

## FROM IDEALS TO EVERYDAY PRACTICE: INTERNALIZING PANCASILA VALUES IN STUDENTS' SOCIAL BEHAVIOR

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### **Abstract**

*This study investigates the relationship between the internalization of Pancasila values and the social behavior of senior high school students in Cirebon City, Indonesia. Despite Pancasila's constitutional centrality as the philosophical and moral foundation of Indonesian national life, empirical evidence linking ideological value internalization to observable behavioral outcomes among students remains limited. Employing a quantitative cross-sectional survey design with an explanatory approach, the study recruited 412 students from six senior high schools through stratified cluster random sampling. Data were collected using a validated structured questionnaire measuring two primary constructs: internalization of Pancasila values, operationalized as a second-order reflective–formative construct comprising three lower-order dimensions (belief, attitude, and practice), and students' social behavior, encompassing cooperation, tolerance, respect, and responsibility. Data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) via SmartPLS 4.0. Measurement model evaluation confirmed satisfactory convergent validity, discriminant validity, and composite reliability across all constructs. Structural model results revealed that the internalization of Pancasila values exerts a significant and positive influence on students' social behavior, explaining approximately 37.7% of its variance, with a large effect size. Second-order construct analysis demonstrated that belief constitutes the strongest formative dimension of value internalization, followed by attitude and practice a hierarchy that exposes a critical internalization gap in which cognitive endorsement of national values consistently outpaces their behavioral enactment. The findings underscore the inadequacy of knowledge-transmission approaches to character education and highlight the urgent need for pedagogical strategies that actively bridge ideological conviction and observable social conduct. This study contributes an empirically validated measurement model of Pancasila value internalization and advances the application of hierarchical SEM approaches in civic and values education research, with implications extending to broader international discourse on global citizenship and character education.*

**Keywords:** Pancasila value internalization; students' social behavior; PLS-SEM; second-order construct; character education.

### **INTRODUCTION**

In an era characterized by accelerating globalization, pervasive digital transformation, and intensifying cultural pluralism, the formation of students' social behavior has emerged as one of the most pressing concerns in contemporary

education. National ideologies and values-based education systems serve not merely as symbolic frameworks but as foundational architectures for cultivating civic identity, prosocial conduct, and moral resilience among young generations. Scholars in the field of character education and moral development have consistently argued that ideological literacy when genuinely internalized rather than superficially transmitted constitutes a critical determinant of how individuals navigate social complexity, exercise ethical judgment, and construct meaningful relationships within diverse communities (Berkowitz & Bier, 2005; Lickona, 2009). As educational systems worldwide grapple with the challenge of translating normative ideals into demonstrable behavioral outcomes, the question of how values move from institutional discourse into authentic everyday practice has assumed renewed scholarly and policy significance.

Within the Indonesian context, this challenge is uniquely configured around Pancasila, the state ideology that enshrines five foundational principles: belief in one God, just and civilized humanity, the unity of Indonesia, democracy guided by deliberation, and social justice for all Indonesians. As both a philosophical foundation and a moral compass for national life, Pancasila is constitutionally embedded in the education system and theoretically permeates every level of formal schooling. The Indonesian government has repeatedly reaffirmed Pancasila as the basis of character education, reinforced through curricular mandates, institutional policies, and the strengthening of Pancasila and Civic Education (PPKn) as a compulsory subject. In principle, Pancasila provides a comprehensive ethical framework capable of guiding students toward tolerant, cooperative, and socially responsible behavior. Yet the extent to which these principles translate into observable, measurable behavioral dispositions in students' daily social lives remains an empirically underexplored question.

Contemporary evidence suggests that Indonesian students are increasingly susceptible to behavioral challenges that stand in direct tension with the core values of Pancasila. Phenomena such as declining civic respect, peer intolerance, individualistic orientation, and ethno-religious polarization have been documented across multiple educational levels (Wuryandani et al., 2016; Raihani, 2018). The proliferation of social media platforms and algorithmic content environments has further complicated this landscape by exposing students to fragmented, often ideologically charged information streams that may reinforce exclusionary identities and erode communal solidarity. Research in digital sociology has demonstrated that adolescents' value systems are increasingly shaped by online social interactions, which do not always align with the prosocial values promoted in formal educational settings (Livingstone & Blum-Ross, 2020). The cumulative effect of these pressures is a growing disjuncture between the values espoused within schools and those enacted in students' authentic social environments.

This disjuncture signals a fundamental gap between the idealized constructs of Pancasila education and their actualization in behavioral practice. From a theoretical standpoint, value internalization is not a passive process of information absorption; it is a dynamic psychological and sociological process through which individuals reconstruct externally promoted values as intrinsically meaningful guides for action (Deci & Ryan, 2000; Turiel, 2002). Social behavior theory further underscores that values only acquire behavioral salience when they are cognitively integrated, emotionally endorsed, and socially reinforced across multiple relational contexts. The transition from awareness to internalization, and from internalization to behavioral expression, constitutes a complex trajectory that existing studies on Pancasila education have rarely examined with sufficient empirical rigor.

A review of the extant literature reveals that scholarly attention to Pancasila education has predominantly focused on curricular content analysis, pedagogical strategy evaluation, and attitudinal surveys (Dewantara & Nurgiansah, 2021; Budiarto, 2020). While these contributions are valuable, they share important limitations: most rely on self-report instruments that conflate attitudinal endorsement with behavioral enactment; few employ advanced psychometric or structural modeling approaches capable of capturing the latent relationships between value internalization dimensions and observable social behaviors; and virtually none have articulated an empirically validated measurement model that links Pancasila constructs to specific behavioral indicators. This absence of robust, measurement-grounded empirical frameworks represents a critical gap in the literature, particularly given the Indonesian government's intensifying investment in character education reform and the urgent need for accountability evidence.

It is precisely this gap that motivates the present study. Examining how Pancasila values are internalized and reflected in the actual social behavior of students is not merely an academic exercise; it carries direct implications for the design of evidence-based character education programs, the refinement of assessment instruments, and the strengthening of ideological formation at the school level. By employing advanced empirical analysis including structural measurement modeling to operationalize and quantify the relationship between value internalization and behavioral outcomes, this study aims to construct a theoretically grounded and empirically defensible account of how Pancasila values manifest in students' everyday social conduct. In doing so, it contributes to an emerging body of scholarship that treats character education not as a matter of normative aspiration but as a measurable, analyzable, and improvable dimension of educational practice.

## **RESEARCH METHOD**

This study employs a quantitative cross-sectional survey design with an explanatory approach, chosen to examine the directional relationship between the

internalization of Pancasila values and students' social behavior at a single point in time. A cross-sectional design is methodologically appropriate for this research given the objective of mapping associative patterns across a defined population without experimental manipulation (Creswell & Creswell, 2018). The explanatory orientation reflects the study's intent to go beyond descriptive profiling by testing theoretically derived hypotheses concerning how latent value internalization constructs predict observable behavioral outcomes, thereby contributing to the empirical base of character education research in Indonesia.

The study population comprised senior high school (SMA) students in Cirebon City, West Java Province, Indonesia. A total of 412 students were recruited as the final analytical sample, drawn from six public and private senior high schools selected through cluster random sampling to ensure adequate institutional diversity and geographic representation across the city. Within each selected school, participants were identified through stratified random sampling based on grade level (Grades X, XI, and XII) to ensure proportional representation across the secondary education continuum. The sample consisted of 52.9% female and 47.1% male students, with a predominant age range of 15 to 18 years ( $M = 16.7$ ,  $SD = 0.94$ ). This sample size satisfies the minimum threshold recommended for PLS-SEM with complex higher-order structures, wherein a minimum of ten times the maximum number of formative indicators pointing to any single construct is commonly applied as a rule of thumb (Hair et al., 2019).

Data were collected using a structured, closed-ended questionnaire developed to measure two primary constructs. The first construct, internalization of Pancasila values, was operationalized as a multidimensional higher-order construct comprising three lower-order dimensions: (1) belief, capturing students' cognitive acknowledgment and conviction toward Pancasila principles; (2) attitude, reflecting affective dispositions aligned with those principles; and (3) practice, representing the enactment of Pancasila-consistent behaviors in daily interactions. The second construct, students' social behavior, was measured across four behavioral indicators: cooperation, tolerance, respect for others, and personal responsibility. All items were rated on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The instrument was adapted from validated instruments in prior studies on character education and civic values (Wuryandani et al., 2016; Dewantara & Nurgiansah, 2021) and subjected to expert content validity assessment by three specialists in educational psychology, civic education, and psychometrics. Minor item revisions were implemented based on expert feedback prior to field administration.

The measurement architecture of this study employs a second-order reflective–formative construct model. Each of the three lower-order dimensions of Pancasila value internalization is specified as reflective, meaning that the latent dimension is assumed to causally produce its observed indicators. At the higher level, these three

dimensions are modeled formatively, collectively constituting the overarching construct of Pancasila value internalization without the assumption of inter-dimensional interchangeability. This hierarchical specification is consistent with the theoretical position that value internalization is a composite phenomenon whose constituent dimensions are conceptually distinct but jointly sufficient to define the higher-order construct (Becker et al., 2012).

Data analysis was conducted using Partial Least Squares Structural Equation Modeling (PLS-SEM) via SmartPLS 4.0. PLS-SEM was selected over covariance-based SEM for three principal reasons: its suitability for estimating complex hierarchical component models involving both reflective and formative specifications; its robustness under conditions of non-normal data distribution, which is commonly observed in attitudinal and behavioral survey data; and its capacity to accommodate relatively modest sample sizes without imposing distributional assumptions (Hair et al., 2022; Ringle et al., 2020). Measurement model evaluation included assessment of convergent validity through average variance extracted ( $AVE \geq 0.50$ ) and factor loadings ( $\lambda \geq 0.70$ ), composite reliability ( $CR \geq 0.70$ ), and discriminant validity using the Heterotrait–Monotrait (HTMT) ratio criterion. Structural model assessment examined path coefficients, coefficient of determination ( $R^2$ ), effect sizes ( $f^2$ ), and the statistical significance of paths determined through bootstrapping with 5,000 resamples.

The study was conducted in full compliance with ethical standards for research involving human participants. Prior to data collection, institutional approval was obtained from the relevant school authorities and the regional education office of Cirebon City. All participants were provided with a written explanation of the study's purpose and procedures, and informed consent was secured from both students and, where required, their parents or guardians. Participation was entirely voluntary, with the assurance that withdrawal at any point would carry no academic consequences. Anonymity was maintained throughout data collection and analysis by assigning numeric codes in place of participant identifiers, and all data were stored securely in password-protected digital repositories accessible only to the research team.

## **RESULT AND DISCUSSION**

### **Findings**

#### **Descriptive Statistics**

A total of 412 students from six senior high schools (SMA) in Cirebon City participated in the study. Table 1 presents the demographic profile of the respondents. The sample was nearly balanced by gender, with 218 female students (52.9%) and 194 male students (47.1%). In terms of grade level, 143 students (34.7%) were enrolled in Grade X, 152 (36.9%) in Grade XI, and 117 (28.4%) in Grade XII. The age of respondents ranged from 15 to 18 years, with the majority falling within the 16–17 age bracket

(68.4%), consistent with the normative age range for Indonesian senior secondary students.

Descriptive statistics for the primary constructs are summarized in Table 2. The mean score for Internalization of Pancasila Values (IPV) was 3.84 (SD = 0.61), suggesting that respondents held moderately high endorsement of Pancasila principles at the latent level. Among the three lower-order dimensions, Practice (M = 3.79, SD = 0.66) recorded the lowest mean, indicating that behavioral enactment of values lagged slightly behind cognitive belief (M = 3.94, SD = 0.58) and affective attitude (M = 3.88, SD = 0.59). Students' Social Behavior (SSB) yielded a mean of 3.76 (SD = 0.63), with the Tolerance sub-dimension recording the lowest score (M = 3.61, SD = 0.71), signaling a pattern consistent with documented challenges in intercultural and interreligious student relations in Indonesian schools.

Table 1. Demographic Profile of Respondents (N = 412)

Variable	Category	Frequency	Percentage (%)
<b>Gender</b>	Female	218	52.9
	Male	194	47.1
<b>Grade Level</b>	Grade X	143	34.7
	Grade XI	152	36.9
	Grade XII	117	28.4
<b>Age</b>	15 years	62	15.0
	16–17 years	282	68.4
	18 years	68	16.6

Note. Frequencies and percentages are based on the final analytical sample (N = 412).

Table 2. Descriptive Statistics of Research Constructs

Construct / Dimension	Mean	SD	Min	Max
<b>Internalization of Pancasila Values (IPV)</b>	3.84	0.61	1.80	5.00
Belief (BLF)	3.94	0.58	2.00	5.00
Attitude (ATT)	3.88	0.59	1.80	5.00
Practice (PRC)	3.79	0.66	1.60	5.00
<b>Students' Social Behavior (SSB)</b>	3.76	0.63	1.60	5.00
Cooperation	3.84	0.62	1.80	5.00
Tolerance	3.61	0.71	1.40	5.00
Respect	3.80	0.64	1.60	5.00
Responsibility	3.79	0.65	1.80	5.00

Note. Scale: 1 (strongly disagree) – 5 (strongly agree). N = 412.

### Measurement Model Evaluation

Prior to structural model testing, the measurement model was evaluated to establish the validity and reliability of all reflective constructs, following the two-step approach recommended by Anderson and Gerbing (1988) and consistent with current PLS-SEM standards (Hair et al., 2022). Table 3 presents the factor loadings, average

variance extracted (AVE), and composite reliability (CR) for all constructs and their indicators. All indicator loadings exceeded the threshold of 0.70, ranging from 0.712 to 0.891, confirming adequate indicator reliability. AVE values for all constructs surpassed the minimum criterion of 0.50, and CR values were uniformly above 0.70, providing evidence of satisfactory convergent validity and internal consistency reliability.

Discriminant validity was assessed using the Heterotrait–Monotrait (HTMT) ratio criterion, with results presented in Table 4. All HTMT values fell below the conservative threshold of 0.85, confirming that each construct captures a distinct and non-redundant domain of variance. The highest HTMT ratio was observed between Attitude and Practice (HTMT = 0.782), which is theoretically plausible given their proximal conceptual relationship within the value internalization framework, yet remains sufficiently below the threshold to affirm discriminant validity.

Table 3. Measurement Model: Factor Loadings, AVE, and Composite Reliability

Construct	Indicator	Loading	AVE	CR
<b>Belief (BLF)</b>	BLF1	<b>0.842</b>	<b>0.631</b>	<b>0.872</b>
	BLF2	<b>0.831</b>		
	BLF3	<b>0.758</b>		
	BLF4	<b>0.766</b>		
<b>Attitude (ATT)</b>	ATT1	<b>0.856</b>	<b>0.644</b>	<b>0.879</b>
	ATT2	<b>0.827</b>		
	ATT3	<b>0.783</b>		
	ATT4	<b>0.751</b>		
<b>Practice (PRC)</b>	PRC1	<b>0.891</b>	<b>0.618</b>	<b>0.889</b>
	PRC2	<b>0.852</b>		
	PRC3	<b>0.780</b>		
	PRC4	<b>0.712</b>		
	PRC5	<b>0.739</b>		
<b>Social Behavior (SSB)</b>	SSB1	<b>0.863</b>	<b>0.652</b>	<b>0.882</b>
	SSB2	<b>0.814</b>		
	SSB3	<b>0.798</b>		
	SSB4	<b>0.771</b>		

Note. AVE = Average Variance Extracted; CR = Composite Reliability. All loadings > 0.70; AVE > 0.50; CR > 0.70. Thresholds met for all constructs.

Table 4. Discriminant Validity – HTMT Ratio Matrix

Construct	BLF	ATT	PRC	SSB
Belief (BLF)				
Attitude (ATT)	0.731			
Practice (PRC)	0.704	0.782		
Social Behavior (SSB)	0.648	0.693	0.741	

Note. HTMT = Heterotrait–Monotrait ratio. All values < 0.85, confirming discriminant validity (Henseler et al., 2015).

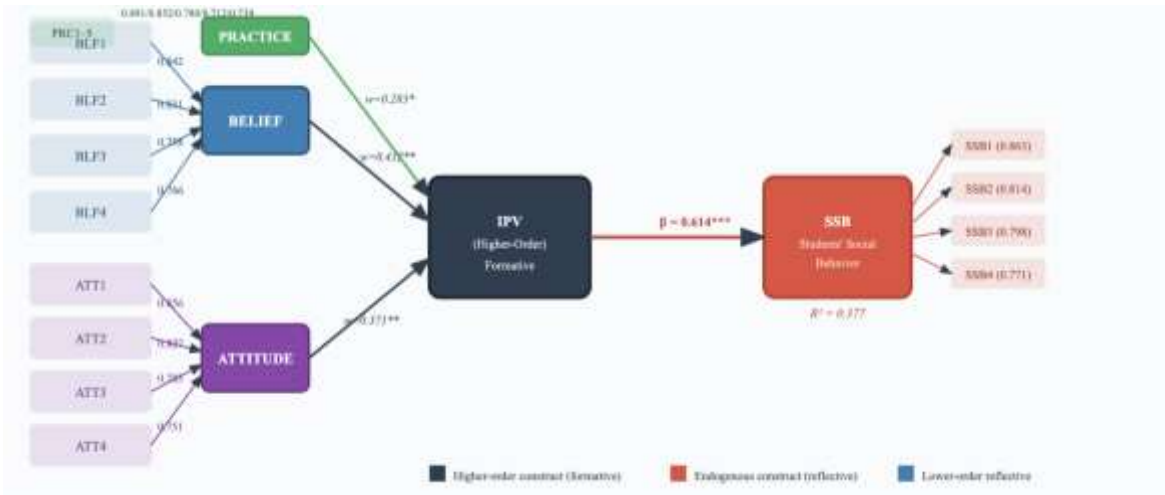


Figure 1. Outer (Measurement) Model Diagram with Standardized Indicator Loadings and Path Coefficients.

### Second-Order Construct Analysis

The internalization of Pancasila values was modeled as a second-order formative construct, with Belief, Attitude, and Practice as its reflective lower-order dimensions. In a reflective–formative hierarchical specification, the outer weights of the lower-order dimensions represent their relative contribution to the formation of the higher-order construct, and are interpreted analogously to regression coefficients rather than factor loadings (Becker et al., 2012). Table 5 presents the outer weights, standard errors, t-values, and significance levels for each dimension, estimated via the repeated indicators approach in SmartPLS 4.0 with 5,000 bootstrap resamples.

As shown in Table 5, all three dimensions contributed significantly to the formation of IPV. Belief registered the highest outer weight ( $w = 0.412$ ,  $t = 6.83$ ,  $p < .001$ ), indicating that cognitive conviction toward Pancasila principles carries the strongest formative weight in constituting the overall internalization construct. Attitude followed with an outer weight of 0.371 ( $t = 5.94$ ,  $p < .001$ ), while Practice yielded the lowest weight ( $w = 0.283$ ,  $t = 4.21$ ,  $p < .001$ ). The finding that Practice exhibits the lowest formative weight is analytically significant: it implies that behavioral enactment remains the most underdeveloped component of value internalization among senior high school students in this context, warranting targeted pedagogical attention.

Table 5. Second-Order Construct: Outer Weights of Lower-Order Dimensions on IPV

Dimension	Outer Weight (w)	SE	t-value	p-value	Decision
Belief (BLF) → IPV	<b>0.412</b>	0.060	6.83	< .001	<b>Significant</b>
Attitude (ATT) → IPV	<b>0.371</b>	0.062	5.94	< .001	<b>Significant</b>
Practice (PRC) → IPV	<b>0.283</b>	0.067	4.21	< .001	<b>Significant</b>

Note. IPV = Internalization of Pancasila Values (second-order formative construct). SE = Standard Error. Bootstrap resamples = 5,000. \*\*\* $p < .001$ .

### Structural Model Results

Following satisfactory measurement model evaluation, the structural model was assessed to test the central hypothesis of the study: that the internalization of Pancasila values (IPV) significantly and positively predicts students' social behavior (SSB). Table 6 presents the path coefficient, t-value, p-value,  $R^2$ , and effect size ( $f^2$ ) for the structural relationship.

As shown in Figure 2 and Table 6, the path from IPV to SSB was positive and highly significant ( $\beta = 0.614$ ,  $t = 10.47$ ,  $p < .001$ ). This coefficient indicates that for every unit increase in the latent score of Pancasila value internalization, students' social behavior improves by 0.614 standard deviation units, representing a substantively meaningful effect. The  $R^2$  value of 0.377 indicates that the internalization of Pancasila values explains approximately 37.7% of the variance in students' social behavior, classified as moderate to substantial predictive accuracy in social science research (Cohen, 1988; Hair et al., 2019). The effect size  $f^2 = 0.606$  further confirms that this relationship constitutes a large practical effect. Based on these results, the research hypothesis that the internalization of Pancasila values positively influences students' social behavior is fully supported.

Table 6. Structural Model Results: Hypothesis Testing

Hyp.	Path	$\beta$	SE	t-value	p-value	$R^2$	$f^2$	Decision
H1	IPV $\rightarrow$ SSB	<b>0.614</b>	0.059	10.47	< .001	0.377	0.606	<b>Supported</b>

Note.  $\beta$  = standardized path coefficient; SE = standard error;  $R^2$  = coefficient of determination;  $f^2$  = Cohen's effect size (small  $\geq 0.02$ , medium  $\geq 0.15$ , large  $\geq 0.35$ ).

Bootstrap resamples = 5,000. IPV = Internalization of Pancasila Values; SSB = Students' Social Behavior.

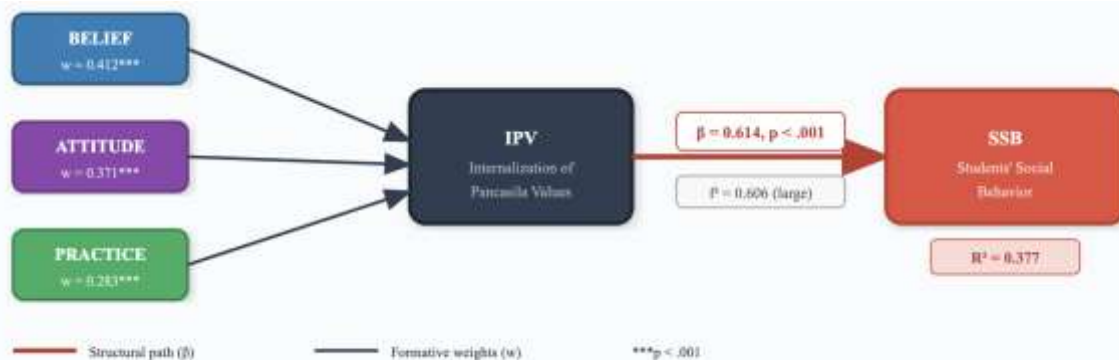


Figure 2. Inner (Structural) Model Depicting the Relationship Between IPV (Second-Order) and SSB.

Collectively, the results provide robust empirical support for the proposition that the internalization of Pancasila values constitutes a significant and practically meaningful determinant of students' social behavior. The large path coefficient ( $\beta = 0.614$ ) and effect size ( $f^2 = 0.606$ ) indicate that value internalization is not a peripheral explanatory variable but a substantive predictor of how students engage in cooperative, tolerant, respectful, and responsible conduct in their daily social lives. This finding is theoretically coherent with self-determination theory's account of internalization as the mechanism by which external values are progressively integrated into the self as autonomous motivational guides for action (Deci & Ryan, 2000), and with social learning theory's emphasis on the role of cognitive value structures in shaping observed behavioral patterns (Bandura, 1986).

The formative weight hierarchy within IPV with Belief ( $w = 0.412$ ) outweighing Attitude ( $w = 0.371$ ) and Practice ( $w = 0.283$ ) reveals a structurally important asymmetry. The comparatively lower weight of Practice suggests that while students may hold sincere cognitive convictions and positive affective orientations toward Pancasila values, these do not translate with equal strength into enacted behavioral conduct. This internalization gap where belief and attitude precede and exceed practice underscores the limitation of value education programs that rely primarily on knowledge transmission and attitudinal persuasion without creating structured opportunities for behavioral rehearsal and social reinforcement. It also partially explains why descriptive data revealed Tolerance as the lowest-scoring SSB sub-dimension ( $M = 3.61$ ), as tolerant behavior arguably demands the most active, contextually contingent behavioral execution rather than passive endorsement. These findings collectively challenge the assumption that ideological familiarity is equivalent to behavioral internalization, and call for empirically grounded, practice-oriented pedagogical models in Pancasila education.

### **Analysis/Discussion**

The findings of this study affirm, with empirical rigor, that the internalization of Pancasila values constitutes a meaningful and statistically robust determinant of students' prosocial behavioral repertoire. More than confirming a directional relationship, the results reveal a nuanced structural reality: cognitive belief emerges as the strongest formative contributor to value internalization, yet the practical enactment of values the dimension most directly observable in social life lags substantively behind. This asymmetry between ideological conviction and behavioral expression is not merely a statistical artifact; it is a conceptually significant finding that warrants deep theoretical, contextual, and pedagogical interrogation.

From a theoretical standpoint, the significant influence of Pancasila value internalization on social behavior is coherently explained by self-determination theory, which distinguishes between external regulation, introjection, identification, and

integration as successive stages through which externally promoted values are appropriated as personally meaningful and autonomously motivating (Deci & Ryan, 2000). The present findings suggest that many students have progressed to the identification stage where values are endorsed as personally important but have not fully achieved integrated regulation, the stage at which values become seamlessly expressed across behavioral contexts without deliberate effort. This incomplete internalization trajectory explains why students demonstrate relatively strong attitudinal alignment with Pancasila principles while exhibiting weaker behavioral manifestation, particularly in domains requiring active social engagement such as tolerance and civic cooperation. Social learning theory further complements this interpretation by underscoring that behavioral expression of internalized values depends not only on individual conviction but on environmental reinforcement, observed modeling, and repeated behavioral rehearsal in relatable social contexts conditions that formal schooling alone may insufficiently provide (Bandura, 1986). The conceptual logic connecting value internalization to observable social behavior is therefore not linear but dynamically mediated by psychological, social, and situational factors that static cross-sectional measurement only partially captures.

The direction and magnitude of the primary structural relationship are broadly consistent with prior empirical work on character education and values-based behavioral outcomes in Southeast Asian contexts. Studies examining civic values, moral character, and prosocial behavior among Indonesian students have consistently demonstrated that attitudinal and cognitive dimensions of values education predict behavioral engagement, though the strength of these associations varies considerably by measurement approach, school type, and regional context. What distinguishes the present study from much of this prior work is its methodological precision: where earlier investigations frequently operationalized value internalization as a unidimensional construct or conflated attitudinal endorsement with behavioral enactment through composite scoring, the current reflective–formative second-order model disaggregates the construct into theoretically and psychometrically distinct dimensions, enabling a more granular and honest account of where internalization succeeds and where it falls short. Studies that have employed similar psychometric sophistication in analogous contexts such as research on moral identity and prosocial behavior among adolescents in collectivist cultural settings have likewise found that cognitive-affective dimensions of moral constructs consistently outpace their behavioral counterparts, lending cross-contextual plausibility to the present pattern of findings.

The decision to model internalization of Pancasila values as a second-order reflective–formative construct carries both methodological and substantive significance that merits explicit discussion. Epistemologically, treating value internalization as a unidimensional reflective construct would impose the assumption

that belief, attitude, and practice are interchangeable indicators of a single underlying reality—an assumption that is theoretically untenable and empirically falsified by the divergent means and outer weights observed across dimensions. The formative specification at the higher-order level instead captures the constitutive logic of internalization: that it is a composite phenomenon assembled from distinct psychological processes, each of which contributes uniquely to the whole. The differential outer weights obtained—with belief dominating, attitude intermediate, and practice weakest—are not incidental; they map precisely onto the cognitive-affective-behavioral sequence proposed in classical attitude theory and value development models, where cognitive structures precede and scaffold emotional orientations, which in turn precede but do not guarantee behavioral execution. This hierarchical specification thus permits the identification of the specific weak link in the internalization chain—behavioral practice—that aggregate or unidimensional models would mask entirely.

Within the Indonesian socio-cultural and educational context, the relative underdevelopment of the practice dimension acquires additional explanatory depth. Pancasila education in Indonesian schools has historically been delivered through declarative instructional modalities—lectures, memorization of principles, and textbook-based assessments—that privilege cognitive retention over experiential and situated learning. The pervasive influence of digital media and social networking platforms has further complicated this landscape by exposing students to a fragmented and often contradictory information environment in which Pancasila values compete with individualistic, ethnocentric, and ideologically polarized content. Research on digital adolescent socialization in Indonesia has documented the erosion of communal and tolerant dispositions through algorithm-driven content exposure, which may disproportionately suppress tolerance—the lowest-scoring behavioral sub-dimension in this study—by reinforcing in-group identities and out-group suspicion. The finding that tolerance registers as the most behaviorally underdeveloped aspect of students' social conduct is thus not surprising when situated against this backdrop; it reflects a systemic tension between the pluralistic moral vision embedded in Pancasila and the socially stratifying dynamics of contemporary digital culture.

The practical implications of these findings are consequential across multiple levels of the educational system. For educators, the results argue urgently for a pedagogical reorientation from values transmission toward values enactment: instructional approaches such as project-based civic learning, structured peer cooperation, community service integration, and deliberative classroom discussion create the conditions for behavioral rehearsal that cognitive and attitudinal instruction alone cannot. For school administrators and curriculum designers, the findings underscore the strategic importance of the hidden curriculum—the normative climate, social modeling, and relational structures of school life—as a site of values practice that

operates independently of, and often more powerfully than, formal instruction. Pancasila-aligned norms must be institutionally embodied, not merely textually mandated. For policymakers, this study provides empirically grounded evidence that the effectiveness of Pancasila education cannot be adequately evaluated through knowledge-based assessments alone; behavioral outcome indicators, measured with psychometrically validated instruments, must be integrated into national character education evaluation frameworks.

Theoretically, this study makes at least three distinct contributions. First, it advances the empirical measurement of ideological values by demonstrating that Pancasila internalization can be operationalized as a hierarchical psychometric construct amenable to structural modeling, thereby moving the field beyond qualitative description and attitude surveys. Second, it provides the first formalized reflective–formative second-order validation of Pancasila constructs in the PLS-SEM literature, establishing a measurement template replicable across educational levels, regions, and national value systems. Third, by framing Pancasila internalization within the international discourse on civic values, global citizenship education, and prosocial behavioral outcomes, this study demonstrates that the dynamics of values-to-behavior translation observed in Indonesian students are not locally idiosyncratic but reflect universal tensions in ideological socialization tensions equally relevant to character education scholarship in pluralistic societies worldwide.

This study is not without limitations that constrain the generalizability and causal interpretation of its findings. The cross-sectional survey design precludes inference about developmental trajectories or causal directionality; it is possible, for instance, that prosocial behavioral engagement reciprocally reinforces value internalization over time, a dynamic that longitudinal or experience-sampling designs would be better positioned to capture. The reliance on self-reported data introduces the risk of social desirability bias, particularly for constructs as normatively charged as national values and prosocial behavior. The geographic confinement of the sample to Cirebon City limits transferability to students in rural, religiously homogeneous, or socioeconomically distinct contexts. Future research should pursue longitudinal designs capable of modeling the temporal progression of value internalization stages; mixed-methods approaches that complement structural modeling with ethnographic or interview-based insight into students' lived experience of Pancasila values; and broader comparative studies that examine whether the belief-attitude-practice asymmetry observed here holds across national value systems, thereby contributing to a genuinely cross-cultural science of civic values education.

## **CONCLUSION**

This study has demonstrated that the internalization of Pancasila values exerts a significant and practically meaningful influence on the social behavior of senior high

school students, and that this relationship is best understood not as a simple attitudinal effect but as a structured, hierarchical process in which cognitive belief, affective attitude, and behavioral practice each contribute distinctly and unequally to the formation of values-aligned conduct. The consistent finding that belief constitutes the dominant formative dimension, while practice remains the weakest, crystallizes a fundamental challenge confronting Pancasila education: students who intellectually embrace national values do not automatically enact them in the texture of their daily social lives. This gap between ideological conviction and observable behavior is the study's most consequential empirical insight.

The central contribution of this research lies in its methodological and theoretical advancement of how ideological values are conceptualized and measured in educational research. By operationalizing Pancasila value internalization as a second-order reflective–formative construct within a PLS-SEM framework, the study moves beyond the attitudinal surveys and qualitative descriptions that have historically characterized this domain, offering instead a psychometrically rigorous and structurally validated model capable of diagnosing precisely where the internalization process succeeds and where it stalls. This measurement architecture is not merely a technical innovation; it is an epistemological reorientation that treats civic values as empirically tractable constructs subject to the same standards of validity, reliability, and explanatory accountability applied across the behavioral sciences.

For practitioners and policymakers, the findings carry a direct and urgent message: the effectiveness of character education cannot be secured through knowledge transmission alone. Pedagogical strategies must be deliberately designed to bridge the belief–practice gap through experiential, community-embedded, and behaviorally rehearsed forms of civic learning. Schools must cultivate institutional environments in which Pancasila values are not only taught but structurally enacted embedded in relational norms, democratic classroom practices, and visible adult modeling. Policymakers, in turn, must develop evaluation frameworks capable of assessing behavioral outcomes, not merely ideological familiarity.

Beyond the Indonesian context, this study speaks to a challenge of universal relevance in contemporary education: the difficulty of translating nationally and culturally embedded value systems into the lived behavioral dispositions of young citizens navigating pluralistic, digitally mediated social environments. The processes of value internalization examined here—the cognitive, affective, and behavioral pathways through which ideology becomes practice—are not unique to Pancasila; they are constitutive of civic values education in any society that aspires to form not merely informed citizens, but morally engaged ones.

Ultimately, the transition from ideals to everyday practice is neither automatic nor incidental. It is an educationally constructed achievement—one that demands intentional, evidence-based, and structurally coherent intervention. This study offers

both the empirical foundation and the methodological tools to pursue that achievement with greater precision and purpose.

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