

## Internalization of Pancasila Values Through School Cultivation During the Covid-19 Pandemic

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**Abstract.** Internalization of Pancasila values must be given to students. Teachers need to find creative, innovative, inspirational, and contextual ways to cultivate Pancasila values in schools. This study aims to describe the results of the best practices that have been carried out by teachers in cultivating Pancasila values during the Covid-19 pandemic. This research method uses descriptive qualitative. The informants are teachers at Al Falah Darussalam Elementary School, Sidoarjo Regency, East Java Province and at Bucu 4 State Elementary School, Jepara Regency, Central Java Province who have carried out good practices in internalizing Pancasila values. Selection of informants by using purposive sampling. Data collection techniques using document studies, literature studies, and interviews. The data analysis technique was carried out by Milles and Huberman's interactive analysis model. Manual data processing through the stages of data collection, data reduction, data presentation and drawing conclusions. The results showed that the media created by the teacher in cultivating the values of Pancasila for students was very creative and innovative. Garuda BMT and Bupanca media can increase the internalization of Pancasila values and students' creativity. Collaboration between teachers and parents is very important for the successful internalization of Pancasila values during independent learning at home. Cultivating Pancasila values is something important that must be done by teachers continuously in line with the dynamics of the life process of the nation and state.

**Keywords:** *Internalization; Pancasila; Civilization*

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**Abstrak.** Internalisasi nilai-nilai Pancasila harus diberikan kepada peserta didik. Guru perlu mencari cara kreatif, inovatif, inspiratif, dan kontekstual dalam pembudayaan nilai-nilai Pancasila di sekolah. Penelitian ini bertujuan untuk mendeskripsikan hasil praktik terbaik yang telah dilakukan oleh guru dalam pembudayaan nilai-nilai Pancasila dimasa pandemi Covid-19. Metode penelitian ini menggunakan deskriptif kualitatif. Informan adalah guru di Sekolah Dasar Al Falah Darussalam, Kabupaten Sidoarjo, Provinsi Jawa Timur dan di Sekolah Dasar Negeri 4 Bucu Kabupaten Jepara, Provinsi Jawa Tengah yang telah melakukan praktik baik dalam internalisasi nilai-nilai Pancasila. Pemilihan informan dengan menggunakan cara *purposive sampling*. Teknik pengumpulan data menggunakan studi dokumen, studi pustaka, dan wawancara. Teknik analisis data dilakukan dengan model analisis interaktif Milles dan Huberman. Pengolahan data secara manual melalui tahapan pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa media yang dibuat oleh guru dalam pembudayaan nilai-nilai Pancasila terhadap peserta didik sangat kreatif dan inovatif. Media Garuda BMT dan Bupanca dapat meningkatkan internalisasi nilai-nilai Pancasila dan kreativitas peserta didik. Kolaborasi guru dengan orang tua sangat penting dilakukan untuk keberhasilan internalisasi nilai-nilai Pancasila pada saat pembelajaran secara mandiri di rumah. Pembudayaan nilai-nilai Pancasila merupakan sesuatu yang penting harus dilakukan oleh guru secara terus menerus sejalan dengan dinamika proses kehidupan berbangsa dan bernegara.

**Kata kunci:** Internalisasi; Pancasila; Pembudayaan

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## INTRODUCTION

Students are members of the community who seek to develop their potential through existing learning at the education level (Asmaroini, 2016). Education is a civilizing process to develop human talent and potential to raise dignity at the human level (Sukitman, 2016). Various efforts have been made by the government so that Indonesian education is of high quality. An effective and efficient learning system is the desired outcome for every component involved in the world of education (Himawan, 2011). The purpose of education is not only to produce an academically intelligent generation but also to have character and culture.

Globalization has led the nation's generation to a new life model, namely virtual relationships, where in this relationship model, the nation's generation relates to people or images who have never physically met, or are even impossible to meet (Wathani, 2021). Globalization brings changes in the international world order which has a direct effect on changes in various countries. One of the impacts of these changes is the tendency to wane the sense of Indonesian nationalism.

Globalization has both positive and negative impacts, but not every Indonesian citizen responds well to the negative impacts of globalization (Kurniawan, 2015). The negative impact of globalization is the decline in ethics, morals, and character of the nation's children. This influence can be seen in the

public media with a lot of news about juvenile delinquency such as brawls between students, illegal racing, drug abuse, pornography, porno-action, and other negative behaviors. A phenomenon that is no less alarming in the world of education is the erosion of Pancasila values. The impact of globalization on changes in the character of society that is not in accordance with the values of Pancasila is feared to be able to forget the national identity (Fitriani, Rani & Dewi, 2021). It is evident that many young people do things that are not based on Pancasila. Such as lack of prayer and gratitude for everything, weak empathy for people around, wasteful life, lack of independence, lack of responsibility, and others. The lack of understanding of the internalization of Pancasila values in the nation's generation is the main cause of these problems.

The government is currently aggressively promoting the Strengthening of Character Education to re-earth the values of Pancasila. Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education is an opening space for synergies between schools and communities engaged in developing noble values (Khotimah, 2019). Currently, the Ministry of Education and Culture and Research and Technology is also initiating the Pancasila Student Profile program. Various policies that lead to the formation of the Pancasila Student profile, the mechanism for disseminating character growth

is carried out with content to education units, families, and communities coordinated by the Ministry of Education and Culture's Character Strengthening Center (Ismail, Shalahudin, Suhana & Zakiah, 2020). These facts are also the basis for the government to include it in the curriculum, program, and school culture.

The teacher sees such a phenomenon very touched and is eager to instill the values of Pancasila in students. Especially during the online learning period, students are free to do anything at home without parental supervision. With learning conditions during the current pandemic, simple, effective media is needed, and students are free to learn. By using simple media, internalization of Pancasila values can still be carried out and results in civilizing both at school and at home.

The Covid-19 pandemic period did not make it an obstacle for teachers to instill Pancasila values. Teachers must find a way how with distance learning, the internalization of Pancasila values can still be done. As the results of research conducted by (Siregar, Izuddinsyah & Naelofaria, 2020) regarding the Internalization of Pancasila Values in Networked Learning at the Elementary School Level, it is stated that teachers can internalize Pancasila values to students in certain activities in the online learning process. By habituation that is carried out continuously in all learning situations, it is hoped that students can become individuals who are faithful and pious, as well as intelligent citizens who

uphold and practice the values of Pancasila. Therefore, schools are one of the strategic places to pass on character to students. School is a place to pass on character to students. As said by Putri (Putri, 2018) that school is a place to cultivate character education.

The results of research conducted by Wathani (Wathani, 2021) regarding the Internalization of Character Values Through School Culture at SMKN 41 Jakarta stated that the internalization of character values can be done through habituation although through simple activities, but has a positive influence on character formation. through a school culture development approach. Meanwhile, the results of research conducted by Nurizka, Rian and Rahim (Nurizka, Rian & Rahim, 2020) regarding the Internalization of Pancasila Values in Shaping Students' Character Through School Culture stated that the formation of students' character through school culture can be done by structuring the school's physical environment, structuring the school social environment, structuring school personnel, structuring the school work environment, classroom management, principal leadership. Based on the results of this study, it can be concluded that the internalization of Pancasila values can be carried out through civilizing in schools in various ways.

Schools have an important role in educating and educating the nation's children. At school, it does not necessarily only teach

knowledge competence, but it is necessary to develop the attitude competence of students who will form character in accordance with the noble values that become the guidelines and way of life of the Indonesian nation (Nurizka, Rian & Rahim, 2020). This study provides solutions and alternative ways of internalizing Pancasila values through civilizing in schools during the Covid-19 pandemic based on best practices carried out by teachers.

## RESEARCH METHODS

This research is a descriptive study using a qualitative approach. Descriptive research is research that seeks to provide systematic and accurate factual descriptions based on facts (Zuriah, 2006). The selection of informants who provide input for research information data by means of purposive sampling, namely the researcher determines the sampling by determining special characteristics that are in accordance with the research objectives so that it is expected to be able to answer research problems. The informants of this research are teachers who have practiced good in internalizing Pancasila values to students, namely Imawati, S.Pd. fourth grade teacher at Al Falah Darussalam Elementary School, Sidoarjo Regency, East Java Province and Budi Prihartini, S.Pd.SD., M.Pd. fifth grade teacher at 4 Bucu Elementary School, Jepara Regency, Central Java Province. The data collection technique in this research used document studies, literature

studies, and interviews. The data analysis technique was carried out using an interactive analysis model by Miles and Huberman (Milles, M. B., & Huberman, 1994). This is based on reference to the research objectives that have been set. The data obtained from the research results are in the form of very diverse data, so that researchers carry out analysis and selection of relevant data. The data processing of this research was carried out manually through four stages, namely: data collection, data reduction, data presentation and drawing conclusions.

## DISCUSSION

### Internalization of Pancasila Values

Internalization has an understanding, namely the process of entering values into someone who will shape his mindset in seeing the meaning of the reality of experience (Nurjanah, 2017). Internalization of Pancasila values according to Kaelan (Kaelan, 2013) can be obtained, namely: (a) knowledge means a correct knowledge of Pancasila both aspects of values, norms, and practical aspects, (b) awareness means always knowing the growth of conditions that exists within oneself, (c) obedience means always in a state of willingness to fulfill physical and spiritual obligations, (d) volitional ability which means there is competence to do something, and (e) character and conscience to always be introspective. Internalization of Pancasila values is a process of instilling the nation's

ideology into citizens as an effort to shape personality, ways of thinking, and patterns of behavior in every aspect of national and state life.

Pancasila as the philosophy of the Indonesian nation, must be actualized in everyday life by all components of the nation. With the actualization of Pancasila values in aspects of life, the Indonesian people believe that the Pancasila ideology is the guideline for all elements of the nation both in terms of politics, economy, social, culture, and others. Pancasila as the identity of the state, the personality of the Indonesian nation, the outlook on life of the Indonesian nation, the soul of the nation and the noble agreement (Pusat Kurikulum dan Pembelajaran, 2019). The values of Pancasila include: (a) the value of divinity, (b) the value of humanity, (c) the value of Unity, (d) the value of Democracy, and (e) the value of Justice. Pancasila is the result of a philosophical process that is taken from the noble values of the Indonesian nation. Therefore, as an effort to maintain the nation's personality, especially the younger generation, it is important to internalize the values of Pancasila in the field of education. The values contained in each precept in Pancasila are a manifestation of the character of the Indonesian nation itself as a form of good citizens (Damanhuri, Bahrudin, Febrian Alwan, Legiani, Wika Hardika, Rahman, 2016).

The Ministry of Education, Culture, Research, and Technology in an effort to re-earh the values of Pancasila has created a program, namely the Pancasila student profile. Internalization of Pancasila values needs to be given through education. Schools as implementers of education must make real efforts to internalize the values of Pancasila (Nurizka, Rian & Rahim, 2020). In the educational environment, this internalization process can be carried out through the learning process and various organizations in the school environment (Nurjanah, 2017). The internalization of Pancasila values can be done programmatically through cultivating activities in schools. The process of forming the character of students in education cannot be separated from the school's efforts to create a school climate that teaches character to students. The school climate can be realized from the school culture which is a priority in shaping the character of students. The government itself has made a basic design for character education by placing four main values that must be instilled in schools. The four values are: (a) honest and responsible (process of the heart), (b) intelligent (thought), (c) healthy and clean (sports), and (d) caring and creative (taste) (Puri et al., 2017)

### **Cultivating Pancasila Values in Schools**

Cultivating Pancasila values must be done in schools. Every activity at school must be reflected in the values of Pancasila so that

the ideology of the Indonesian nation is embedded in every student. The role of schools as education providers has an important factor in shaping the character of students effectively. Cremer and Reezight (1966) in (Hasan, M. Nur & Supriyatno, 2016) identify 7 effective ways of administering schools, namely: (a) an orderly school environment, (b) agreement and cooperation between educators, (c) concentration on basic needs and time spent on learning, (d) monitoring of student progress (evaluation), (e) administration and leadership, (f) policies involving students' parents, and (g) expectations or expectations. From this description, it shows that schools have a strategic role to create a superior school culture so that the educational climate can run well, including inculcating the values of Pancasila.

Schools must make policies in accordance with the goal of creating a school culture that supports the formation of the character of students based on the basic design of the government. School culture itself can be formed from agreements made between the school, students, and parents in the form of policies that will make the school's hallmark. With the formation of school culture, the values formed in students will be reflected as a manifestation of the school's commitment to developing character. School culture is also part of the school's way of internalizing the values of Pancasila to students as a form of concern for the noble values of the Indonesian nation. As stated by Pradana (Pradana, 2016)

that character development in accordance with Pancasila values can be developed through both formal and non-formal education with culture in schools. School culture can be interpreted as a program of school activities that aims to instill Pancasila values in students and school residents.

School culture can be developed and shaped as a characteristic or school identity so that it can show differences from other schools. School culture is a set of values that underlie behavior, traditions, daily habits, and symbols practiced by principals, teachers, administrative officers, students, and the community around the school (Puri et al., 2017). The internalization of Pancasila values can be integrated through school culture so that the character of students can be formed. The existence of schools can be formed from the application of school culture. Several factors that influence the existence of schools include the attitudes and beliefs of people in school and outside of school, as well as school cultural norms and relationships between individuals in schools that make up school culture (Suhayati, 2013).

Cultivating Pancasila values requires synergy with all school members, both principals, teachers, students, and also parents. Giving awards for teachers who take real action in instilling Pancasila values needs to be done. The internalization of Pancasila values in shaping the character of students through school culture is not only implanted during the



learning process in class but also in various other supporting activities (Nurizka, Rian & Rahim, 2020). The inculcation of Pancasila values can be entered through the learning process in the classroom, extracurricular programs and other programs held in schools. In planting character education, it needs to be done through a comprehensive approach, not relying on certain subjects, and using various methods and strategies and involving all parties in the school (Zuchdi, 2010). This is also in line with what Alawiyah said (Alawiyah, 2012) that character education can be carried out through integration in all lessons, creating school culture, co-curricular and extracurricular activities as well as a civilizing process carried out by all school members.

### **Best Practices for Teachers in Cultivating Pancasila Values in Schools**

The cultivation of Pancasila values was carried out in Al Falah Darussalam Elementary School, Sidoarjo Regency, East Java Province and 4 Bucu State Elementary School, Jepara Regency, Central Java Province. The following two teachers cultivate Pancasila values with a medium. Media is one of the important factors in the process of civilizing Pancasila values. (Wahyuningtyas, Rizki & Sulasmono, 2020). The following are real actions taken by teachers in instilling the values of Pancasila.

### **1. Garuda BMT**

Imawati, S.Pd. is a fourth grade teacher at Al Falah Darussalam Elementary School whose address is at Jalan Orchid Number 1 Perum Wisma Tropodo, Sidoarjo Regency. The media created is Garuda BMT, which stands for the Children's Movement with Pancasila School Culture Character - Independent Worship Responsibility. BMT itself is a school culture at Al Falah Darussalam Elementary School. With a good school culture, it is hoped that the internalization of Pancasila is easily achieved to the maximum. Where the culture is based on the philosophy of Pancasila. Many activities are reflected in the practice of Pancasila. There is a school culture, namely Worship, Independent, Responsibility which is then abbreviated as BMT, namely:

#### **a. Worship**

Worship is the practice of precepts 1. Worship can be done in any activity. For example, in school culture, praying dhuha early in the morning at school, praying before class, respecting religious friends and others.

#### **b. Independent**

Independence is the practice of precepts 3 and 4. Independence that can be carried out in school culture such as being independent and united in class pickets (precepts 3) and discussing in group assignments (precepts 4).

c. Responsibility

Responsibility is the practice of precepts 2 and 5. Responsibilities must be owned by students including social responsibility (empathy), for example visiting a sick friend (precept 2) and responsibility for oneself, namely being fair, not choosing friends (precept 5). The following is the slogan of the BMT school culture in the classroom.



Figure 1. Display of School Culture Slogans BMT In Class

During the Covid-19 pandemic, students will not be separated from the culture that has been carried out in schools and the erosion of the internalization of Pancasila values. This Garuda BMT media is made very easy and fun so that students can imitate and apply it while studying at home. If you have a computer and printer at home, you can make it easily. If not there is also no problem. This media can be made from materials that are very easy to obtain using makeshift materials such as paper from a calendar or used envelopes. Tools: scissors, glue, and markers.

Materials: buffalao paper, folded paper, small envelopes or plain HVS paper. How to make: (1) buffalo paper is made into a base for placing envelopes, (2) it takes 5 envelopes because Pancasila has five precepts, (3) after you finish write each precept on each envelope (picture the symbol too), (4) cut out extend five colorful folded papers like ice cream sticks, (5) write down every day the activities that have been carried out that reflect the internalization of Pancasila values on the folded paper clippings, and (6) then insert the cutouts into the envelope on each of the appropriate precepts.

During the Covid-19 pandemic, students learn to apply school culture at home. With the Garuda BMT media, students do not feel that they will implement the BMT school culture in internalizing Pancasila. Every activity is a reflection of the practice of Pancasila. The values of Pancasila can be understood, lived and practiced in everyday life (Mustari, Akbal, Muhammad & Umar, 2020). By getting used to activities that internalize Pancasila, it makes students a generation that has a high sense of nationalism and becomes a brake (filter) on the negative effects of globalization.

The activities of students at home can be varied and focused with the Garuda BMT media. Students enthusiastically carry out Pancasila activities. Looking for ideas and doing it yourself. They are increasingly independent in implementing various kinds of



Pancasila internalization activities with school culture brought to their homes. Examples of activities that have been carried out by children during the pandemic through the Garuda BMT media are: (1) precept 1: pray, recite the Koran, pray before eating, (2) precept 2: make your own mask and give it to others, (3) precept 3: take care of each other unite in maintaining the cleanliness of the house, (4) precept 4: discussing dividing household tasks, and (5) precept 5: saving electricity, food, money, and others during the pandemic. The following are the creations of Garuda BMT media students and examples of internalizing Pancasila values at home.



Figure 2. Media Student Creation Results GARUDA BMT

## 2. BUPANCA

Budi Prihartini, S.Pd.SD., M.Pd. is a fifth grade teacher at the State Elementary School 4 Bucu which is located at JL. Dudakawu Flower, Belik, Pendem, Sukorejo, Jepara Regency, Central Java Province. The

media created is Bupanca with the abbreviation of the Pancasila Values Activity Book. Bupanca is a book that contains examples of student activities from each precept in Pancasila. Bupanca refers to the guidebook for strengthening the learning of Pancasila moral values published by the Curriculum and Learning Center, Research and Development Agency, Ministry of Education and Culture in 2019. The guidebook describes the indicators of success in strengthening Pancasila moral values in education units starting from the first precepts to the precepts. fifth. This is the front view of Bupanca.



Figure 3. Bupanca's Front Page Display

Prior to the Covid-19 pandemic, the activities at Bupanca were carried out directly by teachers or by peer assessment. During the Covid-19 pandemic, Bupanca was made into a pocket book containing 15 activities. This is due to the limitations of online learning

facilities. These activities are adapted to the conditions and are important for students to do during distance learning. The teacher collaborates with the parents of students to determine the effectiveness of using Bupanca which plays a role in monitoring the activities of students' attitudes that contain Pancasila values. Collaboration between teachers and parents needs to be done in instilling the character of students (Rantauwati, 2020).

The duties and responsibilities of the family are related to the implementation of the policy of strengthening Pancasila values and morals, namely: (1) understanding the policy of strengthening Pancasila values and morals, especially the background of the emergence of this policy, (2) supervising and providing guidance to family members to have positive behavior and attitudes. in accordance with the values and morals of Pancasila, (3) as parents/guardians of students can help and provide support to schools in coaching students in order to strengthen the values and morals of Pancasila, (4) being an example and role model for their children to behave and behave in accordance with the values and morals of Pancasila, (5) avoid the occurrence of divisions and disputes in the family that can cause disturbances in family harmony, and (6) instill Pancasila values into every aspect of family life. The development of attitudes containing Pancasila values contained in Bupanca can be seen in the following table.

Table 1. Activities in Bupanca

Number	Activity	*	**	***
<b>Practice of the 1st Precept</b>				
1	Compulsory prayer: dawn dhuhur Asr Maghrib Isha			
2	Read the Koran at least 3 short letters			
<b>Practice of the 2nd Precept</b>				
1	Helping parents			
2	Planting plants in pots			
<b>Practice of the 3rd Precept</b>				
1	Exercise with siblings or parents for 15-20 minutes around the house			
2	Play with siblings or parents at home			
<b>Practice of the 4th Precept</b>				
1	Carry out the daily activity schedule that has been made			
2	Adhere to health protocols: Wear a mask when leaving the house			
3	Wash your hands with soap at least 5 times a day			
<b>Practice of the 5th Precept</b>				
1	Read the theme book according to the study schedule			
2	Save a minimum of IDR 500.00 to the piggy bank that has been made			

Preparation for distance learning using Bupanca as follows:

1. Providing information to parents and students related to learning activities arranged in the learning schedule that has been made by the teacher.
2. Providing information regarding the use of Bupanca as a guide for learning activities and monitoring activities containing

- Pancasila values during independent learning during the pandemic. If it is known that there is a decrease in motivation, the role of parents is needed to be maximized through coordination of teachers with parents by telephone or teacher visits to students' homes while still complying with health protocols.
3. Providing information in the comments or comments column by parents and students that must be filled in regarding the use of Bupanca during independent learning during the pandemic.
  4. Providing information about the limits on the use of Bupanca. Things that are not clear or if you experience difficulties in mentoring or using Bupanca can be done manually by coming to school at picket hours at 07.00-14.00.

The results of this study have similarities with the results of research conducted by Wathani (Wathani, 2021), Nurizka, Rian and Rahim (Nurizka, Rian & Rahim, 2020) and the opinion of Suyono and Hariyanto (Suyono & Hariyanto, 2014) which states that the internalization of values Pancasila values through civilizing in schools can shape the character of students in accordance with the character of the nation that comes from Pancasila. Internalization of Pancasila values can be done through various media. Garuda BMT and Bupanca media are interesting, practical and effective media for teachers to do with students. As research

conducted by Yayuk Hidayah and Suyitno (Yayuk Hidayah, Suyitno, 2021) on the Study of Interactive-Based Learning Media to Strengthen Pancasila Student Profiles in Elementary Schools, it shows that the use of media can be a learning facility for students, facilitate students in learning, and increase learning motivation, and the emergence of students to think critically, creatively, and with character.

## CONCLUSION

Students need concrete (real) media as learning aids. Learners need role models (examples) and structured behavior habituation. Internalization of Pancasila values will be easy to do if there is a culture in schools. Garuda BMT and Bupanca media are examples of creative and innovative work made by teachers in instilling Pancasila values. The media can increase the internalization of Pancasila values and the creativity of students in online learning at home. Therefore, the researcher provides the following recommendations: (1) teachers should not only teach by referring to student books and teacher books, but try to make new innovations so that learning will be more meaningful, (2) students are expected to be able to apply the internalization of Pancasila values. in daily life because it has become a habit, (3) principals can encourage teachers to create innovative media in learning, and (4) collaboration between schools and parents of students needs

to be carried out, especially the role of parents in monitoring activities on the application of values. - Pancasila values at home.

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