

The Role of Pancasila Values in Overcoming the Lost Generation Among Secondary School Students in South Sulawesi

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Abstract. The urgency of this research arises from the growing indications of a “lost generation” among Indonesian adolescents, characterized by moral degradation, weakened spiritual awareness, diminished social empathy, and identity confusion amid rapid digital and socio-cultural change. This study aims to analyze the role of implementing Pancasila values, particularly Belief in One Almighty God (Principle 1) and Just and Civilized Humanity (Principle 2), in addressing the lost generation phenomenon among students at a public senior high school in South Sulawesi Province. This descriptive qualitative study employed classroom and school-wide observations, in-depth interviews with the Principal, PPKn teachers, guidance and counseling (BK) teachers, and students, as well as document analysis; the data were analyzed using the Miles and Huberman interactive model, including data condensation, data display, and conclusion drawing/verification, supported by triangulation to ensure validity. The findings show that Principle 1 functions as the primary moral foundation and is operationalized through the integration of Pancasila values in the PPKn curriculum, religious education and activities, contextual gratitude projects (such as environmental and social-care initiatives), and school policies that guarantee religious freedom and tolerance. Principle 2 is realized through the systematic cultivation of universal moral values—honesty, responsibility, respect, and empathy—embedded in habituation programs (honesty journals, cooperative learning), strengthened by peaceful conflict-management strategies (peer mediation) and a zero-tolerance anti-bullying procedure. These integrated practices collectively help mitigate symptoms associated with a lost generation by reinforcing students’ sense of life meaning, spiritual consciousness, and humane, responsible self-identity. The novelty of this research lies in proposing an integrated school-based model that links spiritual formation and humanitarian ethics within a Pancasila framework specifically to the prevention of a lost generation. This study contributes conceptually to the refinement of Pancasila-based democratic citizenship education and practically to the design of value-based interventions for school leaders, PPKn teachers, and counselors in similar educational contexts.

Keywords: *Pancasila Values; Character and Moral Education; Lost Generation; Democratic; Citizenship Education*

INTRODUCTION

Pancasila, as enshrined in the Preamble of the 1945 Constitution, is widely recognized as the philosophical foundation, ideological core, and moral compass of the Indonesian nation, providing a unifying framework for managing pluralism and orienting national development toward justice and human dignity (Ningsih, 2021; Sutono, 2019; Tilasanti, 2019; Tuhuteru, 2022). The five principles embody values of divinity, humanity, unity, democracy, and social justice that have been historically crystallized through the deliberations of the nation’s founding fathers and remain normative references for public life and state policy (Astara et al., 2020; Ma’ruf & Rahmat, 2024; Trisiana & Supeni, 2021; Za et al., 2024). In this sense, Pancasila is not merely a constitutional symbol but a comprehensive value system that is expected to shape citizens’

character, attitudes, and behavior in response to contemporary social, cultural, and technological transformations.

Within the educational realm, Pancasila has long been positioned as the backbone of character education, with particular emphasis on the first principle, Belief in One Almighty God, and the second principle, Just and Civilized Humanity, as foundations for spiritual integrity and humane social relations (Achadi & Fithriyana, 2020; Faaza, 2022; Nurani et al., 2022; Nurizka et al., 2020). Various studies document the integration of Pancasila values into curricula, learning materials, and school culture across educational levels, including religious education texts, optical science modules, and ethno-realistic mathematics resources designed to foster value-based learning (Achadi & Fithriyana, 2020; Pujiastuti et al., 2025; Sari et al., 2020). Recent initiatives also highlight project-based and digital-based learning models aimed at strengthening the Pancasila Student Profile, living values, and local wisdom in classroom practice (Komalasari et al., 2024; Subiyantoro et al., 2023; Suwandi et al., 2025; Wulandari et al., 2023). At the same time, research in higher and vocational education shows efforts to embed Pancasila values in professional formation, legal awareness, and intercultural religious traditions, indicating a broad recognition of Pancasila as a strategic resource for character building in the twenty-first century (Cahyani et al., 2023; Intania & Meirani, 2023; Nor et al., 2022; “Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila,” 2020; Zainuddin, 2020).

Despite these normative expectations, global debates increasingly warn of the emergence of a “lost generation” as a result of overlapping crises affecting young people, including economic shocks, pandemics, armed conflict, forced migration, and rapid technological change (Al-Haddad et al., 2022; Contini et al., 2025; Maguire, 2020; Michalek et al., 2025; Vázquez-Rodríguez et al., 2023). Studies conducted in different regions have demonstrated that prolonged disruption in education, precarious labor markets, and psychosocial stress can produce long-term scarring in learning outcomes, employability, health, and social integration among youth cohorts (Albrecht et al., 2021; Contini et al., 2025; von Wachter, 2020). The notion of a “lost generation” has also been used to describe children and adolescents exposed to war, displacement, and chronic insecurity, who experience cumulative physical, cognitive, and emotional risks that undermine their developmental trajectories (Al-Haddad et al., 2022; Rizkalla et al., 2020). In parallel, research points to the role of addictive substances and destructive behavioral patterns in deepening despair and eroding life chances, particularly among marginalized youth (Fernandes & Mokwena, 2020; Kelly et al., 2025). These findings suggest that the lost generation phenomenon is multidimensional, involving the erosion of capabilities, identity, and future orientation.

In the Indonesian context, concerns about a potential lost generation are closely linked to the rapid penetration of digital media, online cultures, and competing ideologies that may weaken the internalization of Pancasila values among adolescents. Empirical studies and policy reports note increasing signs of moral degradation, such as intolerance toward religious and social differences, declining respect for educators, and a preference for gadget use over direct interpersonal interaction and learning engagement (Gunawan et al., 2023; Ma'ruf & Rahmat, 2024; Yani et al., 2024). The phenomenon is also associated with the growth of aggressive behaviors, including bullying, verbal violence, and physical intimidation, which are often reinforced by violent digital content and online gaming (Setiawan & Azeharie, 2017). Conceptually, the term “lost generation” has been used to describe a cohort experiencing a decline in physical, intellectual, mental, social, and spiritual quality due to structural and cultural disruptions, leading to deep confusion about meaning and identity (Aziz, 2021; Woy & Kusuma, 2023). Scholars further argue that split personality, inner conflict, and disintegrated identities can emerge when individuals fail to harmonize personal beliefs, national ideology, and contemporary lifestyles, with serious implications for social cohesion and national resilience (Hendi, 2021; Mnune & Saingo, 2023; Sundara & Solehah, 2019).

To address these challenges, existing literature proposes a range of educational and socio-cultural interventions anchored in Pancasila values. At the school level, several studies recommend systematic internalization of Pancasila through school culture, co-curricular programs, and value-laden learning processes to foster awareness of rights, responsibilities, and national identity (Jusmawati et al., 2024; Nurizka et al., 2020; Wulandari et al., 2023). Project-based learning, digital media, and augmented reality have been used to translate Pancasila into engaging learning experiences that connect national values with local wisdom, contemporary issues, and student interests (Jamaludin et al., 2025; Komalasari et al., 2024; Nurani et al., 2022; Sonia et al., 2023). Other works develop specialized teaching modules and learning models—such as Mattabe'-based Pancasila modules, economic learning grounded in Pancasila justice, and law-enforcement learning models—aimed at strengthening ethical reasoning, social responsibility, and legal awareness in line with the five principles (“Development of a Pancasila Education Teaching Module with Integration of Mattabe' Culture for Strengthening Student Character Values,” 2024; Kuncorowati et al., 2025; Nor et al., 2022). At tertiary level and in professional education, research shows that Pancasila-based instruction can enhance value education among university students, nursing students, and future legal professionals (Arifin et al., 2023; Benawa et al., 2022, 2023; Lusia et al., 2023; Shodiq et al., 2023).

More specifically, several studies have examined how Pancasila values are integrated into religious education, civic education, and school-based character programs to respond to contemporary social problems, including radicalism, intolerance, and ethical dilemmas in digital environments (Cahyani et al., 2023; Intania & Meirani, 2023; Kamalludin, 2022; Setiyono & Natalis, 2023; Yani et al., 2024). The integration of moderate religious perspectives and Pancasila is viewed as a promising approach to counter violent extremism and promote dialogical, inclusive citizenship (Arifin et al., 2023; “Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila,” 2020; Za et al., 2024). Studies in primary and secondary schools point to the role of extracurricular activities, scouting, and local cultural traditions in concretizing Pancasila values through collaborative action, environmental care, and community service (Kristiono et al., 2019; Sari et al., 2020; Zainuddin, 2020). However, although these interventions demonstrate positive outcomes in terms of knowledge, attitudes, and certain aspects of behavior, they rarely conceptualize their work explicitly in relation to the prevention of a lost generation, nor do they always integrate spiritual formation, humanitarian ethics, and structured conflict-management mechanisms in a single, coherent school-based model (Gunawan et al., 2023; Jasmawati et al., 2024; Ma’ruf & Rahmat, 2024; Sundara & Solehah, 2019).

A broader review of the literature reveals that research on Pancasila-based education and research on the lost generation phenomenon have largely developed in parallel rather than dialogically. On the one hand, studies on Pancasila tend to focus on curriculum development, learning models, or value internalization within specific subjects or educational levels, often assessing outcomes in terms of attitudes, knowledge, or isolated behavioral indicators (Achadi & Fithriyana, 2020; Komalasari et al., 2024; Nor et al., 2022; Wulandari et al., 2023). On the other hand, investigations of the lost generation emphasize macro-level impacts of crises such as pandemics, economic recessions, conflict, or migration on youth capabilities and opportunities, with limited engagement with context-specific ideological resources like Pancasila that might buffer such risks (Al-Haddad et al., 2022; Contini et al., 2025; Maguire, 2020; Rizkalla et al., 2020; Tamesberger & Bacher, 2020; von Wachter, 2020). Few studies systematically articulate how the implementation of Pancasila—particularly the interplay of divine consciousness and humane ethics in school life—may operate as a preventive or corrective force against patterns associated with a lost generation among Indonesian adolescents (Aziz, 2021; Fernandes & Mokwena, 2020; Woy & Kusuma, 2023).

Against this backdrop, the present study addresses a clear research gap by focusing on the micro-context of a public senior high school and examining how the implementation of Pancasila values, especially Belief in One Almighty God (Principle 1) and Just and Civilized Humanity

(Principle 2), functions as an integrated strategy to mitigate the risk of a lost generation. While previous studies have described value internalization, character programs, and Pancasila-based learning, little is known about how spiritual formation, gratitude practices, religious tolerance policies, universal moral habituation, and structured conflict-management procedures (such as peer mediation and zero-tolerance anti-bullying) are combined within a single institutional ecology to shape students' identity and resilience (Gunawan et al., 2023; Jamaludin et al., 2025; Nurani et al., 2022; Sonia et al., 2023). The novelty of this study lies in explicitly linking the operationalization of Principles 1 and 2—through curriculum, religious activities, school culture, and guidance and counseling services—to the multidimensional indicators of the lost generation phenomenon in the context of Indonesian secondary education (Aziz, 2021; Hendi, 2021; Ma'ruf & Rahmat, 2024; Sundara & Solehah, 2019; Woy & Kusuma, 2023).

Accordingly, this research proposes that the hypothesis underlying the investigation is that a coherent and consistent implementation of Pancasila values, grounded in divine spirituality and humanitarian ethics, can strengthen students' sense of meaning, moral agency, and social responsibility, thereby reducing behaviors and tendencies associated with a lost generation. The scope of the study is delimited to one public senior high school in South Sulawesi Province, which allows for in-depth exploration of institutional policies, teacher practices, and student experiences, while acknowledging that findings are context-bound and require cautious generalization (Gunawan et al., 2023; Jusmawati et al., 2024; Ma'ruf & Rahmat, 2024). Within this scope, special attention is given to the roles of PPKn teachers, guidance and counseling services, and school leadership in orchestrating value-based programs and interventions.

In line with this conceptual framing, the main objective of the study is to analyze how the implementation of Pancasila values—particularly Principles 1 and 2—is designed, enacted, and experienced in a public senior high school, and how this implementation contributes to addressing the lost generation issue among students. More specifically, the study seeks to answer the following research questions: (1) How are the values of Belief in One Almighty God and Just and Civilized Humanity integrated into the curriculum, religious activities, and habituation programs at the school? (2) In what ways do these implementations influence students' moral, social, and spiritual development in relation to indicators of the lost generation phenomenon? and (3) How do school leaders, PPKn teachers, and guidance and counseling teachers perceive the effectiveness and challenges of implementing Pancasila values as a strategy to prevent a lost generation? These questions are investigated through a qualitative descriptive approach consistent with established methodological guidelines for educational research, data collection, and

validation (Ardiansyah et al., 2023; Citriadin, 2020; Lenaini, 2021; Moleong, 2019; Saadah et al., 2022; Susanto et al., 2023; Sutisna, 2021).

RESEARCH METHODS

Research Type and Approach

This study employed a qualitative descriptive design to obtain an in-depth and holistic understanding of how the implementation of Pancasila values—particularly Belief in One Almighty God (Principle 1) and Just and Civilized Humanity (Principle 2)—functions to address symptoms of a lost generation among students in a real school context. Qualitative descriptive research is appropriate for exploring complex social and educational phenomena in their natural settings and for producing rich, detailed accounts without relying on statistical generalization (Moleong, 2019; Sutisna, 2021). The design follows established methodological guidelines in Indonesian educational research that emphasize a naturalistic, contextual, and interpretive inquiry process (Ardiansyah et al., 2023; Citriadin, 2020; Susanto et al., 2023). At the same time, it responds to international calls for nuanced, context-sensitive investigations of youth vulnerability and “lost generation” risks that cannot be adequately captured by purely quantitative indicators (Albrecht et al., 2021; Al-Haddad et al., 2022; Contini et al., 2025; Maguire, 2020; Tamesberger & Bacher, 2020; von Wachter, 2020). The overall methodological orientation thus combines descriptive rigor with interpretive depth in order to illuminate school-level preventive efforts grounded in Pancasila values (Nor et al., 2022; Wulandari et al., 2023).

Research Site and Context

The research was conducted at a public senior high school in South Sulawesi Province that has explicitly positioned Pancasila as the foundation of its vision, mission, and character education programs. The school was purposively selected because it represents a typical state school operating within the national curriculum framework while simultaneously implementing various initiatives to strengthen the Pancasila Student Profile and to respond to emerging youth issues such as intolerance, digital addiction, and declining empathy (Gunawan et al., 2023; Jusmawati et al., 2024; Ma'ruf & Rahmat, 2024). In line with the philosophical position of Pancasila as the state ideology and the moral basis of education, the institutional context emphasises the internalization of divine and humanitarian values in everyday school life (Ningsih, 2021; Sutono, 2019; Tilasanti, 2019; Tuhuteru, 2022). The research was carried out over approximately six months, covering stages of preliminary engagement, instrument refinement, intensive data collection, and iterative analysis, thereby allowing sufficient time for prolonged

engagement and persistent observation as recommended in qualitative inquiry (Moleong, 2019; Saadah et al., 2022).

Participants and Sampling Strategy

Participants were selected using purposive sampling, focusing on individuals who possessed rich information and direct involvement in the implementation of Pancasila values at the school (Lenaini, 2021). The sample consisted of the principal, Pancasila and Citizenship Education (PPKn) teachers, guidance and counseling (BK) teachers, and students from different grade levels who were actively involved in character education programs and religious as well as humanitarian activities. This multi-actor configuration is consistent with prior studies that examine Pancasila-based character formation across different educational stakeholders, including school leaders, teachers, and students (Jusmawati et al., 2024; Maisyaroh, 2023; Nurizka et al., 2020; Zainuddin, 2020). The inclusion of guidance and counseling teachers was particularly important to capture perspectives on students' psychosocial challenges and lost-generation-related risks such as identity confusion, behavioral problems, and weakened spiritual orientation (Aziz, 2021; Sundara & Solehah, 2019; Woy & Kusuma, 2023). The composition of participants thus ensured that the data reflected both policy-level decisions and lived experiences in the school community (Cahyani et al., 2023; Paranita, 2022).

Materials and Research Instruments

The study used several instruments that were developed and adapted from existing literature on Pancasila-based education and qualitative research. Observation sheets were designed to document the visible implementation of Pancasila values in classroom interactions, school routines, religious activities, and conflict-management practices, drawing on prior work that operationalizes Pancasila values in learning processes and school culture (Achadi & Fithriyana, 2020; Faaza, 2022; Nurizka et al., 2020; Wulandari et al., 2023). Semi-structured interview guides for principals, PPKn teachers, BK teachers, and students were constructed to explore their understandings, experiences, and reflections regarding the role of Principles 1 and 2 in preventing a lost generation, with reference to similar interview-based studies on Pancasila character formation and value education (Benawa et al., 2022, 2023; Lusia et al., 2023; Nor et al., 2022). Documentation checklists were prepared to collect school policy documents, curriculum plans, lesson plans, student work, and reports on anti-bullying or peer mediation activities, following previous research that uses documents to trace the integration of Pancasila in teaching modules, textbooks, and project-based learning (Development of a Pancasila Education Teaching Module with Integration of Mattabe' Culture for Strengthening Student Character Values, 2024;

Jamaludin et al., 2025; Komalasari et al., 2024; Pujiastuti et al., 2025; Sari et al., 2020). All instruments were reviewed iteratively to ensure clarity, relevance, and alignment with the research questions (Ardiansyah et al., 2023; Susanto et al., 2023).

Data Collection Procedures

Data collection employed three main techniques: non-participant observation, in-depth semi-structured interviews, and documentation. Classroom and school-wide observations were conducted during PPKn lessons, religious activities, flag ceremonies, character-education programs, and daily routines to capture how Pancasila values were embodied in practices such as gratitude projects, acts of social concern, and anti-bullying enforcement (Gunawan et al., 2023; Kristiono et al., 2019; Nurani et al., 2022; Subiyantoro et al., 2023; Suwandi et al., 2025). In-depth interviews were then carried out with the principal, PPKn teachers, BK teachers, and selected students to examine their interpretations of the link between Pancasila, personal character, and the prevention of lost-generation tendencies, building upon similar interview-based designs in Pancasila and character-education research (Cahyani et al., 2023; Kamalludin, 2022; Setiyono & Natalis, 2023; Shodiq et al., 2023; Sonia et al., 2023). Documentation was collected to provide contextual evidence and to triangulate observational and interview data, echoing earlier studies that analyse policy texts, learning plans, and institutional reports to understand the institutionalization of Pancasila values (Astara et al., 2020; Mashdurohatun et al., 2020; Mashdurohatun et al., 2020; Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila, 2020). Throughout data collection, field notes were maintained to record reflections, emerging patterns, and contextual nuances (Moleong, 2019; Sutisna, 2021).

Data Analysis Techniques

Data were analysed using the interactive model of Miles and Huberman, which consists of interrelated processes of data condensation, data display, and conclusion drawing/verification (Citriadin, 2020; Susanto et al., 2023). In the data condensation stage, interview transcripts, field notes, and documents were carefully read, coded, and grouped into categories related to (1) the implementation of Principle 1, (2) the implementation of Principle 2, and (3) manifestations of and responses to lost-generation indicators. This process followed thematic analysis practices commonly used in educational and character-education research (Ardiansyah et al., 2023; Nor et al., 2022; Wulandari et al., 2023). In the data display stage, matrices and narrative summaries were developed to compare patterns across participant groups and school activities, enabling the identification of convergent and divergent perspectives (Saadah et al., 2022; Sutisna, 2021). In

the conclusion drawing and verification stage, emerging interpretations were continuously compared with the raw data, relevant theory, and existing empirical studies on Pancasila values and lost generations to refine analytic claims and ensure logical coherence (Aziz, 2021; Gunawan et al., 2023; Maguire, 2020; Sundara & Solehah, 2019; Woy & Kusuma, 2023).

Data Validity and Trustworthiness

To ensure the trustworthiness of the findings, several strategies for validating qualitative data were applied. Credibility was enhanced through prolonged engagement at the research site, persistent observation, and methodological triangulation through the combined use of observations, interviews, and documentation (Moleong, 2019; Saadah et al., 2022; Susanto et al., 2023). Member checking was conducted by sharing preliminary interpretations with selected participants (principals, teachers, and students) in order to verify the accuracy of the researchers' understanding and to invite corrections or clarifications (Ardiansyah et al., 2023; Saadah et al., 2022). Transferability was supported by providing thick descriptions of the school context, participant characteristics, and implementation processes so that readers could assess the applicability of the findings to other settings (Lenaini, 2021; Ningsih, 2021; Tuhuteru, 2022). Dependability was addressed by maintaining an audit trail consisting of research proposals, instrument drafts, field notes, coding schemes, and analytic memos, as suggested in previous qualitative studies in Pancasila and character education (Benawa et al., 2023; Lusia et al., 2023; Nurizka et al., 2020). Confirmability was reinforced by systematic documentation of analytic decisions and by cross-checking interpretations against the data and relevant literature on Pancasila values, religious moderation, and youth vulnerability (Cahyani et al., 2023; Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila, 2020; Yani et al., 2024; Za et al., 2024). Collectively, these procedures ensured that the findings are grounded in the data, methodologically robust, and analytically transparent.

RESULT

Overview of the Implementation of Divine and Human Values in Civic Education

Learning

The findings show that the implementation of Pancasila values, particularly Belief in One Almighty God (Principle 1) and Just and Civilized Humanity (Principle 2), is carried out in an integrated manner through Civic Education (PPKn), religious activities, and daily habituation embedded in school culture. The principal and PPKn teachers consistently framed Principle 1 as the foundational moral axis of all rules and ethical expectations in the school, with Religious Education deepening students' theological understanding and school policies guaranteeing

freedom and facilitation of worship for all recognized religions. This configuration reflects wider trends in Indonesian schools where Pancasila is positioned as the normative basis of character education and school culture (Achadi & Fithriyana, 2020; Nurizka et al., 2020; Wulandari et al., 2023; Za et al., 2024). In parallel, Principle 2 is operationalized through the systematic cultivation of honesty, responsibility, respect, empathy, and fairness as “core character pillars,” implemented via classroom routines, co-curricular programs, and guidance and counseling services, in line with previous research on Pancasila-based value internalization (Nor et al., 2022; Subiyantoro et al., 2023; Suwandi et al., 2025).

Table 1 summarizes the main domains, concrete activities, and observed student outcomes associated with the implementation of Principles 1 and 2 in the school. The pattern indicates that value implementation is not limited to cognitive instruction but is translated into spiritual practices, collaborative projects, and structured conflict-resolution mechanisms, similar to models reported in Pancasila character-education studies (Development of a Pancasila Education Teaching Module with Integration of Mattabe’ Culture for Strengthening Student Character Values, 2024; Komalasari et al., 2024; Maisyaroh, 2023; Nurani et al., 2022).

Table 1 Summary of the Implementation of Pancasila Principles 1 and 2 in the school

Domain	Principle 1: Belief in One Almighty God	Principle 2: Just and Civilized Humanity	Observed student outcomes
Curriculum (PPKn & Religion)	Theological foundations of morals; gratitude and creation themes; integration of Pancasila and religious teachings	Norms, ethics, and human rights (HAM); case-based learning on dignity, respect, and equality	Increased awareness of moral and spiritual responsibilities; more reflective reasoning
School religious activities	Collective worship, religious mentoring, spiritual reflection sessions	Joint humanitarian campaigns and charity activities across religious groups	Strengthened sense of spiritual community and solidarity
Habituation and school culture	Gratitude journals, reflection on God’s gifts in everyday events	Honesty journals, responsibility for group tasks, courteous speech and behavior	More consistent prosocial behavior and self-regulation
Conflict management	Encouraging forgiveness and repentance grounded in religious values	Peer mediation, deliberation, and zero-tolerance anti-bullying procedures	Reduction in overt bullying cases and more dialogic conflict resolution

Implementation of the Values of Belief in One Almighty God

The results indicate that the cultivation of Belief in One Almighty God is pursued not only through doctrinal learning but also through experiential activities that invite students to practice gratitude and spiritual reflection in concrete ways. PPKn teachers integrate project assignments

focused on environmental stewardship and social concern, requiring students to document “real action” (for example, keeping the school environment clean or engaging in small-scale social service) and to interpret these actions as expressions of gratitude for God’s creation. Students reported that these projects helped them “see nature as a trust from God” and connect daily behavior with religious responsibility. Similar use of project-based and contextual learning to embed Pancasila and religious values has been reported in previous work on value-based learning modules and digital or culture-based learning media (Jamaludin et al., 2025; Pujiastuti et al., 2025; Sari et al., 2020; Sonia et al., 2023).

Beyond formal lessons, the Guidance and Counseling (BK) program reinforces this value through regular religious activities and homeroom mentoring that monitor students’ behavior outside the classroom. BK teachers emphasized that spiritual mentoring sessions, which include collective prayer, reflection on life goals, and counseling on moral dilemmas, are designed to ensure that students’ everyday conduct aligns with gratitude and obedience to God. This pattern is consistent with findings that integrated Pancasila–religion education and spiritual mentoring can enhance value education and moral commitment among students (Benawa et al., 2022, 2023; Lusia et al., 2023; Shodiq et al., 2023). School policies also guarantee religious freedom by providing dedicated prayer spaces and flexible worship schedules for different faith groups, echoing broader initiatives to combine Pancasila values and religious moderation in educational contexts (Cahyani et al., 2023; Rifki et al., 2024; Yani et al., 2024; “Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila,” 2020).

In PPKn classes, the First Principle is further contextualized through diversity and tolerance materials. Teachers reported using case studies and structured discussions on human rights and religious freedom to help students critically examine real or hypothetical incidents of intolerance and discrimination. Students recognized that “each religion has its own worship time and space, and no one may disturb others,” indicating internalization of freedom-of-religion norms as part of their understanding of divine values. These practices parallel the integration of Pancasila values into religious and historical subjects to promote tolerance, moderation, and peaceful coexistence (Faaza, 2022; Intania & Meirani, 2023; Kamalludin, 2022; Setiyono & Natalis, 2023; Trisiana & Supeni, 2021). Leadership training activities such as basic leadership training and character camps, which bring together students from diverse religious backgrounds, function as additional arenas in which the First Principle is embodied in inclusive interaction, similar to character-building and local-wisdom-based initiatives reported in other Indonesian schools (Astara et al., 2020; Jusmawati et al., 2024; Zainuddin, 2020).

Implementation of Just and Civilized Human Values

Instilling Moral and Ethical Values

The implementation of the Just and Civilized Humanity principle centers on instilling universal moral values and ethical decision-making skills. Teachers and students consistently identified honesty, kindness, and responsibility as the “character pillars” cultivated by the school. In PPKn, these values are integrated into units on norms and ethics, and are reinforced through routine practices such as maintaining honesty journals and performing group assignments responsibly. Students are also taught human rights and obligations, with emphasis on self-respect and respect for others’ dignity, as reflected in expectations of polite speech, non-derogatory language, and consideration for peers’ feelings. This aligns with broader evidence that school culture and routine habituation are effective channels for internalizing Pancasila-based values in children and adolescents (Nurizka et al., 2020; Kristiono et al., 2019; Masrukhin et al., 2021; Wulandari et al., 2023).

Ethical decision making is further reinforced through case-based and role-play activities in PPKn lessons. Students are presented with moral dilemmas (for example, witnessing cheating, handling peer conflict, or encountering discriminatory behavior) and invited to discuss and enact solutions based on Pancasila principles and their religious convictions. Students reported that such activities helped them “solve problems without emotion and through discussion,” indicating a shift from impulsive to reflective responses in conflict situations. This use of case methods and role play resonates with studies that highlight the importance of deliberative, dialogic, and practice-oriented approaches in Pancasila education (Kuncorowati et al., 2025; Nor et al., 2022; Pujiastuti et al., 2025; Sukisno et al., 2025).

The aspects of justice and equality are institutionalized through a Teacher and Staff Code of Ethics that emphasizes non-discrimination and equal treatment of all students, regardless of ethnicity, religion, race, or social status. The principal underscored that teachers are expected to act as role models by remaining neutral in student conflicts and grading solely on objective performance. These findings mirror previous work that frames Pancasila as the core value system guiding fair law enforcement, policy implementation, and professional ethics (Arifin et al., 2023; Kamalludin, 2022; Mashdurohatun et al., 2020; Sutono, 2019; Tilasanti, 2019; Tuhuteru, 2022).

Conflict Management and Empathy Cultivation

The school actively promotes fair and civilized conflict management through deliberation and peer mediation. PPKn and BK teachers reported that peer mediation procedures are used to resolve interpersonal disputes, with students trained to listen, articulate their perspectives, and work toward consensus in line with Pancasila’s democratic and humanitarian ethos. Annual

community-service programs and spontaneous disaster-response fund-raising, coordinated by the student council under teacher guidance, further function as practical arenas for empathy, solidarity, and shared responsibility. Such initiatives parallel community-oriented character-education practices and local-tradition-based activities in other contexts that integrate Pancasila values into social engagement (Cahyani et al., 2023; Nurani et al., 2022; Subiyantoro et al., 2023; Suwandi et al., 2025).

A key institutional mechanism for implementing Principle 2 is the existence of an Anti-Bullying Team and explicit Zero-Tolerance Procedures. Teachers reported that bullying and discriminatory incidents are handled through a combination of restorative mediation and firm sanctions, emphasizing victim protection, perpetrator accountability, and community healing. Students acknowledged that these procedures “make us feel safer” and signal that violence and humiliation are unacceptable. This pattern reflects recommendations in the literature that Pancasila-based educational institutions should formally embed justice, dignity, and non-violence into codes of conduct and disciplinary systems (Setiyono & Natalis, 2023; Trisiana & Supeni, 2021; Yani et al., 2024; Za et al., 2024).

Strategies to Overcome the Lost Generation Through Divine and Human Values

Strengthening Meaning of Life and Divine Values

Findings show that the school’s primary strategy for addressing lost-generation-related issues—such as loss of life meaning, fragile identity, and inner conflict—is the integration of spiritual reflection and value clarification into PPKn and BK programs. PPKn teachers described the use of philosophical reflection activities and gratitude journals in which students analyze their life goals in light of divine values, such as serving God and others, rather than pursuing purely hedonistic or material ends. Students explained that these practices help them “focus on the good things” and view their struggles from a broader, spiritually informed perspective. BK teachers reported incorporating religious practices such as guided meditation, communal prayer, and reflective dialogue into counseling and extracurricular spiritual activities to help students manage anxiety and emotional distress. These strategies reflect recommendations in the literature on Pancasila and religious moderation, which emphasize the role of spiritual formation and meaning-making in building resilience among youth (Aziz, 2021; Hendi, 2021; Intania & Meirani, 2023; “Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila,” 2020; Yani et al., 2024).

The emphasis on meaning, purpose, and spiritual grounding is also consistent with international analyses of the “lost generation” phenomenon, which highlight the importance of psychosocial support, future orientation, and existential security in mitigating long-term scarring

among young people facing crises (Al-Haddad et al., 2022; Maguire, 2020; Rizkalla et al., 2020; Tamesberger & Bacher, 2020; von Wachter, 2020). In this school, however, these protective factors are deliberately framed in terms of Pancasila's First Principle, thereby linking resilience-building efforts to the national ideological framework.

Building Self-Identity and Civilized Humanity

A second strategic focus is the construction of a strong and civilized self-identity through the integration of PPKn and BK programs. BK teachers reported conducting special sessions on digital citizenship, responsible decision-making, and resistance to negative social-media pressures, explicitly framed in relation to Pancasila character. Students are encouraged to see themselves as responsible, dignified citizens who must uphold Pancasila values both online and offline. These efforts resonate with findings that Pancasila-based education can support the development of good citizenship, digital ethics, and resistance to radical or destructive influences among youth (Gunawan et al., 2023; Kusnawi & Hendra Wijaya, 2021; Maisyaroh, 2023; Paranita, 2022).

To help students recognize and regulate their emotions, PPKn and BK teachers also incorporate simple life-skills training, including techniques such as Emotional Freedom Technique (EFT) and mindfulness. Students reported that these practices “help calm down before exams or when having problems with friends,” indicating their relevance for everyday stress and peer-conflict situations. Such socio-emotional skills training is in line with broader character-education frameworks that emphasize emotional literacy and self-control as components of civilized humanity (Komalasari et al., 2024; Nurani et al., 2022; Wulandari et al., 2023). From the perspective of lost-generation research, these findings suggest that Pancasila-based socio-emotional interventions may contribute to preventing the accumulation of psychosocial risks that can undermine youth development (Al-Haddad et al., 2022; Maguire, 2020; Woy & Kusuma, 2023).

Strengthening Collaboration and Teacher Role Models

Finally, the school's strategy includes strengthening collaborative learning and teacher role modelling as vehicles for embedding both divine and human values. Interdisciplinary group projects, particularly those implemented through Project-Based Learning (PBL), require intensive communication, cooperation, and shared responsibility among students. PPKn teachers reported that authentic affective assessments are used to evaluate soft skills such as integrity, empathy, and reliability during these projects. These practices mirror innovation in Pancasila-based learning models that integrate cognitive, affective, and psychomotor domains through collaborative tasks

and real-world projects (Jamaludin et al., 2025; Komalasari et al., 2024; Nor et al., 2022; Wulandari et al., 2023).

Teacher behavior is deliberately positioned as a living model of Pancasila values. The principal and PPKn teachers stressed the importance of maintaining consistency between words and actions, demonstrating fairness in grading, transparency in decision-making, and respect in daily interactions. Students identified teacher consistency and fairness as key factors that “make the values feel real, not just theory.” These findings support earlier studies showing that the effectiveness of Pancasila education strongly depends on teachers’ role as value exemplars and on the coherence between formal instruction and lived experience (Benawa et al., 2023; Lusia et al., 2023; Ningsih, 2021; Sulistyanto, 2014).

Overall, the results indicate that the school’s integrated approach—combining curriculum-based instruction, religious and humanitarian activities, socio-emotional skills training, structured conflict-management mechanisms, and strong teacher role modelling—constitutes a comprehensive strategy for addressing the risk of a lost generation through the practical implementation of Pancasila’s divine and human values (Gunawan et al., 2023; Jusmawati et al., 2024; Ma’ruf & Rahmat, 2024; Sundara & Solehah, 2019; Woy & Kusuma, 2023).

DISCUSSION

Implementation of the Principle of Belief in One Almighty God as Moral–Spiritual Foundation

The findings that the school explicitly positions Belief in One Almighty God (Principle 1) as the primary foundation of its moral value system are fully consistent with the axiological conception of Pancasila as the *philosophische grondslag* and source of all legal and ethical norms in Indonesia (Ningsih, 2021; Sutono, 2019; Tilasanti, 2019; Tuhuteru, 2022). In this framework, divine values function as basic values that must be articulated through institutional policies (instrumental values) and concrete educational practices (practical values), thereby ensuring that the metaphysical affirmation of God is translated into daily moral conduct (Astara et al., 2020; Ma’ruf & Rahmat, 2024; Trisiana & Supeni, 2021). The integration of Principle 1 into PPKn lessons, Religious Education, and school regulations on religious freedom observed in this study demonstrates precisely this movement from abstract principle to institutional embodiment, reinforcing earlier analyses that Pancasila is both a state ideology and a lived value system for character formation (Achadi & Fithriyana, 2020; Za et al., 2024).

The emphasis on contextual gratitude projects—such as environmental and social-action assignments—shows that divine values are not confined to doctrinal teaching but are enacted through experiential learning that links God-consciousness with responsibility for creation and

society. This pattern resonates with content analyses and learning-model studies that integrate Pancasila values into subject matter and project-based activities to foster reflective moral agency (Faaza, 2022; Pujiastuti et al., 2025; Sari et al., 2020; Wulandari et al., 2023). By asking students to produce “real action reports” as reflections of gratitude, the school moves value internalization to the level of practical values that are concretely observable (Sutono, 2019), supporting arguments that value education must involve both cognition and action if it is to shape durable character (Nor et al., 2022; Sukisno et al., 2025). The present findings thus affirm expert views that belief in God, when accompanied by adherence to universal moral principles, becomes a source of existential meaning and personal integration that can reduce inner conflict and split identity tendencies (Hendi, 2021; Mnune & Saingo, 2023).

Religious freedom and interfaith tolerance policies at the school—provision of worship spaces and times for all recognized religions, and the explicit linking of Principle 1 with respect for other faiths in PPKn—further underline that, in the Indonesian context, belief in God is inherently relational and pluralistic rather than exclusively individualistic. This emphasis echoes historical and pedagogical accounts of Pancasila as rooted in a tradition of coexistence and legal protection of human dignity across differences (Kamalludin, 2022; Mashdurohatun et al., 2020; Sulistyanto, 2014; Zainuddin, 2020). The school’s practices are also aligned with recent work on religious moderation and Pancasila, which stresses that theological conviction must be accompanied by tolerance, dialogue, and rejection of radicalism in educational settings (Cahyani et al., 2023; Rifki et al., 2024; Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila, 2020; Yani et al., 2024). In this sense, the implementation of Principle 1 observed in this study supports theoretical claims that divine values can function as a powerful antidote to extremism and nihilism among youth when they are translated into inclusive, dialogical school cultures.

Implementation of Just and Civilized Humanity as Humanitarian–Ethical Framework

The study’s findings regarding the implementation of Just and Civilized Humanity (Principle 2)—through honesty, responsibility, equal treatment, and anti-bullying mechanisms—corroborate the view that this principle is a specification of divine values at the level of interhuman relations (Paranita, 2022; Trisiana & Supeni, 2021). In Pancasila’s axiological structure, humanity is understood as recognizing each person as a dignified creature of God, which demands non-discrimination, fairness, and civilized communication (Ma’ruf & Rahmat, 2024; Sutono, 2019). The school’s focus on “character pillars” of honesty, kindness, and responsibility, embedded in the PPKn syllabus on norms and ethics and supported by routines such as honesty journals and responsible group work, confirms the role of Pancasila as a moral guideline for everyday behavior

(Tilasanti, 2019; Tuhuteru, 2022). Similar mechanisms of school-culture internalization have been reported in studies showing that consistent habituation and institutional norms can effectively foster awareness and practice of Pancasila values among pupils (Kristiono et al., 2019; Masrukhin et al., 2021; Nurizka et al., 2020).

Furthermore, the explicit teaching of human rights (HAM) concepts—self-respect, respect for others’ honor, and the rejection of degrading speech—demonstrates that Principle 2 is interpreted as a legal–ethical commitment rather than a purely moral sentiment. This is congruent with studies that link Pancasila’s humanitarian ideals to legal development, consumer protection, and anti-terrorism frameworks, highlighting its role as a normative standard for justice and human rights (Arifin et al., 2023; Mashdurohatun et al., 2020; Setiyono & Natalis, 2023). The use of case discussions and role-play to train ethical decision-making based on Pancasila and religious values reflects recommendations from research on value-clarification and deliberative learning models in Pancasila and civic education (Kuncorowati et al., 2025; Nor et al., 2022; Pujiastuti et al., 2025; Sukisno et al., 2025). Students’ testimonies that they learned to “solve problems without emotion, through discussion” suggest that such methods may effectively shift conflict responses from impulsive to reflective modes, thereby operationalizing civilized humanity in practical conflict situations.

The school’s peer mediation, community service programs, and Zero-Tolerance Anti-Bullying Procedures represent the most tangible manifestations of humanitarian practical values. Peer mediation and deliberation-centered conflict resolution resonate with Pancasila’s fourth principle but are grounded in the second principle’s insistence on justice and dignity in interpersonal relations (Astara et al., 2020; Wulandari et al., 2023). Community service and spontaneous collective responses to disasters mirror character-education approaches that use local traditions, collaborative projects, and social engagement to cultivate empathy and mutual care (Jusmawati et al., 2024; Nurani et al., 2022; Subiyantoro et al., 2023; Suwandi et al., 2025). The Anti-Bullying Team and zero-tolerance policies align with legal and policy arguments that Pancasila-based institutions must embed justice, non-violence, and dignity into their codes of conduct and enforcement procedures (Setiyono & Natalis, 2023; Za et al., 2024). In line with Irmanda et al. (2025), the study suggests that such structured mechanisms for fair treatment and respectful communication are crucial in reducing feelings of alienation and fragmentation, which are prominent features in discussions of split personality and social disconnection among youth.

Linking the Integrated Implementation of Divine–Human Values to the Lost Generation Phenomenon

The integrated strategy observed in this school—combining spiritual formation (Principle 1) and humanitarian ethics (Principle 2)—directly addresses core dimensions of the “lost generation” phenomenon, which include loss of life meaning, identity fragility, and psychosocial vulnerability. Conceptually, Aziz (2021) and Sundara and Solehah (2019) argue that a lost generation emerges when structural and cultural disruptions weaken value systems and prevent individuals from harmonizing their spiritual, moral, and social identities, leading to confusion and existential emptiness. Global analyses of “lost generations” in contexts of conflict, forced migration, economic crisis, and pandemics similarly emphasize long-term scarring in education, employment, and mental health, particularly when young people lack robust support systems and coherent value frameworks (Al-Haddad et al., 2022; Albrecht et al., 2021; Contini et al., 2025; Maguire, 2020; Rizkalla et al., 2020; Tamesberger & Bacher, 2020; von Wachter, 2020; Vázquez-Rodríguez et al., 2023). Within this broader discourse, the present study offers an example of how a context-specific ideological resource—Pancasila—can be operationalized at school level to counter these risks.

The strengthening of life meaning and divine orientation through philosophical reflection, gratitude journals, and spiritual mentoring aligns with arguments that spiritual and moral frameworks can enhance resilience by helping youth interpret adversity within a larger horizon of purpose and responsibility (Hendi, 2021; Intania & Meirani, 2023; Nurani et al., 2022; Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila, 2020). International studies on youth in crisis contexts likewise stress that meaning-making, future orientation, and stable identity are critical buffers against long-term marginalization and despair (Al-Sharif et al., 2024; Dayıoğlu et al., 2024; Kelly et al., 2025; Nyrenius et al., 2023; Rizkalla et al., 2020). By explicitly linking gratitude and life-goal clarification to Pancasila’s First Principle, the school anchors these protective processes in the national philosophical framework, thereby bridging personal spirituality with civic identity.

At the same time, the focus on building a strong, civilized self-identity through digital citizenship education, value-based decision-making, and socio-emotional skills (such as EFT and mindfulness) responds to empirical evidence that digital environments, radical narratives, and destructive behaviors can intensify youth vulnerability when not mediated by robust ethical guidance (Fernandes & Mokwena, 2020; Gunawan et al., 2023; Kusnawi & Hendra Wijaya, 2021; Yani et al., 2024). Global studies on “lost generation” dynamics among refugees, marginalized youth, and pandemic cohorts similarly highlight the interplay between structural conditions and

individual coping capacities (Al-Haddad et al., 2022; Eseonu, 2021; Reinprecht et al., 2021; Rothstein, 2023). The present findings suggest that Pancasila-based socio-emotional and digital-ethics education, when systematically implemented, can enhance those coping capacities and reduce the likelihood that students will internalize narratives of futility or disengagement commonly associated with a lost generation (Khorasani et al., 2023; Kolb et al., 2025; Michalek et al., 2025).

Based on these findings and their connection to existing theory and empirical research, this study advances the argument that an integrated implementation of Pancasila's divine and human values at school level constitutes a contextually grounded preventive model against the emergence of a lost generation among Indonesian adolescents. Theoretically, the study positions itself at the intersection of Pancasila philosophy, character education, and youth-vulnerability studies. It extends axiological analyses of Pancasila—often focused on its status as state ideology and legal source (Ningsih, 2021; Sutono, 2019; Tilasanti, 2019; Trisiana & Supeni, 2021)—by demonstrating how the triadic structure of basic, instrumental, and practical values can be traced in concrete school programs and student experiences. It also complements research on Pancasila-based learning models and character-education planning, which typically evaluate cognitive or attitudinal outcomes, by linking these practices explicitly to risk factors associated with the lost generation discourse (Jusmawati et al., 2024; Komalasari et al., 2024; Maisyaroh, 2023; Wulandari et al., 2023).

Empirically, this study aligns with and strengthens prior findings that the internalization of Pancasila values is effective when supported by structured programs, consistent teacher role modelling, and coherent school culture (Benawa et al., 2022, 2023; Kristiono et al., 2019; Lusia et al., 2023; Za et al., 2024). However, it differs from much of the existing literature by framing these efforts not only as general character education but as a deliberate response to specific generational risks—moral degradation, intolerance, identity confusion, and psychosocial distress—that echo global concerns about “lost” cohorts (Albrecht et al., 2021; Maguire, 2020; Tamesberger & Bacher, 2020; Woy & Kusuma, 2023). In doing so, the study asserts a position that Pancasila-based education should be conceptualized not merely as heritage transmission but as a dynamic, problem-oriented strategy capable of engaging contemporary crises.

Methodologically, by employing qualitative descriptive design with purposive sampling and rigorous validity procedures, the study situates itself within established traditions of educational research in Indonesia while responding to calls for more context-rich explorations of how ideological frameworks are lived in institutional settings (Ardiansyah et al., 2023; Lenaini, 2021; Moleong, 2019; Saadah et al., 2022; Susanto et al., 2023; Sutisna, 2021). The triangulation

of observations, interviews, and documentation supports the credibility of the interpretations and underscores that the integrated strategy observed is not an isolated activity but a systematic pattern in the school's operation.

The results carry several implications and recommendations for educational policy and practice. First, the evidence that gratitude-based projects, spiritual reflection, and religious-freedom policies reinforce divine values suggests that future character-education initiatives should deliberately design learning experiences that link theological concepts with concrete, collaborative action. Ministries and school leaders could use project-based learning models and culturally rooted modules—such as Matabe'-integrated Pancasila modules, ethno-realistic mathematics, and local-wisdom-based storytelling—to scale similar practices across diverse regions (Development of a Pancasila Education Teaching Module with Integration of Matabe' Culture for Strengthening Student Character Values, 2024; Jamaludin et al., 2025; Pujiastuti et al., 2025; Suwandi et al., 2025).

Second, the role of structured humanitarian practices—peer mediation, community service, anti-bullying codes—in embedding Principle 2 suggests that schools should institutionalize justice and civility not only in classroom discourse but in formal regulations and restorative procedures. Policy frameworks on school discipline and student welfare can explicitly reference Pancasila principles to ensure that justice, dignity, and non-violence become operational criteria for handling conflicts and protecting vulnerable students (Arifin et al., 2023; Mashdurohatun et al., 2020; Setiyono & Natalis, 2023; Wulandari et al., 2023).

Third, given the centrality of teacher role modelling observed in this study, teacher education and professional development programs need to integrate Pancasila-based reflective practice, ensuring that teachers are prepared to align their personal conduct, assessment practices, and classroom management with the values they teach (Benawa et al., 2023; Kusnawi & Hendra Wijaya, 2021; Lusia et al., 2023; Tuhuteru, 2022). Training in socio-emotional skills and digital citizenship for teachers, paralleling that offered to students, would further strengthen the coherence of the school's value ecosystem (Gunawan et al., 2023; Nurani et al., 2022; Sonia et al., 2023).

Finally, at the level of research, the study indicates the need for longitudinal and comparative investigations that examine how integrated Pancasila-based strategies influence student trajectories over time and across different socio-economic and cultural contexts. Linking school-level interventions with broader indicators of educational attainment, employment, and psychosocial well-being would help clarify the extent to which such strategies can mitigate the long-term scarring effects identified in global lost-generation research (Albrecht et al., 2021;

Contini et al., 2025; Maguire, 2020; von Wachter, 2020). Collaborative studies between Indonesian and international scholars could also refine conceptual tools for analysing how national ideologies function as resilience resources for youth facing 21st-century crises.

CONCLUSION

This study has demonstrated that the implementation of Pancasila values, particularly Belief in One Almighty God (Principle 1) and Just and Civilized Humanity (Principle 2), in a public senior high school in South Sulawesi is carried out in an integrated, systemic, and contextual manner through the PPKn curriculum, religious education, school religious activities, and daily habituation. Principle 1 functions as the moral–spiritual foundation of all school regulations and ethical expectations, concretely realized through gratitude-based projects, structured opportunities for worship, and spiritual reflection that strengthen students’ sense of life meaning. Principle 2 operates as the humanitarian–ethical framework for interpersonal relations, instantiated in the cultivation of honesty and responsibility, equal and non-discriminatory treatment, peer mediation, community service, and zero-tolerance procedures toward bullying and violence. Together, these practices contribute to mitigating key symptoms associated with a “lost generation,” namely moral degradation, intolerance, identity fragility, and psychosocial vulnerability.

Conceptually, the study contributes to the existing body of knowledge by proposing an integrated school-based model that links the axiological structure of Pancasila (basic, instrumental, and practical values) with concrete strategies for preventing a lost generation in the Indonesian secondary-education context. Practically, the findings underscore the importance of coherent value-based policies, teacher role modelling, and socio-emotional support in operationalizing Pancasila as a resilience resource for youth. Future research should employ longitudinal and comparative designs, including other regions and school types, and may combine qualitative and quantitative approaches to examine the long-term effects of Pancasila-based interventions on students’ moral, social, and spiritual trajectories.

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