Zakariah, M., & Akbar, M. (2024). Pengembangan Bahan Ajar Berbasis Nilai Religius Untuk Meningkatkan Moral Siswa (Studi Pada Taman Kanak-Kanak Islam Terpadu Al Mawaddah Warrahmah Kolaka). *Innovative: Journal Of Social Science Research*, 4(1), 8711-8729.
- Republik Indonesia. (2003). *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*.
- Siregar, M. A. S., & Suboh, A. S. (2025). Integrasi kearifan lokal dalam pembelajaran sejarah: Tinjauan atas kurikulum merdeka. *Education & Learning*, 5(1), 1321. <https://doi.org/10.57251/el.v5i1.1596>
- Wahyudi, A., Akbar, M., & Askahar, A. (2023). Internalisasi Nilai-Nilai Karakter Dalam Pendidikan Agama Islam Di

SMA Negeri 1 Latambaga. *Jurnal Ushuluddin Adab dan Dakwah*, 6(1), 50-60.

- Wulandari, R. A. (2015). Sastra dalam pembentukan karakter siswa. *Jurnal Edukasi Kultura*, 2(2), Samani, M., & Hariyanto. (2020). *Pendidikan karakter*. Bandung: PT Remaja Rosdakarya Offset.
- Yunazar, R., & Liestyasari, S. (2025). Character formation habituation in P5 as co-curricular based learning in Surakarta city schools. *Jurnal Dimensi Pendidikan dan Pembelajaran*, 13(SI1), 1428. <https://doi.org/10.24269/dpp.v13i0.11405>
- Yusuf, F., & Akbar, M. (2020, October). The Development of Sentra Learning Model to Build Early Childhood Characters in Kindergarten School. In *3rd International Conference on Education, Science, and Technology (ICEST 2019)* (pp. 308-313). Atlantis Press.