

THE ROLE OF “KEMANUSIAAN YANG ADIL DAN BERADAB” IN INSTILLING DISCIPLINE IN STUDENTS AT SMP NEGERI 20 BANDUNG

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ABSTRACT

Pancasila education plays a strategic role in shaping students' character, particularly by instilling discipline as a manifestation of Pancasila values, especially the Second Principle, “Just and Civilised Humanity.” This study examines the role of the Second Principle in fostering discipline among students at SMP Negeri 20 Bandung, where tardiness, rule violations, and environmental indifference remain challenges. Using a qualitative descriptive-analytical approach, data were collected through in-depth interviews, observations, and document analysis involving students, teachers, and parents selected through purposive sampling. The findings show that student indiscipline is influenced by limited parental supervision, inconsistent rules at home and school, and insufficient understanding of discipline within moral education. The Second Principle serves as an essential foundation for developing discipline through the internalisation of humanity, justice, and civility, implemented through contextual learning, including case studies, conflict simulations, and the “Civilised School” program. Collaboration between schools and parents through parenting workshops and value-based reward systems also supports disciplined character formation. Key obstacles include inconsistent rule enforcement by teachers and low parental awareness. The study recommends strengthening Pancasila values in teaching methods, teacher training, and parental socialisation to create a conducive school environment and foster a humanistic, fair, and civilised generation.

Keywords: *second principle of Pancasila; character education; discipline; civility; SMPN 20 Bandung*

INTRODUCTION

Pancasila education is one of the main pillars of the Indonesian national education system, designed to shape citizens with character, responsibility, and competitiveness (Kaelan, 2013; Karim, 2017). This education is defined as a learning process that provides students with guidelines to examine, analyse, and solve various issues related to national development from the perspective of the fundamental values of Pancasila, the ideology

and foundation of the state (Budimansyah & Suryadi, 2019; Sagala & Nasution, 2017). Through Pancasila education, students are expected to develop knowledge, attitudes, and skills as future leaders of the nation, becoming good citizens with strong personalities who consistently practice the values of Pancasila in their daily lives (Azhari & Yuliana, 2020; Suyatno et al., 2019).

Curriculum policy developments indicate the strengthening of Pancasila Education's position in the Indonesian education system. Since July 2022, based on the Minister of Education, Culture, Research, and Technology Decree Number 56/M/2022 concerning Guidelines for Curriculum Implementation in the Context of Learning Recovery, Pancasila Education has replaced Civic Education at all levels of education, from early childhood education to senior high school/vocational high school (Kemdikbudristek, 2022). In the context of the Merdeka Curriculum, Pancasila Education learning not only emphasises theoretical aspects but is also developed through real projects oriented towards character building and the Pancasila student profile (Yusuf & Arfiansyah, 2022). At the higher education level, this strengthening also has a legal basis through Law Number 12 of 2012, which emphasizes the mandatory nature of Pancasila courses, so that formally Pancasila has historical, cultural, philosophical, and legal legitimacy as the foundation of national character education (Kaelan, 2014; Law of the Republic of Indonesia Number 12 of 2012 concerning Higher Education, 2012).

On the other hand, recent developments in educational practice reveal a gap between the ideals of Pancasila, particularly the second principle of “Just and Civilised Humanity,” and the reality of student behaviour in the school environment. The second principle encompasses the recognition of the dignity and human rights of every human being, the demand for fair behaviour, and the obligation to uphold manners and noble, civilised values in social interactions (Sagala & Nasution, 2017; Soekarno, 2015). However, in practice, there are still many students who behave in ways that contradict these values, such as arriving late, violating school rules, not wearing the required uniform, littering, damaging facilities, and speaking rudely or mocking their friends (Hidayat & Patras, 2018; Wibowo & Gunawan, 2016). This phenomenon shows that the internalisation of the value of “fair and civilised humanity” in shaping the discipline of students still faces serious challenges (Lukito & Riyanti, 2021; Rahmawati & Supriyanto, 2020).

Based on these developments, this article focuses on placing the second principle of Pancasila, “Just and Civilised Humanity,” as the value foundation for instilling discipline in students in the context of junior high schools, particularly at SMP Negeri 20 Bandung. Unlike previous studies that generally discuss Pancasila Education or examine the profile of Pancasila students broadly (Azhari & Yuliana, 2020; Suyatno et al., 2019), this article focuses on the functional relationship between the values of humanity, justice, and civilisation and students' disciplinary practices in everyday school life. It attempts to fill the research gap by concretely linking the second principle of Pancasila to the problem of student discipline at a specific level of education.

Based on this background, the research problem can be formulated as the central question: how does the principle of “Just and Civilised Humanity” contribute to instilling



discipline in students at SMP Negeri 20 Bandung? This question examines how the values of humanity, justice, and civility can be internalised through learning activities and school culture, and the extent to which these values are reflected in students' disciplinary behaviour. The purpose of this article is to analyse and describe the role of the second principle of Pancasila in shaping the disciplinary character of students at SMP Negeri 20 Bandung, as well as to offer a conceptual and practical understanding of strengthening Pancasila education based on the values of "Just and Civilised Humanity" in the context of the Merdeka Curriculum and learning recovery.

METHOD

This study uses a qualitative research design with a descriptive-analytical approach to examine in depth the role of Pancasila Education, particularly the principle of "Just and Civilised Humanity," in shaping the disciplinary character of students. The research population comprised all students at SMP Negeri 20 Bandung, while the research sample was selected purposively based on the subjects' involvement and relevance to the issue of discipline. Research informants included students, Pancasila Education teachers, homeroom teachers, and parents who were considered able to provide rich information on disciplinary behaviour and the implementation of Pancasila values in school and family environments. The researcher was directly *present in the field* as the primary research instrument, interacting with subjects and informants to understand the school's social and cultural context and the dynamics of student behaviour in a natural setting.

Data collection techniques included observation, in-depth interviews, and document analysis. Observations were made of students' daily behaviour in the classroom and school environment, particularly regarding punctuality, obedience to rules, uniform use, and social interactions between students and teachers. Semi-structured in-depth interviews were conducted with students, teachers, and parents to explore the reasons, motivations, and factors behind the emergence of undisciplined behaviour, as well as efforts to instil the second principle of Pancasila in learning and school culture. The documents reviewed included school rules, student discipline records, Pancasila education learning tools, and other supporting documents. The collected data were analysed using descriptive-analytical qualitative analysis techniques, including data reduction, data presentation, and iterative conclusion drawing, until patterns and main themes related to the role of the principle of "Just and Civilised Humanity" in character building were obtained. Data verification was conducted through source triangulation (students, teachers, parents), technique triangulation (observation, interviews, documentation), and *peer* debriefing. The research was conducted over a specific period of one semester during the current school year at SMP Negeri 20 Bandung, so that the researchers had sufficient opportunity to observe the consistency of behaviour and the process of internalising Pancasila values in students.

The following is the research flow in this article:

The flow of descriptive-analytical qualitative research on the role of the principle of “Just and Civilised Humanity” in instilling discipline in students at SMP Negeri 20 Bandung, starting from problem identification, determination of the location and research subjects, data collection (observation, in-depth interviews, documentation), qualitative data analysis, to drawing conclusions and formulating research findings.

RESULT AND DISCUSSION

Implementation of Pancasila Values in the Context of Student Discipline

Most students at SMP Negeri 20 Bandung have a basic conceptual understanding of Pancasila, especially the ability to recite the principles and provide normative examples of behaviour considered in accordance with the value of “Just and Civilised Humanity,” such as respecting and helping friends. Cognitively, this illustrates that the Pancasila education learning process has successfully transmitted basic information about Pancasila in accordance with the curriculum requirements. However, this understanding remains declarative and has not been consistently reflected in the attitudes and habits of discipline in everyday school life, indicating a gap between “knowing the values” and “living the values” taught.

This condition should not be positioned solely as civic knowledge teaching, but as character education that integrates the cognitive, affective, and psychomotor domains as a whole (Kaelan, 2013; Karim, 2017). Pancasila, as the foundation of the state and a way of life, has excellent potential to serve as an ethical framework for the formation of discipline, primarily through the second principle, which emphasizes respect for human dignity, justice, and civility in social interactions (Sagala & Nasution, 2017). This means that school discipline is not merely mechanical compliance with rules, but a concrete manifestation of respect for the rights of others and a dignified way of life together. When this dimension is not deeply understood, the application of discipline tends to be perceived by students as merely an administrative obligation.

This gap reinforces the thesis that character education will fail if it stops at the cognitive level without being followed by habit formation and role modeling (Lickona, 2012). Some students admit that they understand that arriving at school on time is a form of respect for teachers and friends. However, they are often still late because they underestimate the consequences or feel the violation is “normal.” This phenomenon shows that the second principle has not been internalized as a moral commitment that guides actions, but rather remains at the level of declarative knowledge. The dimension of student discipline is greatly influenced by the extent to which ethical values are used as personal rather than formal references (Rahmawati & Supriyanto, 2020).

One of the contributing factors is that Pancasila education is still dominated by lectures and memorization, with limited space for reflection, critical dialogue, and direct experience related to real disciplinary issues in schools. Classroom observations show that teachers tend to emphasize cognitive aspects, such as memorizing the points of Pancasila or answering written questions. In contrast, the connection with concrete cases, such as tardiness, uniform violations, or attitudes towards public facilities, has not been



optimized. The tendency for Pancasila education in Indonesia to remain teacher-centered results in a weak process of internalizing values (Azhari & Yuliana, 2020; Suyatno et al., 2019).

On the other hand, the interview results show that some students view Pancasila as a subject matter that "must be memorized" to meet exam requirements, rather than as an ethical compass relevant to the conflicts and moral choices they face every day. This perception is reinforced by the way the material is presented, which rarely invites students to reflect on their personal experiences related to disciplinary issues, such as conflicts with friends or dilemmas when breaking school rules. To make Pancasila relevant to younger generations, the learning approach needs to shift to a contextual and dialogical model, especially in the era of the Merdeka Curriculum, which provides more space for project-based learning and case studies (Yusuf & Arfiansyah, 2022). Thus, it is essential to reposition Pancasila education from a "memorization subject" to a "space for dialogue on values" that is directly related to the reality of student discipline.

Furthermore, the strong role of *school culture* and *the hidden curriculum* in shaping or even obscuring the implementation of Pancasila values in discipline. On the one hand, schools have rules and regulations that explicitly address punctuality, uniform neatness, cleanliness, and polite behavior. However, students observe that not all teachers and school staff enforce these rules consistently; some allow tardiness, while others reprimand students harshly in front of their friends. This inconsistency causes normative confusion and undermines the authority of the second principle as a reference for justice and civility. In other words, the written message in the code of conduct book often contradicts the message that students receive through daily practice.

Character education is a form of modeling, and consistency in norms is an essential prerequisite for the successful internalization of values (Lickona, 2012; Saripudin & Komalasari, 2017). Interviews with students show that they are more influenced by concrete examples of teacher and peer behavior than by theoretical explanations of the second principle in class. When they see teachers who are punctual, well-dressed, and treat students with respect, they feel more motivated to behave similarly. Conversely, when they witnessed teachers arriving late to class or speaking rudely, they picked up on the implicit message that discipline and civility were not really important. Inconsistent role modeling is often a significant obstacle to the implementation of Pancasila values in schools (Wibowo & Gunawan, 2016).

Substantively, the principle of "Just and Civilized Humanity" provides a vibrant normative framework for framing discipline as a form of respect for human dignity and justice in social relations. When a student arrives on time, they are not only obeying the rules but also respecting others' time and learning rights. When students maintain the cleanliness of the classroom and school facilities, they are practicing a form of public civility based on respect for mutual comfort (Kaelan, 2014; Sagala & Nasution, 2017). However, reality shows that the conceptual relationship between concrete disciplinary actions and the values of humanity, justice, and civility has not been explicitly explored

in learning. As a result, students see disciplinary rules as an external burden, not an expression of the Pancasila values they believe in.

Relevant research in other school contexts also shows a relatively consistent pattern but also offers new nuances. The internalization of Pancasila in student discipline is greatly influenced by the extent to which schools position discipline not as a means of control but as a process of instilling shared values (Mahardika, 2019) . Similarly, the importance of integrating Pancasila values into daily school practices through collaborative learning, role-modeling programs, and strengthening the school climate (Lukito & Riyanti, 2021; Suyatno et al., 2019). The findings at SMP Negeri 20 Bandung confirm these findings, but add that the position of the second principle as the ethical foundation of discipline needs to be emphasized more explicitly in learning design and school regulations so that students can see the common thread between "rules" and "values."

Furthermore, the social context of students at SMP Negeri 20 Bandung also plays a significant role in strengthening or weakening the implementation of Pancasila values in discipline. Interviews with teachers and parents indicate that some students come from families with lax parenting in terms of time management, gadget use, and home learning responsibilities. This condition has an impact on low-discipline habits, which are then carried over to the school environment. Saripudin and Komalasari (2017) emphasize that Pancasila-based character education will be effective only if there is harmony between the values taught at school and those practiced at home (Saripudin & Komalasari, 2017). In this context, it is essential to have synergy between schools and parents so that the values of humanity, justice, and civility taught in Pancasila education are reinforced in family life.

In addition to family factors, the influence of the media and peer groups also emerged as variables that explain why the internalization of the second principle in discipline is not optimal. Students admitted that they often imitate the styles of speech, dress, and communication patterns they see on social media, which are not always aligned with the values of politeness and civility taught at school. In the context of a digital society, values education needs to take into account media literacy and critical thinking skills so that students can filter out popular cultural influences that conflict with Pancasila's principle of “. The implementation of Pancasila values in discipline cannot be separated from broader efforts to equip students with the reflective skills to navigate diverse values outside school.

The implementation of Pancasila values, particularly the principle of “Just and Civilized Humanity,” in the context of student discipline at SMP Negeri 20 Bandung is in a “potential but not yet optimal" position. On the one hand, cognitively, students are familiar with Pancasila; on the other hand, in practice, these values have not been consistently manifested in daily disciplinary behavior. This condition can be explained by a combination of pedagogical factors (a still teacher-centered learning approach), cultural factors (school culture and inconsistent role models), and ecological factors (the influence of family, media, and social circles). There is a need for a holistic and contextual



approach so that the values taught truly become students' habitus (Azhari & Yuliana, 2020; Mulyasa, 2019; Yusuf & Arfiansyah, 2022). Thus, the second principle of Pancasila has strong potential as an ethical framework for discipline. Still, it requires pedagogical design and an educational ecosystem that is consciously directed toward the internalization of values rather than merely the transmission of knowledge.

Manifestations of Undisciplined Behavior and Their Relevance to the Second Principle

The most common forms of undisciplined behavior at SMP Negeri 20 Bandung include tardiness, violations of uniform regulations, violations of classroom rules, littering, and the use of rude or derogatory language toward peers. On the surface, these symptoms appear to be administrative violations of school rules. However, when viewed through the perspective of the second principle of Pancasila, this behavior reflects a weak understanding of the values of humanity, justice, and civility in social relations. Disciplinary violations are often related to a low level of respect for others' rights and a weakness in students' self-regulation (Hasanah & Budiman, 2021; Pratiwi & Wardani, 2018).

Within the framework of the principle of "Just and Civilized Humanity," repeated tardiness, for example, is not merely a matter of time management, but also concerns the attitude of disregarding the rights of friends and teachers to carry out the learning process in an orderly manner. When students arrive late, the learning process is disrupted, and the class's concentration is broken, creating injustice for other students who have made an effort to arrive on time. Chronic tardiness is often related to a weak sense of social responsibility, not merely to a technical problem of transportation or distance from home to school (Arifin & Wahyudi, 2020; Ningsih, 2019). This illustrates that the dimension of "just and civilized" in the second principle must be understood as an ethical encouragement to consider the impact of personal behavior on others.

Violations of uniform rules also have an ethical dimension related to the second principle. On the surface, these violations are expressions of the desire to be different or to follow trends. Still, in the context of school culture, uniforms serve as symbols of equality and togetherness. When students deliberately modify their uniforms or use excessive accessories, it often gives the impression of wanting to stand out, which can create social distance or even ridicule among peers. Compliance with school dress codes correlates with a sense of belonging to the school community and acceptance of the value of togetherness (Kurniawan, 2017; Sari & Rahman, 2022). Civilized behavior also means respecting commonly agreed-upon norms to maintain harmonious social relations.

Field findings also show a habit of littering and damaging school facilities, such as scratching tables, walls, or benches. This behavior indicates a weak sense of responsibility towards the shared environment and a lack of appreciation for the work of others who built and maintain these facilities. The act of damaging and littering public school spaces can be understood as a form of indirect dehumanization, as it disregards others' comfort and rights to a clean, orderly learning environment. The behavior of

damaging public facilities is often rooted in a lack of empathy towards the "anonymous others" affected by the damage (Hidayati & Lestari, 2019). Another prominent aspect is the use of foul language, insults, or taunts among students, both in and out of class. This practice, which is sometimes considered “joking” by some students, is fundamentally contrary to the principles of civilized humanity because it degrades the dignity of others. The normalization of mockery and insults in daily interactions harms the psychological well-being of victims and the overall classroom climate (Nugroho & Hidayati, 2023). Civilized behavior requires the ability to control emotional expressions and choose words that respect the dignity of others, not just avoid physical violence.

Why do these undisciplined behavior patterns persist even though students have received formal Pancasila education? The research data show that for some students, Pancasila is still perceived as "subject matter" that is separate from real life, rather than as an ethical reference for action. Students tend to memorize the principles of Pancasila for exam purposes, but do not see a direct connection with concrete behavior at school. This indicates that the second principle does not yet function as a framework for thinking when students make daily decisions related to discipline, but remains in the symbolic and rhetorical realm. This condition illustrates that Pancasila education still needs to shift from a normative-declarative approach to a contextual and reflective approach. It is emphasized that humanistic values and justice are more easily internalized when linked to students' real experiences, such as tardiness, conflicts between friends, or damage to facilities they themselves have experienced (Widodo & Suryani, 2021; Wulandari & Sari, 2019). The case study approach, moral discussions, and joint reflection on the consequences of actions for others have proven more effective in instilling empathy and social responsibility, which are at the core of the second principle.

From a theoretical perspective, these findings confirm the view that Pancasila is an ideology that will become a "living ideology" only if its values are brought to life in concrete social practices, rather than merely quoted in official documents (Latif, 2018; Zuhdi, 2015). The manifestation of undisciplined behavior at SMP Negeri 20 Bandung has not yet fully become a moral lens through which students assess and guide their actions. When Pancasila values are operationalized as mutually agreed-upon class norms and directly linked to student experiences, there is a significant decrease in disciplinary violations (Fauzi & Rahman, 2021; Karimah & Noor, 2022). The observed undisciplined behavior is interpreted as an indicator of the need to recontextualize the second principle within learning design and school culture.

Manifestations of undisciplined behavior at SMP Negeri 20 Bandung, ranging from tardiness, uniform violations, damage to facilities, to verbal abuse, are caused by the partial internalization of the principle of "Just and Civilized Humanity." Discipline cannot be separated from the dimensions of humanity and justice. Students tend to obey rules more consistently when they interpret discipline as a form of respect for themselves and others, rather than simply as fear of punishment (Nugroho & Hidayati, 2023; Widodo & Suryani, 2021). By examining this undisciplined behavior, this study provides a scientific basis for designing educational interventions that not only address violations but also



build moral awareness of why such behavior is contrary to the dignity of humanity and civility upheld by Pancasila.

Alternative Strategies for Strengthening Discipline Based on the Principle of "Just and Civilized Humanity"

The essence of strengthening discipline, based on the second principle of Pancasila, lies in repositioning it as an expression of respect for human dignity, not merely as mechanical compliance with rules and regulations. At SMP Negeri 20 Bandung, violations such as tardiness, not doing homework, and behaving rudely towards teachers and peers can be interpreted as signs of weak internalization of the values of humanity, empathy, and social responsibility. Character education can have implications for sustainable disciplinary behavior when students understand the moral reasons behind the rules and recognize the impact of their behavior on others (Berkowitz & Bier, 2014; Lickona, 2012). Discipline is not understood as a means of control, but as a manifestation of "fair and civilized humanity" in everyday school life.

Contextual learning strategies, using concrete case studies of disciplinary violations experienced by students themselves, have proven to be an essential bridge between abstract values and reality. When Pancasila Education teachers present real cases, such as repeated tardiness that disrupts lessons or mocking friends on social media, and then invite students to reflect on them from the perspective of the victim, the class, and the teacher, a deeper moral learning process occurs. Experience-based learning and moral reflection models can increase students' empathy, ethical sensitivity, and prosocial behavior (Bowers et al., 2010; Killen & Smetana, 2015; Kim & Lim, 2020) . Understanding the second principle does not stop at memorization; it becomes a framework for students to assess whether an action is fair, civilized, and respectful of the dignity of others.

The interpretation of the application of contextual learning indicates a paradigm shift from an indoctrinative approach to a dialogical one. Teachers are no longer the sole interpreters of moral truth; they are facilitators who invite students to assess cases, discuss, and present arguments grounded in the values of "fair and civilized humanity." This dialogical approach can improve moral reasoning skills and encourage the autonomous internalization of values, rather than out of fear of punishment (Nucci & Narvaez, 2014; Tirri & Kuusisto, 2016). In this context, discipline grows from self-awareness and shared commitment, not just from external pressure. The "Civilized School" program, which involves students in creating posters, videos, and slogans about the importance of discipline and civility, can be interpreted as an effort to build a participatory school culture. When students become producers of moral messages, rather than mere consumers, *a sense of ownership* of the values being promoted emerges. The active involvement of students in formulating school values and norms correlates positively with rule compliance, a favorable school climate, and reduced negative behavior (Mitra, 2018; Quaglia & Corso, 2014). Sekolah Beradab makes students the subjects of human values, not the objects of regulation.

The effectiveness of the value-based reward system at SMPN 20 Bandung not only measures academic achievement, but also discipline and civilized behavior. Repositioning the indicators of success in school for this reward can be equated with cognitive achievement, so this model sends a strong message that character and disciplined behavior are as crucial as report card grades. Consistent positive reinforcement can increase prosocial behavior and reduce disciplinary violations without relying on harsh punishment (Bradshaw et al., 2014). The award serves as recognition of students' success in embodying the values of “fairness and civility” in genuine interactions. Strengthening school-parent collaboration through Pancasila-based parenting *workshops* at SMPN 20 Bandung can shape the character of discipline as the responsibility of the ecosystem, not just the school. The lack of synchronization between parenting patterns at home and disciplinary policies at school often confuses children's values and even encourages resistance to school rules (Gibbs et al., 2014). By making the second principle a shared reference point, for example, emphasizing polite speech, honesty, responsibility for tasks, and concern for fellow parents and teachers, a uniform “language of values” can be established. Communication and value alignment improve, so students' negative behavior tends to decrease, while discipline and motivation to learn increase (Epstein et al., 2018; Hornby & Blackwell, 2018) .

The participatory formulation of class agreements, such as a maximum tolerance of five minutes for tardiness accompanied by the social consequence of cleaning the classroom, demonstrates the concrete translation of the principle of “just and civilized humanity” into daily regulatory mechanisms. Students are not only asked to accept the rules but also to be involved in formulating the boundaries, reasons, and consequences. Research on democratic classroom practices and restorative discipline shows that when students are involved in creating rules and consequences, they tend to view the rules as a shared moral contract rather than a unilateral command, thereby increasing compliance and reducing conflict (Gregory et al., 2016; Morrison & Vaandering, 2012). Consequences such as cleaning the classroom also have educational value: violations are remedied through contributions to the community, rather than through humiliating or degrading punishments.

Furthermore, from a perspective of justice and civility, this participatory agreement mechanism prevents discipline from becoming discriminatory or arbitrary. All students are subject to the same rules, which they agree to themselves, and the consequences are proportional and restorative. Restoring relationships, responsibility, and respect for the dignity of all parties involved, rather than simply determining who is at fault and punishing them (Ortega et al., 2016; Payne & Welch, 2015). Here, it serves as both a normative basis and an operational principle in designing a fair and humane disciplinary system.

Overall, the results of this research and discussion accommodate the role of the principle of “Just and Civilized Humanity” in instilling discipline in students at SMP Negeri 20 Bandung. The main scientific finding is that the second principle has strong potential as an ethical foundation for the discipline. Still, its effectiveness depends heavily



on the extent to which the values of humanity, justice, and civility are consistently integrated into learning, school culture, and parenting at home. Why do these dimensions work this way? Because the internalization of values is not only determined by the content of the curriculum, but also by role models, consistency of norms, and the social experiences of students in their daily lives. This is in line with the Pancasila-based character education framework, which places schools and families as the two primary loci of personality formation.

By internalizing the values of humanity, justice, and civility through a contextual, participatory, and collaborative approach, the disciplined character of students is no longer understood as mechanical obedience to rules, but as a moral awareness of the need to respect the rights of others and maintain a shared order. The scientific implication is that the second principle of Pancasila can be reconstructed not only as a normative doctrine but also as a pedagogical framework for building meaningful discipline. The practical implication is that schools can use these findings to design value-based discipline reinforcement programs grounded in Pancasila. At the same time, future researchers can develop more measurable intervention models to test the effectiveness of the proposed strategies across diverse school contexts.

CONCLUSION

Based on the research findings, the indiscipline of some students at SMP Negeri 20 Bandung not only reflects a failure to enforce rules but also a disharmony between the values taught at school and practices at home. The Second Principle of Pancasila, "Just and Civilized Humanity," is key to overcoming this problem by emphasizing that discipline is a concrete manifestation of justice (respecting others' rights) and civility (maintaining social norms). Through contextual learning, such as discussions on the impact of tardiness on the learning process or *role-playing* conflict resolution, students are encouraged to understand the relevance of Pancasila in everyday life.

The importance of collaboration between schools and parents is realized through *parenting workshops* to align parenting styles with Pancasila-based discipline values. Class agreements made participatively, such as a maximum tolerance of 5 minutes of tardiness with the consequence of cleaning the classroom, foster students' ownership of the rules. A value-based *reward system*, such as the "Pancasila Model Student" award, also strengthens intrinsic motivation.

The main challenges lie in the consistency of rule enforcement by teachers and in low parental understanding. Therefore, the school needs to strengthen teacher training on integrating Pancasila values into teaching methods and increase program outreach to parents. With this holistic approach, SMP Negeri 20 Bandung can become a model school that not only produces disciplined students but also a generation with humanistic, fair, and civilized character in line with the ideals of Pancasila.

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