



## The Perspective of PPKn Lecturers at PGRI Wiranegara University on the Formation of Pancasila Moral Character among PPKn Students at PGRI Wiranegara University in the Implementation of Classroom Learning

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**Abstract:** Forming the moral character of Pancasila is about how a person behaves and acts in his or her life. This means building, developing, and teaching someone to have good thoughts, be noble in heart, and behave or act according to the values or philosophies contained in Pancasila. How lecturers teach in the lecture curriculum shows that education plays an important role in the formation of student character. Good character formation is the process of character formation by considering the moral value of Pancasila. Pancasila, which is the ideology and foundation of the nation state of Indonesia, can be defined as the moral of Pancasila. Nowadays, the many cultures that enter are a challenge for the nation's morals, especially for students. The decline in morals in accordance with Pancasila values in students must receive full attention, especially from lecturers as educators in the campus environment. The purpose of this study is to determine the perception of lecturers about students' Pancasila morals, as well as how to form students' characters during lecture learning. So the main focus in this study is the perception of lecturers about the formation of students' moral character, the implementation of student morals and the perception of lecturers towards Pancasila moral character. In collecting data for this article research, the author used a qualitative method by interviewing PPKn lecturers at PGRI Wiranegara University. So the results of the research in this article are, Pancasila moral character is a character and morals that are in accordance with Pancasila values and students' moral character cannot be seen only from when they are in lectures, but must also be seen from how they behave in the midst of society. This article has important implications in the formation of Pancasila moral character in students.

**Keywords:** Character; Moral Pancasila; Student

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### 1. Introduction

Character and moral education are very important components in the formation of individuals who are both morally and intellectually sound. Consisting of five principles, Pancasila contains moral principles that can build a nation, such as mutual cooperation, justice, and appreciation for differences (Jurusan et al., 2010). The increasingly advanced development of the era made many changes into the Indonesian nation starting from culture. The development of this era can affect the character formation of an individual, one of which is a student. Foreign culture that freely enters the nation can affect the character and morals of students, this is feared to shift the moral character of Pancasila. Forming characters is the main purpose of education. Characters can include attitudes, values, habits, and responsibilities that can shape a person's integrity (Jurusan et al., 2010). One of the main goals of the Indonesian education system is character education. Law No. 20 of 2003 concerning the National Education System (Sisdiknas) Article 3 states that the function of national education to develop capabilities and form national character and civilization to educate the life of the nation, aims at the development of potential students who believe in and fear the Almighty God, noble, healthy, knowledgeable, creative, self-reliant, and a democratic and responsible citizen (Jurusan

et al., 2010). The law clearly states that the purpose of Indonesian national education is character education. This means that the purpose of education is not only about intellectual education, but also that the purpose of character education includes educating the younger generation with good morals and character, so that they can grow values and morals that suit the country. Characteristics, according to the Great Dictionary of Indonesian Language, are defined as mental, moral, or mental traits that distinguish one from another. Meanwhile, according to the Directorate General of Mandikdasmen-Ministry of National Education, the character is a way of thinking and behavior that is characteristic of each individual to live and cooperate, both in the family, society, nation and country. Those with good character are those who have the ability to make choices and are ready to take responsibility for any consequences of their choices. The concept of basic ten-tang (philosophy), outlook of life, and ideology of the statehood of the Indonesian people is the core of Pancasila (Latif, 2015). Each country must have the same understanding of the values and directions needed for its survival, integrity, and glory (Latif, 2015).

People can use Pancasila as a basis for action and behavior. In Pancasila, the moral character consists of five principles: divinity, humanity, unity, democracy, and justice. These values can be the basis for building a good character, especially for students. Pancasila is very important to apply in everyday life to carry out character education. In the course environment, character formation in students is certainly a matter to be considered, because students are the next generation of the nation. Character formation in the course environment can be done with both in- and out-of-class learning during course learning. Ideologically, efforts to implement Pancasila ideology in the life of the nation and state are known as character building. Normatively, the development of the nation's character is the process of achieving state goals, namely protecting the Indonesian people and all of Indonesia's blood; improving the lives of the people; and contributing to global order based on independence, peace, and social justice. The development of the national character is the main dynamic of the national process throughout history, both during colonization and during independence. Socioculturally, the development of a nation's character is a requirement of a multicultural nation (Jurusan et al., 2010). Character formation here is closely related to character education (Yunarti, 2017).

Character formation is an important thing to apply. In education systems, character formation is the relationship between components of a character that contain values of behavior that can be performed or performed. Knowledge of these values of behavior relates to strong attitudes or emotions to apply them, both to God, to others, to the environment, to nations, and to the international world. Education must shape character through daily practices and customs (Fatmah, 2018). In moral education, students gain a better understanding of themselves and their environment. It is important to provide moral education to children because if they learn moral values, they will become independent, democratic, responsible citizens and be able to recognize moral values and commit to good behavior for the next generation (Amelia & Dewi, 2021). Since the values of Pancasila have become the philosophy and morality of the Indonesian nation, the morality and character of students must be nurtured as best they can.

From the background above, the formation of Pancasila moral character in students is very important. Seeing that students are in a campus environment that certainly has a lot of free culture and free friendships does not rule out the possibility of a shift in moral values that influence student character. As a limitation of the study, the author took a sample of PPKn students at Universitas PGRI Wiranegara. In addition to being a limitation in this study, PPKn study program students are one of the important foundations in developing Pancasila moral character, not only in class or one study program, but also the existence of PPKn students can influence the formation of morals and their implementation in society. Therefore, this study will focus on the perception of lecturers as educators in the formation of Pancasila moral character, and discuss how

they help their students form moral characters that are in accordance with Pancasila values.

## 2. Materials and Methods

The Greek words "meta" and "hodos" are derived from the word "method", meaning "through" and "hodos" meaning "way" or "way". In language, "method" refers to a route taken to reach a particular destination. The "method", according to the Great Dictionary of Indonesian Language, is a systematic way of working to facilitate the implementation of activities to achieve a defined goal. Therefore, a method is a route taken by an individual to achieve a particular goal, whether in business or commerce, or in science and others. Therefore, it is easy to understand that the "method" refers to the way in which a task is performed in order to achieve a desired goal (Jennyya et al., 2021). Qualitative methods and interviews were used to collect data. The research was conducted with a qualitative approach. The qualitative approach collects as many in-depth facts as possible and presents data in verbal form rather than numbers. Because qualitative research methods are conducted in natural environments, they are also known as naturalistic methods (Sa'diyah & Rosyid, 2020). M. Sobry Sutikno and Prosmalahadi Saputra said that qualitative research, one of the research methodologies, does not yet have a clear definition and general opinion about the use of this method in research. However, a complete definition can be created by tracing the definition given by experts (Safrudin et al., 2023). The research was conducted at PGRI University Wiran immediately which was addressed on Jl. Ki Hajar Dewantara No. 27-29, Tembokrejo, Kec. Purworejo, Pasuruan, East Java (Ruwandani, 2021). The time of the research conducted is in April 2025. Qualitative methods were used in this research to explore research subjects that focus on the perspective of PGRI Wiranegara University's PPKN lecturer on the formation of PPKN student character in the implementation of lectures. The technique used is by interviewing PPKN lecturers directly as speakers. The main sources of this research data are various scientific articles of research results and direct interviews with PPKN lecturers at PGRI Wiranegara University and Google Scholar website. The lecturer whose author interviewed was a lecturer at PPKn Prodi at the University and as a sample, the author interviewed 4 lecturers at PPKn Prodi. Results. This research is expected to help develop the moral character of Pancasila among students. In addition, the results will provide a strong theoretical foundation for further research and development in this area.

## 3. Results and Discussion

In college, Pancasila education plays an important role in building the character of students with strong principles and values. It is hoped that students will develop a strong, responsible, and integrity character through the understanding and application of Pancasila principles (Furnamasari et al., 2024). The scope of Pancasila education includes various elements related to the spread of understanding of Pancasila as the basis of Indonesia. This includes gaining a deep understanding of Pancasila's ideas, values, and principles, as well as how it is relevant to the life of the nation, country, and society. Included in the scope of Pancasila education are several areas, such as educational material foundation, formal or juridical foundation, character education, and others. The entire education process is guided by an educational foundation. These include basic principles that serve as philosophical and moral footholds, values that serve as moral and character guides, and goals that serve as directions and goals for education (Furnamasari et al., 2024). In general, characters can be defined as the different mindset and behaviors that everyone has, reflecting how they live and interact with others in families, communities, even nations and countries. In a national context, character refers to a set of primary values that are part of each citizen and are then reflected as the collective personality and identity of the state. Character serves as a mental and moral force that encourages a country to realize its nation's goals and to display competitive, dynamic, and comparative excellence (Furnamasari et al., 2024). Furnamasari et al. 2024 states that

the moral value of Pancasila is a guideline provided by Indonesian ideology or Pancasila for how society should act. In other words, the moral of Pancasila is a good social attitude that must be done by the community. Pancasila Moral Education aims to instill the values contained in Pancasila (Yunita Benu et al., 2023). In this case, the moral value of Pancasila is related to how one behaves well toward others without sacrificing each other and helps to create peace and justice for everyone. This shows that people (especially adolescents) desperately need Pancasila's morals, values, and morals to be used as a basis in everyday life (Kumala et al., 2022).

The character of students is a matter of concern, as students are the next generation of the nation. Today, the many cultures and values of foreign countries that are free to enter Indonesia, this does not rule out the possibility that these cultures and values may influence student character formation. In fact, in a college environment where each student has a different background. The college environment is also a factor in influencing character formation, as good characters and morals can be formed in a good environment and have a positive impact or value on the student. Character is defined as the psychological, moral, or mental character that distinguishes people. A person's character is determined not only by his good conduct but also by his overall pattern and conduct. Therefore, as teachers who directly interact with their students, lecturers play an important role in building student character in the course environment, especially during the course of the learning process.

As a university educator, lecturers certainly have a significant role in building character and morals. Without a doubt, educators have a variety of moral responsibilities, face a variety of moral dilemmas, and may be considered to have a role in building individual morality (Barrow, 1992). In carrying out the moral values of a student, it must have an impact on the identity of the Indonesian nation. The character of a country strongly determines its existence. A strong nation can be a respected and dignified nation throughout the world (Aryani et al., 2022). Indonesia is a religious, moderate, intelligent, and independent country (Furnamasari et al., 2024). One of the current problems is the concern of some that the nation's characteristics are being lost. The issue of character building is a logical result of a decline in national intelligence. Character education is taught to improve the morality and nature of students. This should be applied as a practice in the everyday life of students during college studies. The character of the student is very important, especially during college studies. Students meet other students in the course, each of whom has a different background, personality, and characteristics. Of course, this can be a challenge to build their own character. In university, character education is very important. Lecturers must participate in the formation of student character and assume responsibility as educators. According to the national education law, character education is intended to encourage students to develop into characteristic intellectual youth. Improving the quality of education in this country will be achieved by students with strong characteristics. It is clear that students in the Pancasila and Citizenship Education program are educated and provided through the Pancasila Education course, which includes explanations and lessons on how to be good citizens and people with Pancasila morality. There are previous studies that also discuss Pancasila morals. The study "Building Global Citizenship Ethics Through Pancasila Moral Character: Conceptual Analysis" discusses that Pancasila moral character can be a more appropriate ethical foundation for global citizenship, and can be used to develop a more inclusive and holistic GCE concept by including Pancasila moral character as an ethical foundation. The method used in this study is the conceptual analysis method.

The study "Pancasila Moral Values for Building the Nation in the Generation Z Era" discusses that by implementing Pancasila values in character education, deviant attitudes and behaviors will improve. . Implementation of Pancasila values can be started by fostering nationalism first, it can be started from when there are important days of the Indonesian State such as Independence Day, Heroes' Day, Youth Pledge Day and other important days that can be moments to explore nationalistic attitudes in Generation Z, we must take advantage of this so that this generation is not indifferent to the values

contained in Pancasila. The method used is qualitative analysis or method, namely theoretical method or research method.

From the previous studies, there is still no discussion of lecturers' perceptions regarding the formation of Pancasila moral character, and both journals use analysis methods sourced from books or journals, making the research results not discuss real implementation and data directly on the research object. This makes the author find flaws or innovations, namely by using descriptive qualitative methods with interview techniques and raising lecturers' perceptions regarding the formation of Pancasila moral character, as well as answering the shortcomings or flaws of the two previous studies above.

Then as the focus of this research object, the author interviewed 5 PPKn lecturers, with the criteria that the 5 lecturers were permanent lecturers of the PPKn Study Program at Universitas PGRI Wiranegara. Of the 5 lecturers, there were 1 Head of Study Program (Head of Study Program) PPKn, Chancellor of Universitas PGRI Wiranegara for the 2020-2025 period, Member of PPLPP at Universitas PGRI Wiranegara and 2 permanent lecturers of the PPKn Study Program. So from the profiles and mandates carried out by the five lecturers, the author has analyzed and interviewed the perspectives of each lecturer, of course the perspective given is based on what they know as teaching lecturers. The interview process with the five lecturers was by adjusting the meeting schedule, determining or preparing interview questions, then conducting interviews with the lecturers according to the time or appointment that had been agreed upon previously. So from the interview it can be primary data in this study. Primary data is data that is directly collected and processed by individuals regarding the research subject. The primary data referred to in the research, the researcher conducted a direct interview with the lecturer of the PPKn Study Program, Universitas PGRI Wiranegara. This interview aims to gain a deep understanding of the lecturer's perception of the moral character of Pancasila and the formation and implementation of moral character in accordance with Pancasila values in PPKn students at Universitas PGRI Wiranegara. The sampling technique used in this study used the snowball sampling technique. The research subjects were selected with an approach that allowed the researcher to identify initial informants who then recommended other informants who were relevant to this study. The snowball sampling method is a non-probability technique in which informants who have been involved in the research recommend others who may have relevant experience or knowledge. Furthermore, the author will describe the results of the interview with the PPKn lecturer at Universitas PGRI Wiranegara.

### 3.1. Character

All members of society have unique characters brought and formed from birth. A person's character can be influenced by his or her family's environment and the society in which they live. A good character will show good action, and a bad character will show bad action and Karakter is described as a psychological, moral, or mental trait that distinguishes a person from others. The term "character" comes from Latin, meaning personality, character, character, or character. How a person acts to show his moral character, which includes courage, fortitude, honesty, and loyalty. Education enables the gradual development and growth of students' characters. The university serves as an official place where students are educated and continue the process. Therefore, students are given courses on character education during lectures. According to the Department of Education Nasional, character education functions are as follows: (a) create a multicultural life; (b) create a smart, cultured, and capable civilization to contribute to the development of human life; (c) foster the basic potential for caution, good thinking, and good thinking, and behave well and set an example; and (d) build a peaceful, creative, industrious, and honest citizen attitude (Mohammad Rudiyanto & Ria Kasanova, 2023).

In one's behavior, character displays his moral qualities, which include courage, endurance, honesty, and faithfulness. Reliable human resources to deal with difficulties around the world are capable, virtuous, intelligent, and competitive individuals.

Students' inherent character consists of customs, *si-kap*, world perspectives, and cultures that have been cultivated and shaped by their educational environment over the years. Characters are moral values that are instilled in us through experience, experiment, sacrifice, and the effects of our environment. These values form part of the fighting impetus system and underpin our thinking, attitudes, and behavior. Pancasila includes character and morals rather than just theories and ideas; it also includes applications in everyday life. Pancasila teaches basic values such as social justice, divinity, humanity, unity, and people. These values should be applied to life and public relations. As a result, character education based on Pancasila must be applied in various aspects, ranging from school curriculum to establishing a supportive community environment. This method emphasizes the interaction between a person's moral knowledge and the actions they perform in everyday life. The purpose of this method is to produce individuals with strong morality that conforms to the values of Pancasila.

### 3.2. Moral Pancasila

Moral is the understanding of what is right and wrong, bad and good, and what is right and should not be done by everyone (Dianti Yunia Sari et al., 2021). At the same time, the moral value of Pancasila is a guide for the community to do an act and conduct that conforms to the good value of Pancasila and in accordance with the rules imposed in the community, among others, providing students as a golden generation in realizing an anti-corruption culture early on. According to Muchtar Samad, the word "moral" comes from Latin "mores" with the origin of the word "mos" meaning decency, character, and behavior thus the word "moral" can be given the meaning of moral decency, according to Prof. Agus Santoso, defined as the mental, character, and religious atmosphere of a person or society that upholds the values of justice while socializing in a social life. Haryatmoko defines morals as normative discourse and obligations expressed in the context of good or bad, right or wrong, and is considered an absolute value or precedent. Ethics comes from the Greek "ethos", while morals come from the languages of the innmores. These two have an understanding of customs related to human actions that are viewed as good or right, fair, and honest (Miswardi et al., 2021).

"Moral" is derived from the Latin word "mos", meaning "habit." If it is changed to an adverb or adjective, it will change to "moris", which means sinfulness, nature, or action. Morality, therefore, can be defined as the teaching of what is good and what is generally accepted that deals with actions, attitudes, obligations, morals, characteristics, and sexual immorality. Meanwhile, acting morally is called morality. The Moral Value of Pancasila is a guideline provided by Indonesian ideology for how society should act. In other words, the moral of Pancasila is a good social attitude that must be done by the community. The values and morals of Pancasila are social attitudes that conform to state ideology. In other words, the values and morals of Pancasila are the standards or guidelines for society to act or behave as regulated in Pancasila. Education must be focused and sustainable to realize the moral character of Pancasila as the noble ideals of the Indonesian nation. The Pancasila student profile must believe, be devoted to God, be noble, independent, critical thinking, creative, work together, and be globally diverse (Irayanti & Sundawa, 2023). Pancasila is the basis of the country, and everyone in Indonesia must study, respect, and apply it consistently. Pancasila contains many moral principles that inspire the Indonesian people. Pancasila morals are rational, objective, and universal, so they can be widely applied to Indonesian society. The moral purpose of Pancasila is to realize Indonesian individuals who are moral in Pancasila, that is, individuals who have a personality that matches each of the prayers contained in Pancasila. To realize this personality, every Indonesian must be able to revive the soul of Pancasila in their daily lives. Forming Pancasila Indonesian human beings, reflected in their everyday behavior, is the moral purpose of Pancasila (Endang Daruni Asdi, 1996).

### 3.3. University Student

A student is defined as a person who is studying at an academic institution. Registered generations include universities, institutes, high schools, polytechnics, and other academic institutions. According to Sis-woyo, students can go to private or state universities equivalent to him. Students are also considered to have complementary principles, such as smart thinking, mature attitude, quick action, and mature planning. Colleges provide an environment where personality development is combined with increased intellectual capacity (Jennyya et al., 2021). Universities facilitate personality development and intellectual capacity building. When students face educational programs that combine different insights and ways of acting and thinking, they can change themselves. This is a response to students' different mindset in response to grades and perspectives. Thus, higher education can be a place to achieve future dreams.

According to the Government of the Republic of Indonesia Regulation No. 30 of 1990, students are enrolled and studied at certain academic institutions, and according to the Great Ka-mus of Indonesian Language in 1989, students are students who study at academic institutions. Conversely, according to Knopfemacher, students are prospective undergraduates who are educated and expected to become intellectual candidates during their university studies (Sihombing, 2020). Knopfemacher's students were prospective scholars who were educated and expected to become intellectual candidates during his involvement with the college. Students are a valuable asset. Students are the younger generation who are preparing for education and will be the next successor to the nation's advancement. Students are essentially subjects or perpetrators in the renewal movement or subjects that will be the next generations of the nation to improve their nation and homeland. A student is a person who studies at a high school, institute, university, or college. Maha is the highest level of life then it can be confirmed that students are students studying in college. According to Sarwono, students are people who are enrolled in university and between 18 and 30 years of age.

### 3.4. Perspectives of PPKn Lecturers of PGRI Wiranegara University Against the Establishment of the Moral Character of Pancasila Students

Perception can be defined as the process of organizing and using senses impressions to give meaning to the environment. Etymologically, perception is derived from Latin, perceptio meaning accept or take. Perception is the process of selecting the organization and tracking of various stimuli into meaningful information. Perception can also be defined as the way humans view their environment, what is around them (Larasati, 2019). Perception is therefore an understanding of the process of selecting an object or event through the senses, and thus a conclusion is reached (Larasati, 2019). As in this discussion about the Perspectives of PPKn Lecturers of PGRI Wiranegara University Against the Establishment of Student Moral Characters of Pancasila, the author will explain the results of the interview about the lecturer's perception of the moral character of Pancasila to students. Lecturers are professional educators and scientists whose main task is to transform, develop, and disseminate science, technology, and the arts through education, research, and service to the community (Sinambela, 2017). All parties must actively participate in building a resilient moral ethics in students that conforms to Pancasila's education and ideology. The tough moral ethics of college students will help them face challenges and trials in life and provide a strong foundation for them (Furnamasari et al., 2024). As a higher education institution, the university is responsible for providing education that incorporates Pancasila values in its curriculum. According to Raya Hayqal and Ulfatun Najicha, the role of lecturers as academic guides is very important because they set good examples and help students understand the values of Pancasila. The author will discuss the findings of the interview with PPKn lecturers from PGRI Wiranegara University (Raya Hayqal & Ulfatun Najicha, 2023).

The first interview was with Mrs. Yuniar Mujiwati as the Head of PPKn at PGRI Wiranegara University. In the first question related to the perception of PPKn lecturers on the perspective of the moral character of Pancasila, from this question, the answer

from Mrs. Yuniar Mujiwati, namely the Moral Character of Pancasila is by first meaning the definition of Character, Character means character, character, character, character, character. The personality that a person has that can distinguish that individual is different from that of others. Of course the character here is a property that makes the sign of good a positive value. When associated with the Moral Pancasila, then the character here is a character that has properties, traits, characteristics that match the Pancasila Values that serve as the basis, reference, frame of thought in doing an act or in terms of behavior. Furthermore, an interview with Mrs. Indayatul Laili as a PPKn lecturer at PGRI Wiranegara University regarding her perspective on the moral character of Pancasila, she answered that the human or citizen character that matches Pancasila, which reflects behavior that matches Pancasila's values, Examples include implementing godly values by worshipping or praying according to their respective religions and beliefs, as well as the values found in other Pancasila prayers.

The author's next interview was with Mr. Dr. Daryono as a PPKn lecturer at PGRI Wiranegara University. According to him, the moral character of Pancasila is a personality trait that matches the values of Pancasila. Next is an interview with Mrs. Ayu Maya, she said her perspective on the moral character of Pancasila, that the moral character of Pancasila is the first character education that is related to educational for coming, meaning that education is here to be able to shape the character of students, form the character of the student as is the character desired in character education. Then how to form that character is inseparable from those related to the values contained in Pancasila as the country's ideology. Furthermore, the interview that the author conducted with Mr. Adi Nur Aziz as a lecturer at the PPKn Prodi of PGRI Wiranegara University, in this interview he had a perspective on the moral character of Pancasila, which started with the character, where if talking about character means more to a person who has a soul according to the values of Pancasila. The moral character of Pancasila is part of how to apply Pancasila values to someone, for example, a student as an Indonesian citizen whose notability is a country that has Pancasila ideology, so those Pancasila values must be embedded in the student's personality.

Departing from the interview that has been conducted, the results obtained by the author about the PPKn Lecturer Perspectives at PGRI Wiranegara University on the moral character of Pancasila are very diverse. The formation or implementation of these courses also varies. Each lecturer has his own way of shaping the moral character of Pancasila, especially during lectures. Forming a character and a moral character in a student is not easy, but it is not impossible or impossible. College learning is an important factor in shaping a student's character and morals. As Mrs. Innaatul Laili, a PPKn lecturer at PGRI Wiranegara University, said that each lecturer has his own way of shaping the character and morals of his students, such as lecturers who want to form and provide new lessons for students that are usually done by giving assignments that are considered quite difficult by students. However, if you look at the positive side, the lecturer wants to form students who are not only confined to their comfort zone. There are also lecturers who uphold ethics and manners in class. But sometimes students can't understand it, so they think that the class is too restrictive. There is also an opinion conveyed by Mrs. Yuniar Mujiwati, that through learning in lectures is one of the reasons the character formation process is carried out other than in the family and community. And this can be confirmed that through any learning process, not only the Budi Pertakti Education course or Pancasila Moral Character Education, Pancasila Education, Citizenship Education, Entrepreneurship course of various special characteristic institution courses, but can be integrated with other courses, such as in the course implementation that uses various models and methods of learning. Out-of-college learning can be done in order to open your eyes and eyes to engage directly to explore the qualities of caring, sympathy, empathy, honesty and other characters.

So after conducting interviews with lecturers, the establishment of the moral character of Pancasila for students is a matter that needs to be considered. Students of the nation's next generation need to have a moral character of Pancasila embedded in them.

As a student who spends half of his time in the course environment, then the course learning process becomes a place-par to form the character of the student that matches the values of Pancasila. But of course, this cannot be separated from the challenges faced by the lecturers. As a comparison, students in the 2022 class have a better level of responsibility than students in the 2021 class. This was experienced by several lecturers who had taught in both classes. However, it does not mean that between the two forces does not have a moral character that conforms to the values of Pancasila, because this cannot be seen from only one side. As for the results of an interview with one of the lecturers who said that the application of the moral character of Pancasila cannot be seen how it is applied in the campus, but how to assess the character of students who already have a moral spirit of Pancasila, it can be seen when they are already in the middle of society, then what is meant is that the application of the moral character of Pancasila is not only seen from the perspective within the campus but also when the student is in the community.

The moral character of Pancasila in students cannot be hit evenly in the context of lectures alone, but it is also necessary to see the application outside of lectures. The establishment of the moral character of Pancasila certainly cannot be separated from the five principles of Pan-casila, namely; the value of divinity, which students have or show religious attitudes, has tolerance and respect for each other, both in lectures and in society; the value of humanity, where students have a sense of humanity and implement it through community service activities, this has been the students of the PPKn Prodi of PGRI University Wiranegara implemented through the Community Service work program every year; the value of unity, People's values that have different backgrounds but still respect others are a form of implementation of appreciating different cultures; people's values, this is demonstrated with students conducting good discussions in the classroom, and the students do not. student organizations and communities to reach an agreement together by valuing any dissent during deliberations; the value of justice, this value is implemented through community service with fo-cus helping communities in certain areas, such as education or economics.

#### **4. Conclusions**

Based on the results of research conducted on the perspective of PPKn lecturers at PGRI Wiranegara University on the formation of the moral character of Pancasila students, it can be concluded that the formation of the moral character of Pancasila is very important to apply in student life, both in the college environment and in the community. The moral character of Pancasila is the soul, values and personality traits embedded in one's personality that match the values contained in Pancasila. The moral character of Pancasila is very important to instill in students. Students as the next generation need to instill and understand the morals of Pancasila. However, in the formation of the moral character of Pancasila in students, it cannot be separated from the role of lecturers as teachers or teachers for students. Lecturers play an important role in the formation of the moral character of Pancasila through daily lecture activities. The moral character of Pancasila in students is not only seen from how they behave in the world of lectures, but also needs to be seen from the way they behave in the middle of society. Lecturers of PPKn have a central role in forming these characters through the implementation of learning, habitation methods, and the exemplary values of Pancasila in the teaching and learning process. It must be integrated into the practice of everyday life, either through community service, deliberation, or behavior of tolerance and social justice, despite the challenges, with proper PPKn teaching. From the results of the research that the author has conducted, this article can be used as a reference for literature studies for further research, and has a contribution in improving the formation of Pancasila moral character in students, because the data in this study were taken through direct interviews by competent lecturers, and in this article it has also been explained that the application of moral character cannot be seen only when the student is in a lecture environment, but

also when they are in the middle of society. Researchers hope that this writing can be a reference and reference for other researchers in the future.

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