



Critical Study of the Acceptance of Pancasila Values Among Students of SMP Negeri 2 Ubud in the Era of Disruption 4.0

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ABSTRACT

This research aims to critically examine the acceptance of Pancasila values among students at SMP Negeri 2 Ubud in the context of the challenges of the 4.0 Disruption era. The rapid development of digital technology has brought changes in the mindset, behavior, and social values of the younger generation, which in turn affects the process of internalizing national values. This study uses a qualitative approach with techniques of observation, in-depth interviews, and open questionnaires to gather data from students, teachers, and the principal. The results indicate that students' understanding of Pancasila values is generally quite good; however, there remains a gap between conceptual understanding and actual practice in daily life. The factors of social media, digital interactions, and learning methods that are not yet fully contextualized pose major challenges in the acceptance of values. Project-Based Learning to Strengthen the Profile of Pancasila Students (P5) is considered to have great potential in shaping students' character, but it requires strengthening of reflective and participatory pedagogical strategies. This study recommends the need for adaptive, collaborative, and critical value learning innovations to present Pancasila as a relevant way of life amidst the disruption of the times

INTRODUCTION

Pancasila as the state foundation, the worldview of the nation, and the national ideology has become the main foundation in shaping the character and direction of development for the Indonesian nation. The values contained in Pancasila, such as divinity, humanity, unity, democracy, and social justice, are fundamental principles that need to be instilled from an early age, especially through formal education. In this context, educational institutions, particularly at the junior high school level, play a strategic role in shaping a young generation that is not only intellectually smart but also has character and a sense of nationalism.

However, entering the era of Disruption 4.0 marked by advances in digital technology, artificial intelligence, and the internet of things, there has been a significant shift in the mindset, behavior, and value systems among teenagers. The younger generation now lives in a fast, global, and unlimited flow of information, which often brings foreign values that are not always in line with national culture and ideology. This poses a major challenge in the effort to instill the contextual and applicative values of Pancasila in daily life.

According to Schwab (2017), the Fourth Industrial Revolution impacts all aspects of human life, including education and value formation. Students are no longer passive recipients of information, but active actors in shaping their perceptions and identities through various digital media. On the other hand, Tilaar (2002) states that national education must be able to respond to the challenges of the times while maintaining the national identity through adaptive values-based education rooted in national culture.

Amid these challenges, the implementation of Pancasila education, Citizenship Education, Social Sciences (IPS), as well as the Strengthening the Profile of Pancasila Students Project (P5) becomes very important to reassess its effectiveness. Especially in public schools like SMP Negeri 2 Ubud, which is situated in a complex and dynamic socio-cultural environment. An approach that is not only indoctrinative but also reflective and critical is needed in internalizing the values of Pancasila.

This research aims to provide a deeper understanding of the extent to which the values of Pancasila are accepted by students of SMP Negeri 2 Ubud, as well as how social and digital dynamics influence the way they understand and embody these values. With a critical study approach, this research seeks to address the question of whether Pancasila is still relevant and alive in the behavior of the younger generation in the current era of disruption.

LITERATURE REVIEW

1. The Values of Pancasila as the Ideology of the Nation

Pancasila is the philosophical foundation and ideology of the Republic of Indonesia that reflects the worldview of the nation. The values of Pancasila consist of five principles: Belief in One God, Just and Civilized Humanity, the Unity of Indonesia, Democracy Guided by the Inner Wisdom in Deliberation/Representation, and Social Justice for All People of Indonesia. Each principle contains moral, social, and national values that serve as guidelines in national and state life.

According to Kaelan (2013), Pancasila is not only a state ideology but also embodies the personality of the Indonesian nation that must be internalized in everyday life. These values are universal but contextualized with the identity and culture of the Indonesian nation. Therefore, Pancasila should not only be taught as knowledge but must also be instilled as attitudes and behaviors. "Pancasila is not merely a normative formulation, but must become a reality in the socio-political life of the Indonesian nation" (Kaelan, 2013, p. 85).

2. Value Education and Character Formation in Schools

Value education is an important part of the national education system. Through value education, students are guided to understand, internalize, and practice the noble values of the nation in their daily lives. Character education is the implementation of value education that aims to shape individuals who are virtuous, responsible, and able to interact positively within society. Lickona (1991) states that character education must encompass three main components, namely: moral knowing, moral feeling, and moral action. Good character education must involve the role of teachers as models, a conducive school atmosphere, and active student participation in value-laden activities. 'Character education is not a curriculum, but a school culture built through consistent value-based experiences' (Lickona, 1991, p. 47). In the context of junior high school, the values of Pancasila need to be strengthened through thematic and integrative approaches across various subjects, including Social Studies, Pancasila Education, and the P5 project (Strengthening the Profile of Pancasila Students).

3. The Challenges of Pancasila Education in the 4.0 Disruption Era

The 4.0 Disruption Era is characterized by the emergence of digital technology, artificial intelligence, and the globalization of information that affects the way young people think, learn, and interact. According to Schwab (2017), the Fourth Industrial Revolution is not only changing production and economic systems but is also fundamentally altering the social and cultural order of global society.

Generation Z, who grew up in a digital ecosystem, has wide access to global information but is also vulnerable to external values that do not always align with the ideology of Pancasila. This is what causes a gap in values between what is taught in school and what is internalized in real life. Tilaar (2002) states that national education must be able to respond to the challenges of globalization and technological disruption while maintaining the integrity of national values. Pancasila education should not merely be indoctrinatory, but must be critical, contextual, and reflective. "Non-critical value education will produce a

generation that is obedient but unaware, while reflective value education shapes wise and responsible citizens" (Tilaar, 2002, p. 122).

In this context, the approach of critical pedagogy (Freire, 1970) becomes relevant, by encouraging students to not only passively accept values but also to understand and interpret them contextually and critically in facing the challenges of the times.

4. Acceptance of Values and the Process of Internalization Among Adolescents

The acceptance of values is a psychosocial process that occurs when a person acknowledges, understands, and internalizes certain values into their personality structure. According to Spranger (1928), values become the foundation for individuals in making moral decisions and acting in society.

Among middle school students, the process of receiving grades is greatly influenced by the social environment, school culture, family, and digital media. The internalization of values does not happen instantly, but through habituation, exemplary behavior, and ongoing dialogue.

METHODOLOGY

1. Approach and Types of Research

This research uses a quantitative approach with a survey type of research. Survey research is used to obtain an objective description of the acceptance of Pancasila values among students of SMP Negeri 2 Ubud in the era of Disruption 4.0. This approach allows researchers to collect data directly from respondents through questionnaires, in order to measure perceptions, attitudes, and behavioral tendencies based on specific indicators that have been established in advance.

According to Sugiyono (2017), survey research is a method used to obtain data from a certain place (natural) using data collection techniques such as questionnaires, interviews, or observations, which are then analyzed quantitatively to explain social phenomena.

2. Population and Sample of the Research

Population

- a. The population in this research is the students of SMP Negeri 2 UBUD, consisting of grade VIII students, in the school year 2024/2025, with a total of 200 students.
- b. Sample techniques for sampling are carried out using proportional stratified random sampling. Samples are proportionally taken from each grade level. The number of samples is determined based on the Slovin formula (conducted with 20%), resulting in a total of 22 students as research respondents.

1) Data Collection Techniques the Data Collection Techniques for this Research are as Follows

a. Questionnaire

The main instrument is a closed questionnaire in the form of a 5-point Likert scale, which is designed based on indicators of Pancasila values and their acceptance (knowledge, attitudes, and practices).

b. Observation

Observation is conducted to see students' actual behavior in the school environment that reflects the application of Pancasila values, such as attitudes of tolerance, mutual cooperation, and discipline.

c. Open Interviews

Interviews are conducted in a limited manner with Pancasila Education teachers and P5 facilitators to strengthen the findings of quantitative data.

Research Instrument

The instrument used in this study is a Likert scale questionnaire that measures three main aspects of the acceptance of Pancasila values, namely: a. Cognitive (understanding of the content of Pancasila)

Affective (Attitude Towards Pancasila Values)

d. Conative/Practice (Application of Values in Daily Life)

Each indicator is measured through a number of statements that have been tested for validity and reliability. Validity testing is conducted using product moment correlation analysis, while reliability is tested using the Cronbach Alpha formula.

Data Analysis Technique

The data obtained from the questionnaire were analyzed descriptively and quantitatively with the help of SPSS software.

2) Validity and Reliability Tests Before Being Used, the Questionnaire was Pre-Tested on 10 Students Outside the Main Sample

a. Content Validity Test

The content validity test was conducted by asking for assessments from experts in Pancasila education. After the instrument was completed, a content validity test would be conducted, aimed at examining the content of the presented instrument. This content validity test was conducted by 2 expert lecturers to provide an assessment of the instrument. Based on the analysis conducted, a VC value of 1 was found. Thus, it can be concluded that this judgment test or content validity test falls under the category of 'Very High Content Validity'.

b. Empirical Validity Test (Item Consistency Test)

The empirical validity test or item consistency test uses Pearson correlation. Statements with r calculated $> r$ table are declared valid. Based on the analysis results, all test items are valid.

c. Reliability Test

The reliability test uses the Cronbach Alpha formula with a minimum limit of 0.7 to be declared reliable (Arikunto, 2010). Based on the analysis results, a Cronbach's Alpha value of 0.924 was obtained, thus it can be concluded that the test instrument is reliable.

RESULTS AND DISCUSSION

1. Overview of Respondents

This study involved 22 students from SMP Negeri 2 Ubud as respondents. The selection of respondents was carried out using proportional stratified random sampling, which is a random sampling method that takes into account the proportion of the number of students in each stratum, in this case, based on the class or groups present in the population. This technique is used to ensure that the sample taken can represent the entire population proportionally and fairly.

The population in this study is all students of class VIII at SMP Negeri 2 Ubud. Based on school data, class VIII consists of several learning groups with varying numbers of students. Considering the proportion of students in each class, a sample of 22 students was randomly selected from each class VIII while paying attention to balanced representation.

The choice of class VIII as the focus of the research is based on the consideration that students at this level have a relatively mature cognitive and affective development to understand, evaluate, and internalize the values of Pancasila. In addition, class VIII students have also participated in learning Pancasila education and several themes of the Strengthening Profile of Pancasila Students Project (P5), making it relevant to be subjects in this research.

The general characteristics of the respondents include gender, age, family background, and experiences in participating in value learning and the P5 project. These characteristics are analyzed as supporting data to provide an initial picture of the social and educational conditions of the students, which may influence the acceptance of Pancasila values. By involving respondents who are selected proportionally and representatively, this research is expected to provide an accurate depiction of the dynamics of Pancasila values acceptance among junior high school students, especially in the environment of SMP Negeri 2 Ubud in the context of the current disruption era.

2. Description of Research Results

This research aims to measure the level of acceptance of Pancasila values from three main aspects:

1. Cognitive Aspect (Knowledge and Understanding)
2. Affective Aspect (Attitude and Value Awareness)
3. Conative Aspect (Behavior/Application in Life) Each aspect is measured through several indicators using a 5-point Likert scale.

2.1 Cognitive Aspect: Understanding of Pancasila Values

The cognitive aspect in this research measures to what extent students understand the content and meaning of the principles in Pancasila, both conceptually and applicatively. This understanding includes students' ability to identify the meaning of each principle, explain the values contained within them, and provide examples of the application of these values in everyday life.

Based on the results of data analysis, it was found that the average score for the cognitive aspect was 4.41 out of a maximum scale of 5, which is qualitatively categorized as high. This indicates that the majority of students have a fairly good understanding of the basic values of Pancasila. They are able to recognize and understand fundamental principles such as God, Humanity,

Unity, Democracy, and Social Justice, both through formal learning processes in the classroom and contextual experiences in school and family environments. The high score also reflects that the learning process of Pancasila education and the implementation of P5 projects at SMP Negeri 2 Ubud have contributed to the improvement of students' knowledge about Pancasila theoretically. Students are able to mention and explain the meaning of each principle, understand the universal values contained in it such as tolerance, empathy, mutual cooperation, and justice, as well as demonstrate examples of situations that reflect the application of these values. However, even though students' cognitive understanding is in the high category, this result does not automatically guarantee that these values have been fully internalized in students' attitudes and daily behaviors. This is reinforced by several findings in the affective and behavioral aspects (which will be explained in the following subsection), indicating that there is still a gap between conceptual understanding and the actual practice of values in students' lives.

Thus, this high cognitive achievement needs to be followed up through a learning approach that not only transfers knowledge but also emphasizes reflection, habituation, and exemplification, so that cognitive understanding can transform into value awareness and real behavior that aligns with the spirit of Pancasila.

2.2 Affective Aspect: Attitude towards Pancasila Values

The affective aspect in this research refers to the emotional attitudes and personal acceptance of students towards the values of Pancasila. This attitude includes dimensions of respect, concern, love, and attachment of students to the noble values contained in Pancasila, such as tolerance among religious communities, humanitarian spirit, unity, democratic participation, and social justice. Based on the data analysis results, the average score for the affective aspect is 4.36 out of a scale of 5, which falls into the high category. This figure indicates that most students have a positive attitude towards the values of Pancasila, particularly in the dimensions of unity and social justice. They demonstrate openness to diversity, a willingness to live harmoniously amidst differences, and an awareness of the importance of sharing and helping others.

This finding indicates that the values of Pancasila are not only understood cognitively but are also appreciated and accepted emotionally by students. A positive attitude towards these values becomes an important foundation in the process of internalization, because without affective acceptance, values will be difficult to manifest in real actions. However, despite the affective category being relatively high, there are indications that this positive attitude is still normative and has not fully arisen from the reflection and personal experiences of the students. In several interviews and observations, for instance, it was found that students' positive attitudes towards the values of Pancasila tend to emerge in formal contexts such as in the classroom or when completing assignments, but are not yet fully consistent when they are in informal situations, such as when interacting on social media or in their daily social environments.

This condition indicates that strengthening the affective aspect still requires an approach that touches more on the emotional and reflective realms

of students. For example, through value discussions, empathy-based activities, or personal reflections that allow students to feel the direct impact of applying Pancasila values in real life. Thus, the average score of 4.36 in the affective aspect is quite encouraging; however, it also indicates the need for a deeper value education strategy that not only addresses cognitive understanding but also awakens moral and emotional awareness among students as part of the character building of Pancasila.

2.3 Conative Aspect: Behavior in Applying Pancasila Values

The conative aspect relates to the desires, will, and actual actions of students in applying the values of Pancasila in daily life. In this context, the conative aspect reflects the extent to which students are able to transform their understanding and attitude towards the values of Pancasila into consistent behavior, both in the school, family, and community environments. The research results indicate that the average score for the conative aspect is 4.13 on a maximum scale of 5, which is quantitatively classified as high. This means that most students show a tendency to act in accordance with the values of Pancasila, although the implementation has not yet been fully optimal.

In practice, students tend to apply the values of Pancasila in certain situations, such as:

- a. Demonstrating tolerance towards friends of different religions or backgrounds.
- b. Participating in community service or school social activities.
- c. Respecting others' opinions in group discussions.
- d. Avoiding discriminatory behavior and verbal violence.

However, the results of observations and in-depth interviews show that the application of these values is often situational and has not yet become a habit that is consistently internalized. For example, in the context of digital spaces or social media, behaviors that contradict the values of Pancasila are still found, such as the use of coarse language, dissemination of unverified information, or disregard for ethical communication. This phenomenon indicates a gap between value awareness and behavioral habits, or in other words, between affective and conative aspects. This can be caused by several factors, among others:

- a. The lack of exemplary role models from the surrounding environment, including teachers, parents, and community leaders.
- b. The minimal reinforcement of value-based behavior in school activities, outside of formal education.

The absence of a reward system and positive reinforcement for visible Pancasila behavior. Therefore, although the conative score is in the high category, this needs to be interpreted cautiously. A high score does not fully guarantee that students have consistently and sustainably applied values in all aspects of their lives. Further efforts are needed in the form of:

- a. Instilling values through routine school activities and social projects.
- b. Providing spaces for the actualization of values, such as student forums, community activities, and leadership programs.
- c. Continuous monitoring and reinforcement of positive practices among students, both individually and collectively. Therefore, strengthening the conative aspect becomes key in bridging the gap between knowledge and

attitudes towards Pancasila with concrete actions in students' lives, which will ultimately shape an intact and authentic Pancasila character.

1. Acceptance of Pancasila Values in the Era of Disruption

The research results indicate that students' cognitive understanding of Pancasila is relatively high. This means that the majority of students are already familiar with the fundamental values of Pancasila, such as social justice, unity, divinity, and democracy through formal education in schools. However, there is a gap between that knowledge and actual practices in daily life, both in social behavior, communication styles, and in decision-making related to morals and ethics.

This finding is in line with the views of Thomas Lickona (1991), a prominent figure in the field of character education, who emphasizes that character education should not only focus on cognitive aspects (knowing the good), but must also involve affective aspects (desiring the good) and behavior (doing the good). In his book, Lickona states that: "Character education must integrate knowing, feeling, and doing the right thing." This statement conveys the message that strong character is formed through a combination of knowledge about moral values, emotional drives to appreciate those values, and the habituation of behaviors that reflect those values in concrete actions.

However, new challenges arise in the era of digital disruption, where the rapid development of information technology has changed the way students acquire, absorb, and interpret information, including information about values and morals. The disruption era has created conditions in which students are more exposed to external values, especially through social media and other digital platforms that often do not filter content based on national values or the noble values of the nation's culture.

As emphasized by Klaus Schwab (2017), the founder of the World Economic Forum, in the concept of the Fourth Industrial Revolution, the younger generation is currently facing a crisis of value orientation, where the flow of global information is no longer controlled, and local values such as Pancasila are often sidelined by the more prominent values of individualism, consumerism, and hedonism in digital media. In his book *The Fourth Industrial Revolution*, Schwab states that exponential technological changes not only alter the way we work and live but also impact the social structure, values, and cultural identity of a nation. In the midst of globalization and a flood of digital information, students are easily distracted and lose their grip on the country's foundational values. This can be seen from various phenomena among students, such as rising intolerance, an instant culture, a lack of social empathy, and a decline in the spirit of mutual cooperation and nationalism.

Therefore, the acceptance of Pancasila values in this context cannot only be measured by how well students memorize the principles of Pancasila, but also by the extent to which these values are internalized and realized in real actions, both in the real world and in the digital space. The internalization of values requires a learning approach that is not only cognitive but also touches on the affective and psychomotor aspects of students – through teachers' role models, school culture, and the integration of character education in every learning

activity. It is also necessary to have educational policies and innovations that can bridge the gap between knowledge and moral action, for example by:

- a. Integrating the values of Pancasila in a digital context (internet ethics, social media ethics, value-based digital literacy).
- b. Providing space for students to express Pancasila attitudes in real life, such as through social projects, values debates, or digital reflections.
- c. Strengthening the exemplary role of teachers and the school environment as a concrete model of Pancasila values in daily practices. In other words, the main challenge of accepting Pancasila values in the era of disruption is not the lack of information, but the lack of value filtering and habituation to behaviors that align with those values, as well as the weak support of social environments that consistently reinforce those values.

2. The Role of P5 Learning and Pancasila Education

In the Merdeka curriculum currently implemented in Indonesia, P5 (Project to Strengthen the Profile of Pancasila Students) and the subject of Pancasila Education are two main instruments to strengthen the values of Pancasila among students. P5 is designed as a project-based learning approach that encourages active student engagement in interpreting and implementing Pancasila values contextually. Meanwhile, Pancasila Education formally teaches the fundamental values of the state ideology through cognitive and normative approaches.

Nevertheless, the effectiveness of the implementation of these two approaches has not been uniform across all educational units. Some observations and field findings indicate that many schools still carry out the P5 project in a formal and administrative manner, focusing more on reporting and achieving curriculum targets, without truly addressing the emotional, reflective, and personal aspects of students. The projects undertaken often become symbolic activities lacking in meaning, such as exhibitions or ceremonial events that do not provide sufficient space for dialogue, critical reflection, or the formation of personal meaning regarding the values instilled.

This view aligns with the critique from Paulo Freire (1970), a Brazilian figure in progressive education, who stated that effective value learning cannot be conducted in a one-way or dogmatic manner. In his famous book, *Pedagogy of the Oppressed*, Freire emphasizes the importance of education that is dialogical, participatory, and contextual. According to him: "education must be rooted in the lived experience of learners and must involve critical reflection, dialogue, and action." This means that value education should not only provide normative definitions or memorization of concepts, but must help students interpret values personally and critically in the context of their daily lives. The application of this principle in the context of P5 and Pancasila Education means that teachers and learning facilitators need to create an open dialogue space, where students can:

- a. Expressing their personal views on values such as mutual cooperation, justice, tolerance, and diversity.
- b. Explaining their life experiences related to those values.
- c. Analyzing social situations or current issues relevant to the values of Pancasila.

Designing and executing real actions that promote social change in their environment. Unfortunately, the lack of teacher training in reflective and dialogic learning approaches, as well as time and facility constraints, often become obstacles in implementing meaningful P5 projects. As a result, students do not have enough opportunities to experience the values, but only hear or see those values in the form of texts and formal symbols.

In fact, the internalization of values will be much more effective when students feel the relevance of those values in their lives, for example through experiences of collaboration with the community, dialoguing about conflicts they face in school, or analyzing social phenomena on social media that they consume daily. Therefore, the role of P5 Learning and Pancasila Education should be directed not only as a means of transmitting values cognitively, but also as a platform for developing moral awareness, critical thinking skills, empathy, and the courage to act according to those values. A P5 project that truly touches students' feelings will create an emotional attachment to the values being learned, thus encouraging them to act not out of obligation, but because of awareness and personal conviction.

True value education is not just about teaching "what is right", but guiding students to find the meaning of that truth in their real lives.

3. Internal and External Challenges

In the effort to strengthen the acceptance and practice of Pancasila values among students, it was found that obstacles come not only from outside the individual but also from within the students themselves and their closest environment. These challenges can be classified into internal factors and external factors, which intertwine and influence the level of value internalization within the students.

1) Internal Factors

Internal factors relate to the personal and psychological aspects of students that influence their ability to absorb, interpret, and apply the values of Pancasila. Some of these include:

- a. **Lack of Self-Reflection:** Many students understand the values of Pancasila cognitively, but do not deeply reflect on the meaning of those values in their personal lives. Without a reflective process, values become mere memorization or slogans, not moral beliefs that guide behavior.
- b. **Lack of Value Habituation:** Values will not live within students without actual habits that support them. The absence of daily routines that reflect Pancasila values such as mutual cooperation, empathy, or discipline makes it difficult for students to internalize them in their behavior.
- c. **Minimal Role Models From the Surrounding Environment:** Children learn more effectively from concrete examples than from theory or lectures. When the family, school, or community environment does not provide real examples of Pancasila behavior, students will struggle to develop a complete understanding of these values.

2) External Factors

External factors are more related to the influence of culture, social environment, and streams of information that shape the perspectives and values adopted by students.

The Main Challenges Include:

- a. **Dominance of Digital Popular Culture:** Students today live in a digital era filled with popular content, such as entertainment on social media, viral trends, and digital influencers. Unfortunately, much of this content promotes individualistic, hedonistic, and consumeristic values, which often contradict the spirit of collectivism, simplicity, and social responsibility found in Pancasila.
 - b. **The Rise of Individualistic Attitudes:** In an increasingly competitive and digitally connected world, values of togetherness and social concern are beginning to be overshadowed by self-orientation, personal achievement, and fame. This erodes the sense of solidarity, tolerance, and the spirit of mutual assistance that is the essence of Pancasila.
 - c. **The Lack of Discussion Space for Values in Schools:** Many schools have not provided open and safe spaces for students to critically and reflectively discuss values. Value discussions are often considered normative discussions that only take place unilaterally in the classroom, without connecting to students' realities and experiences.
1. **Strengthening the Acceptance of Pancasila Values Strategy** Facing these challenges, the reinforcement of Pancasila values can no longer be done conventionally or in an indoctrinative manner. A more contextual, participatory, and transformative approach is needed. Some important strategies that can be applied include:
 1. Value-Based Project and Real Experience Cultivation.
 2. Value learning must be connected to students' real lives. Through social projects, community activities, or service programs, students can directly experience the application of Pancasila values in real contexts. For example, environmental awareness projects, tolerance movements at school, or social service will be more meaningful than just classroom discussions.
 3. Active Student Involvement in Value Discussions Students should be given space to express opinions, share experiences, and engage in open dialogue about values. Group discussions, value debates, student forums, or philosophy classes can serve as reflective mediums that help students build a critical and personal understanding of values. This is where the dialogic principle in value education proposed by Freire can be implemented.

Integration of Positive and Creative Digital Media Alih-alih menjauhi media digital, pendidikan nilai perlu menggunakannya sebagai alat yang efektif. Misalnya:

- a. Creating short videos themed around Pancasila,
- b. Using social media platforms to campaign for national values,
- c. Developing educational games or reflective podcasts that target social issues.

These efforts help balance the flow of digital information with content that reflects the noble values of the nation in a way that is engaging and relevant to students' world. With this strategy, it is hoped that the education of Pancasila values will not only live in texts and symbols, but also be rooted in the awareness and actions of students as the nation's future generation, capable of being agents of change amidst the challenges of the digital disruption era.

CONCLUSION AND RECOMMENDATION

Based on the results of the research and discussions, a conclusion can be drawn from this study along with recommendations for future researchers. Conclusion based on the results of the research and discussions that have been presented, several points can be concluded as follows:

- 1) The acceptance of Pancasila values among students of SMP Negeri 2 Ubud is generally categorized as quite high. This is indicated by the students' good cognitive understanding of the contents of the Pancasila precepts, as well as a positive attitude towards values such as tolerance, unity, and social justice.
- 2) There is a gap between the understanding of values (cognitive) and their application in daily life (conative). Although students understand the concept of Pancasila, the application in actions such as deliberation, fairness, or upholding unity has not been consistently implemented.
- 3) The influence of the 4.0 Disruption era, especially from social media and digital culture, also affects how students understand and interpret the values of Pancasila. Some students tend to be exposed to external narratives that contradict national values, leading to an ambivalence of attitudes.
- 4) The learning of Pancasila Education, Social Studies, and P5 has played a positive role in strengthening values, but there is still a need to develop approaches that are more reflective, contextual, and participatory. The role of teachers is very strategic in guiding and serving as role models for students in internalizing these values.
- 5) Internal factors (personal awareness, values experience) and external factors (school environment, social media, family) have a significant contribution to the acceptance of Pancasila values.

Based on the research findings, some recommendations that can be given are as follows:

1. For Schools

- a. It is necessary to develop a more interactive, reflective, and project-based (experiential learning) model of Pancasila Education and P5 learning.
- b. Hold regular discussions on values, national forums, and student deliberation practices in school life.
- c. Provide digital literacy guidance to help students filter information that aligns with Pancasila values.

2. For Teachers

- a. Teachers should be role models of values in daily behavior, not just as instructors of the material.
- b. Involving students actively in the analysis of social issues and the contextualization of values, so that they can think critically and not merely memorize the Pancasila principles.

3. For Parents and Society

- a. A synergy between schools and families is needed to build a Pancasila culture at home and in the community.
- b. Parents are encouraged to be partners with schools in providing value exemplification and supervision of children's social media use. 4) For the Government and the Education Office.
- c. It is necessary to strengthen the curriculum policy and supervision of the implementation of Pancasila Education and P5 so that it is not merely a formality, but truly touches the character dimensions of students.
- d. Provide training and support for teachers to develop value-based learning methods that are appropriate for the challenges of the digital era.

Research Limitations

Each study has limitations that need to be acknowledged to provide an objective picture and open up opportunities for further research development. The limitations of this study are as follows:

1. **Limited to One School Location (SMP Negeri 2 Ubud)** . This study was conducted at only one public school, so its results cannot yet be generalized to all junior high schools in other areas, both in Gianyar Regency and in other provinces. Specific social, cultural, and school environment conditions can have a specific impact.
2. **Focused Only on the Students' Perspective.** This research focuses on data obtained from students as the main subjects. Although there are additional interviews with teachers, it does not deeply explore the perspectives of parents, school principals, or the surrounding community, who also influence the formation of students' values.

Use of questionnaires as the main tool Because this research uses questionnaires as the main instrument, there is a possibility of social bias (social desirability bias), where students tend to provide answers that are considered 'correct' or 'ideal', rather than based on their real experiences. 4) Not in-depth in analyzing the specific influence of digital media and content algorithms.

Although social media is identified as one of the factors influencing the acceptance of values, this research has not further explored how algorithmic content, specific platforms, or types of digital consumption among students measurably affect their values.

Measurement of conative aspects is still limited to self-reports. The behavioral aspect or application of values is assessed through students' statements, rather than through long-term observations or more in-depth ethnographic studies. This limits the accuracy of measuring students' actual behaviors in the context of Pancasila values.

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Therefore, I hope to receive constructive criticism and suggestions for improvement in the future. I hope the results of this research can provide benefits for the development of education, especially in the learning of Pancasila values among junior high school students.

FUTHER STUDY

This research still has delays, so it is necessary to conduct further research related to the topic Critical Study of the Acceptance of Pancasila Values Among Students of SMP Negeri 2 Ubud in the Era of Disruption 4.0 in order to improve this research and add insight for readers.

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