

THE INFLUENCE OF PANCASILA EDUCATION ON STUDENTS' SOCIAL RESPONSIBILITY ATTITUDES IN THE PERSPECTIVE OF CHRISTIAN VALUES

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Abstract

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The attitude of social responsibility is one of the main goals of character education in schools, but a number of studies show that Pancasila values are still often understood by students only in knowledge and have not been fully realized in behavior. Studies that directly link Pancasila Education, student social responsibility, and Christian values in Christian schools are still limited. This study aims to analyze the contribution of Pancasila Education to the formation of students' social responsibility attitudes and examine its alignment with Christian values. The method used is a qualitative literature review with thematic content analysis of six scientific publications published in 2022–2026, laws and regulations, and biblical texts as a source of value. The results of the study show that (1) Pancasila Education contributes to students' attitude of responsibility through the understanding of rights and obligations, discipline, compliance with rules, participation, and reflection of values; (2) the five precepts of Pancasila have a meeting point with Christian teachings on love, justice, obedience, and service; and (3) the contribution depends on the example of teachers, participatory and reflective learning methods, and cooperation between schools, families, and communities. Because it is based on literature review, the relationship formulated is conceptual and needs to be tested empirically in the context of Christian schools.

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INTRODUCTION

Education not only aims to develop academic intelligence, but also to shape the character and personality of students. Law Number 20 of 2003 concerning the National Education System emphasizes that national education is directed so that students become



human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Republic of Indonesia, 2003). One of the manifestations of this responsibility is the attitude of social responsibility, namely the awareness and willingness of students to carry out their obligations to themselves, others, the school environment, society, and the nation.

The subject of Pancasila Education has a strategic position in instilling these values. Sarkadi et al. (2022) explained that Pancasila and Citizenship Education in Indonesia is a mandatory program that must be integrated into school activities, both through special programs and through the subjects taught. Research at SMA Negeri Colomadu shows that Pancasila Education plays a role in shaping student responsibility attitudes which can be seen in the understanding of rights and obligations, discipline, compliance with discipline, and participation in school activities (Naesya et al., 2026). However, the same study noted that in some students, the application of these values is still influenced by supervision and routine so that it does not fully come from personal awareness (Naesya et al., 2026). At the elementary school level, Nurhikmah et al. (2025) reported that Pancasila Education learning that is oriented towards verbal delivery of information tends to produce an understanding of cognitive values and has not touched on the affective aspects or behavior of students.

In Christian schools, learning Pancasila Education takes place in an environment that explicitly instills Christian faith. Nugrahani and Mediatati (2026) found that at Satya Wacana Salatiga Christian High School, Christian character values such as love, honesty, justice, obedience, responsibility, and self-mastery are integrated into the teaching module and the implementation of Pancasila Education learning. On the other hand, Sanjaya et al. (2025) note that Christian religious education in practice often lacks emphasis on civic awareness based on Pancasila values. These two findings show that the meeting point between Pancasila Education and Christian values needs to be formulated consciously, not considered to occur by itself.

Based on the sources examined in this article, studies on the role of Pancasila Education on student responsibility are mostly carried out in public schools or at a certain level, while discussions that directly link Pancasila Education, student social responsibility, and Christian values are still limited. Aisyah et al. (2026) also stated that studies that specifically examine the relationship between the value of justice in Pancasila Education and the development of high school students' responsibilities are still limited.

This article aims, first, to analyze the contribution of Pancasila Education to the formation of students' social responsibility attitudes; second, to examine the alignment of Pancasila values with Christian values in the framework of social responsibility; and third, to formulate implications for the learning of Pancasila Education in Christian schools. The results of the study are expected to be useful theoretically as a conceptual reference, and practically for teachers and students at Ecumenical Christian School in designing learning that connects civic knowledge with real action.

LITERATURE REVIEW

Pancasila education and character formation

Pancasila education functions as a vehicle for internalizing the basic values of the state as well as forming awareness as citizens. Aisyah et al. (2026) view this subject as having a strategic role in shaping students' character through the internalization of

Pancasila values, especially the values of justice and responsibility. Sarkadi et al. (2022) added that the civic education module in schools bears a broader responsibility for teaching character education, and examines the RECE (*reflective, engage, collaborative, elaborative*) model as a way to make it easier for teachers to integrate character education in the classroom. In the study, students were reported to be able to reflect, describe, collaborate, and communicate well when studying character education.

Students' social responsibility attitudes

In this article, social responsibility attitudes are understood as the tendency of students to realize, accept, and carry out their obligations to themselves, others, and their social environment. Naesya et al. (2026) use the concept of *civic responsibility* which is described in three dimensions, namely *civic knowledge* (understanding of rules), *civic skills* (involvement in organizational activities), and *civic disposition* (attitude of respecting differences). At the basic level, Nurhikmah et al. (2025) examine social responsibility at home and the surrounding environment through value-reflective learning, which invites students to observe real experiences, reflect on their meanings, and then apply them in action. Meanwhile, Aisyah et al. (2026) show that student responsibility includes social and academic dimensions and develops through moral awareness and reflective ability. Based on these references, the indicators of social responsibility in this study include understanding of rights and obligations, discipline and compliance with rules, honesty and completion of tasks, and concern and participation in joint activities.

Christian values of social responsibility

In the Christian faith, responsibility to neighbor is rooted in the law of love, which is to love God and to love one's neighbor as oneself (Matt. 22:37–40). Love is manifested in tangible actions, as seen in the parable of the good Samaritan (Luke 10:25–37) and in the call to serve others in need (Matt. 25:35–40). James affirms that faith without works is death (Jas. 2:14–17), while Paul invites the church to bear one another's burdens (Gal. 6:2). The responsibility is also civic in nature: the people are asked to work for the welfare of the city in which they live (Jer. 29:7), to be subject to the government (Rom. 13:1–7), and to be just (Micah 6:8). Every work, including study assignments, is seen as wholehearted service as for God (Col. 3:23). All references in this article refer to the New Translation of the Bible.

Nugrahani and Mediatati (2026) report that these values are concretely linked to the learning of Pancasila Education, for example through the use of Romans 13:1–2 to discuss awareness and obedience to the law. Sanjaya et al. (2025) conclude that contextual learning, interactive discussions, and community service activities can combine the values of love, justice, and social responsibility in Christian Education with the spirit of Pancasila.

Frame of mind

Based on the above analysis, this study positions Pancasila Education as a variable that affects students' social responsibility attitudes through three tracks, namely knowledge of rights and obligations, habituation of behavior at school, and reflection of values. Christian values are positioned as the foundation of meaning and motivation that can strengthen these three paths in Christian schools. This position is a synthesis of the author. The relationship is formulated as a conceptual proposition and not a statistical hypothesis because this study does not use primary data.

RESEARCH METHODS

Research design

This study uses a qualitative approach with a *descriptive-analytical library research method*. This approach was chosen because the purpose of the research is to synthesize existing findings and formulate a conceptual framework, not to measure the influence statistically on a specific sample of students. Therefore, the word influence in the title is interpreted as a contribution or role reported by the literature, not as a result of causal testing.

Data sources and literature selection criteria

Literature searches were carried out online in October 2026 through open journal portals and scientific search engines with the keywords Pancasila Education, social responsibility, *civic responsibility*, Christian values, and PPKn. The inclusion criteria include publications published in 2022–2026, discussing Pancasila Education or Pancasila and Citizenship Education in relation to Christian character, responsibility, or values, as well as having a clear publication identity and accessible texts. Six publications met the criteria and were reviewed, namely five journal articles and one national seminar proceedings paper (Table 1). In addition, Law Number 20 of 2003 was used as a source of law and the Bible as a source of value, not as empirical data.

Data analysis techniques

Data were analyzed by analyzing thematic content through four steps. First, each source was read to record its identity, context, method, and main findings. Second, the findings were grouped into themes, namely the contribution of learning to student responsibility, indicators of social responsibility, relevant Christian values, and supporting factors and obstacles. Third, the findings were compared between sources to find similarities and differences. Fourth, the findings were synthesized into conceptual propositions and mapping the alignment of the precepts of Pancasila with Christian values. The consistency of the results was checked by comparing findings between sources (triangulation of sources).

RESULTS AND DISCUSSION

A review of six publications resulted in three groups of findings, namely the contribution of Pancasila Education to student responsibility, the alignment of Pancasila values with Christian values, and supportive learning strategies. A summary of each publication is presented in Table 1.

Table 1. Summary of Publications Reviewed

Author (Year)	Context and Methods	Key Findings
Sarkadi et al. (2022)	Descriptive qualitative; RECE learning model in Pancasila and Citizenship Education subjects	Students are able to reflect, describe, collaborate, and communicate well; the four stages of RECE successfully integrate character values in the classroom.

Author (Year)	Context and Methods	Key Findings
Sanjaya et al. (2025)	Descriptive-analytical; literature study, interviews, and observations on students of the Real Batam Theological College	Contextual learning, interactive discussions, and community service can combine love, justice, and social responsibility with the spirit of Pancasila; obstacles in the form of differences in perception across generations and limitations of the education system.
Nurhikmah et al. (2025)	Second-cycle grade action research; 37 elementary school grade II students; social responsibility material	The average score of learning outcomes increased from 63.62 (pre-cycle) to 82.24 (Cycle I) and 95.52 (Cycle II); completeness increased from 24% to 93% and then 100%; Reflective models of grades helped students relate grades to daily life.
Aisyah et al. (2026)	<i>Systematic literature review</i> ; published articles 2017–2026	The value of justice in Pancasila Education plays a role in developing the responsibility of high school students through moral awareness, strengthening social and academic responsibility, and reflective skills; supported by participatory learning, fair assessment, inclusive school culture, and collaboration between schools, families, and communities.
Naesya et al. (2026)	Descriptive qualitative; class X students, teachers, and vice principals in the curriculum of SMA Negeri Colomadu	Pancasila education plays a role in the attitude of responsibility (rights and obligations, discipline, compliance with rules, participation); teachers play the role of motivators, facilitators, and role models; some students still act because of supervision or routine.
Nugrahani & Mediatati (2026)	Descriptive qualitative; teachers and students of grade X of Satya Wacana Salatiga Christian High School; observation, interviews, documentation	Christian values (love, honesty, justice, obedience, responsibility, self-mastery) are integrated in the teaching module and the implementation of Pancasila Education learning through prayer, discussion, project-based learning, reflection, and habituation.

Source: author's review results (2026).

The Contribution of Pancasila Education to Social Responsibility

Most of the publications reviewed reported the positive contribution of Pancasila Education to student responsibility. Naesya et al. (2026) found this role in the three dimensions of *civic responsibility*: students understand school rules, are involved in organizational activities, and respect differences. Aisyah et al. (2026) concluded that the value of justice in Pancasila Education plays a role in developing the responsibility of high school students through increasing moral awareness, strengthening social and academic responsibility, and developing reflective skills.

However, the strength of the evidence needs to be read carefully. Naesya et al.'s (2026) research is qualitative descriptive and shows that some students carry out the value of responsibility due to supervision or routine, so it has not become personal awareness.

The research of Nurhikmah et al. (2025) reported an increase in the average score of learning outcomes from 63.62 in the pre-cycle to 82.24 in the first cycle and 95.52 in the second cycle, as well as an increase in learning completeness from 24% to 93% and then 100%. However, the indicators measured were the results of the comprehension test in 37 grade II elementary school students, not the social responsibility behavior itself. Thus, from the sources studied, the evidence that Pancasila Education increases knowledge and the meaning of values is stronger than evidence that it changes behavior on an ongoing basis.

The role of teachers emerges as a consistent factor. Naesya et al. (2026) place Pancasila Education teachers not only as teachers, but also as motivators, facilitators, and role models for students. This finding is in line with Nugrahani and Mediatati (2026) who emphasize teacher exemplary and habituation as part of instilling Christian character values. In the Christian perspective, this example has a strong foundation because faith is understood to be seen in deeds (Jas. 2:17), so teachers who practice the value of responsibility in their daily attitude give a more convincing example than mere verbal explanations.

Alignment of Pancasila values and Christian values

Nugrahani and Mediatati (2026) report that Christian character values can be integrated into learning objectives, materials, learning models, and assessments of Pancasila Education. Sanjaya et al. (2025) say that the basic values of Christian teachings, such as love, justice, and sacrifice, are in harmony with the principles of Pancasila. Based on these two findings and the biblical references in the literature review section, Table 2 maps the alignment of the five precepts with Christian values and the forms of social responsibility that can be observed in students.

Table 2. Mapping the Precepts of Pancasila, Christian Values, and the Form of Student Social Responsibility

"Please, Pancasila.	Christian Values and Teachings	A Sense of Social Responsibility for Students
P.S. 1: The One Divine Being	obedience to God; work wholeheartedly as for God (Col. 3:23)	Be honest and earnest in completing tasks; make it a habit to pray and reflect before and after studying
Precept 2: A Just and Civilized Humanity	Man was created in the image of God (Gen. 1:27); love of neighbor (Matt. 22:39; Luke 10:25–37)	Respect friends regardless of background; help those in need
Precept 3: Indonesian Unity	Work for the welfare of the city (Jer. 29:7); live peacefully with all people (Rom. 12:18)	Work together in cross-background groups; maintain harmony and cleanliness of the school environment
Precept 4: Citizenship Led by Wisdom in Deliberation/Representation	Concern for the interests of others (Phil. 2:3–4); seeking common sense (Prov. 15:22); submitting to governments (Rom. 13:1–7)	Listening to other opinions in discussions; participating in class and organizational activities; obeying agreed rules

"Please, Pancasila.	Christian Values and Teachings	A Sense of Social Responsibility for Students
Precept 5: Social Justice for All Indonesian People	Be righteous (Micah 6:8); minister to the needy (Matt. 25:35–40)	Giving equal opportunities to all friends; engaging in service activities and caring actions

Source: authors' synthesis based on Nugrahani and Mediatati (2026), Sanjaya et al. (2025), and the New Translation of the Bible.

This mapping shows that social responsibility can be interpreted at two mutually reinforcing levels, namely as a citizen's duty according to Pancasila and as a call to faith according to Christian teachings. For students in Christian schools, this means that actions such as obeying discipline, completing assignments honestly, and helping friends are not only seen as demands of the school or the state, but also as a form of faith. Nugrahani and Mediatati (2026) note concrete examples in the classroom, namely the habit of prayer, group discussions, project-based learning, reflection, and the association of legal awareness material with Romans 13:1–2.

Harmony is meaningless without tension. Bessie et al. (2023, cited in Sanjaya et al., 2025) highlight that the universal value of Pancasila, such as deliberation that respects shared decisions, is not entirely identical to the way Christian values are formulated, which is based on the validity of the Bible. Sanjaya et al. (2025) also noted obstacles in the form of differences in perception across generations and the limitations of the education system that tends to focus on academic achievement. The authors argue that teachers need to treat Pancasila as the basis for living together in a pluralistic society and Christian values as a source of faith motivation, without using one of them as a tool to eliminate the other. This view is in line with Aisyah et al.'s (2026) emphasis on inclusive classroom and school culture in the development of student responsibility.

Supportive learning strategies

The sources reviewed showed several strategies that link knowledge to action. The first strategy is reflective learning. Nurhikmah et al. (2025) applied a reflective model of values in seven stages, from value orientation to value reconstruction. In Cycle I, students had difficulty relating learning to everyday experiences because they had not been given value action tasks. After improvement in Cycle II, students were better able to relate experiences of social responsibility, such as helping neighbors or keeping the environment clean, as well as expressing their feelings and reasons. These findings show that new reflection is meaningful if it is preceded by real experience, in line with the message of James 2:14–17 that faith needs to be manifested in action. The RECE model studied by Sarkadi et al. (2022) also emphasizes reflection, engagement, collaboration, and elaboration.

The second strategy is collaborative and project-based learning. Nugrahani and Mediatati (2026) reported the use of group discussions, presentations, and project-based learning as well as the conclusion of learning in the form of reflection and habituation of positive attitudes. The third strategy is community service activities. Sanjaya et al. (2025) assessed that this kind of activity is able to combine the values of love, justice, and social responsibility with the spirit of Pancasila. The fourth strategy is cooperation between schools, families, and communities. Aisyah et al. (2026) stated that the value of justice in Pancasila Education is applied not only through materials, but also through participatory

methods, fair assessment systems, inclusive classroom and school culture, and collaboration.

Formulation of propositions and implications for Christian schools

From this synthesis, three conceptual propositions were formulated that can be tested in follow-up research. First, the stronger the learning of Pancasila Education that combines knowledge, habituation, and reflection, the greater the opportunity for students' social responsibility attitudes to grow. Second, the example of teachers and school culture strengthens this contribution. Third, in Christian schools, the meaning of social responsibility as a call to faith is suspected to increase students' intrinsic motivation so that responsibility is not only carried out because of supervision. The third proposition is the author's allegation that has not been proven by the sources studied, so it requires empirical testing.

CONCLUSION

This study concludes that, based on the six publications studied, Pancasila Education contributes to students' social responsibility attitudes through an understanding of rights and obligations, discipline, compliance with rules, participation, and reflection on values. From the perspective of Christian values, the five precepts of Pancasila have a meeting point with the teachings of love, justice, obedience, and service so that social responsibility can be interpreted as both a citizen's obligation and a call to faith. These contributions do not occur automatically, but depend on the example of teachers, participatory and reflective learning methods, and family and community support.

The practical implication is that teachers and schools, including Ecumenical Christian School, need to formulate Christian values explicitly in the learning objectives, materials, and assessments of Pancasila Education, complement learning with real action tasks such as service activities and cross-group cooperation, provide space for reflection for students, and establish cooperation with parents and the community. Learning also needs to maintain an inclusive attitude so that Pancasila values and Christian values reinforce each other and are not contradicted.

The limitations of this study are the relatively small number of sources, searches that do not use systematic review protocols, the dominance of qualitative design in the sources studied, and the absence of primary data from students. Therefore, the relationships formulated are conceptual and cannot be read as evidence of cause-and-effect relationships. Follow-up research is recommended using surveys or quasi-experimental designs in students with validated social responsibility scales, or mixed methods that combine behavioral observation, interviews, and analysis of learning documents, as well as expanding literature sources with international journals.

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