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EDUCATION AND TRAINING IN PANCASILA ETHICS AS A LEGAL MANDATE FOR STRENGTHENING THE PERFORMANCE CHARACTER OF THE STATE CIVIL APPARATUS: A NORMATIVE-JURIDICAL STUDY

Dadi Mulyadi Nugraha[1], Cecep Darmawan[2*], Yadi Ruyadi[3], Syaifullah[4], Mursyid Setiawan[5]

[1,2*,3,4,5] Universitas Pendidikan Indonesia, Bandung, Indonesia
**cecepdarmawan@upi.edu*

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ABSTRACT

The ethical conduct of the State Civil Apparatus (Aparatur Sipil Negara, ASN) shapes both the quality of public services and the legitimacy of local governance. Nevertheless, a persistent gap remains between the ethical norms mandated by law and the everyday work behavior of civil servants in regency bureaucracies. The central problem this study addresses is conceptual and juridical rather than empirical: although Law Number 20 of 2023 on the State Civil Apparatus obliges every government agency to internalize ethical values, the legal literature has not clarified whether—and on what statutory basis—the development of a Pancasila ethics education and training model can be grounded, nor how such a model connects to the concept of performance character. This study therefore pursues a dual contribution: a normative legal analysis of the statutory foundation for Pancasila ethics training, and a legal-conceptual framework linking Pancasila ethics to performance character as a basis for designing such training in regency governments. Employing doctrinal (normative) legal research with statutory and conceptual approaches, the study analyses primary legal materials—principally the 1945 Constitution and Law Number 20 of 2023 together with its implementing regulations—alongside secondary materials on Pancasila ethics and character-education theory, interpreted through grammatical, systematic, and teleological techniques. The findings show, first, that Pancasila functions constitutionally as the source of all sources of state law and, within that position, operates as the meta-juridical reference from which the ethical norms of civil-service law are derived. Second, the law establishes a layered institutional obligation—to internalize core values, the code of ethics, and the code of conduct; to enforce discipline; and to provide continuous, work-integrated competency development—that together constitute a firm legal mandate for an ethics training model. Third, the statutory orientation of performance management toward both work results

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and work behavior provides a juridical bridge linking Pancasila ethics to performance character, understood as diligence, self-discipline, and work ethic. The study concludes that a Pancasila ethics training model built on value indicators, habituation, and integrated learning systems rests on a strong legal mandate; as a normative study, it proposes an evaluative mechanism rather than demonstrating its effectiveness, and its practical contribution lies in offering regency governments a legal-conceptual basis for competency-development policy and curriculum design that requires subsequent empirical testing.

Corresponding Author:
Cecep Darmawan
cecepdarmawan@upi.edu

INTRODUCTION

Bureaucratic reform in Indonesia positions the State Civil Apparatus (ASN) as a decisive component in delivering clean, effective, and trustworthy governance. The General Elucidation of Law Number 20 of 2023 on the State Civil Apparatus affirms that fulfilling the mandate of the Preamble to the 1945 Constitution requires a civil service that is professional, neutral, free from corruption, collusion, and nepotism, and able to serve as a unifying force grounded in Pancasila (Law No. 20 of 2023). A gap between this ideal and administrative reality nonetheless persists. Data from the National Civil Service Agency indicate that disciplinary violations among civil servants continue to be recorded each year across ministries, agencies, and regional governments. At the same time, national integrity surveys and the Ombudsman of the Republic of Indonesia's annual reports repeatedly identify maladministration and suboptimal public services at the local government level. These indicators suggest that the difficulty is not solely one of technical competence.

This does not imply that bureaucratic problems are reducible to individual character. Disciplinary violations, abuse of authority, weak work ethic, and poor service are also shaped by institutional, organizational, leadership, incentive, and governance factors, and any complete reform strategy must address these structural dimensions. The present study, however, isolates one dimension that the current legal design treats as an object of deliberate cultivation: the ethical disposition and work behavior of the individual civil servant. The law itself frames this dimension as amenable to development through internalization, discipline, and competency-building; it is precisely this legally cultivable dimension—rather than the whole of bureaucratic performance—that education and training in Pancasila ethics can address. Developing such training requires a clear legal foundation so that it does not remain a ceremonial activity dependent on individual leaders' preferences.

This study is organized around an integrated conceptual framework that connects four components in sequence: Pancasila values, civil-service ethics as expressed in the BerAKHLAK core values, performance character, and workplace performance. Pancasila

values supply the axiological source; civil-service ethics translate those values into a binding professional standard; performance character names the task-oriented dispositions through which the standard becomes work behavior; and workplace performance is the observable outcome assessed by performance management. This framework situates the argument as much within citizenship education as within law, because cultivating the ethical disposition of state officials is a form of civic formation that extends beyond formal schooling into professional and governmental life. Citizenship education is concerned not only with civic knowledge but with civic disposition and civic behavior—the readiness to act in accordance with shared public values (Istianah & Komalasari, 2023; Winataputra & Budimansyah, 2012). Indeed, scholarship in this tradition increasingly frames citizenship education as moral education oriented toward moral knowing, moral feeling, and moral action rather than the transmission of civic knowledge alone (Prayogi et al., 2024), and treats the cultivation of civic disposition as a shared responsibility that extends beyond the school into wider social and institutional life (Jannah & Sulianti, 2021). Viewed this way, Pancasila ethics training for civil servants is the professional-governmental continuation of the civic mission that citizenship education begins in schools.

The first theoretical pillar is the ethics of Pancasila, the Indonesian ethical system. Pancasila is not only the foundation of the state and its ideology but also an ethical system that expresses the values of belief in God, humanity, unity, deliberative democracy, and social justice, serving as guides to good conduct in national life (Kaelan, 2013; Latif, 2020). As the source of all sources of national law, Pancasila values are meta-juridical in the specific sense that they furnish the substantive standard of validity to which the content of subordinate norms—including civil-service law—must be traceable (Adhayanto, 2016; Surahno et al., 2024). This meta-juridical role is analytically distinct from, though dependent upon, Pancasila's positive constitutional status as the source of all sources of state law under Article 2 of Law Number 12 of 2011: the constitutional provision fixes Pancasila's rank within the hierarchy of norms, while its meta-juridical function describes how its values operate as an interpretive and evaluative reference for the norms below it. Pancasila values, however, do not translate into bureaucratic behavior. Their operationalization requires an explicit interpretive process—from abstract principle to value indicator to ethical competency to observable conduct—and this study treats that process, rather than assuming a self-evident transfer, as part of what must be designed legally and pedagogically.

The second theoretical pillar is character-education theory, particularly the distinction between moral character and performance character. Lickona and Davidson (2005) argue that human excellence requires two complementary sides of character: a relational-ethical moral character—honesty, justice, compassion—and a task-oriented performance character—perseverance, tenacity, work ethic, self-discipline, initiative, and ingenuity—needed to turn potential into achievement (Lickona & Davidson, 2005). Character education is thus a systematic and continuous effort to cultivate character

through moral knowing, moral feeling, and moral action (Lickona, 1991). Although this framework originated in the educational setting, its adaptation to public administration is defensible on two grounds. Conceptually, the civil servant is a lifelong learner whose competency development the law itself mandates as continuous, so the pedagogy of character formation is not foreign to the civil-service context but expressly invited by it. Substantively, contemporary scholarship on professional ethics and workplace learning treats ethical disposition as a developable professional competency rather than a fixed trait, cultivated through habituation, reflection, and organizational culture (Berkowitz, 2021; Ruyadi et al., 2026); indeed, the competencies required to form good citizens are themselves increasingly framed as professional competencies to be deliberately developed rather than assumed (Yunita, 2023). The adaptation is therefore theoretically motivated rather than merely assumed. At the same time, its limits—chiefly that adult professional formation occurs within and is constrained by organizational structures—are acknowledged in the analysis that follows.

Previous scholarship approaches this terrain from several directions, and comparing their assumptions, methods, and limitations clarifies the present study's contribution. (Surahno, 2023) argues, from an institutional perspective and through conceptual analysis, that Pancasila-based character must be fostered among legislative drafters so that Pancasila values are embedded in every regulation; the subject is norm-makers rather than the broader body of civil servants. (Herwanto & Hutasoit, 2023) Herwanto and Hutasoit (2023), by contrast, adopt an empirical-measurement approach, developing an instrument to assess the internalization of the BerAKHLAK core values among basic-training participants in a regency, and finding that the adaptive value scores lowest and needs sustained cultivation; its strength is measurement, but it does not address the legal foundation for the training that would raise those scores. (Diniyanto & Sutrisno, 2022) foreground the existential challenge to Pancasila in the post-truth era and call for more institutionalized value-inculcation strategies, while (Samekto & Purwanti, 2023) show that shifts in the social order demand a transformed interpretation of Pancasila; both are diagnostic rather than design-oriented. In citizenship-education scholarship, studies published in this journal have examined civic education as moral and character education and the erosion of national character under global and post-truth pressures (Erlande et al., 2024; Istianah & Komalasari, 2023; Prayogi et al., 2024), and have stressed the reorientation of civic learning from cognitive-doctrinal transmission toward value-based and behavioral formation (Sakban et al., 2025). This last strand is a methodological caution that is directly relevant here: Pancasila ethics training for civil servants risks repeating the cognitive-doctrinal pattern if it relies solely on the transfer of normative knowledge.

Read together, these studies leave a specific gap. They tend to concentrate on the general internalization of core values, on narrow subject groups such as legislative drafters or basic-training participants, or on the measurement of attitudes; and the citizenship-education literature remains largely oriented to the school setting.

Comparatively few studies have systematically mapped the normative legal foundation for developing a Pancasila ethics education and training model oriented toward the performance character of regency-government civil servants following the enactment of Law Number 20 of 2023—a law that introduces a paradigm shift, including the obligation of every agency to internalize core values, the strengthening of work culture as part of civil-service management, and performance management directed at both work results and work behavior. A Pancasila-based learning model has been validated in the elementary-school context through the stages of value orientation, knowledge exploration, collaborative inquiry, moral reflection, and character-based action (Ruyadi et al., 2026); because it was designed for formal schooling, however, its transfer to the civil-service sector requires a distinct legal foundation, since it engages civil-service legal obligations rather than a school curriculum. The novelty of this article accordingly lies in articulating the legal-conceptual link between the ethical-development norms of national civil-service law and the concept of performance character as the basis for designing training in local government.

On this basis, the study pursues three objectives, which also organize the Results and Discussion into three corresponding parts: (a) to analyze the role of Pancasila ethics within the legal system governing the civil service; (b) to identify the legal obligations concerning ethics training that constitute the mandate for developing such training; and (c) to formulate the legal implications for designing a Pancasila ethics training model aimed at strengthening the performance character of civil servants in regency governments.

RESEARCH METHOD

This study employs doctrinal (normative) legal research, which takes the system of positive legal norms as its primary object and assigns a prominent role to legal doctrine; here, "law" denotes rules and regulations rather than behavioral patterns, as in the sociology of law (Hosnah et al., 2021). This research is prescriptive, consistent with the character of legal science, which examines the purposes of law, values of justice, the validity of rules, and legal concepts (Marzuki, 2017). Two approaches are combined and assigned distinct analytical functions. The statutory approach examines the laws and regulations governing ethical guidance and competency development for civil servants; its function is to establish what legal obligations exist and how they are structured. The conceptual approach draws on the ethical doctrine of Pancasila and on character-education theory, particularly the concept of performance character (Irwansyah, 2020); its function is to interpret the meaning of those obligations and to connect them to the concepts of Pancasila ethics and performance character. Normative legal research is appropriate to the study's aim because the aim is to establish the legal foundation and conceptual coherence of ethics training, not to measure its behavioral effects; the design and implementation recommendations offered later are legal-conceptual prescriptions

derived from the norms, not empirical evaluations of a running program.

Primary legal materials were selected according to explicit criteria: a regulation was included if it (i) directly governs the ethics, discipline, or competency development of the State Civil Apparatus, (ii) supplies the ideological or value framework operationalized in civil-service ethics, or (iii) remains in force, or remains relevant as a transitional framework, after the enactment of Law Number 20 of 2023. On these criteria the materials comprise the 1945 Constitution; Law Number 20 of 2023 on the State Civil Apparatus; Law Number 12 of 2011 on the Formation of Legislation; Government Regulation Number 94 of 2021 on Civil Servant Discipline; Government Regulation Number 42 of 2004 on the Development of Corps Spirit and the Code of Ethics of Civil Servants; Presidential Regulation Number 7 of 2018 on the Agency for the Development of Pancasila Ideology; Regulation of the Agency for the Development of Pancasila Ideology Number 4 of 2022 on Pancasila Value Indicators; Regulation of the National Institute of Public Administration Number 10 of 2018 on the Development of Civil Servant Competencies; and Circular Letter of the Minister for Administrative and Bureaucratic Reform Number 20 of 2021 on the Implementation of Core Values and Employer Branding of the State Civil Apparatus. The current legal status of each instrument was verified against its enacting and amending records, and the transitional relevance of pre-2023 regulations was assessed by reference to the transitional and repealing provisions of Law Number 20 of 2023; where a pre-2023 regulation is cited, it is treated as applicable only insofar as it does not conflict with the new law. Secondary materials—books, journal articles, and research findings—and non-legal materials on character education were used to enrich the conceptual analysis.

Sumedang Regency in West Java serves in this study solely as an illustrative context for situating the legal prescriptions; no empirical data—interviews, observations, training evaluations, or policy documents specific to Sumedang—were collected or analyzed, and the study makes no empirical claim about that regency. The movement from legal norms to pedagogical recommendations is carried out through teleological interpretation: the purpose the legislature attaches to internalization, integrated learning, and performance management is identified, and design principles are then derived as the means reasonably necessary to realize that purpose. Legal materials were gathered through documentary research and analyzed qualitatively using grammatical, systematic, and teleological interpretations to produce legal arguments and prescriptions. The study's principal limitation follows from its method: normative legal analysis can establish legal mandates and conceptual relationships, but cannot determine whether a training model actually changes civil servants' behavior or organizational performance. This limitation is carried consistently into the claims made in the Results, Discussion, and Conclusion, which are framed as legal-conceptual findings and proposals rather than demonstrated effects.

RESULTS AND DISCUSSION

1. The Role of Pancasila Ethics in the Legal System Governing the Civil Service

The legal analysis of ethical guidance for civil servants begins with the status of Pancasila as the source of all state law, affirmed in Article 2 of Law Number 12 of 2011. Two propositions must be kept distinct here. The first is constitutional-positive: Pancasila occupies the position of staatsfundamentalnorm underlying the 1945 Constitution and every subordinate regulation, so that no legislation, including civil-service law, may conflict with its values (Surahno, 2023). The second is meta-juridical in the interpretive sense: because Pancasila values stand above and prior to the positive norms that express them, those values furnish the substantive reference against which the ethical norms of civil-service law are read and evaluated. The distinction matters because it locates the claim precisely—Pancasila is not a free-floating moral source but a positivised constitutional norm whose meta-juridical operation is itself legally authorized. The methodological implication is that the ethical norms binding civil servants under positive law must be interpreted as derivations of Pancasila values rather than as self-standing administrative rules; Pancasila ethics thereby performs a constitutive function, conditioning the substantive validity of civil-service governance, and a regulative function, supplying the standard by which bureaucratic practice is judged just or unjust (Adhayanto, 2016).

This derivation is expressed in Law Number 20 of 2023 itself. Article 3(1) requires that civil servants uphold the ideology of Pancasila and the 1945 Constitution and remain loyal to the Unitary State of the Republic of Indonesia and its legitimate government. This ideological-ethical standard makes loyalty to Pancasila a condition of the legitimacy of a civil servant's official disposition. Article 3(2) then establishes seven core values that every civil servant must implement: service-oriented, accountable, competent, harmonious, loyal, adaptive, and collaborative, known by the acronym BerAKHLAK. The critical question—which the manuscript treats as contestable rather than settled—is the precise legal relationship between these core values and Pancasila.

That relationship can be characterized in three ways, and clarity requires distinguishing them. Administratively, BerAKHLAK originated not in the 2023 Law but in Circular Letter Number 20 of 2021, a personnel-management instrument later elevated to statutory status by Article 3(2); in that genetic sense, BerAKHLAK is an administratively formulated value system subsequently given the force of law. Legally, once positivised, its binding force derives from the statute, not directly from Pancasila. Conceptually—and this is the interpretive claim advanced here rather than a datum of positive law—BerAKHLAK can be read as an operational expression of Pancasila ethics, provided the correspondence is demonstrated rather than asserted. Examined systematically, the correspondence is strong but not perfectly congruent. Service orientation and accountability actualize the fifth and fourth principles (social justice; deliberative democracy in the state–citizen relationship); harmony expresses the second and third principles (just and civilized humanity; unity); loyalty is elaborated in Article

4(2)(e) as upholding the ideology of Pancasila, connecting to the first and third principles; competence and adaptability serve the fifth principle's demand that public trust be discharged capably; and collaboration reflects the deliberative-communitarian temper of the fourth principle. The mapping is defensible for each value, but two caveats hold: some values (notably competence and adaptability) draw as much on managerial as on Pancasila sources, and the correspondence is interpretive, so BerAKHLAK should be treated as a Pancasila-consistent value system rather than as a straightforward deduction from the five principles.

Article 4(1) states that the code of ethics and code of conduct aim to uphold the dignity of civil servants and the interests of the nation, and Article 4(2) translates the core values into observable conduct—performing duties with honesty, responsibility, diligence, discipline, and integrity; not abusing authority; working to the highest standard; and innovating proactively. The layered structure—from ideology (Article 3(1)) to core values (Article 3(2)) to the code of ethics and conduct (Article 4)—demonstrates a legislative technique that translates abstract values into measurable behavioral standards. Article 2, in turn, establishes the principles governing civil-service management, including professionalism, accountability, neutrality, and justice, which the Elucidation reads as prioritizing expertise grounded in the code of ethics and conduct. Systematically, then, ethics is not an adjunct to civil-service management but its foundation.

The status of Pancasila ethics is reinforced by Article 24(1), which obliges every civil servant to be loyal to Pancasila, comply with legislation, uphold the core values and the code of ethics and conduct, maintain neutrality, and accept assignment anywhere in the country; Article 24(2) classifies breaches as disciplinary offenses subject to sanction, technically regulated by Government Regulation Number 94 of 2021. This construction shows that ethical norms for public officials have shifted from purely moral norms, whose force is internal, to legal norms backed by sanctions (Diniyanto & Sutrisno, 2022). Two distinct registers must nonetheless be separated. Legal accountability—the imposition of sanctions for a proven breach—is valid on its own statutory terms and does not, as a matter of law, depend on prior ethics training; the legality of a disciplinary sanction is not conditioned on whether the agency first provided training. Moral development, by contrast, concerns the formation of the disposition that makes compliance habitual rather than merely sanction-avoiding. The argument advanced here is therefore not that sanctions are legally invalid without prior training, but that a sanction-only regime is institutionally insufficient: as (Surahno et al., 2024) observe in the context of discretion, however detailed the rules, conduct will always exceed the reach of norms, so what must be cultivated is not only the content of decisions but the officials who make them, through the internalization of Pancasila values. On this reasoning, the development of ethics that shapes character complements, rather than conditions, the enforcement of discipline.

2. Ethics Training as a Legal Obligation of Government Agencies

If Articles 3, 4, and 24 bind individual employees, Law Number 20 of 2023 also binds government agencies at the institutional level. Article 39(1) establishes the core values and codes of ethics and conduct as guides for behavior and for shaping work culture and institutional image. Article 39(2) requires every government agency to undertake efforts to internalize them. The word "must" (wajib) makes this a mandatory norm (gebod), leaving no discretion as to whether internalization is pursued; discretion is confined to its form and method. A careful reading is required at exactly this point. The statute imposes an obligation of result—internalization—not an obligation to conduct any single, named form of training; it does not, in terms, command "Pancasila ethics training." What the statute does is leave the choice of means to the agency while requiring that the chosen means actually achieve internalization. Structured education and training is not the only permissible means. However, it is the most systematic and auditable, and where an agency must demonstrate that it has genuinely pursued internalization, a designed training program is the means most readily justified and evaluated. The inference, then, is not that the law mandates this particular model, but that this model is a legally available and institutionally defensible way of discharging a mandatory obligation whose end is fixed by statute. Article 31(c) reinforces this point by listing the strengthening of work culture and institutional image as a minimum component of civil-service management, on a par with procurement, performance management, and competency development, so that ethics-related programs are positioned within management rather than as incidental activities.

The second legal basis is the competency-development framework. Article 49(1) requires every employee to undertake competency development through continuous learning to remain relevant to organizational demands, while Article 49(2)-(3) provide that learning proceeds through an integrated learning system that fuses learning with work, treats it as an essential component of civil-service management, and enables cross-agency collaboration. This has a direct design implication: purely classroom-based training disconnected from work does not fully satisfy the legislative intent. Regulation of the National Institute of Public Administration Number 10 of 2018 already supplies the forms and pathways of competency development, including classroom and non-classroom modalities, furnishing a technically and normatively sound framework for ethics training. Employees' right to self-development through competency development is guaranteed by Article 21(2)(f) read with Article 21(8); ethics training thus also fulfills an employee right rather than imposing only a burden.

The third legal basis is institutional-ideological. Presidential Regulation Number 7 of 2018 establishes the Agency for the Development of Pancasila Ideology, tasked with assisting the President in formulating and implementing the development of Pancasila ideology, including education and training. As an operational instrument, Regulation of that Agency Number 4 of 2022 specifies value indicators for each Pancasila principle to guide policy formulation; these indicators (Surahno, 2023) are proposed as core material

in Pancasila ideology training. At the personnel-management level, Circular Letter Number 20 of 2021 requires all central and regional agencies to internalize the BerAKHLAK core values and the "Proud to Serve the Nation" employer brand, which was subsequently elevated to statutory status by Article 3(2) of Law Number 20 of 2023. Government Regulation Number 42 of 2004, insofar as it does not conflict with the new law, remains relevant as a transitional framework for fostering ethics in governance, organizational life, community life, and personal conduct.

The convergence of these bases supports the conclusion that regency governments face a comprehensive, tiered, and mutually reinforcing legal obligation whose fulfillment can be discharged through Pancasila ethics training: the obligation to internalize Pancasila values (Article 39(2)), to undertake continuous competency development (Article 49), to enforce and enhance discipline (Article 24), and to operate within the institutional framework for ideological guidance. Within the structure of authority, the regent, as the Personnel Development Officer at the regency level (Article 29), is bound to implement the Merit System, and regency agencies, as Regional Agencies (Article 1), are bound by the obligation to internalize. The absence of a structured ethics-development program within a regional agency can therefore be characterized as a shortfall in fulfilling an institutional legal obligation, not merely as a managerial oversight—while recognizing that the statute fixes the end and leaves the agency a reasoned choice of means.

3. Performance Characteristics as a Bridge Between Core Values and Performance Management

The recurring problem in civil-service ethics is the disconnection between the values taught and the behavior observed: officials can recite the core values while their conduct remains unchanged. The concept of performance character offers a conceptual bridge. Nucci and Narvaez (2008) describe performance character as a mastery-oriented cluster—perseverance, tenacity, work ethic, positive attitude, ingenuity, and self-discipline—needed to turn potential into demonstrated excellence, while moral character is a relational orientation ensuring that excellence is pursued ethically. The two are inseparable: moral without performance character yields officials who are upright but unproductive; performance without moral character yields officials who are productive but willing to justify any means (T. Lickona & Davidson, 2005). For the civil-service context, this study adopts a working operational definition: performance character is the set of task-oriented ethical dispositions—diligence, self-discipline, work ethic, initiative, and resilience—that dispose a civil servant to discharge public duties competently and persistently in a manner consistent with the code of conduct. These indicators have mixed provenance, which the framework keeps explicit: diligence, self-discipline, and work ethic are drawn primarily from character-education theory; their status as legal duties ("diligence," "discipline," "highest standard") is supplied by Article 4(2) of Law Number 20 of 2023; and their axiological grounding—why they count as ethical and not merely instrumental—is supplied by the Pancasila principles of just and civilized humanity and

social justice, which cast competent public service as a moral obligation to those served.

Indonesia's positive civil-service law has, in effect, adopted the logic of the two sides of character without using the terms. Article 40 provides that performance management is conducted to achieve organizational objectives through continuous improvement in work results and work behavior, and Article 42 aligns performance management with work results, work behavior, performance development, leadership expectations, and intensive performance dialogue. The pairing "work results and work behavior" is a normative formulation of the performance–character pair: work results reflect the performance dimension, and work behavior reflects the character dimension, with the standard being the core values and code of conduct in Articles 3 and 4. Article 44(2) provides that performance-management outcomes inform awards and recognition, as well as sanctions, thereby giving ethical behavior tangible managerial consequences. A caution is warranted, however, and the framework states it plainly: work results and work behavior cannot be equated wholesale with performance character, because organizational performance is also shaped by structural, managerial, resource, and institutional factors beyond the individual's disposition. Performance character is best understood as one contributor to work behavior that performance management can observe and reinforce, rather than as the sole determinant of measured performance. With that qualification, a coherent normative sequence emerges: core values, as axiological input, are internalized through development (process), manifested as work behavior (character output), assessed in performance management (measurement), and rewarded or sanctioned (consequence).

Within Pancasila ethics, the dispositions of performance character can be traced to the principles and to the BerAKHLAK conduct standards, provided the interpretive steps are shown. Diligence and the highest standard are requirements of the value of competence, grounded in respect for the public trust expressed in the first and fifth principles; self-discipline and integrity lie at the core of accountability, embodying just and civilized humanity in the stewardship of public trust; initiative and tenacity in the face of change are requirements of the adaptive value; and a service-oriented work ethic actualizes the service value as an expression of social justice (Herwanto & Hutasoit, 2023; Surahno, 2023). This is also where the civic dimension of the argument becomes explicit. From a citizenship-education standpoint, these dispositions are civic dispositions exercised in a professional role: the perseverance and tenacity that (Syaifullah, 2018) identifies as marks of the Pancasila-based citizen in the global era—resilient and steadfast, yet tolerant and respectful of others—are the same dispositions that, transposed into the bureaucracy, constitute performance character. Strengthening performance character is therefore not an agenda imported from outside the state ideology but a way of extending Pancasila-based civic formation from the classroom into the workplace. The empirical finding that the adaptive value shows the lowest internalization among regency officials (Herwanto & Hutasoit, 2023) underscores the urgency of training that deliberately targets the performance-character dimension—adaptability, initiative, and

perseverance—precisely the aspects that conventional, cognitive-doctrinal training rarely reaches.

4. Legal Implications for the Design of Training Models in Regency Governments

The analysis yields a set of legal-conceptual design principles for a Pancasila ethics training model in regency governments, with Sumedang Regency as the illustrative setting. These principles are best read as a proposed legal-conceptual framework requiring empirical testing, not as a validated or best-practice model. To make the framework legible, its six requirements are organized along the sequence input → learning process → workplace habituation → behavioral indicators → evaluation → institutional outcome, mirroring the normative sequence established in the previous section.

First, as to legal form (institutional input), the model should be formalized through a regulation of the regional head or a decision of the Personnel Development Officer to give it enforceability and internal binding force, with a preamble expressly citing Articles 39(2), 49, and 24 of Law Number 20 of 2023 as the basis of authority and obligation. Formalization converts training from a discretionary annual program into a continuing institutional obligation and secures budgetary certainty through competency-needs planning. Second, as to content (axiological and normative input), the curriculum should integrate three layers proportionally: ideological-axiological content in the form of the values of the Pancasila principles, guided by the Pancasila Value Indicators in Regulation of the Agency for the Development of Pancasila Ideology Number 4 of 2022; normative content in the form of the core values, codes of ethics and conduct, obligations, and prohibitions under Law Number 20 of 2023 and Government Regulation Number 94 of 2021; and character content focused on the performance-character dispositions—perseverance, self-discipline, work ethic, initiative, and resilience—linked directly to participants' actual duties.

Third, as to method (learning process and workplace habituation), Article 49(3)'s integrated learning system requires a model that goes beyond lectures. This converges with character-education theory and the pedagogical principles of citizenship education, which guide learners through moral knowing, moral feeling, and moral action toward civic disposition and civic behavior (Th. Lickona, 1991; Winataputra & Budimansyah, 2012). The design should accordingly include a cognitive stage (understanding values and norms), an affective stage (reflection on ethical dilemmas in the bureaucracy and learning from ethical exemplars), and a conative stage of workplace habituation—work-behavior projects, mentoring by immediate supervisors, and periodically evaluated habit formation—consistent with the intensive performance dialogue anticipated in Article 42. Fourth, as to evaluation (behavioral indicators and measurement), success should be judged not by knowledge tests alone but by performance-management instruments: changes in participants' work behavior, assessed in periodic performance reviews and fed into awards, recognition, or further coaching under Article 44. The core-values

internalization instrument developed elsewhere (Herwanto & Hutasoit, 2023) can be adapted by adding performance-character indicators, on the understanding that, as stated in the previous section, such measures capture only one contributor to behavior rather than a full account of organizational performance.

Fifth, as to institutional arrangement (institutional outcome), implementation should optimize collaboration among regional personnel, the human-resource development agency, and accredited training institutions, and establish cooperation on Pancasila ideology programs with the Agency for the Development of Pancasila Ideology, consistent with the cross-agency character of learning under Article 49(3). Sixth, as to coverage, the model should include both civil servants (PNS) and government employees on work agreements (PPPK), since Article 5 classifies both as members of the State Civil Apparatus equally bound by the core values and code of ethics. Taken together, these six requirements give the model both legal legitimacy and a pedagogically coherent structure aligned with legislative intent; whether it produces the intended behavioral change remains an empirical question to be tested before any claim of best practice could be entertained.

CONCLUSION

This normative-juridical study set out to clarify the legal foundation and conceptual coherence of a Pancasila ethics education and training model aimed at strengthening the performance character of regency government civil servants. Its findings answer the three objectives in turn. On the first, the study establishes that Pancasila serves as the constitutional source of all state law and, within that role, as the meta-juridical reference from which the ethical norms of civil-service law are derived; the development of ethics is therefore substantively anchored in the legal order rather than being a discretionary administrative add-on. On the second, the study establishes that Law Number 20 of 2023 imposes on every agency a mandatory obligation to internalize the core values and codes of ethics and conduct, to enforce discipline, and to conduct continuous competency development through an integrated learning system; while the statute fixes internalization as the required end and leaves the choice of means to the agency, structured ethics training is a legally available and institutionally defensible means of discharging that obligation. On the third, the study formulates a legal-conceptual framework in which the statutory orientation of performance management toward work results and work behavior bridges Pancasila ethics and performance character, and derives from it a six-part design—formal legal basis, three-layered curriculum grounded in the Pancasila Value Indicators, integrated habituation methods, evaluation linked to performance management, cross-agency collaboration, and coverage of both PNS and PPPK.

A clear line should be drawn between what the analysis establishes and what it proposes. Established through normative legal analysis are the meta-juridical role of Pancasila, the mandatory institutional obligations, and the juridical bridge between performance management and performance character. Proposed as legal-conceptual

implications are the specific design requirements, which are prescriptions derived from legislative purpose rather than validated interventions. Consistent with its doctrinal method, the study does not, and cannot, demonstrate that the proposed model changes civil servants' behavior or organizational performance; behavioral change, moreover, cannot be attributed to training alone and must be read within a broader organizational framework of structure, leadership, and incentives.

The study's contribution to citizenship education is to extend Pancasila-based civic formation beyond formal schooling into the professional and governmental spheres, demonstrating how civic disposition and civic behavior can be cultivated in adult public officials through a legally grounded, pedagogically coherent program. Further empirical research is needed to test the framework, and the type of research should match the claim: quasi-experimental evaluation of training effects, longitudinal assessment of behavioral change, structured behavioral observation, interviews with participants and supervisors, and analysis of performance data over time. Such research would allow the legal-conceptual framework proposed here to be assessed as practice rather than accepted as promise.

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