



## PANCASILA AS A SOCIAL ETHICS SYSTEM AS A MORAL FOUNDATION IN A MULTICULTURAL SOCIETY

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### ABSTRACT

*This study aims to analyze the implementation of Pancasila as a social ethical system and moral foundation in a multicultural society through educational practices at SMP Muhammadiyah 7 Bayat Klaten. The research employed a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, questionnaires, and document analysis involving the principal, teachers, and students. The findings reveal that Pancasila values have been integrated into classroom learning, school culture, and students' social interactions. Approximately 94% of students demonstrate inclusive religious attitudes, 88% reflect tolerance in social relations, 86% actively participate in class deliberations, and 83% perceive fairness in task distribution and rule enforcement. These findings indicate that Pancasila functions as a social ethical system that shapes behavioral patterns, strengthens social cohesion, and maintains harmony within the multicultural school environment. The study concludes that continuous value reinforcement and critical reflection are necessary to ensure that Pancasila becomes deeply rooted as a moral foundation for the younger generation in facing the dynamics of modern society.*

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### ABSTRAK

Penelitian ini bertujuan untuk menganalisis implementasi Pancasila sebagai sistem etika sosial dan landasan moral dalam masyarakat multikultural melalui praktik pendidikan di SMP Muhammadiyah 7 Bayat Klaten. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, angket, dan studi dokumentasi yang melibatkan kepala sekolah, guru, serta peserta didik. Hasil penelitian menunjukkan bahwa nilai-nilai Pancasila telah terimplementasi dalam pembelajaran, budaya sekolah, dan interaksi sosial antarsiswa. Sebanyak 94% siswa menunjukkan sikap religius yang inklusif, 88% mencerminkan toleransi dalam pergaulan, 86% terlibat aktif

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dalam musyawarah kelas, dan 83% merasakan penerapan keadilan dalam pembagian tugas serta penegakan aturan. Temuan ini menunjukkan bahwa Pancasila berfungsi sebagai sistem etika sosial yang membentuk pola perilaku, memperkuat kohesi sosial, serta menjaga harmoni di lingkungan sekolah yang multikultural. Penelitian ini menyimpulkan bahwa penguatan refleksi kritis dan pembiasaan nilai secara berkelanjutan diperlukan agar Pancasila semakin mengakar sebagai landasan moral generasi muda dalam menghadapi dinamika masyarakat modern.

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**Kata kunci:**

Pancasila, sistem etika sosial, masyarakat multikultural, pendidikan karakter, toleransi, musyawarah.

## INTRODUCTION

Pancasila as the basis of the state of the Republic of Indonesia not only has an ideological and constitutional dimension, but also contains an ethical dimension that functions as a moral system in social life. Each precept of Pancasila contains normative principles that govern human relations with God, fellow humans, nations, and a just and civilized social order. In the context of Indonesia's multicultural society characterized by the diversity of ethnicities, religions, cultures, languages, and socio-economic backgrounds, Pancasila plays a role as a social ethics system that is able to become the glue of national integration. Divine values affirm tolerant religiosity, human values foster respect for human dignity, unity values strengthen national solidarity, popular values prioritize deliberation, and social justice values become the foundation of social balance. Thus, Pancasila is not only understood as a normative document, but also as a moral guideline that must be internalized in daily life practices (Subekti, 2022; Azizah, 2025).

However, the dynamics of modern society present new challenges to the implementation of Pancasila as a social ethics system. Globalization, the development of information technology, and the increase in digital interaction have changed the pattern of social relations and shaped the complexity of values in people's lives. The phenomenon of social polarization, identity-based intolerance, bullying, and the spread of hate speech in the digital space shows the potential for social ethical degradation if basic values are not systematically strengthened (Prabowo, 2023; Wahyuni, 2024). Among adolescents, the influence of social media is increasingly significant in shaping attitudes and perceptions towards diversity. National data shows that internet penetration in Indonesia will reach around 79% of the population by 2024, with predominance of school-age users (APJII, 2024). This condition emphasizes the urgency of strengthening Pancasila as a social ethical system that is adaptive to digital dynamics.

In the academic realm, the study of Pancasila in the last five years has focused more on strengthening the Pancasila Student Profile and character education in the context of the curriculum (Ministry of Education and Culture, 2023; Damayanti & Suryadi, 2023). However, the approach that explicitly places Pancasila as a social ethical system in a multicultural society is still relatively limited. Effendi's (2024) research emphasizes the importance of internalizing values through participatory learning, while Santoso et al. (2023) show that school culture has a significant role in building students' social cohesion. However, there has not been much research that has examined in depth how Pancasila functions as a moral foundation in real social interaction in a pluralistic educational environment. This gap is the research gap in this study.

The urgency of the research is even stronger when it is associated with the developmental phase of students at the junior high school level. Early adolescence is a crucial period in the formation of social and moral identity. At this stage, students begin to develop attitudes towards differences, build empathy, and form a value orientation that will influence their behavior in the future. Without a strong foundation of social ethics, diversity has the potential to trigger exclusivism or conflict. Therefore, schools as educational institutions have a strategic role in

transforming Pancasila from just teaching materials to a value system that shapes the social character of students (Nasution, 2024; Hasanah, 2024).

This research was carried out at SMP Muhammadiyah 7 Bayat Klaten, an educational institution located in a socially and culturally plural society. As a school based on Islamic values in the national education system, SMP Muhammadiyah 7 Bayat has integrative characteristics between religious and national values. The results of the pre-observation show that the school has implemented value habituation such as social activities, class deliberations, and discussion-based learning that reflects the implementation of Pancasila values. However, there has not been an empirical study that systematically analyzes the extent to which the practice truly represents Pancasila as a social ethical system that lives in a multicultural society.

Thus, this research has both theoretical and practical urgency. Theoretically, this research enriches the study of Pancasila from the perspective of social ethics and multicultural society. Practically, the results of the research are expected to be a reference for the development of an educational model based on Pancasila social ethics that is relevant to the dynamics of modern society. Through this study, Pancasila is expected to be not only understood as a symbol of statehood, but also truly actualized as a social ethics system that shapes the behavior and moral awareness of the younger generation (Azizah, 2025; Effendi, 2024).

## **METHODS**

This research uses a qualitative approach with a case study design to understand in depth the implementation of Pancasila as a social ethical system and moral foundation in a multicultural society at SMP Muhammadiyah 7 Bayat Klaten. The research subjects included school principals, PPKn teachers, Islamic Religious Education teachers, homeroom teachers, and students in grades VII-IX who were selected through purposive sampling techniques. This approach was chosen so that researchers can explore the meanings, perceptions, and social practices that develop in the daily interactions of school residents in a contextual and holistic manner.

Data collection was carried out through participatory observation, in-depth interviews, descriptive questionnaires, and documentation studies on the curriculum, lesson plans, and school programs. Data was analyzed using an interactive model that included data reduction, data presentation, and conclusion drawn. To maintain the validity and credibility of the findings, this study applied triangulation of sources and methods and conducted member checks on informants. Through this method, it is hoped that a comprehensive picture of the actualization of Pancasila as a social ethics system in shaping the moral awareness of students in a multicultural school environment will be obtained.

## **RESULTS AND DISCUSSION**

### **1. Implementation of Pancasila values as a social ethics system in school life at SMP Muhammadiyah 7 Bayat Klaten**

The results of the study show that the implementation of Pancasila values as a social ethics system in SMP Muhammadiyah 7 Bayat Klaten does not only take place at the normative level, but has become part of the school culture that is internalized in daily social interaction. Based on observations, interviews with the principal and five teachers, as well as the distribution of questionnaires to 75 students, it was found that the school consciously integrated the values of Pancasila in learning, discipline, activity programs, and communication patterns between students. This implementation shows that Pancasila functions as an ethical framework that directs social behavior, not just teaching materials in the curriculum.

In the dimension of the One Godhead (Precept I), religiosity values are applied through the habit of praying together before and after learning, routine recitation activities, and character development based on religious values. But interestingly, the school does not emphasize religiosity in an exclusive sense, but rather as a foundation of social ethics that fosters tolerance and respect for differences. As many as 94% of students stated that religious activities at school make them more appreciative of friends who have different views. In the interview, the teacher emphasized that divine values must be embodied in polite, empathetic, and anti-discrimination behavior. This shows that the first precept is not only understood ritually, but also as a principle of social ethics that builds harmony.

In the dimension of Fair and Civilized Humanity (Precept II), the implementation of values is seen in equal treatment of all students regardless of social and economic background. As many as 87% of students feel treated fairly by teachers, and 82% say they are used to helping friends who have learning difficulties. Class observations show a culture of mutual respect during discussions. Even in situations of disagreement, teachers encourage settlement through open dialogue. This human value strengthens polite social ethics and prevents bullying in the school environment.

The Dimension of Indonesian Unity (Sila III) is implemented through flag ceremony activities, national day commemorations, and cross-class activities that strengthen togetherness. As many as 89% of students stated that they were proud to participate in the flag ceremony and understood its meaning as a symbol of national unity. In addition, group work in learning shows inclusive interaction without grouping based on specific backgrounds. The value of unity is also seen in extracurricular activities such as scouting and social activities that involve all students. In the context of a multicultural society, this practice is an effective means of building solidarity and national identity.

In the dimension of Popular Leadership Led by Wisdom in Deliberation/Representation (Precept IV), the implementation of values can be seen in the practice of class deliberation and democratic election of student council administrators. As many as 85% of students stated that they were given space to express their opinions openly. In class forums, teachers act as facilitators who ensure each student has the opportunity to speak. Decisions related to class activities are often made through joint discussions. This practice shows that democratic values are not only understood as a theory, but are practiced as a social ethics that emphasizes participation, respect for differences, and collective responsibility.

In the dimension of Social Justice for All Indonesian People (Sila V), the implementation of values is reflected in social service activities, fundraising for the surrounding community, and the implementation of consistent rules. As many as 88% of students are actively involved in social activities organized by the school. In addition, school rules are applied without discrimination, both to outstanding students and students who have violations. This value of social justice forms the awareness that every individual has the same rights and obligations in the school environment.

To clarify the results of the research, here is a summary table of the implementation of Pancasila values as a social ethics system:

<b>Dimensions of Pancasila Values</b>	<b>Form of Implementation</b>	<b>Positive Response Percentage</b>
Divinity (Please I)	Joint prayer, religious character building, tolerance	94%
Humanity (P.S. II)	Fair treatment, culture of mutual help, polite discussion	87%
Association (Please III)	Ceremonies, group work, cross-class activities	89%
Citizenship (P.S. IV)	Class deliberations, democratic student council elections	85%
Social Justice (S.V.)	Social service, consistent application of rules	88%

**Table 1.** Implementation of Pancasila Values as a Social Ethics System at Muhammadiyah 7 Bayat Klaten Junior High School

Overall, the implementation of Pancasila values at SMP Muhammadiyah 7 Bayat Klaten shows that Pancasila functions as a social ethics system that shapes the behavior patterns and interactions of school residents. These values are not only taught in formal learning, but are embodied in consistent school culture, policies, and social practices. However, the research also found that strengthening critical reflection on modern social issues and the digital space still needs to be improved so that the Pancasila ethical system is more adaptive to the dynamics of contemporary multicultural society. With continuous strengthening, Pancasila can continue to play a role as a living and relevant moral foundation in school life.

## **2. The practice of social interaction between students reflects the values of tolerance, deliberation, and social justice in the school environment**

The results of the study show that the practice of social interaction between students at SMP Muhammadiyah 7 Bayat Klaten in general has reflected the values of tolerance, deliberation, and social justice as part of the Pancasila ethical system. Based on direct observation inside and outside the classroom, student interaction takes place in a relatively harmonious and inclusive atmosphere. From the results of the questionnaire given to 75 students, as many as 88% stated that they felt comfortable interacting with friends who had different social backgrounds. In addition, 84% of students stated that differences of opinion in class discussions do not lead to prolonged conflicts. This data shows that the value of tolerance has become part of students' social communication patterns.

In the aspect of tolerance, the practice of interaction can be seen in group learning activities and extracurricular activities. Students tend to work together regardless of academic ability or family background. Observations show that students who have higher academic ability are willing to help friends who are struggling. As many as 82% of students stated that they had helped a friend in understanding the subject matter. This shows that the values of humanity and social solidarity have been internalized in everyday practice. In addition, no systematic cases of bullying were found during the study period, which indicates a relatively conducive social climate.

In the deliberation dimension, the practice of social interaction can be seen in class discussions, the preparation of picket schedules, and decision-making related to class activities. As many as 86% of students stated that class decisions are usually made through joint discussions. In the discussion forum, teachers provide equal opportunities for students to express their opinions. As many as 81% of students feel that their opinions are valued by friends and teachers. This shows that the values of democracy and deliberation are not only taught theoretically, but also practiced in school life. This interaction strengthens students' ability to resolve differences dialogically.

In the social justice dimension, the practice of social interaction is reflected in the division of group tasks and the application of class rules. As many as 83% of students stated that the division of tasks in groups was carried out fairly and equitably. In addition, students acknowledge that violations of discipline are handled regardless of status or personal proximity. Observation data shows that teachers consistently apply sanctions to all students who violate the rules. This implementation forms a perception of collective justice that reinforces a sense of shared responsibility.

To clarify the findings, the following is a summary table of social interaction practices between students:

Value Aspect	Forms of Social Interaction Practice	Positive Percentage	Response
Tolerance	Inclusive group work, helping each other, respecting differences	88%	
Deliberation	Class discussions, joint decision-making	86%	
Social Justice	Fair division of duties, consistent application of rules	83%	

**Table 2.** The Practice of Social Interaction Between Students and Reflection on Pancasila Values

Overall, the results of the study show that the practice of social interaction between students at SMP Muhammadiyah 7 Bayat Klaten has reflected the values of tolerance, deliberation, and social justice in school life. Social interaction takes place in a participatory and respectful atmosphere, thus forming a harmonious and inclusive environment. Nevertheless, strengthening critical reflection on differences of views in the digital space and habituating cross-perspective dialogue is still necessary so that these values are more rooted and adaptive to the dynamics of modern multicultural society.

## CONCLUSION

Based on the results of the research, it can be concluded that the practice of social interaction between students at SMP Muhammadiyah 7 Bayat Klaten has reflected the values of tolerance, deliberation, and social justice as part of the implementation of Pancasila as a social ethics system. Interactions that take place inside and outside the classroom show an attitude of mutual respect for differences, inclusive cooperation, and a culture of dialogue in decision-making. The high percentage of students who feel comfortable interacting, engaging in deliberation, and feeling fair in the division of tasks and the application of rules shows that these values are not only understood theoretically, but have been actualized in daily social behavior.

Nevertheless, continuous reinforcement is still needed, especially in building students' reflective awareness so that the values of tolerance, deliberation, and social justice are not only applicable in the face-to-face context at school, but also in digital interactions and broader social life. With consistent and integrative coaching between learning, school culture, and teacher examples, Pancasila as a social ethics system can be increasingly rooted as a moral foundation in shaping the character of students in a multicultural society.

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