



The Role of Family and School in Instilling Pancasila Values in Elementary School Children

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Article History:

Received: 2 February 2026; Revised: 12 February 2026; Accepted: 20 February 2026; Published: 1 March 2026.

Abstract

This study analyzes the role of families and schools in instilling Pancasila values among elementary school students. A quantitative descriptive approach was employed, using an online survey questionnaire administered to 5th and 6th grade students at SDN Payung 2. Three indicators were examined: the role of the family, the role of the school, and students' attitudes as behavioral expressions of Pancasila value internalization. Data were analyzed through percentage categorization with a 4-point Likert scale to determine the effectiveness of each educational environment. The findings show that the family's role is categorized as very strong (100%), the school's role as very strong (97%), and students' attitudes likewise at very strong (97%). No respondents expressed strong disagreement, with only 3–4% indicating disagreement – reflecting consistent character formation across indicators such as politeness, tolerance, mutual cooperation, and discipline. The study concludes that close collaboration between family and school is central to Pancasila-based character formation, producing students who are responsible, tolerant, and prepared to contribute as Indonesian citizens.

Keywords: Pancasila Values; Character Education; Family Role; School Role; Elementary School.



1. Introduction

Family and school are the two environments that most directly shape a child's character. Before a child ever sits in a classroom, the family has already been at work – teaching basic courtesy, honesty, and a sense of right and wrong through daily routines and lived example. Ruspa & Marlina (2022) affirm that early childhood education cannot be separated from the family's role as the primary educational institution at home. School then takes over and extends that process through structured academic learning, peer interaction, and value-based habits. Yosada & Kurniati (2019) show that child-friendly schools are able to ensure that learning runs in line with students' developmental needs. In this sense, neither institution operates independently – they are two parts of the same process.

Character education does not work in isolation. Awliya *et al.* (2023) found that children's educational success depends on the active involvement of both parents and teachers working in the same direction. When the two align, children grow up in a consistent environment – what is taught at home gets reinforced at school, and vice versa. When there is a gap between what teachers say and what parents practice, children receive contradictory signals. That does not build character. It creates confusion. Juwanti & Mahananingtyas (2024) reinforce this point by stating that a child's educational success is not solely the teacher's responsibility – parents carry equal weight. When parents are actively involved, children feel supported and are more motivated to learn.

One recurring obstacle is parental busyness. Nisfah *et al.* (2023) note that working parents often feel they do not have enough time to provide adequate moral guidance at home. If that gap is not compensated by more structured involvement at school, the character formation process remains incomplete. Ma'sumah *et al.* (2024) remind us that character education is a deliberate and conscious effort – it does not happen by accident, and it certainly does not happen when the adults responsible for a child's development are pulling in different directions. Fadilah *et al.* (2024) add that the family's role in building children's moral awareness, particularly through civic education at the elementary level, cannot be replaced by any other institution. This is precisely where planned, intentional collaboration between family and school matters – not just occasional communication, but a shared commitment to the same values and goals.

In Indonesia, those values are grounded in Pancasila. More than a state symbol, Pancasila functions as a moral guide that should show up in how citizens actually behave – in how they treat others, resolve disagreements, and take responsibility for their communities. Nurgiansah (2022) argues that Pancasila education is central to addressing the moral challenges facing younger generations, particularly as globalization continues to erode local values. Triani & Ain (2023) go further, asserting that Pancasila values must be embedded in every Indonesian citizen from an early age if the nation's ideals are to be realized. The question, then, is not whether these values should be taught – but how effectively they are being transmitted, and by whom. This study aims to analyze the extent to which family and school contribute to instilling Pancasila values in 5th and 6th grade students at SDN Payung 2, and to measure how far those values have been internalized in students' daily attitudes and behavior.



2. Theoretical Framework

2.1 Pancasila-Based Character Education

Strengthening Pancasila-based character cannot rely on a single channel. Maisyaroh *et al.* (2021) and Mada & Wahyuningsih (2023) explain that character development covers two dimensions simultaneously: formal classroom learning and non-classroom activities such as extracurriculars, daily habituation, and social interaction within the school environment. An approach that spans both dimensions allows Pancasila values to reach students across different aspects of their personal development – not just as abstract lessons, but as practiced habits. Sabir *et al.* (2024) demonstrate that Pancasila-based programs such as communal work (*gotong royong*) and project-based learning are effective in building students' sense of social responsibility and critical thinking. These are not soft outcomes. They are measurable shifts in how students engage with others and take ownership of their actions.

2.2 The Family's Role

The family is the first social unit to shape a child's character – and arguably the most lasting. Liu *et al.* (2022) show that direct interaction – helping with homework, or simply talking about moral values during everyday conversations – already supports children's social skill development and strengthens the parent-child relationship. Tsania & Rigianti (2023) add that positive cultural habits in the family, such as the 5S principle (*Senyum, Salam, Sapa, Sopan, Santun* – Smile, Greet, Acknowledge, Be Polite, Be Courteous), have proven effective in building the good character that the Pancasila Student Profile demands. Feranina & Komala (2022) also note that women, as mothers and family members, carry a significant role as agents of Pancasila values at home – particularly in cultivating tolerance and a sense of fairness from an early age. These everyday practices may seem small, but they are precisely where character is formed – not in grand gestures, but in repetition.

2.3 The School's Role

At school, teachers are not just instructors – they are behavioral models. Ratna Kartika Wati *et al.* (2025) affirm that Pancasila Education teachers shape students' discipline through a modeling approach and guidance that feels personal rather than transactional. Sumar *et al.* (2025) add that teachers serve as a bridge between values learned at home and those practiced in the classroom, by weaving cultural and character values into their teaching at every opportunity. From a curriculum standpoint, Fanny Subarkah & Mubarak Ahmad (2022) show that character education at the elementary level is already embedded in the Civics and Pancasila Education (*PPKn*) subject as well as extracurricular activities. Obstacles that arise – whether from external factors like peer influence or from students' internal challenges – can be addressed through coordinated effort among teachers, parents, and the wider community (Sunariati, 2023).

2.4 Family–School Collaboration

The partnership between family and school is not an administrative formality – it is a shared moral responsibility. Hatimah (2016) explains that the value of this partnership lies in the mutual accountability both parties hold for a child's development and educational outcomes. Isroani & Huda (2022) show that



consistent communication between teachers and parents directly supports children's character development, while Suharta *et al.* (2020) add that family participation in school activities – parent-teacher meetings, school events, and similar occasions – encourages children to take their learning more seriously, knowing that the adults around them are paying attention. Challenges exist, and they are real: Mutakim *et al.* (2025) identify differing expectations between parents and teachers, alongside time constraints on both sides, as common barriers. But Kristanti *et al.* (2024) show that a sustained and flexible approach to collaboration produces positive outcomes. Muzakki *et al.* (2023) make the broader point clearly – when family, school, and community move in the same direction, the result is a generation that does not merely recite Pancasila values, but actually lives them.

3. Methodology

This study was designed to analyze how family and school environments contribute to the transmission of Pancasila values among elementary school students. Given that both institutions operate as the primary agents of children's moral development – each with distinct but overlapping responsibilities – the research required an approach capable of producing measurable, comparable data across multiple indicators. A quantitative descriptive survey was therefore adopted, prioritizing empirical evidence over interpretive speculation.

3.1 Research Design and Approach

A quantitative approach was selected because the central aim of this study is measurement – not exploration. The goal was to determine, with numerical clarity, how strongly families and schools are performing their respective roles in Pancasila value transmission, as perceived and reported by the students themselves. Descriptive survey methodology was appropriate here because it allows for systematic data collection across a defined population without experimental manipulation, producing results that can be categorized and compared against established criteria. Data were collected through an online questionnaire distributed via Google Form, which allowed for efficient data gathering across the student population while minimizing administrative burden on respondents.

3.2 Research Site and Participants

The study was conducted at SDN Payung 2, a public elementary school located in the Payung area, Rajagaluh District. The school was selected for a specific reason: its student body comes from families with varied social, economic, and cultural backgrounds, making it a reasonably representative setting for examining how different household conditions interact with school-based character education. A school with a more homogeneous population would have narrowed the scope of the findings considerably. The study involved 90 students from grades 5 and 6. This age group was chosen deliberately – students at this stage are old enough to reflect on their own attitudes and behaviors, yet still within the formative years where family and school influence remains strong.

3.3 Data Collection

The questionnaire measured three core indicators:



- 1) The family's role in instilling Pancasila values This indicator assessed the degree to which parents actively transmit foundational Pancasila values through informal education at home – including daily habits, moral conversations, and behavioral modeling.
- 2) The school's role in instilling Pancasila values This indicator assessed how effectively teachers and school programs reinforce and extend the value formation that begins at home, through formal instruction, extracurricular activities, and the school's general culture.
- 3) Student internalization of Pancasila values This indicator measured whether the values taught by both family and school have actually translated into students' attitudes and day-to-day behavior – not just stated beliefs, but observable dispositions.

Responses were recorded on a 4-point Likert scale:

Table 1. 4-Point Likert Scale Used in the Questionnaire

Score	Label
4	Strongly Agree (SA)
3	Agree (A)
2	Disagree (D)
1	Strongly Disagree (SD)

A 4-point scale was used intentionally to eliminate the neutral midpoint, requiring respondents to lean toward agreement or disagreement rather than defaulting to an uncommitted middle response. Each indicator consisted of multiple validated items designed to ensure the instrument measured what it was intended to measure.

3.4 Data Analysis

Data from the questionnaire were analyzed descriptively through percentage-based categorization. The process followed five sequential steps:

- 1) Data tabulation – Each response was coded according to its Likert score and compiled into frequency tables. Google Form's built-in summary feature assisted in the initial aggregation of responses.
- 2) Total score calculation – Item scores within each indicator were summed to produce a total score per indicator (family role, school role, and student attitudes).
- 3) Percentage calculation – Total scores were compared against the maximum possible score using the following formula:

$$\text{Percentage} = \frac{\text{Total Score}}{\text{Maximum Score}} \times 100\%$$

- 4) Categorization – Percentage scores were classified according to the following criteria:

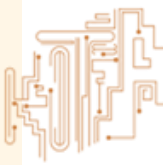


Table 2. Criteria for Interpreting Percentage Scores

Percentage Range	Category
81% – 100%	Very Strong
61% – 80%	Strong
41% – 60%	Moderately Strong
21% – 40%	Weak
0% – 20%	Very Weak

- 5) Interpretation – Results were interpreted in relation to each indicator and cross-referenced with relevant prior studies to assess the validity and broader significance of the findings.

4. Results and Discussion

4.1 Results

This study examined three indicators: the family's role in transmitting Pancasila values, the school's role, and the degree to which students have internalized those values in their daily behavior. Data were collected from 90 students in grades 5 and 6 at SDN Payung 2. The findings across all three indicators fell within the *Very Strong* category.

4.1.1 Family's Role in Instilling Pancasila Values

Table 3. Family's Role in Instilling Pancasila Values

Indicator	Items	Score	Frequency	Total Score	Percentage
Family's Role	4	SS (4)	51	204	57%
		S (3)	39	156	43%
		TS (2)	0	0	0%
		STS (1)	0	0	0%
Total			90	360	100%
Maximum Score				360	
Average Percentage					100%
Category					Very Strong

All 90 respondents gave positive responses. Fifty-seven percent chose *Strongly Agree* and 43% chose *Agree* – not a single student disagreed. The total score reached the maximum of 360, placing this indicator at 100% and the *Very Strong* category. These results reflect families that are actively practicing what character education requires: teaching courtesy, modeling honesty, encouraging religious observance, and reinforcing mutual respect at home.

4.1.2 School's Role in Instilling Pancasila Values

Table 4. School's Role in Instilling Pancasila Values

Indicator	Items	Score	Frequency	Total Score	Percentage
School's Role	4	SS (4)	34	136	38%
		S (3)	53	212	59%



	TS (2)	3	12	3%
	STS (1)	0	0	0%
Total		90	360	100%
Maximum Score			360	
Average Percentage				97%
Category				Very Strong

Ninety-seven percent of respondents responded positively – 38% *Strongly Agree* and 59% *Agree*. Three students, representing 3% of the sample, chose *Disagree*. The total score of 360 out of a maximum of 360 places this indicator in the *Very Strong* category. The data reflects a school environment where students are regularly exposed to discipline, cooperation, tolerance, and deliberation – both inside the classroom through *PPKn* instruction and outside it through extracurricular activities and communal tasks.

4.1.3 Student Internalization of Pancasila Values

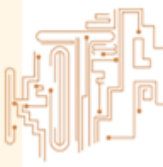
Table 5. Student Internalization of Pancasila Values

Indicator	Items	Score	Frequency	Total Score	Percentage
Student Attitudes		SS (4)	50	200	42%
		S (3)	66	264	55%
		TS (2)	4	16	3%
		STS (1)	0	0	0%
Total			120	480	100%
Maximum Score				480	
Average Percentage					97%
Category					Very Strong

Ninety-seven percent of responses were positive – 42% *Strongly Agree* and 55% *Agree* – with only 4 respondents (3%) choosing *Disagree* and none choosing *Strongly Disagree*. The total response count is 120 rather than 90 because this indicator used more items per respondent. The total score of 480 out of 480 places student internalization firmly in the *Very Strong* category. Students reported behaving politely toward teachers and peers, respecting religious and ethnic differences, maintaining honesty in schoolwork, and following school rules – behavioral indicators that go beyond stated opinion.

4.2 Discussion

The results from all three indicators point in the same direction: when families and schools share the same moral language and reinforce each other's efforts, children absorb Pancasila values at a measurable level. A 100% score for the family's role and 97% for both the school's role and student internalization are not routine outcomes – they reflect a school community where the adults responsible for children's development are, by and large, aligned. The family's perfect score deserves attention. Zero disagreement across 90 respondents is statistically unusual. It suggests that parents at SDN Payung 2 are not merely aware of their role in moral education – they are actively practicing it. Daily habits like the 5S culture (*Senyum, Salam, Sapa, Sopan, Santun*), religious routines, and honest behavior modeled by parents form the earliest and most durable layer of a child's character. Tsania & Rigianti (2023) confirm that these kinds of positive family



habits directly support the formation of the Pancasila Student Profile. The fact that this holds even among families with working parents – a group Nisfah *et al.* (2023) identify as particularly at risk of reduced involvement – suggests that the families in this study have made moral education a deliberate priority, not an afterthought.

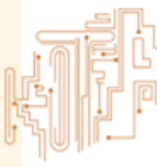
The school's 97% result tells a similar story, though the presence of three dissenting responses is worth noting. It would be easy to dismiss 3% as statistical noise, but those three students represent real experiences that diverge from the majority. Whether their disagreement reflects inconsistent teaching, personal circumstances, or something else entirely is not captured by this data. What the 97% does confirm is that the school's overall approach – integrating Pancasila values into *PPKn* lessons, extracurricular activities, communal work, and teacher modeling – is reaching the vast majority of students. Ratna Kartika Wati *et al.* (2025) and Sumar *et al.* (2025) both support the view that teachers who model discipline and guide students with a personal, relational approach produce stronger character outcomes than those who rely on instruction alone.

Student internalization at 97% is arguably the most meaningful finding of the three. It is one thing to measure what families and schools claim to do – it is another to find that students are actually carrying those values into their behavior. Reported behaviors such as respecting peers of different backgrounds, being honest in assignments, and following school rules without being told are behavioral indicators, not just attitude measures. That said, this study relies entirely on self-reported data. Students – particularly at the elementary level – tend toward socially desirable responses. A child who says they "always respect religious differences" may or may not behave that way on the playground. Observational data or teacher assessments would add a layer of verification that this study does not currently have. This is not a flaw that invalidates the findings, but it is a limitation that future research should address.

Taken together, the three indicators paint a coherent picture. Character education at SDN Payung 2 is working – not because of any single program or policy, but because families and school are pulling in the same direction. Muzakki *et al.* (2023) argue that when family, school, and community align around shared educational goals, the result is a generation with genuine character. The data from this study supports that claim. The more pressing question – one this study cannot fully answer – is whether these conditions are replicable elsewhere, or whether SDN Payung 2 represents a community with unusually strong family-school alignment that cannot simply be transferred to other settings.

5. Conclusion

This study set out to measure how effectively family and school environments transmit Pancasila values to elementary school students, and whether those values are genuinely reflected in students' behavior. The data from 90 students at SDN Payung 2 – collected through a descriptive quantitative survey using a 4-point Likert scale – produced results that are both clear and worth examining carefully. The family's role scored 100%. Every single respondent agreed, with 57% choosing *Strongly Agree* and 43% *Agree*. No one disagreed. That kind of unanimity is rare in survey research, and it points to something real: the families in this study are not passive bystanders in their children's moral development. They are actively teaching courtesy, modeling honest behavior, encouraging religious practice, and



reinforcing mutual respect at home – often despite the time pressures that working parents face. The foundation being built at home is not incidental. It is deliberate, and the data reflects that. The school's role reached 97%, with only three students – 3% of the sample – expressing disagreement. Those three responses should not be dismissed as noise. They represent students whose experience of school-based character education differs from the majority, and understanding why would be worth investigating. What the 97% does confirm is that the school's approach – combining *PPKn* instruction, extracurricular activities, communal tasks, and teacher modeling – is reaching nearly all students. Teachers at SDN Payung 2 appear to be doing more than delivering curriculum. They are setting behavioral standards that students observe and absorb. Student internalization stood at 97% as well, which is arguably the most telling result of the three. Families can teach values. Schools can reinforce them. But whether those values actually show up in how a child treats a classmate, handles a disagreement, or responds to a rule – that is the real measure. The reported behaviors in this indicator – respecting peers of different backgrounds, being honest in schoolwork, following school rules without being prompted – suggest that the values being taught are not staying on the surface. They are becoming part of how these students operate day to day.

One limitation must be acknowledged plainly. All three indicators rely on self-reported data from children. Students at this age are prone to giving answers they believe adults want to hear. The 97–100% results are encouraging, but they would carry more weight if supported by observational data or independent teacher assessments. Future research should consider pairing survey instruments with behavioral observation to verify whether reported attitudes match actual conduct. The broader takeaway is straightforward: character education works when the institutions responsible for a child's development are coordinated and consistent. At SDN Payung 2, that coordination appears to be functioning. The question that remains – and that this study cannot fully answer – is whether these results reflect conditions unique to this community, or whether they point to a model that can be replicated in schools with different social and economic profiles.

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