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Construction of Class Culture Based on Pancasila Values in Teacher Pedagogical Practices in Schools

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Abstract
Character-based education based on local values is crucial amidst the challenges of moral degradation and fading national identity in elementary schools. This study aims to analyze the construction of a classroom culture based on Pancasila values through the pedagogical practices of elementary school teachers. The research method used was a qualitative case study at SDN Tangkil 3 Sragen with data collection techniques through observation, in-depth interviews, and documentation involving 28 sixth-grade students. The results showed that teachers integrated Pancasila values holistically through role models, dialogue, and collaborative learning manifested in prayer routines, polite conflict resolution, heterogeneous group work, class deliberations, and a fair assignment system. In addition, classroom culture was reinforced through visual symbols such as the Pancasila Corner and participatory mechanisms through the Aspiration Box, although its effectiveness was still hampered by teachers' administrative burdens and diverse student social dynamics. This study concluded that the construction of a Pancasila-based classroom culture is a dynamic process that requires consistent teacher role models and a contextual pedagogical approach to ensure the internalization of values evenly for all students
Keywords: *Class Culture, Internalisation of Values*, *Pancasila Values, Primary School, Teacher Pedagogy*
Abstrak

Pendidikan berbasis karakter yang berlandaskan nilai-nilai lokal sangat penting di tengah tantangan degradasi moral dan memudarnya identitas nasional di sekolah dasar. Studi ini bertujuan untuk menganalisis pembangunan budaya kelas berbasis nilai-nilai Pancasila melalui praktik pedagogis guru sekolah dasar. Metode penelitian yang digunakan adalah studi kasus kualitatif di SDN Tangkil 3 Sragen dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan 28 siswa kelas enam. Hasil penelitian menunjukkan bahwa guru mengintegrasikan nilai-nilai Pancasila secara holistik melalui teladan, dialog, dan pembelajaran kolaboratif yang diwujudkan dalam rutinitas doa, penyelesaian konflik yang sopan, kerja kelompok heterogen, musyawarah kelas, dan sistem pembagian tugas yang adil. Selain itu, budaya kelas diperkuat melalui simbol visual seperti Pojok Pancasila dan mekanisme partisipatif melalui kotak aspirasi, meskipun efektivitasnya masih terhambat oleh beban administratif guru dan dinamika sosial siswa yang beragam. Studi ini menyimpulkan bahwa pembangunan budaya kelas berbasis Pancasila merupakan proses dinamis yang membutuhkan teladan guru yang konsisten dan pendekatan pedagogis kontekstual untuk memastikan internalisasi nilai-nilai secara merata bagi semua siswa.
Kata kunci: Budaya Kelas*, Internalisasi Nilai-Nilai, Nilai-Nilai Pancasila, Sekolah Dasar, Pedagogi Guru*

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INTRODUCTION

A vibrant, values-based classroom culture is a crucial foundation for students' character development starting from primary education (Zuriah, 2022; Berkowitz & Bier, 2015). The values of Pancasila, as the philosophical foundation of the Indonesian state, hold a strategic role in shaping students who are not only academically competent but also demonstrate integrity, responsibility, and social awareness (Kemendikbud, 2017; Suyatno et al., 2019). However, in practice, there remains a significant discrepancy between the normative ideals of Pancasila values and their actual implementation in classroom learning processes.

Most existing studies have predominantly examined the implementation of Pancasila values at the macro level, such as school culture, policy frameworks, and curriculum integration (Kusumawardani et al., 2023; Putrianti & Safitri, 2023; Valen et al., 2024). While these studies provide important insights, they tend to overlook the micro-level dynamics of classroom interactions, where values are actually negotiated, practiced, and internalized through daily pedagogical encounters. Furthermore, prior research largely focuses on what values are taught, rather than how values are constructed through pedagogical practices such as classroom management, teacher-student dialogue, and modeling behavior (Nucci et al., 2017; Lovat et al., 2019). As a result, there is still limited understanding of how teachers function as active agents in translating abstract Pancasila values into lived classroom experiences.

In addition, previous studies often treat classroom culture as a passive outcome of institutional design rather than as an actively constructed social process shaped by teacher pedagogy (Biesta, 2015; Giroux, 2018). This indicates a critical gap in the literature regarding the role of pedagogical practices as the primary mechanism for value internalization at the classroom level.

This issue becomes increasingly urgent in the context of globalization and digital transformation, where students are exposed to diverse value systems that may conflict with the collective and moral principles of Pancasila (OECD, 2021; Banks, 2020). The growing dominance of individualistic, competitive, and technologically mediated interactions risks weakening students' social sensitivity, empathy, and sense of community.

Empirical evidence indicates that character education in Indonesian primary schools is still largely cognitive-oriented and symbolic, rather than experiential and transformative (Suyatno et al., 2019; Wuryandani et al., 2020). Similarly, Winataputra (2016) emphasized that the internalization of Pancasila values often stops at the level of knowledge acquisition without meaningful embodiment in students' daily behavior. Without effective pedagogical strategies, values education risks becoming superficial and ritualistic.

Therefore, there is a pressing need to shift from value transmission toward value construction, where students actively experience, negotiate, and practice Pancasila values within authentic classroom interactions. Teachers play a central role in this transformation, yet their pedagogical practices in this context remain underexplored.

The novelty of this study lies in its micro-analytical and practice-oriented approach, which positions teachers' pedagogical practices as the core mechanism for constructing a Pancasila-based classroom culture. Unlike previous studies that focus on structural and institutional aspects, this research emphasizes:

1. The classroom as a dynamic social arena where values are co-constructed through interaction (Giroux, 2018; Vygotsky, 1978).
2. The role of teacher pedagogy (dialogue, modeling, classroom management, and interaction patterns) as an active instrument of value internalization
3. The transformation of Pancasila values from abstract concepts into lived experiences within everyday learning processes.

This study integrates perspectives from critical pedagogy (Freire, 2006; Giroux, 2018), social constructivism (Vygotsky, 1978), and contemporary character education (Lickona, 2018; Nucci et al., 2017) to develop a more operational and context-sensitive framework for understanding value-based classroom culture in Indonesian primary education.

By focusing on the micro-processes of interaction, this research offers a new contribution to the literature by bridging the gap between normative value discourse and practical pedagogical implementation, thus providing a more grounded and actionable model for Pancasila-based character education.

METODE

This research uses a qualitative approach with a case study design to deeply understand the processes and meanings behind constructing a Pancasila-based classroom culture through teachers' pedagogical practices. This approach was chosen based on the research objective of exploring the complexity of social phenomena within the natural context of the classroom, where the collected data is descriptive and contextual (Moleong, 2021). The case study design was applied to intensively investigate a single case at SDN Tangkil 3 Sragen, focusing on answering the questions "how" and "why" pedagogical practices can shape a Pancasila-inspired classroom culture.

The research location was purposively determined at SDN Tangkil 3 Sragen, considering that this school has demonstrated a commitment to integrating Pancasila values into its learning, thus aligning with the research focus. The research implementation period was planned for four months, from October to January, covering all stages from preparation to report preparation. The main data sources for the research consisted of informants (classroom teachers and students), classroom learning activities, and various supporting documents such as Lesson Plans (RPP), student behavior records, and activity documentation. The sample selection was carried out using a purposive sampling technique to ensure that the participants involved, especially teachers active in higher grades (IV-VI), could provide rich and relevant information to the research objectiv

Data collection was conducted through three main, complementary techniques. First, non-participant observation was used to directly observe teachers' pedagogical practices, interaction patterns, and social dynamics in the classroom during the learning process. Second, in-depth interviews using semi-structured guidelines were conducted with teachers to explore their understanding, strategies, and challenges, and with students to understand their experiences related to the values being implemented. Third, a documentation study was conducted by reviewing lesson plans, syllabi, teacher journals, and other school archives to enrich and test the consistency of the data.

The collected data were then analyzed using Miles and Huberman's interactive model, which involves three simultaneous and iterative stages: data reduction to filter and focus on the main information, data presentation in narrative or matrix form to facilitate understanding, and drawing conclusions and continuous verification to ensure accurate interpretation (Miles et al., 2014). To ensure the validity (trustworthiness) of the findings, this study applied triangulation techniques, both source triangulation (comparing data from teachers, students, and documents) and technical triangulation (comparing the results of observations, interviews, and documentation studies). This process ensures that the resulting findings are consistent, credible, and in-depth according to the research context.

RESULTS AND DISCUSSION

This study reveals that the construction of a classroom culture based on Pancasila values at SDN Tangkil 3 Sragen is a dynamic process shaped through teachers' pedagogical practices and students' social interactions. The findings are derived from observations, interviews, and documentation involving 28 sixth-grade students and their classroom teacher.

1. **Results: Implementation of Pancasila Values in Classroom Practices**

The integration of Pancasila values is reflected in daily classroom activities, routines, and interaction patterns. These findings can be summarized in the following table:

Pancasila Value	Pedagogical Practice	Student Participation
Divinity	Prayer routines, moral reflection	78.6% active
Humanity	Polite communication, respect in discussion	67.9% consistent
Unity	Group collaboration (heterogeneous groups)	66.7% effective groups
Democracy	Class deliberation, decision-making	85.7% active
Social Justice	Task distribution, reward system	Unequal (53.6% dominant)

The data indicate that the value of divinity is the most consistently implemented through structured routines such as student-led prayers and reflective activities. Similarly, democratic values show high participation, suggesting that students are increasingly involved in decision-making processes. However, challenges remain in achieving equitable participation, particularly in social justice practices.

In addition, classroom culture is reinforced through symbolic and participatory elements such as the "Pancasila Corner" and the "Aspiration Box." Observations show that 71.4% of students actively used these media, indicating their potential as tools for value internalization.

2. Discussion: Theoretical and Empirical Interpretation

The findings demonstrate that teachers play a central role as cultural agents in constructing value-based classroom environments. This aligns with the social constructivist perspective of Lev Vygotsky, which emphasizes that knowledge and values are formed through social interaction. The classroom, therefore, becomes a space where values are not merely transmitted but co-constructed through shared experiences.

The successful internalization of the value of divinity through habituation supports the argument of Thomas Lickona that character formation requires consistent practice rather than theoretical instruction alone. However, the presence of students who still require reminders indicates that the internalization process is uneven and has not yet reached the stage of behavioral automaticity.

In terms of humanitarian values, the data reveal a moderate level of success, with 67.9% of students demonstrating respectful communication. This finding reflects the concept of moral action, where values are expressed through behavior. Nevertheless, the persistence of interruptive behavior among some students highlights the importance

of dialogical pedagogy as proposed by Paulo Freire, who emphasizes the need for participatory and reflective interaction in education.

The implementation of unity values through group work reveals both opportunities and challenges. While most groups demonstrate effective collaboration, the existence of dominance conflicts suggests that group dynamics are influenced by power relations. This supports Henry Giroux's view that classrooms are not neutral spaces but social arenas where negotiation and power struggles occur. Therefore, teachers must actively mediate interactions to ensure inclusivity and cooperation.

Democratic values show the highest level of participation (85.7%), indicating that deliberative practices are effective in engaging students. However, the presence of passive participants suggests that not all students feel equally empowered to express their opinions. This finding is consistent with Biesta (2015), who emphasizes the importance of inclusive pedagogy in ensuring equal participation in democratic learning environments.

The most critical issue emerges in the implementation of social justice values. Although systems for fair task distribution exist, the unequal recognition of students (53.6% vs. 46.4%) indicates a bias in teacher practices. This suggests a gap between normative values and actual implementation, reinforcing previous findings by Suyatno et al. (2019) that character education often remains symbolic rather than substantive.

3. Comparison with Previous Studies

The results of this study both confirm and extend previous research on character education and Pancasila value implementation. Consistent with Suyatno et al. (2019) and Wuryandani et al. (2020), this study finds that character education practices are still not fully integrated into daily learning experiences. Similarly, Winataputra (2016) noted that value internalization often stops at the cognitive level.

However, this study provides a more detailed understanding by focusing on the micro-level of classroom interactions. Unlike Kusumawardani et al. (2023) and Putrianti & Safitri (2023), which emphasize school culture at a macro level, this research highlights how values are constructed through everyday pedagogical practices.

Furthermore, the findings are in line with international research. Nucci et al. (2017) emphasize that character is developed through social interaction, while OECD (2021) highlights the importance of social-emotional learning in shaping student behavior. Similarly, Berkowitz and Bier (2015) argue that habituation is more effective than direct instruction in character education, which is reflected in the success of routine-based practices in this study.

4. Implications

The findings suggest that the construction of a Pancasila-based classroom culture requires a balance between structured routines, dialogical interaction, and reflective practices. Teachers must not only act as instructors but also as facilitators and role models who consistently demonstrate values in practice.

However, to achieve more equitable and transformative outcomes, several improvements are needed:

1. Strengthening inclusive participation strategies
2. Ensuring fairness in reward and recognition systems
3. Enhancing reflective learning activities
4. Reducing administrative burdens on teachers

5. Summary of Findings

Overall, this study confirms that classroom culture based on Pancasila values can be effectively constructed through pedagogical practices. However, the process remains uneven and requires continuous reinforcement. The variation in student participation and understanding highlights the need for differentiated and inclusive approaches to value education.

CONCLUSION

This study aimed to analyze how a classroom culture based on Pancasila values is constructed through teachers' pedagogical practices at SDN Tangkil 3 Sragen. Based on the findings and discussion, it can be concluded that the construction of a Pancasila-based classroom culture is a dynamic and contextual process that is primarily shaped by teachers' pedagogical actions, including habituation, dialogue, modeling, and collaborative learning strategies.

First, teachers have successfully integrated the five core values of Pancasila into classroom practices through both explicit and implicit approaches. The value of divinity is internalized through structured routines such as prayer and reflection, while humanitarian values are fostered through respectful communication and dialogical interaction. The value of unity is developed through collaborative group work, democracy through deliberative decision-making, and social justice through task distribution and classroom management practices. However, the findings also reveal that the implementation of these values is not yet evenly internalized among all students, particularly in terms of participation and fairness.

Second, the classroom culture that emerges is characterized by three main elements: meaningful routines, symbolic representations, and evolving interaction patterns. Routines such as morning reflection and shared activities contribute to emotional engagement and habit formation. Visual symbols, such as the "Pancasila Corner" and "Aspiration Box," function as reinforcing tools for value awareness and participation. Meanwhile, interaction patterns are gradually shifting toward more collaborative and dialogical forms, although challenges such as exclusive peer groups and unequal participation remain.

Third, the study identifies both supporting and inhibiting factors in the construction process. Supporting factors include teachers' strong commitment, alignment with school policies, and active student participation. In contrast, inhibiting factors include teachers' administrative workload, variations in students' understanding and socio-emotional readiness, and the persistence of competitive tendencies among students.

Overall, this study confirms that the internalization of Pancasila values is not merely a matter of curriculum implementation but requires consistent pedagogical practice and meaningful social interaction. Although there are positive developments in students' attitudes, such as increased responsibility and cooperation, the internalization process is still partial and has not fully reached a transformative level, particularly in connecting values with students' real-life contexts outside the classroom.

The findings of this study have several important implications. Practically, teachers need to adopt more inclusive and reflective pedagogical strategies to ensure equal participation and deeper value internalization among students. Schools should also provide institutional support by reducing administrative burdens and facilitating professional development focused on value-based pedagogy. Theoretically, this study contributes to the development of character education by emphasizing the importance of micro-level classroom interactions as a key site for value construction.

This study has several limitations. First, it focuses on a single case study in one elementary school, which limits the generalizability of the findings. Second, the study primarily relies on qualitative data with limited quantification, which may not fully capture

the complexity of value internalization processes. Third, the research is conducted within a relatively short time frame, making it difficult to observe long-term impacts on students' character development.

Future research is recommended to expand the scope by involving multiple schools with diverse contexts to enhance the generalizability of findings. Longitudinal studies are also needed to examine the sustainability of value internalization over time. In addition, further research can explore the integration of innovative pedagogical approaches, such as digital learning and project-based learning, in strengthening Pancasila-based classroom culture. Quantitative or mixed-method approaches may also be employed to provide more comprehensive insights into the effectiveness of value-based pedagogical practices.

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