

Internalization of Pancasila Values Through Semi-Military Discipline Education for Problematic Students (Case Analysis of the 2025 West Java Governor's Program)

Terra Erlina^{1A-E*}, Gani Kardani^{2B-D}

^{1,2} Universitas Galuh, West Java, Indonesia

terraerlina@unigal.ac.id¹, gani_kardani@unigal.ac.id²

ABSTRACT

A serious challenge in student character development today is the rise of deviant behaviour such as brawls, gang violence, and drug abuse. To address this, the Governor of West Java, Dedi Mulyadi (2025), launched a semi-military disciplinary program for troubled students. This study analyses the effectiveness of the program in internalising Pancasila values through the lens of Pancasila and Citizenship Education. Using a qualitative case study approach, data were collected via in-depth interviews, observation, documentation, and analysed using SWOT analysis. The findings indicate that the program's main strength lies in the discipline and role modelling by instructors. These foster concrete internalisation of Pancasila values—responsibility, civility, cooperation, discipline, and national spirit. However, a key weakness is the lack of a dialogical, reflective component in the learning process. Opportunities exist for scaling the program to other regions, yet threats arise from criticisms by parents and education experts who deem militaristic methods unsuitable for youth development. The study concludes that character education should blend humanistic and militaristic approaches. For long-term success, supportive regulations and ongoing monitoring and evaluation are essential to ensure the program's sustained effectiveness.

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A. Conception and design of the study;
B. Acquisition of data;
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INTRODUCTION

The phenomenon of student delinquency presents a significant challenge in efforts to develop human resources with strong character. Various forms of deviant behaviour, such as student brawls, drug abuse, and group violence, not only reflect weak social oversight from families and communities but also reveal shortcomings within the formal education system in instilling moral and ethical values in the younger generation (Santrock, 2022) (Tilaar, 2003). In response to this issue, the Governor of West Java, Dedi Mulyadi, launched a discipline-based coaching program in 2025 that adopts a semi-military approach and is implemented within military barracks. This program targets troubled students as a concrete effort to reform and nurture their character by fostering discipline, responsibility, courtesy,

compassion, and structured physical and mental development (Sanur & Dermawan, 2023). Beyond behavioural correction, the program aims to internalise the noble values of Pancasila, including cooperation, humanity, social justice, and national spirit, into participants' daily lives (Widianto & Widyasari, 2025).

From a sociological perspective, this initiative functions as a form of social control, aiming to redirect deviant behaviour toward conformity with prevailing social norms and values (Azizah et al., 2025). Meanwhile, from the viewpoint of Pancasila and Citizenship Education, the program serves as a systematic means of contextually and practically transforming Pancasila values for the younger generation (Muslimin, 2016). This semi-military character education model has a dual nature. On one hand, it is coercive, relying on strict rules and high levels of discipline to control behaviour. On the other hand, it is also educational, designed to cultivate internal awareness through the consistent habituation of positive values. This aligns with (Bourdieu, 1990) concept of social habitus, which suggests that individual behavioural patterns can be shaped through structured social environments and repeated practice.

This research is motivated by the urgent need to critically assess the effectiveness of the semi-military discipline model in developing character among troubled students, particularly in terms of internalising Pancasila values through Pancasila and Citizenship Education. The study seeks to deepen understanding of how the program is implemented, which values are emphasised, and the extent to which it successfully shapes students' character across cognitive, affective, and conative domains. Furthermore, the findings are expected to contribute both theoretically and practically to the formulation of comprehensive and sustainable policies for student development.

METHODS

This study employs a descriptive method using a case study approach to explore how Pancasila values are internalised in a semi-military discipline education program initiated by the West Java Provincial Government for troubled students. The case study enables a contextual and holistic understanding of character-building practices, particularly through the lens of Pancasila and Citizenship Education. Participants were selected purposively, including students in the program, facilitators, and government officials. Data were collected through semi-structured interviews, participatory observation, and document analysis. Interviews explored participants' experiences and perceptions of the program; observations captured real-time disciplinary interactions; and documents provided supporting materials such as modules and policy records.

Data validity was ensured through triangulation of sources and methods. Data were analysed using (Miles & Huberman, 1994) interactive model comprising data reduction, data display, and conclusion drawing and supported by a SWOT analysis (Strengths, Weaknesses, Opportunities, Threats). This approach provides a comprehensive view of the internalization process of Pancasila values and evaluates the effectiveness of the semi-military coaching model from the perspective of civic and character education.

RESULTS AND DISCUSSION

Result

The results of this study were obtained through in-depth interviews, participatory observations, and documentation studies of the semi-military discipline education program for problematic students in West Java Province. The focus of this study is to reveal how Pancasila values are internalized through the military discipline-based character education process. The description of the research results can be explained as follows:

Overview of Research Location

This research was conducted at one of the military barracks training locations used as a character-building centre for troubled students under the auspices of the West Java Provincial Government, namely at the Dodik Bela Negara Rindam III Siliwangi, West Bandung. This program is an initiative of the Governor of West Java in 2025, namely Dedi Mulyadi, which focuses on strengthening discipline and semi-military-based character building. The participants consisted of high school (SMA) students who were recorded as having deviant behaviour such as brawls, bullying, or disobedience to school rules.

Description of Data and Field Findings

Researchers conducted direct observations during 10 days of activities, interviews with 14 key informants (10 high school students, 2 instructors, and 2 program managers), as well as documentation of training activities and program evaluations. Interviews with several informants, including 6 program participants, were carried out after the completion of the discipline training program carried out at each participant's residence. Then, interviews with training instructors were carried out during breaks or press conferences with the approval of the training commander. Furthermore, interviews with program managers, namely related agencies, were carried out during press conferences before the opening of the training, mid-training and the end of the training. Documentation of activities was collected from various electronic media (Instagram, Twitter, Facebook, TikTok, YouTube)

Internalization of Pancasila Values

As for the Pancasila values, based on the results of interviews and observations, the following data were obtained:

Table 1.
Internalization of Pancasila Values Based on Participant Perceptions

Sila Pancasila	Internalization Indicators	Respondents (N=10)	Persentase
Ketuhanan Yang Maha Esa	Perform congregational prayers, attend religious lectures	8 respondents	80%
Kemanusiaan yang Adil dan Beradab	Empathy, no bullying, helping each other	10 respondents	100%
Persatuan Indonesia	Fostering a spirit of cooperation and participating in marching formations	9 respondents	90%
Kerakyatan yang Dipimpin oleh Hikmat dan Permusyawaratan Keadilan	Deliberation, a daily leader in various activities	7 respondents	70%
Keadilan Sosial bagi Seluruh Rakyat	Equitable division of tasks and rotation of responsibilities	6 respondents	60%

Based on table 1 shows the results of internalization of Pancasila values in participants of the semi-military discipline education program. The *Kemanusiaan yang Adil dan Beradab* is the value with the highest internalization, with 100% of respondents showing empathy, not liking to bully, and helping each other. Followed by the value of *Ketuhanan Yang Maha Esa* (80%) through activities such as congregational prayer and religious lectures, and the value of *Persatuan Indonesia* (90%) through the practice of cooperation and marching. The values of *Kerakyatan* (70%) and *Keadilan Sosial* (60%) showed a lower level of internalization, especially in terms of group deliberation and fair division of tasks. This shows the need to strengthen the aspects of participation and social justice in the implementation of the program. Furthermore, the results of the study can be seen based on the bar graph regarding the number of respondents who experienced internalization of Pancasila values as follows:

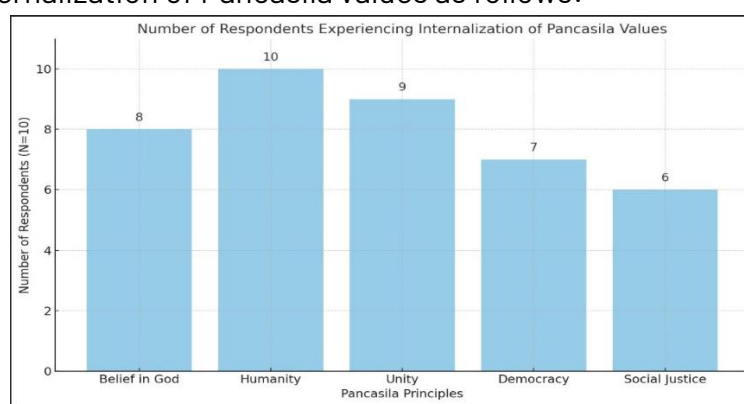


Image 1.

Number of Respondents Based on Internalization of Pancasila Values

Based on Figure 1 explaining the internalization of Pancasila values based on the answers of 10 respondents who participated in the semi-military discipline education program, it can be seen that the First Principle (*Ketuhanan Yang Maha Esa*) was internalized by 8 out of 10 respondents (80%), through activities such as congregational prayer and religious lectures. This shows that the majority of participants are starting to get used to religious values in their daily lives in the barracks. The Second Principle (*Kemanusiaan yang Adil dan Beradab*) was fully internalized by all 10 respondents (100%). They showed empathy, helped each other, and did not bully, indicating that the humanitarian aspect was very successfully instilled through social interaction patterns during the training. The Third Principle (*Persatuan Indonesia*) was internalized by 9 respondents (90%), seen from the spirit of mutual cooperation and involvement in marching exercises that encouraged cooperation and togetherness among participants. The Fourth Principle (*Kerakyatan yang Dipimpin oleh Hikmat dalam Permusyawaratan/Perwakilan*) was only internalized by 7 respondents (70%). Group deliberation activities and daily leadership training have not been actively followed by all participants, indicating that the understanding of democracy and participatory leadership still needs to be improved. The Fifth Principle (*Keadilan Sosial bagi Seluruh Rakyat Indonesia*) has the lowest level of internalization, namely by only 6 respondents (60%), marked by a fair division of tasks and a rotating role system that has not yet run optimally in the training environment. Based on this description, these data indicate that the internalization of

Pancasila values is quite successful, especially in the aspects of humanity, unity, and divinity, but still requires strengthening in the aspects of democracy and social justice.

Discussion

The discussion in this study is based on several findings in this study, so that it can be explained as follows:

Effectiveness of Internalization of Pancasila Values

The semi-military discipline education program for students with deviant behaviour initiated by the Governor of West Java shows a form of progressive and innovative social intervention in responding to the current moral crisis or juvenile delinquency. In the framework of thinking from the context of this discipline education, education is not only and must not be oriented towards the transfer of knowledge in the classroom alone, but rather emphasizes the experiential learning approach (learning based on experience) that combines physical activity, mental development, and internalization of national values through consistent habituation. From this point of view, the main pedagogical principle in the implementation of the semi-military discipline education program for students with deviant behaviour is the learning by doing approach. Participants in the education program experience a significant process of transformation of good behaviour (meaningful for life) from problematic behaviour and behaviour that violates applicable norms to individuals who are more disciplined, civilised, respect social values, and demonstrate individual responsibility and the order of togetherness. This strengthens Lickona's (1991) view, which states that character education as a whole must touch on cognitive (knowing goodness), affective (feeling goodness), and conative (doing goodness) aspects.

Based on the results of in-depth interviews, most participants felt a change in attitude during the program. Students admitted that they began to understand the importance of the values of responsibility, discipline, and togetherness. These results indicate that the process of internalizing values takes place through a habituation approach, where participants experience routine discipline and directed social interactions. This is in line with Pierre Bourdieu's (1990) Habitus theory in his article (Saiful et al., 2022) that social structures can shape individual dispositions through repeated practical experiences. Humanitarian values are the most prominent in this finding. Students feel treated fairly and humanely by the trainer, even though the methods used are quite strict. In addition, the values of Unity and Divinity are also very much felt through marching activities, flag ceremonies, and joint worship. However, the values of Democracy and Social Justice have not been fully internalized. In some cases, participants still show individualistic or passive tendencies in group deliberation activities. This indicates the need to strengthen the participatory aspects and leadership training in the training module.

Coercive Approach - Balanced Education

The semi-military approach in this program is dual; it can be explained that on the one hand, it forms discipline through rules and firmness (coercive), on the other hand, it provides space for reflection, mentoring, and strengthening values (educational). This model is effective because it not only instils values verbally, but also forms behaviour through

practice and habituation. This is following the Pancasila Education approach, which not only emphasises cognitive aspects, but also affective and psychomotor (Muslimin, 2016).

Constraints and Challenges

Some of the constraints found during the implementation of the program include the lack of follow-up assistance after the program is completed, the absence of a structured quantitative evaluation system, and the limited in-depth modules regarding Pancasila values explicitly. In addition, the weakness of this program in terms of education can be seen in that the instillation of moral values that only rely on authoritative structures or parenting patterns that tend to be strict and rigid rules, tends to produce normative compliance that is external. This means that the compliance carried out by a person is more due to pressure from external influences, not truly believed from within themselves. Therefore, this program needs to be balanced with a more humanistic and dialogical approach. This humanistic approach is popularly put forward by Tilaar (2009), that effective education is that which is able to foster critical awareness and moral autonomy. Empirically, data from the West Java Education Office (2025) shows that as many as 83% of program participants experienced positive behavioural changes, with 70% continuing formal education or vocational training, and only 5% experiencing relapse. The findings of this fact indicate that character education that is not only studied in the classroom, but includes a wider range of activities and methodical techniques to form discipline-based characters, can be a relevant alternative solution in the context of the failure of conventional social control. Conventional social control in question is a series of efforts to maintain order and prevent social deviation. The education model for problematic students in the barracks by the Governor of West Java, Dedi Mulyadi, has previously been implemented in other countries such as South Korea and Singapore, namely in the form of compulsory military service. However, the approach in West Java shows its uniqueness through the integration of local values and religiosity, so that it is relevant to the socio-cultural conditions of the nation. Thus, the internalization of Pancasila values in character education not only answers domestic problems (juvenile delinquency) but also becomes a bulwark against the decline of moral values (decadence of moral values) due to the negative influence of globalisation on our students. To maintain the sustainability of this education program, it is necessary to strengthen the supremacy of law through the issuance of a Governor Regulation or Regional Regulation (Perda), which formulates the legal-formal system of implementation, indicators of success, and participatory evaluation mechanisms.

CONCLUSION

The disciplinary education program in the military barracks for students with deviant behaviour, implemented by the West Java Provincial Government as a form of education and character development, has proven effective in internalising the noble values of the Pancasila principles. The program approach that emphasizes habituation and practice, discipline patterns, and strengthening socio-spiritual values can shape the

character of students to be more responsible, disciplined, democratic and have integrity. Although the education program in this barracks shows positive results, this approach still requires strengthening from the pedagogical and psychological side, especially by including humanistic and dialogical elements. An integrated approach that combines structural and cultural elements will be more effective in sustainably shaping the character of adolescents.

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