



Internalization of *Pancasila* Values through Running Community as Character Education in Palu City

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Abstract

Pancasila Education has often been implemented in a normative and predominantly cognitive manner, limiting the internalization of its values in real-life experience. This study examines how Pancasila values are internalized within a running community in Palu City as a form of experiential character education. Using a qualitative approach with an interpretative phenomenological design, the data were collected through in-depth interviews and participatory observation involving eight active members. The findings reveal that Divinity is expressed through reflection and gratitude; Humanity through empathy and sharing practices; Unity through inclusive togetherness across diverse backgrounds; Democracy through participatory dialogue; and Social Justice through equality and non-discrimination. Internalization occurs through embodied experience, sustained social interaction, habituation, and personal reflection. The running community functions as an effective non-formal pedagogical space for the transformative actualization of Pancasila values..

Keywords: *internalization values; Pancasila education; phenomenology; running community; character education*

Abstrak

Pendidikan Pancasila selama ini cenderung bersifat normatif dan kognitif sehingga internalisasi nilai dalam pengalaman hidup masih terbatas. Penelitian ini bertujuan mengkaji internalisasi nilai Pancasila dalam komunitas lari di Kota Palu sebagai bentuk pendidikan karakter berbasis pengalaman. Menggunakan pendekatan kualitatif dengan desain fenomenologi interpretatif, data dikumpulkan melalui wawancara mendalam dan observasi partisipatif terhadap delapan anggota aktif komunitas. Hasil penelitian menunjukkan bahwa nilai Ketuhanan terwujud melalui refleksi dan rasa syukur; Kemanusiaan melalui empati dan kegiatan berbagi; Persatuan melalui kebersamaan lintas latar belakang; Kerakyatan melalui dialog partisipatif; serta Keadilan Sosial melalui kesetaraan dan non-diskriminasi. Internalisasi terjadi melalui pengalaman tubuh, interaksi sosial berkelanjutan, pembiasaan, dan refleksi personal. Komunitas lari terbukti menjadi ruang pedagogis nonformal yang efektif dalam mengaktualisasikan nilai Pancasila secara transformatif.

Kata Kunci: nilai-nilai internalisasi; pendidikan Pancasila; fenomenologi; komunitas lari; pendidikan karakter.



1. Introduction

Pancasila education has long held a strategic position in the national education system as a means of character formation for citizens ([Wulansari, Nurdin, & Ruyadi, 2023](#)). It embodies the nation's collective hope which the younger generation will not only be intellectually intelligent but also possess social sensitivity, a sense of responsibility, and a commitment to communal life. However, Pancasila education often falls into a normative and cognitive approach ([Darmawati et al., 2024](#)). Pancasila values are commonly taught as a set of concepts to be understood and memorized, rather than as life experiences. The classroom becomes an arena for transferring knowledge on the five principles, but it has not completely utilised as a space for internalizing the meaning and practice of these values in daily life.

This situation creates a gap between what is learned and what is actually experienced. Students may be able to explain the meaning of unity, social justice, or deliberation theoretically, but they are unable to internalize it in real social interactions ([Zakya, Ayahan, and Azzahra, 2026](#)). Pancasila education risks becoming moral rhetoric detached from the dynamics of daily life. When values stop at the cognitive level, they lose their transformative power as a character-forming force ([Farwati, Iskhak, & Mahnun, 2023](#)).

On the other hand, true character formation does not occur solely through moral lectures, but rather through concrete experiences that touch the individual's consciousness and body ([Fath et al., 2025](#)). Values become meaningful when they are experienced, reflected upon, and repeatedly applied in social relationships. Experiential character education offers the perspective which humans learn to be moral through their involvement in daily life. Through these experiences, individuals may confront choices, responsibility, solidarity, and self-awareness of the others.

In the context of urban society, one of the growing social phenomenon is the increasing public participation in sport communities, especially in running community ([Hardiansyah, 2025](#)). In Palu City, the running activity does not only act as a means of maintaining health, but it also becomes a means of having social interaction for different ages, professions, and backgrounds which allows the individuals to experience togetherness, solidarity, deliberation, and equality access. There, individuals do not only train their physique, but also learn about discipline, empathy, responsibility and appreciation to diversity.

Pancasila is actually more alive and meaningful in social practices within communities than in formal classroom learning. Could it be that these values are not fully internalized through cognitive instruction and normative explanations alone, but rather through lived experiences in everyday social life? Such questions challenge the assumption that formal education is the primary or most effective arena for cultivating civic and moral values. It is conceivable that the values of Divinity, Humanity, Unity, Democracy, and Social Justice grow more organically when individuals actively participate in real social interactions through mutual cooperation, community deliberation, shared struggles, and solidarity across diversities. In these contexts, internalization does not occur merely through memorizing principles or understanding abstract concepts. Instead, it emerges through affective engagement, role modeling, habituation, and repeated collective experiences. Therefore, the internalization of Pancasila values can be understood as an existential and relational process. It unfolds through togetherness, dialogue,

participation, and meaningful interaction in daily life. Values become embodied because they are experienced and practiced, not simply taught or prescribed. In this sense, the community may function as an authentic and contextual laboratory of *Pancasila* praxis, where moral consciousness is gradually formed through reality of life rather than formal instruction alone.

As an addition to the previous background, it is important to reaffirm that Pancasila Education should not be viewed merely as a normative subject within the national curriculum. It represents an ethical project of nationhood aimed at forming morally conscious and civilized citizens. *Pancasila* is not only the constitutional foundation of the state, but also the guidance value system which shapes ways of thinking, behaving, and acting in collective life ([Muliyah et al., 2020](#)). Its essence lies in cultivating relational awareness toward God, fellow human beings, the nation, and social justice so that living together with dignity becomes a shared moral commitment ([Ibraini, Wijaya, & Pambudi, 2023](#)).

However, *Pancasila* Education is often reduced to cognitive transmission of the five principles, positioning values as objects of memorization rather than as life orientations. This raises an epistemological challenge: how can learning move from merely knowing the values to truly living them? ([Amir, 2025](#)). The required transformation is not simply intellectual, but existential shifting from normative knowledge to ethical commitment expressed in concrete action ([Tohawi, 2021](#)).

Internalization of values, therefore, becomes central. It is a gradual and reflective process through which external norms are integrated into personal consciousness ([Idris, 2017](#)). This process involves cognitive understanding, affective engagement, and practical realization. Importantly, internalization grows through social life experience. Individuals learn justice through confronting injustice, unity through diversity, and humanity through solidarity. In this sense, life community functions as a non-formal pedagogical space where *Pancasila* values are practiced organically. Thus, experiential and community-based engagement complements formal instruction, ensuring that *Pancasila* is not only understood conceptually but embodied in daily social life ([Budiono, Sastrawati, & Pamela, 2023](#)).

Instead of viewing *Pancasila* education itself as visual lessons, this research views *Pancasila* as a characters formation process which may continue in non-formal social spaces. With the use of phenomenology approach, this research made an effort to get in-depth understanding of life experience acquired by members of running community in Palu City and how Pancasila values are practically internalized. This study did not only aim to enrich *Pancasila* Education discourse, but also to offer alternative perspective which education character can grow from a simple, human, and close experience with daily life local nature.

2. Method

This study use qualitative approach with phenomenology interpretive design to understand the life meaning experienced by running community members in internalizing *Pancasila* values. This approach was chosen because this study focused on subjective experience and the process of meaning, not on measurement variables in a way quantitative research implemented in the active running community in Palu City. The participants were chosen in purposive way with criteria : active members

for at least one year, involved in routine community activity, and willing to have in-depth interview. There were 8 people, who were interviewed to dig the essential experience in phenomenology study.

Data were collected through in-depth interview and participatory observation. The interview was conducted in semi - structured way for digging participants experience related to meaning of running activity, dynamics social interaction, as well as changing perceived attitude. The observation was implemented for understanding the togetherness and solidarity practice in community activity. Data analysis was performed through stages of reading overall transcript, reducing phenomenology, coding thematically, and formulating essential experience. Data validity was maintained through triangulation techniques, member checking, and researcher reflexivity. This research also pays attention to ethical principles of keeping participants' identity confidentiality and obtain agreement in an aware manner.

3. Results and Discussions

Results

This section presents the empirical findings derived from in-depth interviews and participatory observation within a running community in Palu City. The analysis focuses on how the values of *Pancasila* are internalized organically through shared experiences, social interaction, and personal reflection. The findings indicated that value internalization does not occur through formal doctrinal instruction, but through participatory, repetitive, and meaningful lived experiences.

1. Internalization of the Value of Divinity: Reflection, Gratitude, and Existential Awareness

Interview results revealed that running activities particularly during sunrise along the coastal area of Palu create a reflective space for participants. Many informants described running as a contemplative moment to reflect on life, health, and human limitations. The experience of physical fatigue while continuing to move forward evokes gratitude for health as a divine gift.

This reflection does not manifest in formal religious rituals, but rather in existential awareness emerging from embodied experience. Participants expressed that running fostered gratitude and a sense of spiritual responsibility of taking care their bodies. This finding aligns with the concept of embodied spirituality, in which transcendental awareness grows through conscious engagement in everyday practices ([Yasin & Halid, 2025](#)). Thus, the value of Divinity is internalized implicitly through repeated reflective experiences, shaping an integrated spiritual consciousness in daily attitudes and actions.

2. Internalization of the Value of Humanity: Empathy and Solidarity

The dimension of humanity was strongly reflected in the community's solidarity practices. The presence of pacers members who regulate the running pace to ensure others can finish together demonstrated empathy and respect for varying abilities. They had principle "finish strong and together" which symbolized collective care.

Participants also recounted spontaneous fundraising and moral support when a member experienced family misfortune. When members were injured or fatigued, others slowed down, offered

encouragement, and accompanied them to the finish line. These actions reflected life empathy rather than symbolic gestures ([Alamsyah et al., 2025](#))

Beyond support during running activities, solidarity was also expressed through their social sharing routine. Members regularly distribute food every Friday as a form of social care, and during the month of Ramadan they organize collective iftar meals and food-sharing initiatives for the community. These practices are not mandated by formal rules but arise from shared moral awareness. The act of giving food strengthens bonds among members while extending compassion to the broader society. Such recurring acts of generosity demonstrate that humanitarian values are embodied in habitual social practices. Solidarity becomes a life moral culture within the community.

3. Internalization of the Value of Unity: Collective Identity in Diversity

The running community consists of individuals from diverse ages, professions, and religious backgrounds. However, these diversity do not create fragmentation. Instead, participants described diversity as a source of enrichment and mutual learning. Social status becomes irrelevant when all members move toward a shared goal, standing side by side at the starting line and striving together toward the finish. This moment of collective movement visually represents the embodied experience of unity within the community, as illustrated in [Figure 1](#).



Figure 1. Collective Run Representing Unity in Diversity

Beyond running activities, unity is further strengthened through routine acts of togetherness, such as sharing food every Friday and organizing collective iftar meals and food distribution during the month of Ramadan. These initiatives are performed voluntarily and involve members from different backgrounds, reinforcing a sense of shared humanity and collective responsibility. The act of preparing and distributing food together creates an additional space of interaction where solidarity extends beyond physical training into social care.

Differences of opinion regarding schedules or routes are resolved through open discussion. Identity as “runners” becomes a collective bond which transcends professional, social, and even religious identities. Shared movement, shared meals, and shared service activities cultivate emotional intimacy and a sense of belonging. This finding showed that unity is internalized not only through shared physical experience but also through collaborative social action and collective participation ([Fitriasari &Septiana, 2025](#)).

4. Internalization of the Value of Democracy: Participation and Deliberation

Decision-making processes within the community are participatory, conducted through online communication groups and face-to-face discussions, particularly in determining running schedules, routes, social initiatives, and community events. The community coordinator functions as a facilitator rather than an authority figure, encouraging collective agreement rather than imposing decisions. Members feel they have space to express opinions, and even ideas from new members are considered equally. Financial matters and activity plans are also transparently communicated to maintain mutual trust and shared responsibility. This egalitarian and deliberative practice reflects democratic values experienced in a micro-social context ([Candra et al., 2025](#)) Democracy, therefore, it is not merely understood theoretically but alive through everyday collective dialogue, shared responsibility, and inclusive participation.

5. Internalization of the Value of Social Justice: Equality and Inclusivity

The value of social justice within the running community was reflected in strong principles of inclusivity and non-discrimination. Members were not differentiated based on running speed, gender, age, social background, or even the brand of outfit they wear. All participants were treated equally and possessed the same right to join activities. Beginners ran alongside experienced runners without hierarchical separation. This inclusive culture creates a safe and welcoming environment where participation is prioritized over performance.

Sportsmanship and fair play were also consistently practiced. Members developed attitudes of fairness, mutual respect, and non-favoritism. During group runs, they respect shared space such as not cutting into others' lanes or disrupting pace intentionally. These seemingly simple practices reflected moral awareness of others' rights in shared public space. Justice, therefore, is not abstract but enacted in everyday interaction.

Solidarity further reinforces social justice through the role of pacers, who voluntarily assist novice runners in achieving their target times. More experienced runners also help those who experience fatigue or injury along the route. This assistance is not competitive but supportive. The community culture discourages exploitative behavior; no member seeks personal gain at the expense of others. Instead, progress is understood as collective growth.

This collective solidarity is also manifested in routine food-sharing activities conducted by the community, as illustrated in [Figure 2](#).

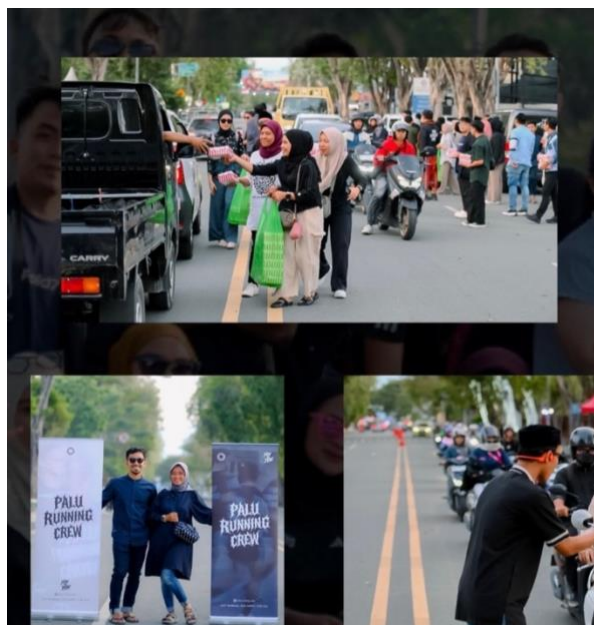


Figure 2. Friday Food Sharing Activity of Palu Running Community

The balance between rights and responsibilities was also evident. Members had the right to enjoy communal facilities and participate in group runs, but they were equally obliged to follow agreed rules to maintain safety and comfort. Compliance was not enforced rigidly but internalized through shared understanding. Appreciation of effort was another important dimension. The community celebrated achievements proportionally whether it was a beginner completing their first 5K or an experienced runner achieving a Personal Best (PB). Recognition was not reserved only for elite performance but extended to every meaningful effort. This practice reinforced the belief that each person's progress has intrinsic value. Overall, these findings showed that social justice in the running community was practiced through inclusivity, fairness, solidarity, proportional responsibility, and appreciation of individual effort. Justice was interpreted not as uniformity, but as equal dignity, balanced rights and duties, and supportive treatment according to individual capacity.

Discussion

The findings of this study demonstrated that the running community functioned as a non-formal pedagogical space in which *Pancasila* values were internalized through real-life experience, consistent practice, and personal reflection. Internalization did not occur through normative instruction, but through repeated and meaningful social engagement. In this context, the community becomes an ethical laboratory where values are tested, embodied, and gradually shaped into character dispositions.

From the perspective of experiential learning, these findings align with the philosophy declared by John Dewey, who argued that education is the reconstruction of experience through reflection ([Emel, 2012](#)). Activities such as running together, facing physical fatigue, assisting injured members, sharing food every Friday, and organizing food distribution during Ramadan represent concrete experiences which are later interpreted and internalized. The sequence of experience–reflection–growth illustrates that values are not transmitted verbally but constructed through active participation in communal life ([Yasri et al., 2025](#)).

The participants' awareness of maintaining consistency in running without excessive ambition to compete in races reflects strong intrinsic motivation. Their emphasis on "competing with oneself" and overcoming personal fear, laziness, and self-doubt resonates with the humanistic educational philosophy of Carl Rogers ([Yusuf et al., 2025](#)). Running is perceived as a space for authentic self-growth rather than external validation. The principle that "each runner has their own personal pace and zone" demonstrates respect for individual developmental processes and personal autonomy ([Astuti & Suastra, 2024](#)).

The belief that "there is no instant runner" reflects the virtue ethics tradition associated with Aristotle, who emphasized that character is formed through habituation and repeated moral practice ([Silalahi, 2025](#)). Discipline, perseverance, and consistent training illustrate that virtue develops gradually over time. In this sense, social justice within the community is not understood as uniform achievement, but as recognition of individual effort and process.

Practices of solidarity such as the role of pacers, sharing training tips when someone is injured, and regularly distributing food on Fridays and during Ramadan demonstrate strong social learning dynamics. This aligns with the social constructivist theory of Lev Vygotsky, who emphasized that development occurs through social interaction. Knowledge and experience are not monopolized but shared collectively, reinforcing mutual empowerment rather than competition. Solidarity becomes a habitual moral culture formed through interaction and shared struggle ([Fauzi & Saepulloh, 2023](#)).

Within Indonesian educational context, these findings strongly reflect the philosophy proposed by Ki Hadjar Dewantara, who conceptualized education as a process of guiding the holistic development of moral character. Dewantara emphasized the integration of *cipta* (cognitive awareness), *rasa* (moral feeling), and *karsa* (will or intention). In the running community, these dimensions are simultaneously cultivated: awareness of personal limits and strategies (*cipta*), empathy and solidarity (*rasa*), and commitment to consistency and responsibility (*karsa*). Values grow naturally through lived practice rather than coercive instruction ([Mulyah et. al., 2020](#)).

Furthermore, the community's inclusivity without discrimination based on speed, gender, age, social status, or appearance illustrates substantive justice. Rights and obligations are balanced: members have the right to participate and enjoy communal activities, but also the responsibility to follow agreed rules for collective comfort and safety. Sportsmanship, fair play, and appreciation of individual achievements whether completing a first 5K or achieving a Personal Best demonstrate that justice is interpreted as recognition of dignity and effort, not merely outcomes.

Overall, the running community illustrates the transformative potential of experiential character education. The value of Divinity emerges through reflective gratitude and disciplined self-care; Humanity through empathy, mutual assistance, and habitual sharing; Unity through collective identity beyond differences; Democracy through participatory dialogue; and Social Justice through inclusivity, fairness, and proportional recognition of effort. These findings affirm that effective value education occurs when individuals are actively engaged, reflective, and consistent in meaningful social practices. Education, therefore, is not merely the transfer of knowledge, but the holistic formation of human character through lived experience and shared moral commitment.

4. Conclusion

This study concluded that the running community served as a transformative non-formal educational space where *Pancasila* values are internalized through lived experience, collective participation, and reflective practice. Values are not transmitted through formal instruction or doctrinal teaching; rather, they emerge organically through consistent engagement in shared activities such as running together, practicing solidarity through pacer roles, resolving differences through dialogue, and organizing food sharing every Friday and during Ramadan.

The findings demonstrated that inclusivity, sportsmanship, mutual assistance, balance between rights and obligations, appreciation of individual effort, and non-exploitative attitudes are not merely abstract principles but embodied practices. Through repeated interaction, members gradually construct moral awareness, empathy, discipline, and responsibility. Character formation occurs through habituation, reflection, and social engagement.

Philosophically, the results reinforce experiential learning, virtue ethics, social constructivism, and humanistic education perspectives. The community becomes a living laboratory of moral education, where cognitive awareness (*cipta*), moral sensitivity (*rasa*), and intentional commitment (*karsa*) develop in an integrated manner. Ultimately, this research affirms that value education becomes effective and transformative when individuals are actively involved in meaningful communal practices. The running community illustrates that character education rooted in shared experience has the power to cultivate ethical commitment, social solidarity, and holistic human development beyond formal educational settings.

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