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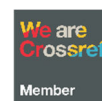
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Utilization of deep learning for the implementation of pancasila philosophy in pancasila education in christian middle schools

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ABSTRACT

This study investigates the potential of a deep learning pedagogical approach to significantly improve how Pancasila Philosophy is implemented and understood within the Pancasila Education curriculum at a Christian Junior High School in Surakarta, Central Java, Indonesia. Recognizing the importance of Pancasila in shaping Indonesia's national identity and character, this study explores the design, implementation, and evaluation of a specific deep learning intervention. This intervention was carefully tailored to fit the unique educational context of a Christian junior high school setting, taking into account the integration of faith-based values and the nuances of Indonesia's local cultural landscape. This study seeks to determine the effectiveness of this deep learning strategy in fostering not just a superficial understanding, but a deep and internalized understanding of the core principles of Pancasila among students. By analyzing student engagement, levels of understanding, and attitude changes, the findings aim to provide valuable insights for educators and policymakers. Ultimately, this study seeks to contribute to the development of a more impactful pedagogical model that can strengthen the integration of Pancasila Philosophy across secondary education in Indonesia, particularly within the unique opportunities and constraints presented by faith-based learning environments.



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Introduction

Pancasila education in Indonesia is currently undergoing a significant transformation with the implementation of the Independent Curriculum. Pancasila education has not only become a compulsory subject at all levels of education but has also been integrated into various aspects of the curriculum to shape the character and profile of Pancasila students. Pancasila philosophy in schools serves not only to introduce ideological values but also as a tool to shape character based on peace, tolerance, and social justice. Pancasila education must be able to encourage students to think critically

while fostering a sense of responsibility towards the nation (Kaelan, 2002; Sa'diyah & Dewi, 2022). With a more contextual and participatory approach, Pancasila education is expected to shape a young generation that not only understands but also practices Pancasila values in their daily lives (Aryani et al., 2022; Masrukhi, 2023). Pancasila education is integrated into the national curriculum structure through Government Regulation Number 40 of 2022 and Minister of Education and Culture Regulation Number 7 of 2022. These documents stipulate Pancasila education as a compulsory subject at the elementary and secondary levels of education, as well as at the higher education level. As part of the Independent Curriculum, there is a Pancasila Student Profile Strengthening Project designed to strengthen student competencies and character according to the six Pancasila Student profiles. This project is cross-subject and can involve the community and the world of work, with a holistic, contextual, student-centered, and exploratory approach. Pancasila philosophy at the junior high school level is usually taught as the foundation of the nation's values and outlook on life that must be understood and practiced by students in their daily lives. Although the term "philosophy" is not used in depth as at the university level, the approach used still reflects the philosophical values of Pancasila. The following is a simple explanation for the junior high school level. Each principle of Pancasila contains philosophical values: Principle 1: Demonstrates belief in spiritual power and respects religious freedom. Principle 2: Teaches respect for human rights. Principle 3: Promotes a spirit of nationalism and unity. Principle 4: Emphasizes the importance of deliberation and democracy. Principle 5: Embodying the ideals of justice and general welfare. In-depth learning in Pancasila Education at the junior high school level refers to a learning process that goes beyond memorization, but encourages students to think critically and reflectively, and relate Pancasila values to their real-life experiences. In Christian schools, the implementation of Pancasila philosophy not only focuses on national values and social morality, but must also align with the teachings of love, justice, and peace in the Christian faith. Pancasila as the foundation of the Indonesian state needs to be accepted as a tool for building a just and civilized society, while still respecting diversity and differences (Purnama et al., 2022; Suraji & Sastrodiharjo, 2021).

Challenges to in-depth learning of Pancasila Education in junior high schools include students' limited abstract thinking skills, low learning motivation, time constraints, teacher preparedness, and inauthentic assessments, so a contextual, creative, and reflective approach is needed to overcome them. Challenges to in-depth learning of Pancasila Education in Christian schools include how to harmoniously link Pancasila values with Christian teachings, maintain the diversity of understandings of students from different denominational backgrounds, and ensure that contextual and reflective approaches do not conflict, but instead strengthen universal values such as love, justice, and peace within the framework of Indonesian nationality (Musbikin, 2021; Syakroni et al., 2024). The implementation of Pancasila philosophy in Christian schools requires a deep understanding of Pancasila values that can integrate Christian teachings with national and state life. In this case, Pancasila values such as social justice and just and civilized humanity are in line with the teachings of Christ's love (Harianto & Sembiring, 2024; Hasugian & Hasugian, 2021). At the Christian Junior High School level, in-depth learning of Pancasila Education faces the challenge of aligning Pancasila values with Christian teachings in a contextual manner and in accordance with the developmental stage of adolescence, where students begin to form their own identities; therefore, teachers need to design learning that facilitates personal reflection, interfaith tolerance, and strengthening Christian character in line with the spirit of nationalism and the noble values of Pancasila (Buan, 2021; Yulianto et al., 2024).

Method

This type of research uses a qualitative approach, while the approach uses a phenomenological design which attempts to uncover events that are in accordance with actual conditions, so it is highly dependent on: 1) perception; 2) understanding; 3) understanding; and 4) one's assumptions (Mulyana et al., 2024; Ravitch & Carl, 2019). Especially providing an in-depth methodology to explore how Pancasila values are internalized and interpreted by teachers and students through life, with diverse understandings and rich multicultural reflections (Fikri & Savitri, 2022; Kaputri & Asmawati, 2023; Tazkiyah & Utaya, 2024; Wibowo et al., 2021). This research is a descriptive qualitative type, where this

research is a study that explores a problem and creates a deep understanding of important phenomena (Kusumastuti & Khoiron, 2019; Lichtman, 2023).

Data collected based on words obtained from a small group of individuals allows for understanding of the research participants' perspectives. This study uses a qualitative approach, a research method that emphasizes in-depth data collection to obtain high-quality research results. In other words, a qualitative approach is a research mechanism that relies on descriptive explanations in the form of words or sentences, carefully and systematically arranged from data collection to interpretation and reporting of research results (Abdussamad & Sik, 2021; Byrd, 2020). Researchers construct a holistic and complex picture through the analysis of data collected in natural situations. Qualitative research is research that investigates a problem to develop a detailed understanding of the phenomenon under discussion. Data are collected from a small group of data sources that describe the entire phenomenon. This data is then analyzed to obtain a broader interpretation of the research results (Lichtman, 2023; Ramdhan, 2021).

Qualitative research encompasses interpretive and naturalistic approaches to the subject of study, which seek to understand everything in its natural context (Roosinda et al., 2021; Tisdell et al., 2025). Qualitative research includes the collection of various empirical data such as case studies, personal experiences, introspection, interviews, observation results, document studies that describe the meaning of a research subject (Bhangu et al., 2023; Fetterman, 1988). This type of research is considered appropriate because this research aims to explore a phenomenon in depth using key data sources. The phenomenon to be observed is the actualization of Bible integration embedded in Integrated Social Studies learning at a Christian Junior High School in Surakarta City to strengthen students' multicultural values. The research was conducted at a Christian junior high school in Surakarta because this school is highly relevant in representing Christian educational institutions that strive to integrate Pancasila values with religious teachings, offering a unique context for understanding how national values are instilled in a faith-based environment.

A *purposive sampling technique* was used to select Pancasila education teachers and students who had relevant experience and were willing to share their perspectives (Ames et al., 2019; Nyimbili & Nyimbili, 2024; Robinson, 2024). The research instruments used will include structured/semi-structured observation sheets to record Pancasila education practices in the classroom, interview guidelines to elicit in-depth experiences of teachers and students, and a document analysis guide to review teaching materials and school policies (Alamri, 2019; Ruslin et al., 2022). Furthermore, the primary data sources will include in-depth interviews to capture narratives of personal experiences, classroom observations to observe firsthand practices, and document analysis such as syllabi or teaching materials to gain institutional context (Monday, 2020; Roberts, 2020).

The collected data will then be analyzed using phenomenology-based thematic analysis, enabling the identification of essential themes that illustrate the core of participants' experiences in living Pancasila in the Christian school. The research results, in the form of general descriptive data, are the result of triangulation from various data sources such as interviews, observations, and documents, which are also strengthened by *member checking* as an important process to ensure the validity of the researcher's interpretation of the meaning of the participants' experiences that have been collected (Bans-Akutey & Tiimub, 2021; Moon, 2019). By implementing source triangulation, member checking, and appropriate instruments such as interview guidelines and observation sheets, the validity and credibility of the data will be significantly improved (Donkoh & Mensah, 2023; Noble & Heale, 2019). Data analysis was conducted through an interactive model analysis. The interactive model is a series of processes consisting of three types of interconnected process stages, namely; data reduction, data presentation, and verification or drawing conclusions (Asipi et al., 2022).

Data reduction is the process of simplifying data from all collected data by using anticipatory mechanisms to eliminate data that is not very relevant to the problem in the study. Strict selection is carried out on the collected data through the process of summarizing data, coding data, formulating themes, grouping data, and writing data in narrative form. Then the data presentation process is the process of constructing solid, structured, and easy-to-understand information so that the data can then be analyzed to draw conclusions. Then the last is verification or drawing conclusions, where interpretation is carried out on the data presented, determining the meaning of the data presented,

confirming it with triangulation, cross-checking the findings, and then following up on the existing findings (Creswell, 2015; Miles & Huberman, 1984).

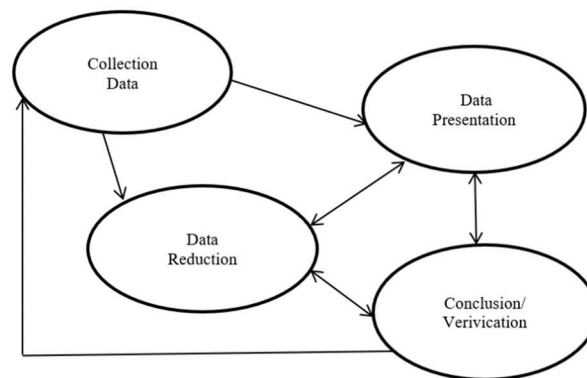


Figure 1 Interactive Model Qualitative Analysis Technique (Miles & Huberman, 1984)

The data analysis method from Miles & Huberman will be flexibly applied to manage and interpret the rich qualitative data. This process begins with data reduction, which involves selecting, focusing, simplifying, and abstracting raw data from interview transcripts, observation notes, and supporting documents. This stage is crucial for identifying meaningful units and significant statements related to teachers' and students' experiences in internalizing Pancasila values in a Christian school environment. Conclusions are drawn and verified continuously from the beginning of the analysis process. With this systematic approach, data analysis is not only procedurally accurate but also authentically reflects the subjective experiences of participants in internalizing Pancasila values within the religious context of a Christian school (Creswell & Poth, 2016; Mallette & Saldaña, 2019).

The next stage is data display, where the reduced information is systematically organized in the form of a matrix, chart, or visual network. This presentation helps researchers discover patterns, themes, and relationships between data, allowing for in-depth exploration of the phenomenon being studied. Creswell discusses the verification or conclusion-drawing stage in qualitative research, including data interpretation, determining data meaning, confirmation through triangulation, cross-checking findings, and following up on existing results (Creswell, 2015).

In their work, Huberman and Miles explain the importance of the verification process in qualitative research, including the use of triangulation to ensure the validity of findings and the drawing of valid conclusions (Miles & Huberman, 1984). Both references provide a comprehensive understanding of the verification process in qualitative research, which involves interpreting data, confirming it through triangulation, and drawing valid conclusions.

Results and Discussion

Based on the data analysis obtained, the following are the research findings, including the main findings related to the implementation of Pancasila philosophy in Pancasila Education learning using deep learning methods in several Christian junior high schools. The Junior High School (SMP) level is in Phase D (junior high school students aged 13-15 years). In Phase D, the elements of religious morality are mapped, as shown in the following table 1.

The implementation of Pancasila philosophy in Christian schools can be optimized with a deep learning approach that emphasizes a deep understanding of Pancasila values. In this context, deep learning involves not only mastering concepts but also a fundamental understanding involving the values of compassion, justice, and humanity contained in Pancasila and Christian teachings, by involving critical reflection and project-based learning (Harianto & Sembiring, 2024). In a phenomenological study of Pancasila education at Pelita Nusantara Kasih Christian Middle School in Surakarta, the *deep learning model* is understood as a pedagogical approach that encourages deep understanding and the development of critical thinking skills in students, not just memorization. (Entwistle, 2023; Larsen & Adu, 2021; Perrotta & Selwyn, 2020).

Table 1. Flowchart of the Development of Global Diversity Dimensions

Elements of Meaningful And Appreciative Culture Phase D (Junior High School Level 13-15 years old)	
Sub-elements	End of Phase D
Explore culture and cultural identity	Understanding cultural change over time and according to context, both at the local, regional and national scale. Explaining self-identity that is formed from national culture.
Explore and compare cultural knowledge, beliefs and practices	Understanding cultural dynamics includes everyday understandings, beliefs and practices in personal and social contexts.
Cultivate a sense of respect for cultural diversity	Understand the importance of preserving and celebrating cultural traditions to develop personal, social and cultural Indonesian and national identity and start working on preserving culture in everyday life.

Source: Compilation Team. Academic Manuscript of Pancasila Student Profile (Rev. 01-11-2021). 2020. Jakarta: Research and Development and Book Agency, Ministry of Education and Culture.

The implementation of deep learning at Pelita Nusantara Kasih Christian Junior High School in Surakarta will be identified through three main pillars: *mindful learning*, *meaningful learning*, and *joyful learning*. *Mindful Learning* is carried out through class discussions that facilitate personal reflection and group activities that encourage students to recognize their potential as part of a nation that adheres to Pancasila and believes in God. *Meaningful Learning* is carried out by connecting with the teachings of love in Christianity and is applied through social projects or real-life case studies that require critical thinking and empathy for fellow citizens. *Joyful Learning* is carried out through active learning methods such as discussions, problem-based projects (PjBL), simulations, or the use of interactive digital technology, which allows students to explore, collaborate, and produce original thoughts related to the values of Pancasila (Miller & Krajcik, 2019). With this approach, students not only learn about theory, but also apply the values of Pancasila and Christ's love in everyday life through analysis and collaboration (Y. Santoso & Arifianto, 2021).

**Figure 2** Learning Activities using the Deep Learning Method in the Pancasila Education Subject Class

In-depth learning in the context of Pancasila education in Christian schools can create learning that not only teaches Pancasila values, but also engages students in a deep understanding of Christian teachings, such as compassion, justice, and unity, which are in line with the Pancasila precepts. This approach allows students to participate more actively in the learning process and connect theory with real practice (Sari, 2025). Pancasila Philosophy in Christian Education refers to efforts to integrate Pancasila values with Christian teachings in the educational context of Christian schools. The goal is to create an educational environment that not only educates students in terms of academic knowledge, but also shapes students' character and morals based on the values contained in both systems. Pancasila as the foundation of the Indonesian state contains universal values such as humanity, social

justice, and unity that can be easily linked to Christian teachings, which prioritize compassion, peace, and justice.

The main challenge in teaching Pancasila philosophy to junior high school students is their limited ability to think abstractly. During adolescence, students tend to focus more on concrete and practical matters, making it difficult to understand the profound and abstract philosophical values of Pancasila. Therefore, a contextual and applicable approach is needed so that they can feel the relevance of Pancasila values in everyday life (Irayanti & Komalasari, 2023). Junior high school students often face difficulties in understanding the relationship between the values contained in Pancasila and their daily practices. This is caused by a lack of critical reflection and a deep understanding of Pancasila philosophy, thus requiring a more communicative and participatory learning approach (Aufarel & Prasetyo, 2023). Christian students often face an identity dilemma when they must balance church teachings and an ideological understanding of Pancasila. A dialogic educational approach is necessary so that students can see that the values of Pancasila do not conflict with their beliefs, but instead support the formation of a Christian character that loves peace and respects diversity (Anugrah & Rahmat, 2024; Triposa & Arifianto, 2021). At the junior high school level, teaching Pancasila philosophy faces significant challenges in internalizing Pancasila values to students influenced by an increasingly fragmented environment.

Therefore, educators need to present a more relevant and contextual approach so that students can understand and practice Pancasila values in their lives (Ariani, 2019; D. Santoso et al., 2021). Instilling the philosophical values of Pancasila from junior high school is crucial because during this period, students are in the process of discovering their identity and developing their character. Therefore, they need to be guided to deeply understand the nation's ideological foundations and be able to implement them in their daily lives (Sutrisno et al., 2020). The younger generation tends to be easily influenced by foreign cultures through social media and globalization. This has the potential to shift local and national values, including national spirit and tolerance. Technological advances are often not balanced with strong character education, resulting in the emergence of deviant behavior, such as fake news (hoaxes), hate speech, and digital violence. Pancasila philosophy needs to be taught systematically at the junior high school level so that students not only recognize Pancasila as a national symbol but are able to instill values such as tolerance, justice, and humanity in the practice of social life (Irawan, 2025).

The importance of introducing the Pancasila philosophy to junior high school students is to equip them with national insight from an early age, build awareness of responsibility as citizens, and foster the value of diversity in the context of everyday life (MFJL Putri et al., 2023). The Pancasila philosophy provides a moral and ethical foundation for the nation, but Christian students must be guided not to see it as a threat to faith, but rather as a calling to be light and salt for the nation by actively living its noble values (Nurgiansah, 2022).

Based on the results of the interviews that have been conducted, the following are statements from each respondent that have been summarized based on each question that has been asked to the subject teacher.

Question 1: Views on deep learning in Pancasila education learning

... menurut saya, deep learning itu sangat penting ya dalam mengajar pendidikan pancasila. Karena dengan pendekatan ini, anak-anak tidak cuma menghafal sila-sila Pancasila atau pasal-pasal saja, tapi mereka benar-benar memahami esensi dan makna di balik setiap nilai. Jadi pembelajaran jadi lebih bermakna dan nyata buat mereka. Saya lihat sendiri anak-anak jadi lebih paham kenapa Pancasila itu penting buat bangsa kita. (R1)

... deep learning ini revolutionary sekali menurut saya. Dengan pendekatan ini, siswa tidak hanya tahu 'apa' tapi juga 'mengapa' dan 'bagaimana' Pancasila itu relevan dengan hidup mereka. Mereka jadi bisa menginternalisasi nilai-nilai dengan lebih dalam. Saya sudah merasakan perbedaannya - siswa jadi lebih engaged dan pembelajaran lebih meaningful. (R2)

Question 2: Role in educational activities

... kalau dulu saya lebih sering ceramah di depan kelas, sekarang saya lebih banyak jadi pendamping dan pembimbing. Saya lebih suka ajak anak-anak diskusi, tanya pendapat mereka, atau

kasih mereka kasus kasus nyata untuk dianalisis. Jadi saya bukan lagi yang memberikan semua jawaban, tapi membimbing mereka untuk menemukan jawabannya sendiri. (R1)

... peran saya berubah drastis. Dari teacher-centered menjadi student-centered. Sekarang saya lebih banyak bertanya daripada menjelaskan. Saya jadi fasilitator yang membantu siswa mengeksplorasi dan menemukan makna Pancasila melalui pengalaman mereka sendiri. Jadi bukan lagi 'saya yang tahu segalanya' tapi 'mari kita belajar bersama. (R2)

Question 3: Learning methods applied in class

... saya sering pakai diskusi kelompok kecil, terus studi kasus dari berita-berita terkini. Kadang saya juga bikin role play atau simulasi. Yang paling seru itu kegiatan 'Pancasila in Action' - jadi anak-anak bikin proyek kecil-kecilan untuk membantu sekitar sekolah atau lingkungan rumah mereka. Mereka jadi bisa praktek langsung nilai-nilai Pancasila. (R1)

... saya banyak menggunakan metode socratic questioning, project-based learning, dan collaborative learning. Salah satu program unggulan saya adalah 'Pancasila Living Lab' dimana siswa melakukan penelitian mini tentang penerapan nilai Pancasila di komunitas mereka. Ada juga kegiatan debat dan simulasi sidang yang mereka sukai. (R2)

Question 4: Student response to the approach taken

... bersyukur responnya sangat baik. Anak-anak jadi lebih semangat ke kelas pendidikan pancasila. Mereka bilang pelajarannya jadi tidak membosankan lagi. Yang saya senang, mereka jadi lebih berani mengungkapkan pendapat dan bertanya. Bahkan ada yang sampai cerita pengalaman pribadi mereka yang berkaitan dengan nilai-nilai Pancasila. (R1)

... Responnya luar biasa positif! Siswa jadi lebih aktif bertanya, lebih kritis dalam berpikir. Mereka tidak lagi melihat pendidikan pancasila sebagai mata pelajaran yang 'kering' dan theoretical. Banyak yang bilang sekarang mereka menunggu-nunggu pelajaran pendidikan pancasila karena selalu ada hal menarik yang dibahas. Antusiasme mereka itu yang membuat saya semangat terus berinovasi. (R2)

Question 5: Challenges faced in implementing this learning process

... tantangan terbesar itu mengubah mindset anak-anak yang sudah terbiasa dengan sistem hafalan. Awalnya mereka bingung ketika saya minta mereka untuk berpikir kritis atau menganalisis. Terus, saya juga harus ekstra kreatif dalam merancang kegiatan yang menarik dan relevan dengan kehidupan mereka. Kadang persiapannya memang lebih lama dari biasanya. (R1)

... challenge utama adalah mengubah paradigma siswa yang sudah terlanjur comfort zone dengan sistem menghafal. Mereka awalnya kesulitan ketika diminta untuk berpikir out of the box atau menganalisis situasi kompleks. Selain itu, merancang aktivitas yang engaging dan meaningful itu butuh effort dan time yang tidak sedikit. Tapi semua worth it kok. (R2)

Question 6: Christian values that can be in harmony with Pancasila

... sebagai guru di sekolah Kristen, saya melihat banyak kesamaan antara ajaran Kristus dengan nilai-nilai Pancasila. Misalnya nilai kasih sayang, keadilan, dan pelayanan kepada sesama. Nilai 'love your neighbor as yourself' itu sangat sejalan dengan sila kedua dan kelima Pancasila. Saya selalu tekankan ke anak-anak bahwa mengamalkan iman Kristen bisa sejalan dengan menjadi warga negara Indonesia yang baik. (R1)

... banyak sekali nilai-nilai yang synergy. Konsep love, justice, forgiveness, dan service to others dalam ajaran Kristus itu very much aligned dengan nilai-nilai Pancasila, terutama sila pertama, kedua, dan kelima. Saya sering ajak siswa untuk melihat bagaimana iman mereka bisa memperkuat komitmen mereka sebagai warga negara Indonesia. Keduanya saling melengkapi, bukan kontradiktif. (R2)

Question 7: Expectations for this learning for future students

... harapan saya, anak-anak ini kelak menjadi generasi yang punya karakter kuat, bisa berpikir kritis, dan punya empati tinggi terhadap sesama. Saya ingin mereka jadi pemimpin-pemimpin masa

depan yang berintegritas dan mampu membawa perubahan positif di lingkungan mereka, apapun profesi mereka nanti. (R1)

... harapan saya, mereka menjadi critical thinkers yang punya strong moral foundation. Saya ingin mereka tumbuh menjadi agents of change yang bisa membawa transformasi positif di masyarakat. Tidak hanya successful secara personal, tapi juga contributive untuk kemajuan bangsa. Mereka harus bisa menjadi bridge antara nilai-nilai luhur Pancasila dengan realitas kehidupan modern. (R2)

Question 8: The impact of this approach on your understanding of Pancasila education

... ih iya, sangat berdampak! Saya sendiri jadi lebih dalam memahami Pancasila. Ketika saya harus mencari contoh-contoh nyata atau kasus-kasus untuk dibahas di kelas, saya jadi lebih aware dengan kejadian di sekitar. Saya juga jadi lebih reflektif - apakah saya sudah mencontohkan nilai-nilai Pancasila dalam kehidupan sehari-hari?. (R1)

... absolutely! Pendekatan ini membuat saya juga terus belajar dan growing. Saya jadi lebih reflective terhadap actions dan decisions saya sehari-hari. Apakah sudah sesuai dengan nilai-nilai yang saya ajarkan? Proses ini tidak hanya mengubah siswa, tapi juga transforming saya sebagai educator dan sebagai citizen. (R2)

Question 9: School involvement in supporting this approach

... sekolah sangat supportive. Kepala sekolah memberikan kebebasan untuk kita bereksperimen dengan metode pembelajaran. Fasilitas juga mendukung, seperti ruang diskusi yang nyaman dan akses internet untuk mencari materi terkini. Sekolah juga mendukung kegiatan-kegiatan sosial yang kita rancang sebagai bagian dari pembelajaran. (R1)

... sekolah memberikan full support. Management sangat encourage innovation dalam pembelajaran. Mereka provide resources yang dibutuhkan, baik itu fasilitas, budget untuk kegiatan, maupun professional development untuk guru. Ada juga program mentoring antar guru untuk sharing best practices. School culture-nya memang mendukung experiential learning dan character building. (R2)

Based on the above results, the implementation of the deep learning approach in Pancasila Education learning in Christian schools has demonstrated comprehensive success in achieving holistic learning objectives. This success is reflected in the transformation of the learning paradigm, improved learning quality, internalization of Pancasila values, harmonious integration with religious values, and the development of Pancasila-based student character. Empirical evidence shows that the deep learning approach is an effective pedagogical solution to overcome the challenges of Pancasila Education learning, which has been considered theoretical and less relevant. Through meaningful, engaging, and transformative learning, Pancasila Education can become a strong foundation for character building and nation building in the context of a multicultural and democratic Indonesia.

The following statement is the result of interviews with each respondent which has been summarized based on each question that was asked to the students.

Question 1: How do you feel about learning Pancasila Education through a new approach?

... wah, awalnya aku kaget sih, soalnya kan biasanya pelajaran PPKn itu cuma baca buku terus ngapalin pasal-pasal gitu. Tapi sekarang jadi lebih seru karena kita bisa ngobrol-ngobrol sama temen, terus ada kegiatan yang bikin kita keluar kelas juga. Jadi nggak bosen dan aku lebih ngerti kenapa sih Pancasila itu penting buat kita. (R3)

... eh... awalnya aku agak takut sih, soalnya kan aku orangnya pemalu, takut disuruh presentasi atau ngomong di depan kelas. Tapi ternyata gurunya baik banget, dia ngerti kalau aku butuh waktu buat beradaptasi. Sekarang aku mulai suka karena materinya jadi lebih mudah dipahami dan nggak cuma teori melulu. (R4)

Question 2: What is the most noticeable difference compared to the previous learning method?

... bedanya jauh banget! Dulu tuh kita cuma disuruh catat, baca, terus ulangan hafalan doang. Sekarang malah kita yang lebih banyak ngomong di kelas, diskusi bareng temen-temen, bahkan

bikin project keren. Yang paling aku suka, kita jadi bisa terjun langsung ke masyarakat buat ngeliat gimana orang-orang nerapin nilai Pancasila di kehidupan nyata. (R3)

... wah, beda banget deh! Kalau dulu kan kita cuma duduk, dengerin guru jelasin, terus suruh catat dan hafal. Sekarang kita lebih banyak kerja kelompok, sharing pendapat, bahkan ada kegiatan di luar kelas. Awalnya aku nervous, tapi lama-lama jadi terbiasa dan malah enjoy. Aku jadi lebih berani ngungkapin pendapat. (R4)

Question 3: The most memorable activity during the learning activities

... aku paling nggak lupa sama kegiatan 'Pancasila in Action' yang kemarin. Aku sama temen-temen sekelas bikin program bagi-bagi makanan gratis buat tukang ojek dan pemulung di depan sekolah. Awalnya malu-malu, tapi ternyata mereka seneng banget! Dari situ aku ngerasain sendiri gimana rasanya berbagi dan peduli sama sesama. Bener-bener deh, jadi lebih paham makna sila kelima. (R3)

... yang paling berkesan tuh waktu kita ada kegiatan 'Pancasila Heroes' - jadi kita harus wawancara sama orang-orang di sekitar yang udah nerapin nilai Pancasila. Aku interview sama pak RT, ternyata beliau banyak banget cerita tentang gotong royong di kampung. Dari situ aku belajar kalau ternyata Pancasila itu hidup banget di masyarakat, bukan cuma di buku pelajaran. (R4)

Question 4: What can we learn from the values of Pancasila in real life?

... aku belajar kalau ternyata nilai-nilai kayak keadilan dan kemanusiaan itu harus dipraktekkin, bukan cuma tau teorinya aja. Contohnya, sekarang aku lebih berusaha buat nggak pilih-pilih temen berdasarkan agama atau suku. Terus kalau ada temen yang lagi susah, aku jadi lebih peduli buat bantu. Kayak kemarin ada temen yang nggak bawa bekal, aku langsung share makanan. (R3)

... aku jadi lebih ngerti kalau nilai-nilai kayak persatuan dan keadilan sosial itu penting banget buat kehidupan. Sekarang kalau ada masalah sama temen, aku lebih berusaha buat cari jalan keluar yang adil buat semua pihak. Terus aku juga jadi lebih appreciate sama keberagaman temen-temen di kelas, meskipun beda agama atau daerah asal. (R4)

Question 5: The relationship between the values of Pancasila and Christian faith that have been studied at school

... menurutku sih, keduanya tuh kayak puzzle yang saling melengkapi gitu. Pancasila ngajarin kita buat bertuhan yang satu, nah itu sama aja dengan iman Kristen yang percaya sama Tuhan Yesus. Terus soal kasih sayang dan tolong-menolong, itu juga diajarkan Yesus kan? Jadi aku merasa nggak ada yang bertentangan, malah jadi double support buat jadi orang baik. (R3)

... setelah dipikir-pikir, ternyata banyak yang sejalan loh. Kayak nilai ketuhanan yang maha esa di Pancasila, itu sama dengan keyakinan kita sama Tuhan Yesus. Terus soal kasih sama sesama yang diajarkan Yesus, itu juga ada di sila kedua dan kelima Pancasila. Jadi aku ngerasa iman Kristen aku malah nguatin komitmen aku buat jadi warga negara yang baik. (R4)

Question 6: Learning methods that make students more interested in Pancasila Education lessons

... banget! Sekarang pendidikan pancasila jadi salah satu mata pelajaran favorit aku. Soalnya aku ngerasa terlibat langsung, bukan cuma jadi pendengar pasif. Aku jadi sadar kalau Pancasila itu nggak cuma hafalan buat ujian, tapi bener-bener guide book buat hidup kita sehari-hari. Keren kan? (R3)

... iya dong! Tadinya aku pikir pendidikan pancasila itu membosankan dan susah, tapi sekarang jadi lebih menarik. Aku jadi ngerti kalau Pancasila itu relevan banget sama kehidupan kita. Bahkan aku kadang baca-baca tambahan tentang sejarah Pancasila di perpustakaan, hehe. Jadi pengen tau lebih banyak. (R4)

Question 7: Expectations after studying Pancasila Education in this way

... aku berharap bisa terus nerapin nilai-nilai Pancasila ini sampai aku dewasa nanti. Pengen jadi orang yang bisa bikin perubahan positif di lingkungan, bisa nerima perbedaan dengan lapang dada, dan jadi role model yang baik buat adik-adik kelas atau temen-temen. Pokoknya jadi pribadi yang Pancasila-lah sejati deh!. (R3)

... aku berharap bisa jadi orang yang lebih berguna buat bangsa dan negara. Meskipun aku masih SMP, tapi aku pengen mulai dari hal-hal kecil dulu, kayak jadi anak yang patuh sama orang tua, baik sama temen-temen, dan peduli sama lingkungan. Semoga nanti waktu udah besar, aku bisa kontribusi lebih besar lagi buat Indonesia. (R4)

The results of the statement above indicate that the implementation of the deep learning approach has proven that character education can be implemented effectively through innovative pedagogical strategies that emphasize meaningful learning experiences, critical thinking development, and values internalization. This success provides robust empirical evidence to support educational innovation and curriculum reform in the context of character education in Indonesia. By making a significant contribution to the body of knowledge in character education, it demonstrates that the deep learning approach is a viable and effective pedagogical solution for addressing challenges in character education in the contemporary era. These findings have far-reaching implications for educational policy, curriculum development, teacher professional development, and nation-building efforts in the context of multicultural and democratic Indonesia.

Thus, the implementation of deep learning in Pancasila Education learning is not only successful in achieving learning objectives on a micro scale, but also provides a meaningful contribution to character development and civic education on a macro scale which is essential for sustainable national development and social harmony.

Table 2. Results of Interviews with Subject Teachers

Question	Answer
What are your views on the application of deep learning in Pancasila education?	Teacher 1: <i>In my opinion, deep learning is very important in teaching Pancasila. Because with this approach, children don't just memorize the principles or articles of Pancasila, but they truly understand the essence and meaning behind each value. This makes learning more meaningful and real for them. I've seen the children understand more about why Pancasila is important for our nation.</i> Teacher 2: <i>I think this deep learning is truly revolutionary. With this approach, students learn not only the "what" but also the "why" and "how" of Pancasila's relevance to their lives. They can internalize the values more deeply. I can already feel the difference – students are more engaged, and learning is more meaningful.</i>
How has your role changed in this education?	Teacher 1: <i>While I used to lecture more often in front of the class, now I'm more of a mentor and guide. I prefer to engage students in discussions, ask for their opinions, or give them real-life cases to analyze. So, I'm no longer the one providing all the answers, but rather guiding them to find the answers themselves.</i> Teacher 2: <i>My role has changed drastically. From teacher-centered to student-centered. Now I ask more questions than explain. I've become a facilitator who helps students explore and discover the meaning of Pancasila through their own experiences. So it's no longer 'I know everything' but 'let's learn together'.</i>
What learning methods do you apply in class?	Teacher 1: <i>I often use small group discussions and case studies from current news stories. Sometimes I also do role plays or simulations. The most exciting activity is the 'Pancasila in Action' activity where the kids create small projects to help out around school or their neighborhood. This allows them to practice the values of Pancasila directly.</i> Teacher 2: <i>I extensively use Socratic questioning, project-based learning, and collaborative learning. One of my flagship programs is the 'Pancasila Living Lab,' where students conduct mini-research on the application of Pancasila values in their communities. They also enjoy debate activities and trial simulations.</i>
How do students respond to this approach?	Teacher 1: <i>Thankfully, the response has been very positive. The students are more enthusiastic about attending Pancasila education classes. They say the lessons are no longer boring. What I'm happy about is that they're more confident in expressing their opinions and asking questions. Some even shared their personal experiences related to Pancasila values.</i> Teacher 2: <i>The response has been incredibly positive! Students are becoming more active in asking questions and thinking more critically. They no longer see Pancasila</i>

Question	Answer
What challenges did you face in this process?	<p><i>education as a dry and theoretical subject. Many say they now look forward to Pancasila education lessons because there's always something interesting discussed. Their enthusiasm is what keeps me motivated to continue innovating.</i></p> <p>Teacher 1: <i>The biggest challenge is changing the mindset of children who are used to rote learning. Initially, they were confused when I asked them to think critically or analyze. Then, I also had to be extra creative in designing activities that were interesting and relevant to their lives. Sometimes the preparation took longer than usual.</i></p> <p>Teacher 2: <i>The main challenge is changing the paradigm of students who have become comfortable with memorization. They initially struggle when asked to think outside the box or analyze complex situations. Furthermore, designing engaging and meaningful activities requires considerable effort and time. But it's all worth it.</i></p>
What Christian values do you think can be in harmony with Pancasila?	<p>Teacher 1: <i>As a teacher in a Christian school, I see many similarities between the teachings of Christ and the values of Pancasila. For example, the values of compassion, justice, and service to others. The value of "love your neighbor as yourself" is very much in line with the second and fifth principles of Pancasila. I always emphasize to the children that practicing the Christian faith can go hand in hand with being a good Indonesian citizen.</i></p> <p>Teacher 2: <i>There are so many synergistic values. The concepts of love, justice, forgiveness, and service to others in Christ's teachings align very much with the values of Pancasila, especially the first, second, and fifth principles. I often encourage students to consider how their faith can strengthen their commitment as Indonesian citizens. The two complement each other, not contradict each other.</i></p>
What are your hopes for the outcomes of this learning for future students?	<p>Teacher 1: <i>My hope is that these children will grow into a generation with strong character, critical thinking, and a strong sense of empathy for others. I want them to be future leaders with integrity and capable of bringing positive change to their communities, whatever their profession.</i></p> <p>Teacher 2: <i>My hope is that they will become critical thinkers with a strong moral foundation. I want them to grow into agents of change who can bring positive transformation to society. They should not only be personally successful but also contribute to the nation's progress. They must be able to bridge the noble values of Pancasila with the realities of modern life.</i></p>
Does this approach also have an impact on how you interpret Pancasila education?	<p>Teacher 1: <i>Oh yes, it's very impactful! I personally have a deeper understanding of Pancasila. When I have to find real-life examples or cases to discuss in class, I become more aware of the events around me. I also become more reflective have I exemplified the values of Pancasila in my daily life?</i></p> <p>Teacher 2: <i>Absolutely! This approach keeps me learning and growing. I've become more reflective about my daily actions and decisions. Are they aligned with the values I teach? This process not only transforms students, but also transforms me as an educator and a citizen.</i></p>
How are schools involved in supporting this approach?	<p>Teacher 1: <i>The school is very supportive. The principal gives us the freedom to experiment with learning methods. The facilities are also supportive, such as comfortable discussion rooms and internet access for finding the latest materials. The school also supports the social activities we design as part of the learning process.</i></p> <p>Teacher 2: <i>The school provides full support. Management strongly encourages innovation in learning. They provide the necessary resources, including facilities, budgets for activities, and professional development for teachers. There's also a mentoring program for teachers to share best practices. The school culture truly supports experiential learning and character building.</i></p>

Table 2. Results of interviews with students

Question	Answer
How do you feel about Pancasila education lessons now using a new approach?	<p>Student 1: <i>Wow, at first I was surprised, because usually PPKn lessons are just reading books and then memorizing the articles like that. But now it's more exciting because we can chat with friends, and there are activities that get us out of class too. So I don't get bored and I understand better why Pancasila is important for us</i></p> <p>Student 2: <i>Eh... at first I was a bit scared, because I'm a shy person, afraid of being asked to present or speak in front of the class. But it turns out the teacher is really nice, she understands that I need time to adapt. Now I'm starting to like it because the material is easier to understand and it's not just theory.</i></p>
What is the most noticeable difference compared to previous learning methods?	<p>Student 1: <i>The difference is huge! In the past, we were only told to take notes, read, and then memorize things. Now, we do more talking in class, discussing with friends, and even making cool projects. What I like most is that we can go directly into society to see how people apply Pancasila values in real life.</i></p> <p>Student 2: <i>Wow, it's so different! In the past, we just sat there, listened to the teacher explain, and then were told to take notes and memorize. Now, we do more group work, share opinions, and even have activities outside of class. At first, I was nervous, but after a while, I got used to it and actually enjoyed it. I've become more confident in expressing my opinions.</i></p>
Tell us about one of the most memorable activities in this lesson	<p>Student 1: <i>I'll never forget the 'Pancasila in Action' activity yesterday. My classmates and I organized a program to give out free food to motorcycle taxi drivers and scavengers in front of the school. At first I was shy, but it turned out they were really happy! From there, I felt for myself what it was like to share and care for others. It really made me understand the meaning of the fifth principle better.</i></p> <p>Students: <i>The most memorable experience was when we had the 'Pancasila Heroes' activity - we had to interview people in the area who had already implemented Pancasila values. I interviewed the neighborhood head, and he had a lot of stories about mutual cooperation in the village. From that, I learned that Pancasila is very much alive in society, not just in textbooks.</i></p>
What do you learn from the values of Pancasila in real life?	<p>Student 1: <i>I've learned that values like justice and humanity need to be put into practice, not just theoretical knowledge. For example, now I'm trying harder not to choose friends based on religion or ethnicity. And when a friend is in need, I'm more concerned about helping them. Like yesterday, when a friend didn't bring any food, I immediately shared the food.</i></p> <p>Student 2: <i>I've come to understand more that values like unity and social justice are crucial to life. Now, when I have a problem with a friend, I try harder to find a fair solution for everyone. I've also come to appreciate the diversity of my classmates more, even those from different religions or regions.</i></p>
How do you see the relationship between the values of Pancasila and the Christian faith that you learned at school?	<p>Student 1: <i>I think the two are like a puzzle that complement each other. Pancasila teaches us to believe in one God, which is the same as the Christian faith, which believes in Jesus. And about compassion and helping each other, that was also taught by Jesus, right? So I feel like there's no conflict; in fact, it doubles as a way to be a good person.</i></p> <p>Student 2: <i>After thinking about it, it turns out there are many things that align. For example, the value of the one and only God in Pancasila is the same as our belief in Jesus. Furthermore, regarding the love for others taught by Jesus, it is also found in the second and fifth principles of Pancasila. So I feel like my Christian faith has actually strengthened my commitment to being a good citizen.</i></p>
Does this learning method make you more interested in Pancasila	<p>Student 1: <i>Absolutely! Pancasila education is now one of my favorite subjects. Because I feel like I'm directly involved, not just a passive listener. I've realized that Pancasila isn't just something to memorize for exams, but a true guidebook for our daily lives. Cool, right?</i></p> <p>Student 2: <i>Of course! I used to think Pancasila education was boring and difficult, but now it's become more interesting. I understand that Pancasila is very relevant</i></p>

Question	Answer
education lessons?	<i>to our lives. I even sometimes read additional information about the history of Pancasila in the library, hehe. So I want to know more.</i>
What are your hopes after studying Pancasila education in this way?	Student 1: <i>I hope to continue to apply these Pancasila values until I grow up. I want to be someone who can make positive changes in the community, who can accept differences with open hearts, and who can be a good role model for my juniors and friends. Basically, I want to be a true Pancasilaist!</i> Student 2: <i>I hope to become a more useful person for the nation and state. Even though I'm still in junior high, I want to start with small things, like being obedient to my parents, kind to my friends, and caring about the environment. Hopefully, when I'm older, I can make a bigger contribution to Indonesia.</i>

Further results of research data analysis on the use of deep learning for the implementation of Pancasila Philosophy in Pancasila Education in Christian Middle Schools for students are in the table below.

Table 3. Results of triangulation of interviews with students

Indicator	R 1	R 2	R 3	R 4	R 5	R 6	R 7	R 8	R 9	R 10	R 11	R 12	R 13	R 14	R 15
Response to the new approach:															
a. Very positive/enthusiastic	✓	✓	-	✓	✓	-	✓	-	✓	-	✓	-	✓	-	✓
b. Positive with reservations	-	-	✓	-	-	-	-	✓	-	✓	-	-	-	-	-
c. Neutral/normal	-	-	-	-	-	✓	-	-	-	-	-	-	-	✓	-
d. Less enthusiastic/skeptical	-	-	-	-	-	-	-	-	-	-	-	✓	-	-	-
Perception of differences in learning methods															
a. Much better/interactive	✓	✓	✓	✓	✓	-	✓	-	✓	-	✓	-	✓	-	✓
b. More challenging/demanding	-	-	-	-	-	✓	-	✓	-	✓	-	-	-	-	-
c. More complicated/passive	-	-	-	-	-	-	-	-	-	-	-	✓	-	✓	-
Involvement in learning activities															
a. Very active and involved	✓	✓	✓	✓	✓	-	✓	-	✓	-	✓	-	✓	-	✓
b. Quite involved	-	-	-	-	-	✓	-	✓	-	✓	-	-	-	-	-
c. Less involved/passive	-	-	-	-	-	-	-	-	-	-	-	✓	-	✓	-
Understanding the values of Pancasila															
a. Understand well and apply	✓	✓	✓	✓	✓	-	✓	✓	✓	✓	✓	-	✓	-	✓
b. Understanding theoretically	-	-	-	-	-	✓	-	-	-	-	-	✓	-	✓	-

Indicator	R 1	R 2	R 3	R 4	R 5	R 6	R 7	R 8	R 9	R 10	R 11	R 12	R 13	R 14	R 15
The relationship between Pancasila and the Christian faith															
a. Very in line/harmonious	✓	✓	✓	-	✓	-	✓	-	✓	-	✓	-	-	-	✓
b. Partially in line/complementary	-	-	-	✓	-	-	-	✓	-	✓	-	-	✓	-	-
c. There is a certain conflict/tension	-	-	-	-	-	-	-	-	-	-	-	✓	-	-	-
d. Not thinking about the relationship	-	-	-	-	-	✓	-	-	-	-	-	-	-	✓	-
Interest in the subject															
a. Significant increase	✓	✓	✓	-	✓	-	✓	-	✓	-	✓	-	✓	-	✓
b. Slight increase	-	-	-	✓	-	-	-	-	-	✓	-	-	-	-	-
c. Stay the same/unchanged	-	-	-	-	-	✓	-	✓	-	-	-	-	-	✓	-
d. Decrease/become afraid	-	-	-	-	-	-	-	-	-	-	-	✓	-	-	-
Hope and future orientation															
a. Want to practice the values of Pancasila	✓	✓	✓	✓	✓	-	✓	-	✓	✓	✓	-	✓	-	✓
b. Focus on academic achievement	-	-	-	-	-	✓	-	✓	-	-	-	✓	-	✓	-

Based on the results table above, it shows a very positive response to the new approach to learning Pancasila Education, feeling that learning is more interactive and interesting compared to conventional methods, showing very active involvement in the learning process, good understanding and being able to apply Pancasila values in real life, seeing the harmony between Pancasila values and their Christian faith, experiencing a significant increase in interest in Pancasila Education subjects, and having hopes of practicing Pancasila values in the future.

Although the implementation of deep learning in Pancasila education at Pelita Nusantara Kasih Christian Junior High School in Surakarta has shown positive results, this study also identified challenges, conflicts, or differing perspectives that emerged in practice. One major challenge lies in the integrity of Pancasila values with certain religious dogmas, where teachers may struggle with how to align some of the Pancasila principles with their interpretations of Christian teachings (Alnasyan et al., 2024; Hwang et al., 2020; Mariyono, 2024; R. Putri, 2024). A quote from an interview with one of the teachers stated, "Sometimes it is difficult to explain the principle of Belief in One God to students, because the understanding of the oneness of God in Christianity is the Trinity, while Pancasila is more general. We have to be careful to avoid misinterpretations."

Furthermore, conflicting perspectives can arise among students regarding value priorities. Observations suggest that some students may prioritize Christian values over Pancasila values in daily decision-making, especially if they perceive tension between the two in certain situations. This phenomenon is reinforced by studies showing that students in faith-based schools sometimes face dilemmas in navigating their dual identities as citizens and religious adherents (Suardana et al., 2023; Sulaiman, 2023). Another challenge is the limited time and resources available to implement deep learning methods that require more exploration and discussion (Alnasyan et al., 2024; Utami, 2022).

Field documentation, for example, shows that learning modules often focus on broad material, requiring teachers to be extra creative in incorporating activities that foster in-depth understanding. Different perspectives were also evident in how students interpreted religious freedom, with some students feeling that the right to worship and express their religion was paramount, while others emphasized tolerance and respect for other beliefs as part of the freedoms guaranteed by Pancasila. Overall, identifying these challenges and diverse perspectives is crucial for developing more responsive and inclusive Pancasila teaching strategies in Christian schools.

The implementation of a deep learning approach in Pancasila education at Pelita Nusantara Kasih Christian Junior High School in Surakarta has shown significant influence in facilitating a deeper understanding of Pancasila philosophy, but it is not free from differences of opinion and requires careful analysis of emerging issues. The implementation of deep learning through mindful, meaningful, and joyful learning has helped students not only memorize the Pancasila principles but also internalize these philosophical values in the context of their lives. For example, through collaborative projects, students have demonstrated increased ability in applying the values of mutual cooperation and tolerance, which are practical manifestations of Pancasila philosophy in social life (Alnasyan et al., 2024; Hardian, 2023; Mutmainnah et al., 2025).

However, this research also reveals inherent disagreements within Christian schools regarding the understanding of Pancasila philosophy. Teachers and students sometimes struggle with how to interpret the principle of Belief in One Almighty God inclusively, given the diversity of theological understandings within Christianity itself, and how it interacts with religious pluralism in Indonesia (Chia et al., 2019; Hutabarat, 2023; Robita & Anwar, 2025). These conflicts, which sometimes arise in classroom discussions or students' personal reflections, demonstrate that the process of integrating Pancasila philosophy and religion is not linear, but rather dynamic and complex.

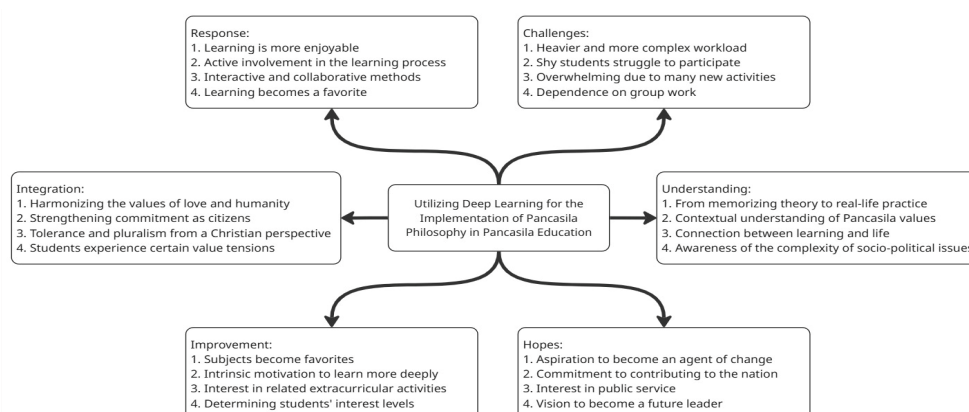


Figure 3. Analysis of the theme of utilizing deep learning in learning activities

Based on the identified results, it can be concluded that the implementation of the new approach to Pancasila Education learning has had a significant positive impact on Christian junior high school students. The majority of students responded positively, with increased practical understanding and constructive future orientation. However, this study also revealed adaptation challenges that require special attention from educators. The integration of religious values indicates that this new approach is compatible with the context of Christian education, although some students experienced certain tensions that required sensitive handling. The increase in engagement indicates that the new approach successfully created meaningful and relevant learning for students. These findings support the argument that Pancasila Education learning needs to be contextualized with students' life experiences to achieve optimal effectiveness.

Analysis of the applied treatment (intervention) the deep learning model shows that while this method is effective in fostering deep understanding, it requires adaptation and sensitivity to the specific context of Christian schools. Teachers are required to be skilled facilitators in guiding sensitive discussions and helping students navigate these differing philosophical perspectives (Gao, 2025; Sliwka et al., 2024). Observational and interview data indicate that the most successful treatment occurs when teachers are able to create a safe space for students to ask questions, discuss, and reflect on the values of Pancasila philosophy personally, without feeling that their religious identities are

being threatened or ignored (Ramos et al., 2022; Utami, 2022). Therefore, the success of deep learning in instilling Pancasila philosophy depends heavily on teachers' capacity to manage differences of opinion and strategically guide students toward a holistic and inclusive synthesis of understanding that respects both national values and religious beliefs.

Conclusion

The Pancasila philosophy is the ideological foundation and outlook of the Indonesian nation, encompassing universal values such as divinity, humanity, unity, democracy, and social justice. In the context of education, particularly at the junior high school (SMP) level, these values play a strategic role in shaping students' character from an early age. SMP is a transitional period in which students begin to explore their identity and understanding of social and moral life, making the introduction and internalization of Pancasila philosophy crucial. In Christian schools, the application of Pancasila philosophy presents its own unique dynamics. Christian education emphasizes the values of compassion, peace, and justice values that align closely with the Pancasila principles. Therefore, the integration of Christian teachings and Pancasila values can strengthen the character development of students who love God, others, and their homeland. However, the learning approach used must be able to connect the philosophical meaning of Pancasila with students' lives of faith and daily practices. The biggest challenges in implementing Pancasila philosophy in junior high schools are students' limited ability to think abstractly, the lack of social role models, and the memorization of teaching methods. To address these challenges, an in-depth learning approach is needed that awakens students' awareness to understand, reflect on, and apply values critically and contextually. This approach allows students to learn not only cognitively, but also affectively and socially, through discussions, real-life projects, and direct experiences relevant to their lives. Therefore, implementing Pancasila philosophy in Christian religious education in junior high schools through an in-depth learning approach can be a strategic path to producing a young generation that is not only academically intelligent but also resilient in character and national values. Meaningful and in-depth learning will foster students' self-awareness as faithful, ethical Indonesian citizens, and prepared to live in a pluralistic and just society. The challenges facing the young generation in today's modern era are highly complex and closely related to technological developments, globalization, and shifts in social and cultural values. In this context, the Pancasila philosophy plays an important role as an ideological and moral foundation that can guide the younger generation to remain rooted in national values amidst changing times.

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