INSTILLING PANCASILA LEADER SHIP CHARACTER VALUES THROUGH PANCASILA EDUCATION WITH A CONSTRUCTIVIST APPROACH

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Abstract. Pancasila and PPKn education should not only be theoretical subjects but also practical vehicles for building student character and leadership. This study aims to determine the process of instilling leadership character based on Pancasila values through several constructivist approaches and their supporting factors. The research method uses qualitative research with data collection from interviews, observations, and documentation. The results of this study explain that the process of instilling leadership character based on Pancasila values through several constructivist approaches, for example, through social projects and activities such as reflective discussions, actual case studies, and community activities, helps students understand how the principles of humanity, justice, and unity are applied in real life. In addition, organizational activities and leadership training on campus also strengthen these values contextually. Through these activities, students are trained to be disciplined, resilient, tolerant, and able to work together with a leadership spirit based on morality and justice. Factors that support the success of this study are the existence of a relevant curriculum, active learning methods based on discussions and case studies, a disciplined and moral campus environment, and strong institutional support for student character development. However, there are several obstacles such as limited lecture time, lack of role models from some lecturers, student orientation that is still focused on academic grades, high administrative burdens on lecturers, and differences in teaching styles and diverse student backgrounds.

Keywords: character, Pancasila value, leadership, constructivism,

I. INTRODUCTION

Education has a formative influence on an individual's personality, enabling them to face life's challenges more wisely and responsibly. In Indonesia, the formal education system has been designed in stages to meet the developmental needs of students according to their age and abilities. These levels begin with Elementary School (SD), which focuses on mastering fundamental knowledge and skills, followed by Junior High School (SMP), which emphasizes the development of logical thinking and analytical skills; then to Senior High School (SMA), which directs students to delve deeper into specific fields of study; and finally to Higher Education, which provides specialization in specific fields of study or expertise.

Based on Article 1, Paragraph 1 of Law Number 20 of 2003 concerning the National Education System (Sisdiknas), education is defined as a conscious and planned effort to create a learning environment capable of developing students' potential. This process includes the development of spiritual skills, self-control, and various abilities needed by individuals to contribute to themselves, society, and the nation. As one of the important pillars of national life, education requires full support from all elements, not only from the government but

also from the wider community, so that responsibility for education is a shared responsibility (Nurgiansah, 2022).

Character education aims to instill and internalize the noble values contained in Pancasila, the philosophical foundation of the Indonesian state, in every individual in society. These values are not only knowledge but are expected to become an integral part of the attitudes, behavior, and ways of thinking of society (Komariah et al., 2020). The role of education in this regard is not only to instill these values in students, but also to ensure that students have a strong understanding of the meaning of these values and have the awareness and willingness to apply them in their daily social lives. Therefore, character education serves as a vehicle for developing individuals who are not only intelligent in intellectual aspects but also possess moral and ethical depth.

In line with the goals and functions of character education, Pancasila holds a crucial position as the fundamental norms and values of the nation's character. Therefore, Pancasila education is always a compulsory subject at every level of education, including higher education. Pancasila learning in higher education is implemented in Pancasila and Civics (PKn) courses, where these courses are categorized as General Basic Courses (MKDU) taught to students in every faculty. Students play a crucial role in society as agents of the future and agents

of change. Therefore, the implementation of character education through Pancasila learning is an obligation that must be undertaken by students (Ridhwan et al., 2020). Speaking of Pancasila education taught at every level of education, the goal is to encourage the younger generation to have a strong sense of nationalism so that they can actively participate in politics to continue building and creating a better nation for future generations. Therefore, it can be concluded that civics education is a concrete form of effort to shape one's character in national life. nationality (Pattisamallo et al., 2023)

The next generation of the Indonesian nation must of course receive adequate education to realize the nation's ideals and compete with other nations in the future (Lanawaang & Mesra, 2023). In addition, "Pancasila education functions to shape and develop dignified abilities and characters in order to enlighten the life of the nation" is stated in Article 3 of Law No. 20 of 2003. Of course, this provides a reason why receiving education is very necessary. In addition to being intelligent in general science, it aims to build and train the attitudes of the next generation. Therefore, Pancasila education is necessary and plays a role in providing guidelines where the characteristics in Pancasila can be used as a basis for thinking and rules in education in Indonesia. Pancasila is an open ideology, which is original. Pancasila is also a guideline for life that must be implemented in everyday life. The use of Pancasila values in an educational institution is a benchmark for the results of implementing Pancasila values that already exist and are believed in by all Indonesian people (Hidayah et al., 2022).

This study will examine the importance of strengthening Pancasila leadership character values among students, particularly at the Jakarta Correctional Sciences Polytechnic (PIP). Pancasila values as the foundation of the state must be introduced and implemented from an early age through the subjects of Pancasila Education and Citizenship Education (PPKn). Instilling Pancasila leadership character values in Indonesia is an integral part of efforts to produce a generation of leaders who are not only technically competent but also possess moral integrity and national values. Pancasila Education and Citizenship Education (PPKn) are strategic media to achieve this. However, the challenges of globalization, the influence of foreign cultures, and the weak internalization of Pancasila values among the younger generation raises the urgency to review the effectiveness of the learning methods used.

Reality shows that Pancasila values are often only understood conceptually without concrete implementation in daily life. Students tend to view Pancasila Education and Civics as formal courses with no direct relevance to character development. Initial studies indicate that traditional learning methods, such as lectures, are less effective in encouraging active participation and internalization of Pancasila values. As a result, there is a gap between the ideal values taught and student behaviour in the field. Furthermore, the influence of digitalization and easy access to information from abroad often weakens understanding and appreciation of local values, including Pancasila. This challenge is exacerbated by the lack

of learning approaches that position students as active subjects in the educational process.

This is evidenced by a survey conducted by the Centre for the Study of Social and Cultural Change and the Institute for General Sciences (LBIPU) at Muhammadiyah University of Surakarta (UMS), which showed that Pancasila Education learning is boring, lacking contextualization, and insufficiently engaging with affective-behavioural aspects. Furthermore, the course has been delivered in a one-way fashion, from lecturer to student. Furthermore, a 2018 study by the Indonesian Survey Institute (LSI) showed that only around 6.2% of students correctly answered questions about national insight. Meanwhile, a 2022 survey by Kompas Research and Development and the Indonesian Center for National Studies (PSKI) found that 28.6% of students understood Pancasila in the classroom, while 21.7% learned it from social media.

The gap in the implementation of Pancasila values education is crucial, especially in cultivating strong leadership character among PIP Jakarta students. The purpose of Pancasila education, taught at every level of education, is to encourage the younger generation to develop a strong sense of nationalism, enabling them to actively participate in politics and continue building and creating a better nation for future generations. Therefore, it can be concluded that civics education is a concrete form of character building for national life (Pattisamallo et al., 2023).

Character education operates on the premise that ethical behavior and leadership are innate skills that can be developed through deliberate practice. However, in practice, an approach is needed that can significantly impact Pancasila and citizenship education by actively and participatively instilling Pancasila leadership character values. The constructivist approach is a study that will refine this research because it believes that learning is influenced by the context in which an idea is taught (Wati, 2024).

II. RESEARCH METHODS

This study uses qualitative research with the intention of allowing researchers to be more flexible in studying and analyzing various phenomena encountered in the field comprehensively, as stated by Creswell (2013, p. 4) who states that the qualitative approach is a research process by investigating social problems. Researchers create complex pictures that are holistic, analyze words, report the views of informants in detail, and conduct research in natural situations.

Masyhuri and Zainuddin (2008, p. 151) explain the meaning of method, namely a procedure or way to find out something, which has systematic steps. This research will produce something unique because it is research that is focused on a unit. As stated by Danial (2009, p. 64) reveals that this study does not take generalizations, because the conclusions drawn are the unique findings of the study of individuals 'certain characteristics' as a whole, comprehensively covering their entire lives, starting from

perceptions, ideas, hopes, attitudes, lifestyles, and community environments.

The determination of the subjects in this study was carried out by purposive sampling. Purposive sampling is a data source sampling technique with certain considerations (Sugiyono (2011, p. 300). The considerations determined by the researcher were that the subjects selected were those involved in learning the Pancasila and Citizenship Education course, namely Lecturers of Pancasila and Citizenship Education, Academic Affairs, Coordinators of Pancasila and Citizenship Education Courses, and Students. More clearly, the subjects in this study can be seen in the following table.

Table 1 Research Subjects

No	Research Subjects	Amount
1	Lecturer of Pancasila Education and Citizenship	3 people
2	Education Course Coordinator Pancasila and Citizenship	1 people
3	Academic Field of POLTEKIP	1 people
4	POLTEKIP students Amount	6 people
	Jumlah	people

Source: Data processed by the Author (2024)

The research subjects as described in the table above were chosen because they were considered to be able to provide detailed information about the Instilling of Pancasila Leadership Character Values Through Pancasila Education and Citizenship Education with a Constructivist Approach. Lecturers of Pancasila and Citizenship Education were chosen because they were considered to have a lot of information regarding learning in the Pancasila and Citizenship Education course. The Coordinator of the Pancasila and Citizenship Education Course was chosen because he had a lot of information regarding the curriculum structure of the Pancasila and Citizenship Education course. The University Academic Field was chosen because it had a lot of information related to the policy direction of the campus in creating a model for instilling student character, especially in the Pancasila and Citizenship Education course and students were chosen because they had a lot of information related to the implications of the Instilling of Pancasila Leadership Character Values Through Pancasila Education and Citizenship Education with a Constructivist Approach.

The primary instrument in this research is the researcher themselves (the researcher as instrument), guided by the guidelines for the data collection techniques to be used. The concept of the researcher as instrument is understood as a tool that can reveal various facts in the field. As the primary instrument, the researcher can interact directly with the research subjects in depth, allowing them to analyze and interpret their answers.

Arikunto (2002, p. 126) states that "data collection techniques are tools selected and used by researchers in their data collection activities to make the activity systematic and easier." In data collection, various techniques are used according to the needs or type of data required. The data collection techniques used in this study are as follows:

Interviews are very useful in collecting data because they are direct, allowing researchers to deeply understand what is in a person's mind and heart, something that cannot be discovered through questionnaires or observation. This statement aligns with Sugiyono (2011, p. 137) who defines: In this study, the interviews used were structured and open-ended. In conducting the interviews, the researcher prepared a research instrument in the form of written questions, where the researcher listened carefully and recorded what the respondents said.

In research, observation is very important because it allows us to understand the condition of the subject and object being studied. In this research, direct observation is used, namely observation carried out directly by the observer on the object being observed. Observations in research can be of places, events, people, and so on. As stated by Sugiyono (2011, p. 145), "observation is a data collection technique that has specific characteristics related to human behavior, work processes, natural phenomena, and respondents who observed not too large".

The data obtained through this documentation study can be viewed as sources that can answer the questions posed by the researcher. Therefore, through this documentation study, the researcher can strengthen the data from interviews and observations. In this study, the documentation study was conducted to collect a number of documents needed as information data according to the research, such as papers, journals, textbooks, and research results. The document review focused on material or substantive aspects related to strengthening national insight for the younger generation through the Scouting organization.

According to Nasution (2002, p. 126) states that "analysis is the process of organizing data so that it can be interpreted. Organizing data means classifying it into patterns, themes, or categories." Interpretation means giving meaning to the analysis, explaining patterns or categories, looking for relationships between various concepts. The data analysis process in this study is inductive, meaning an analysis that begins with a specific statement, then a general statement based on the data obtained. In this study, data analysis begins with formulating and explaining the problem, carrying out pre-research and research by collecting data in the field until the researcher obtains all the data until the research is written. Next, the data is reduced, presented in the form of a narrative description until conclusions are drawn regarding the research.

Qualitative data analysis in this study focuses on techniques from Miles and Huberman (2014) which explain that qualitative data analysis includes reduction, presentation and drawing conclusions/verification, in more detail as follows:
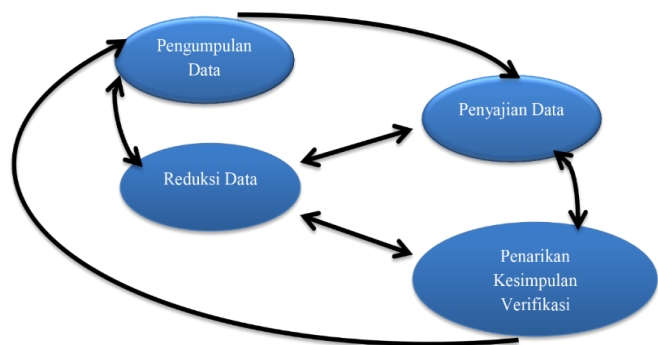
Figure 1. Qualitative Data Analysis Process
Source: Miles and Huberman (2014)

Based on the data analysis **techniques** above, it is explained that the first stage is data reduction carried out through the concentration of research results, so that it leads to the substance or matters deemed important by the researcher. The practice of data reduction can facilitate researchers in understanding the data collected after conducting field research, through notes with the practice of reviewing, summarizing, carrying out categorization, so as to be able to answer the research problems manifested through various observations and research. Next, data display is carried out after the data is comprehensively organized, because the practice seeks data patterns and trends, to form the most appropriate conclusions, the concept of reporting data through detailed practices or reports, but has harmony with the research results obtained. Then the practice of drawing conclusions becomes a vehicle for finding collective meaning, significance or explanation of the data that has been analysed, thus leading to answers to the research problems that have been determined as the research problem formulation.

After that, the triangulation practice in this study focused more on data source triangulation and technical triangulation. Basically, data source triangulation in practice is comparing interview results obtained from sources, namely students, lecturers, and the Ministry of Education and Culture. In the context of technical triangulation, it certainly leads more to continuous confirmation, so that the data is valid. For example, data from interview results will be confirmed for their truth through observation. The practice of technical triangulation is carried out continuously to minimize the occurrence of data that is irrelevant to reality. In technical triangulation, of course, researchers review various documents related to the research.

The triangulation methods used in this study include technical triangulation and source triangulation. Triangulation in this study was conducted on the information provided. This triangulation is briefly described as technical triangulation, which tests the credibility of data by checking the data against the same source using different techniques. The technical triangulation methods used in this study are as follows:
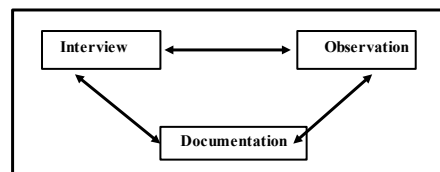

Figure 4. Triangulation of Data Collection Techniques
Source: Developed by Author (2024)

The next stage is source triangulation, according to Sugiyono (2011, p. 372) source triangulation means to obtain data from different sources with the same technique. This can be described as follows:
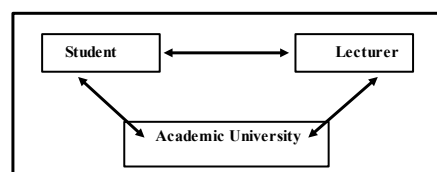

Figure 5 Triangulation of Data Sources
Source: Developed by Author (2024)

III. RESULTS AND DISCUSSION

The process of instilling Pancasila leadership character values is carried out through Pancasila Education and Citizenship Education courses at the Jakarta Correctional Sciences Polytechnic

Constructivism theory serves as the primary foundation for ensuring the effectiveness of the entire educational process. This theory emphasizes the importance of experience and social interaction in the learning process, where students are expected to actively participate in learning activities. In an information-saturated environment, the ability to evaluate and analyze content is key for students to develop critical thinking and responsibility. Therefore, Civics must adapt to these changes to remain relevant and effective in achieving its educational goals. The following are some points implemented in the process of instilling Pancasila leadership character values through the Pancasila Education and Citizenship Education courses at the Jakarta Correctional Sciences Polytechnic:

1. Attitude Formation

Pancasila, as the foundation of life, begins with attitudes and behavior, including as a foundation for developing ideal leadership criteria (Wajdi, 2022). Pancasila contributes positively to students' understanding of national identity, particularly in developing attitudes of tolerance and unity. Given Indonesia's diversity, the values of Pancasila are crucial in strengthening a sense of unity amidst differences. It is crucial to have behavior that reflects the attitudes of adults who are faithful, have noble morals, are independent, creative, responsible, cultured, and interact effectively with the social and natural environment. Actively contribute to national and

state life, including playing a role in international relations by upholding law enforcement (Wenas & Verana, 2024).

Based on interviews with Sutrisno, he explained that instilling Pancasila leadership character values emphasizes attitude development, not just knowledge. Students are encouraged to understand Pancasila values through reflective discussions and actual case studies, enabling them to internalize moral values and responsibility as future leaders in the correctional environment.

According to Afifah, & Fadilah, (2023) Pancasila has been able to apply the values of Pancasila in everyday life, such as the value of divinity which reflects the community has high religious values which are reflected in congregational prayer as a value of obedience in carrying out religious commands, joint religious studies as a form of religious values and as a form of establishing ties between fellow citizens in the Pancasila village, carrying out and other religious commands as a manifestation of the value of the first principle, namely divinity, in addition to the value of divinity, other Pancasila values can also be seen, namely the value of humanity stated in the second principle of Pancasila "Just and civilized humanity" contains the value of humanity. the meaning of the value of humanity is to recognize and respect the dignity and rights of others among fellow human beings, help each other, and behave as civilized humans as the embodiment of the second principle, this is reflected in the village of the Pancasila community, respecting each other among citizens and the values of family are very high. The third Pancasila value is the value of unity applied in the Pancasila village which is most visible in the existence of mutual cooperation activities that are always carried out routinely, mutual cooperation carried out in the Pancasila village reflects a society full of togetherness and family spirit in carrying out something. Furthermore, the value of democracy is a reflection of the fourth principle which reads "Democracy led by the wisdom of deliberation/representation" which has the value contained in this principle is the value of democracy which means sovereignty is in the hands of the people themselves, so the people have the right to choose their representatives, and the people also have the same position between rights and obligations in this country, one of which is reflected in the fourth Pancasila principle in the Pancasila village, namely that the people always prioritize deliberation to reach consensus and this is also highly respected by the Pancasila village community itself. The last is the value of justice as a value contained in the fifth principle of Pancasila, namely "Social justice for all Indonesian people" which means that this fifth principle has a value of justice which means justice in social life must include all Indonesian people without exception, equality of rights and obligations that must be upheld among fellow citizens, this can be seen from the behavior of the residents of the Pancasila village who always obey the rules that have been set, so that they become a society that obeys the rules that apply locally in the Pancasila village as well as national rules, because good citizens are those who are able to carry out their rights and obligations and that is what is reflected in the majority of the Pancasila village.

2. Social Projects

Regular and continuous social interaction among students helps build strong relationships, strengthen mutual understanding, and increase trust. This can occur through academic activities, extracurricular activities, group discussions, or joint projects. An interview with Nani Purwanti explained that we instill Pancasila-based leadership values by assigning students to create social projects. These projects teach cooperation, empathy, and social responsibility, which are tangible manifestations of the values of mutual cooperation and humanity in Pancasila. According to Harahap et al. (2025), the influence of the social environment also plays a significant role in how students view Pancasila. Interactions with peers and the community can influence the practice of Pancasila values. In some cases, students are more influenced by global trends or foreign cultures that conflict with local values, resulting in a disregard for Pancasila principles.

Students also have great potential to implement Pancasila values through various social and humanitarian activities. The value of mutual cooperation, as a manifestation of the third principle, can be seen in many social activities, such as community service or fundraising for victims of natural disasters. However, there are still many other values of Pancasila that need to be strengthened in students' daily practices. Pancasila-based leadership offers a solution by emphasizing basic values that can serve as guidelines in facing global challenges (Ramadhan, et. Al., 2025). Today's young generation must have a deeper understanding of the importance of Pancasila values in facing the changing times. Pancasila can be an effective tool for building leadership based on moral and social principles, which is essential in this increasingly complex world. For example, Pancasila teaches the importance of respecting diversity in society, which is crucial in creating inclusive and just leadership (Mufarizuddin, & Pebriana, 2025).

3. Organizational Activities and Leadership Training

Organizations provide a platform for students to develop leadership potential and strengthen their national values and morality. Student organizations can provide a platform for students to learn about leadership, cooperation, and responsibility. Furthermore, the values of Pancasila, the foundation of the Indonesian state, are reinforced through extracurricular organizational activities. Pancasila, as the state ideology, plays a crucial role in shaping character and quality leadership (Saefulloh et al., 2024).

In general, Basic Leadership Training activities include: 1). Organizing leadership and personality development, especially those related to discipline, integrity, responsibility and awareness in the organization. 2). Organizing work procedures and cooperation of all members. 3). Organizing organizational problem solving with various examples of organizational case studies. 4). Carrying out other assistance tasks that are supportive of the implementation of main tasks and providing facilities, especially to coordinate the implementation of the main tasks of the organization in general, these aspects have been understood by all OSIM administrators and have generated enthusiasm from all participants. The results of the data analysis are explained

correctly in the article. The discussion section logically explains the implementation of community service activities (Izzah, et. Al., 2024).

Based on an interview with Rika Ayuningtyas, Pancasila values are taught not only through theory but also through organizational activities and leadership training. I feel that character traits such as discipline, mutual cooperation, and respect for differences are further developed after participating in campus activities based on Pancasila values. Pancasila emphasizes students' developing strong attitudes and skills while maintaining Pancasila values in all aspects of their lives.

In addition, the explanation of the interview results with AKBP Bambang Riyadi also explained that in the context of socialization, the leadership values of Pancasila are very important. Students are formed to be able to become just and humane leaders. Through field practice and discipline training, values such as justice, integrity, and responsibility are continuously emphasized. The values of Pancasila are the embodiment of Indonesian students as lifelong students who have global competence and behave in accordance with the values of Pancasila, with six main characteristics: faith, piety to God Almighty, and noble character, global diversity, mutual cooperation, discipline, independence, critical thinking, and creativity, Pancasila students are students who are able to apply character in everyday life that is directly related to what is contained in the principles of Pancasila. Because in Pancasila, one principle and the other principles are interrelated. (Asbari, M. (2022). In accordance with the vision of Indonesian education, it is "Creating a developed Indonesia that is sovereign, independent, and has personality through the creation of Pancasila students who are critical thinkers, creative, independent, faithful, pious to God Almighty, and have noble morals, work together, and are globally diverse." (Ministry of Education, Culture, Research, and Technology, 2021).

Dwi Anugrah, gave another explanation that in the Pancasila Education lecture, we often discussed national problems and sought solutions with the principles of Pancasila. From there I learned that being a leader is not just about having a position, but also having to have justice, responsibility, and a sense of humanity. According to Khoirunnisak, & Hadi, (2023), cultivating Pancasila values is in the practice of obeying God, humanitarian values are practiced in the activity of paying cash for donations to activities or disaster victims, mutual cooperation values are taught in the cohesiveness of members in leadership training activities, deliberation values are taught and practiced in discussion and question and answer sessions regarding understanding organizational material and creating activity programs, and justice values are practiced when dividing organizational tasks per department.

Supporting factors in instilling Pancasila leadership character values through Pancasila Education and Citizenship Education with a constructivist approach.

In implementing leadership character, the contribution of Civic Education (PKn) in character development refers to the active and significant role played by the subject of PKn in shaping the values, behaviors, and actions of learners. The implementation of PKn elements seeks to instill a deep insight into the fundamental rights/obligations of Indonesian citizens, as well as the importance of ethics, morality, and social responsibility. In this aspect, PKn does not only focus on the aspect of knowledge, but rather strengthens character elements including values such as nationalism, tolerance, justice, and concern for others are firmly embedded in learners. The following is an explanation of the supporting and inhibiting factors in instilling Pancasila leadership character values through Pancasila Education and Civic Education with a constructivist approach.

1. Clear and relevant curriculum

Innovation in the Civics curriculum will not only strengthen students' understanding of citizenship but also prepare them to become educators capable of responding to social dynamics. Based on the results of interviews with Sutrisno, a key supporting factor is the existence of a clear and relevant curriculum in the context of character education. The constructivist approach facilitates students' critical thinking and links Pancasila values to social reality. However, obstacles include limited lecture time for in-depth exploration and the persistence of students who are less active in discussions. This is related to learning models that can encourage active students with a constructivist approach. The constructivist approach encourages students to participate in discussions, group projects, and other interactive activities, which increase engagement and motivation to learn. This model helps students develop important skills such as critical thinking, problem-solving, collaboration, and digital literacy. These skills are essential in the digital era and modern society.

Indonesian students possess the competence to collaborate voluntarily, ensuring smooth operations and flexibility. Important elements of mutual cooperation include cooperation, caring for others, discipline, and sharing. Indonesian students are responsible for their learning process and outcomes. Essential components of independence include self-awareness and the ability to manage themselves. Students with critical thinking skills are able to objectively process both qualitative and quantitative information, connect various pieces of information, analyze it, evaluate it, and draw conclusions.

2. Active Learning Methods

The constructivist approach in Civics encourages students to relate learned concepts to real-life experiences, fostering a sense of ownership of these values. Involvement in collaborative projects and interactive class discussions also fosters a heightened sense of social responsibility, fostering responsiveness and sensitivity to emerging environmental phenomena. Civics material is not merely an academic subject; it is also an effective tool for shaping learners' character, transforming them into professional educators with Pancasila values and facilitators, initiators, drivers, and pioneers of national change. The combination of interactive teaching and the values instilled in this education is crucial for preparing

them to face challenges. Nani Purwanti further explained that active learning methods, such as discussions and case studies, are highly effective in fostering student understanding. The challenge is that some students are still focused on academic achievement rather than character development. This prevents the full internalization of Pancasila values.

Based on research by Hikmah and Dewi (2021), character education has become a crucial issue amidst the challenges of globalization that erode the nation's noble values. Civics is considered strategic in instilling these values because it is closely related to the moral formation and integrity of students as future leaders of the nation. On the other hand, research by Riddhwan et al. (2021) explains the integration of Character Education in Pancasila Education courses in higher education. This journal discusses the importance of integrating character education in Pancasila Education courses in higher education. Pancasila Education as a course taught in higher education plays a strategic role in shaping student character, which in turn contributes to the moral and ethical formation of the nation's next generation. The author observes that although this course plays a significant role, the implementation of character education in the curriculum is still less than optimal. This study aims to analyze and identify how character education can be effectively integrated into Pancasila Education courses in higher education.

3. isciplined Environment

The elements of Pancasila provide a foundation for rational insight and critical thinking in addressing the multifaceted challenges of both the school and community environments. Critical thinkers continually strive to understand and discover or detect important elements. Critical thinking plays a significant role in learning, as it allows individuals to draw consistent and correct conclusions. Critical thinkers are more aggressive, discerning, sensitive to the information or situations they encounter, and courteous in their actions, as critical thinking is inherently collaborative and non-competitive. The values of Pancasila, as the foundation of the state, provide the Indonesian nation with a foundation and a reference point for everyday living. As time goes by, Pancasila values continue to serve as a foundation or framework for life.

In everyday life, building a disciplined attitude can be found in the school environment. According to Mirdanda Arsyi (2018), discipline is very necessary for everyone to develop a good personality, this is because discipline determines a person's smoothness in achieving their goals. In a disciplined attitude, one can respect, appreciate, and love each other to shape attitudes and behavior towards the environment both at school and outside the school environment. AKBP (Ret.) Bambang Riyadi, explained that a supporting factor for success in implementing leadership character is a disciplined campus environment based on high moral values. The constructivist approach is very suitable to be applied because students learn through direct experience. However, the obstacle is the lack of real examples from some educators in demonstrating exemplary Pancasila. Another opinion according to Ahmad Fauzan regarding the supporting factors is a campus environment that emphasizes discipline

and cooperation. The obstacle is that some students still consider Pancasila and Citizenship courses boring, so their interest in learning is low. In Citizenship Education (PKn), the findings obtained remain very relevant for context indicators for prospective student educators. The research identified various dimensions of character, such as integrity, discipline, empathy, and social responsibility, which are important foundations for an educator Karomah, S. (2025 . The data obtained from this research can be used to analyze how students' initial character can be influenced and further developed through formal education, including Civics courses.

4. Self-Awareness of Pancasila Values

The positive impact of strong character on the teaching profession and society is significant. Educators with good character tend to create a healthy, inclusive learning environment and increase self-awareness of Pancasila values, strive to minimize conflict, and increase student involvement in social activities. By instilling positive values, they can prepare learners to become highly alert, proactive citizens who are accountable for their actions, ultimately strengthening social cohesion and building a better society. Nur Aini stated that the constructivist approach is effective because it fosters students' self-awareness of Pancasila values. A supporting factor is digital facilities that support interactive learning. A barrier is the diversity of student backgrounds, which leads to varying levels of understanding of Pancasila values. The task of developing character education and Civic Education is carried out jointly and aims to develop both private and public character traits. Private character traits include moral responsibility, personal discipline, and respect for others and human dignity. Meanwhile, the characteristics of public character include public-spiritedness, civility, respect for law, critical-mindedness, and willingness to negotiate and compromise. This public character is often called collective character or national character.

Hekmatullah et al.'s (2021) research, Building Leadership Based on Pancasila Values, This study departs from the importance of a leadership concept that reflects the noble values of the Indonesian nation, as embodied in Pancasila. In the era of globalization, the emergence of leadership challenges that prioritize pragmatism and individualism increasingly shifts the orientation of leadership based on morals, collectivity, and wisdom. Pancasila, as the foundation of the state, not only serves as a guideline for national life, but also becomes a normative foundation in shaping the character of wise, just, and pro-people leaders. This is due to the diverse types of student characters. According to Afan, et. Al., (2024) the challenges faced in the contribution of Civic Education (PKn) in developing student character are very diverse and complex. The constructivist approach is good because it teaches independent thinking. A supporting factor is a campus culture that is oriented towards moral formation. The obstacle is that during field practice, the ideal values of Pancasila sometimes clash with bureaucratic realities."

5. Integration of Theory and Practice

The practice of Civic Education (PKn) proposes strategic steps to strengthen the curriculum and integrate theory with practice to meet the needs of the times. In an ever-evolving

context, the PKn curriculum needs to be adapted to integrate technology and innovative learning methods. This is crucial because with a more dynamic approach, PKn can encourage students to be more active and critical in addressing complex social and political issues. Furthermore, strengthening the curriculum by integrating elements of Pancasila into PKn learning can contribute significantly and ensure that PKn remains relevant and effective in educating future educators who are ready to face global challenges.

According to Irwan et al. (2020), the integration of local wisdom values also opens up space for global character development in accordance with the demands of the Society 5.0 era. Civics teachers can guide students in recognizing and understanding various aspects of global values, while ensuring that local values remain a strong foundation. This creates students who are not only globally skilled and competent but also remain rooted in the values that shape the sustainability of the nation's culture. Character education rooted in local values while preparing students for global challenges creates a holistic approach (Sitinjak et al., 2024).

According to Marlina, another supporting factor is the integration of theory and practice in learning. Constructivism enables students to actively construct their own understanding. However, the obstacle is the limited training of lecturers to develop constructivist learning models systematically. As shown in the research by Harefa et al. (2023), this study examines the application of constructivist theory in the teaching and learning process. Constructivist theory, which emphasizes that learning is an active process in which students construct knowledge based on their experiences, is the main focus in developing more effective learning strategies. The authors identify that traditional approaches are often inadequate in facilitating meaningful learning, so constructivist theory is offered as a relevant alternative. The main objective of this paper is to analyze how constructivist theory can be practically applied in the teaching and learning process. In addition, the authors also explore the impact of implementing this approach on student motivation and understanding.

IV. CONCLUSION

The process of instilling Pancasila leadership character values at the Jakarta Correctional Sciences Polytechnic is implemented comprehensively through curricular, co-curricular, and social activities based on a constructivist approach. This approach positions students as active subjects who construct their own understanding and experience of Pancasila-based leadership values. Students not only study theory but are also encouraged to reflect on, discuss, and apply these values in their daily lives, both in academic and social settings. Through this learning process, students are shaped into individuals with moral character, responsibility, and a strong sense of nationalism. Factors supporting the successful instillation of Pancasila leadership character values include a relevant curriculum, active learning methods based on discussions and case studies, a disciplined and moral

campus environment, and strong institutional support for student character development. Furthermore, a reflective and collaborative learning atmosphere, student self-awareness of Pancasila values, and the availability of digital facilities that support interactive learning are also key drivers. However, there are several obstacles such as limited lecture time, lack of role models from some lecturers, student orientation that is still focused on academic grades, high administrative burdens on lecturers, and differences in teaching styles and diverse student backgrounds.

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