Developing Pancasila Character in Early Childhood: Strategies for Working Families

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Abstract

Background: The development of Pancasila's character in early childhood is essential, especially in the context of working families who often face challenges in providing optimal character education. The character of Pancasila includes values such as justice, tolerance, and mutual cooperation, which need to be instilled from an early age to form a generation with integrity.

Research Urgency: Indonesia menghadapi tantangan yang semakin besar dalam mempertahankan nilai-nilai moral, yang tercermin dalam meningkatnya konflik sosial, korupsi, dan penurunan etika. Dengan banyaknya orang tua yang bekerja, keterbatasan waktu interaksi dengan anak berisiko melemahkan perkembangan karakter dan internalisasi nilai-nilai Pancasila. Penelitian ini penting untuk mengeksplorasi strategi yang dapat membantu orang tua bekerja dalam menanamkan fondasi moral yang kuat pada anak usia dini, sehingga pendidikan karakter tetap efektif meskipun dalam dinamika keluarga modern.

Research Objectives: This research aims to explore the strategy of developing Pancasila's character in early childhood in working families, as well as understand the experiences and challenges faced by parents in the process.

Research Method: This study uses a qualitative phenomenological approach, allowing researchers to explore parents' subjective experiences in developing Pancasila characters in their children. The data was collected through in-depth interviews with working parents and observations of their interactions with children.

Research Findings: Quality time with children, involving the family in character building, introducing children to religious and social activities, and using technology to learn Pancasila values are all important aspects in shaping the character of Pancasila in children. This helps strengthen moral values, social concerns, and positive communication between parents and children, thereby helping children understand and apply Pancasila values better.

Research Conclusion: This study concludes that developing Pancasila's character in early childhood in working families requires collaboration between parents, educational institutions, and the community. Greater support from the surrounding environment can help parents implement effective strategies.

Research Novelty/ Contibution: This study provides new insights into how working families can contribute to the development of Pancasila's character, as well as highlighting the importance of the role of the social environment in supporting the character education process at home.

Keywords: character education, early childhood, Pancasila, transcendent phenomenology, working parents.

INTRODUCTION

Indonesia is currently faced with a significant challenge in maintaining and improving moral values in society (Waterworth, 2023). Phenomena such as social conflicts, high rates of violence, sexual harassment, lying culture, juvenile delinquency, bullying and rampant corruption cases show a decline in moral quality and integrity in various circles (Probosambodo & Widiastuti, 2023). If not handled thoughtfully, this phenomenon can threaten social stability and the country's stability in the long term (Sanggoro et al, 2022). Character education in Indonesia is not only about educating positive behavior but is rooted in the fundamental values of the nation, as summarized in Pancasila (Dawani & Harahap, 2024; Santy, 2024). As a state ideology, Pancasila is the main foundation in forming the nation's character, summarizing the principles of divinity, humanity, unity, democracy, and social justice (Husaeni, 2023; Riyanti et al, 2020). The five precepts in Pancasila serve as guidelines for forming a morally good person, having integrity, and being responsible for the environment and the surrounding community (Hindrajat et al, 2022). Character education based on Pancasila values instills tolerance, mutual respect, cooperation, and social responsibility in children from an early age (Suri & Chandra, 2021). This is becoming even more crucial amid the growing social complexity due to globalization and technological advancements, which bring foreign values into local cultures without adequate filters (Kardiman et al, 2024).

Thus, character education that refers to Pancasila values acts as a moral fortress that protects the younger generation from the influence of foreign cultures that align with the Indonesian nation's basic principles (Yuniar & Ahsan, 2024). Therefore, character education based on Pancasila values is not only the responsibility of formal educational institutions (Anbiya et al, 2023), but also the family as the first and most influential environment for children (Silva et al, 2023; Musdalifa et al, 2024). The family plays an important role in instilling these noble values to become a solid foundation, preparing children to become a strong, moral generation and able to face global challenges (Wu, 2024).

In this context, the family is the main pillar internalizing Pancasila values in children (Supriyanti et al, 2022). The family is the first social environment a child encounters from birth, and the initial interactions they experience within the family play a huge role in shaping their moral and character foundations (Silva et al, 2023; Li & Zheng, 2023). The family environment provides space for children to learn directly through the example and practice of moral values that are embodied in daily behavior by parents and other family members (Martins & Oliveira, 2024; Wang, 2023). The family environment is the most appropriate environment for character formation, where efforts made by parents to educate children to have a character based on ethical values are carried out continuously (Jarvis et al, 2021).

Parents play an important role in shaping children's character (Sipahuntar et al, 2024). The education and character formation model of children is reflected in the parenting style applied by parents, where moral values are directly instilled in daily life (Yaffe, 2021). Therefore, good character teaching must begin at home. The most important source of moral education is the family, where children first learn moral values through example and direct teaching from parents (Bornstein et al, 2022). Parents, as the main and first educators for their children, have a great responsibility to instill Pancasila values from an early age (Veryawan et al, 2023).

Parents who are able to create an environment that supports moral learning will have a positive influence on the development of children's character (Esmaeili et al, 2021). Children learn from what they see, hear, and feel from the people closest to them (Salum & Nasution, 2024). Therefore, parental attitudes and behaviors that are consistent with the principles of Pancasila, such as cooperation, fairness, and respect for differences, will naturally be adopted by children (Rahmawati & Virlia, 2023; Safder, 2024). In addition, warm and caring interactions within the family allow children to understand values such as honesty, discipline, and responsibility (Esmaeili et al, 2021; Safder, 2024). These values can be conveyed through everyday conversations, stories, or real experiences that happen at home (Zakiah et al, 2024). When parents set a good example in daily life situations, children will learn how to apply Pancasila values in their actions (Fauziah et al, 2023).

Today, especially in urban environments, many families where both parents work and the responsibility for the child's development and education is handed over to a third party (Golombok, 2021), such as a domestic assistant (ART) or caregiver. As a result, parents cannot monitor and pay full attention to the child's development continuously in daily life (Abeele & Hendrickson, 2020). This condition carries the risk of mismatch between the values taught at home and those applied by external caregivers, which has the potential to confuse children in the process of forming their character (Sari & Andoyo, 2022).

Families with working parents, there is often a limited time for quality interaction between parents and children (Góis et al, 2023). In other words, minimal interaction can reduce the effectiveness of internalizing moral and social values in children (Kill et al, 2023). Therefore, character education strategies that only rely on limited interaction time require reinforcement through other approaches (Junaidi & Rohmani, 2024). In the context of character education, this challenge requires special attention to ensure that moral and social values can still be effectively instilled, even if the time spent together between parents and children is limited (Kohlhoff et al, 2020).

Moral education is crucial in this context, because children need clear direction regarding good and bad values in various aspects of their lives (Cameron et al, 2023). When time together between parents and children is limited, the instillation of consistent moral values becomes increasingly important to ensure that children have a strong foundation in thinking and acting. Moral education plays a role not only in helping children understand the rules, but also in shaping their sensitivity to the impact of their actions on themselves and their social environment (Yoo & Smentana, 2022). Therefore, in the midst of the limited time of direct interaction between parents and children, moral education can be the main guideline that directs children's behavior, even when they are under the care of a third party (Marshall et al, 2022). In this case, the formation of moral values such as integrity, empathy, and responsibility at home, both directly and through parenting supported by consistent moral values, becomes important to reduce the potential for confusion in children in shaping their character.

In this regard, character education must be the most important part in efforts to foster the Pancasila ideology for the nation's next generation. Character education is an essential means to shape the nation's character (Asri & Deviv, 2023), especially in early childhood children who are in a period of self-development, a period where they need to be given introduction, understanding, and the opportunity to actualize the values of Pancasila in daily life behavior (Maharani et al, 2023). For this reason, it is necessary to conduct research on how the strategies used by parents work in building the character of Pancasila in early childhood in the context of the family. The purpose of the research is so that parents can build character education at home for their children, especially working parents. This research makes a significant contribution to understanding the strategy of developing Pancasila character in early childhood in the context of working families.

This research introduces novelty in its focus and approach to Pancasila-based character education within families where both parents work. Unlike previous studies that primarily highlight the role of schools in character education, this study examines the strategies employed by working parents to develop early childhood character at home. Additionally, this research not only identifies strategies for internalizing Pancasila values but also explores the experiences and challenges parents face in fulfilling their roles as primary educators amid limited interaction time.

The contribution of this research is both theoretical and practical. Theoretically, it enriches the literature on character education by offering a new perspective on how working families can instill Pancasila values in their children from an early age. Practically, this study provides concrete recommendations for working parents on effective strategies for fostering moral values—whether through direct communication, digital technology, or daily life practices. Furthermore, the findings of this research can serve as a reference for policymakers and educators in designing programs that support family-based character education in the modern era.

METHODS

Research design

This study uses a qualitative method with a phenomenological approach, the purpose of phenomenological research is to provide accurate information about specific situations so that others can understand the context without relying on statistical data. In addition, the phenomenological approach also allows researchers to discover universal themes that can guide further research and enrich a deep understanding of the subject's experience (Burke & Park-Taylor, 2022). This qualitative design provides a framework that allows the application of several data collection methods, such as semi-structured interviews, questionnaires, and focus discussion groups, to obtain informed answers to the main questions and sub-questions of the research. This transcendental phenomenological approach also strongly supports the research's objectives, which are to explore in-depth experiences from the perspective of parents who have working responsibilities. In this process, researchers take a "bracketing" position to override personal interpretation or judgment, so that they can observe the participants' experiences clearly and objectively (Bartholomey et al, 2021). This method

allows researchers to gain a purer understanding from the participant's perspective, resulting in authentic and meaning-rich data.

In addition, a transcendental phenomenological approach is relevant to explore the complex social and emotional aspects of parenting, including how parents work to navigate daily challenges, use technology, and integrate Pancasila values in childcare. This is also in line with the research objective to provide stakeholders with an in-depth understanding of strategies that can be implemented to support character education for children in families with working parents.

Research participants

The population in this study consists of working parents in Indonesia who have early childhood, especially those living in urban areas such as Bandung, Bogor, Tangerang, Bekasi and Jakarta. These parents were chosen because of the unique perspectives and challenges they face in instilling Pancasila values in early childhood in the midst of job demands. According to (Cao et al, 2020), "in-depth interviews with up to 10 people" were appropriate for phenomenological studies, so a sample size of 11 respondents was considered appropriate for the study. Table 1 below shows the demographic breakdown of the participants.

Table 1. Participant Demographics

Name	Gender	Age	Education	Work	Location	Number of children
Mrs. Endang	Woman	40	S2	Financial Manager	Tangerang	2
Mr. Rudi	Man	37	S1	Logistics Manager	Bekasi	1
Mrs. Indri	Woman	38	S2	Lecturer	Bogor	1
Mrs. Rini	Woman	35	S1	Nurse	Bandung	2
Mr. Dedi	Man	42	S1	Government Employees	Jakarta	2
Mrs. Mira	Woman	39	D3	Administrative Staff	Jakarta	2
Mrs. Lina	Woman	30	S1	Elementary School Teacher	Bogor	1
Mrs. Grace	Woman	42	S2	High School Teacher	Bandung	2
Yudi	Man	30	S1	Nurse	Jakarta	1
Maya	Woman	28	S1	Nurse	Jakarta	1
Mr. Arga	Man	36	S1	Merchant	Bandung	2

In this study, a combination of criteria-based sampling methods, snowball sampling, and purposive sampling were used to recruit participants. Criteria-based sampling is used to identify potential participants based on specific criteria that are relevant to the research objectives. Snowball sampling was used to increase the number of participants by asking for references from individuals who had participated in the study. The criteria to become a participant in this study are as follows: prospective participants must be working parents, have early childhood (0-6 years), and live in urban areas such as Jakarta, Bogor, Bekasi, Tangerang and Bandung. In addition, they must also be willing to participate in an in-depth interview and give consent for audio recordings during the interview. Participants were also asked to share their experiences in guiding children's character education in the midst of their busy work, especially in an effort to instill Pancasila values in the family environment.

Based on the guidance, the purposive sampling method is beneficial in qualitative research because only individuals with appropriate phenomena experience are eligible to be participants in this study (Kumar et al, 2023). The recruitment process begins by contacting relevant organizations in urban communities that allow the distribution of research information, including through social media such as Facebook and Instagram which

have a broad reach. Prospective participants are then given an Information Approval letter explaining the purpose of the research and the conditions for participation. In addition, participants who have been enrolled are asked to refer colleagues or acquaintances who meet the criteria of this study to ensure that the desired sample size can be achieved. Recruitment letters are sent via email or direct message to such references to ensure the expected involvement in the research.

Data Collection Techniques

The data collection methods in this study include questionnaires, semi-structured interviews, focus *groups* and documentation. This section describes the procedures of the three methods in detail. This questionnaire is designed to explore the participants' experiences as working parents while trying to instill Pancasila values in their children in urban environments. This questionnaire is distributed through google forms after participants sign the consent form. Questions 1-12 are used to gather basic demographic information and job background. Question number 13 consisted of several sub-questions that asked participants to reflect on their family experiences, thoughts, and situations regarding their role as working parents.

The interview protocol consists of a list of questions that can be asked in a structured or semi-structured format, which aims to explore the participants' experiences to answer the research questions. In order for the interview questions to produce the desired data, the interview protocol is tested first (Scott et al, 2021). In this study, two individuals who had experience related to the phenomenon studied, but were not included in the participants, were included in the trial. Based on the results of the trial, the interview questions were revised to produce a more in-depth and richer response from the participants. As revealed, getting perspectives from participants is very important in qualitative research, and an effective way to achieve this is to ask open-ended questions that are relevant to the research question (Hoffman et al, 2020).

Focus groups were used to deepen the collective understanding of the participants regarding the strategies they use in shaping children's character in accordance with Pancasila values, in the midst of the challenges of being a working parent. These focus groups were facilitated online, considering that most of the participants had busy schedules. These discussions allow parents to share experiences, support each other, and find effective patterns or strategies in dealing with parenting obstacles in the midst of their work. With a combination of these methods, this study aims to get an in-depth picture of the challenges, strategies, and perceptions of working parents in Indonesia in shaping early childhood character based on Pancasila values.

In addition to interviews and observations, information can also be obtained through facts stored in the form of images, diary, photo archives, voice recordings, videos, activity journals, statuses and content on social media and so on. Data in the form of documents like this can be used to dig up information that happened in the past, or from the informant's daily life if the information is in the form of content on social media that is continuously updated by the informant. The data must be processed by the researcher to interpret all these documents so that they can support the results of the research.

Data Validity Data Analysis

Wetness and Data analysis in this study was carried out using a seven-step process from Moustakas for phenomenological reduction. Interviews and group discussions are recorded and then transcribed. The phenomenological reduction process is carried out by breaking down the data that has been collected, then using imaginative variations and intuition to construct meaning so that the data can be interpreted more objectively and without bias interference (Lapan & Smith, 2022). In the data interpretation stage, imaginative variations are applied to identify the main themes, relate them to the relevant literature, and construct those themes in a conceptual framework (Berg & Liljedal, 2022). These themes are then organized in Excel for easy grouping and further analysis.

RESULTS AND DISCUSSION

This research is based on the theory of parental involvement in education put forward by Epstein, regarding the relationship between parents, schools, and communities. This theory emphasizes that parents play an important role in providing guidance and support to their children to achieve academic and character goals (Maina, 2023). Epstein identified six types of parent involvement: parenting, communication, volunteering, at-home learning, decision-making, and collaboration with the community (Chen et al, 2023).

These six types of involvement form the basis for designing the research questions to ensure all important aspects of character education and family support are covered in this study.

Pancasila as the basis of the Indonesian state not only functions as a philosophical foundation, but also as a guideline in shaping the nation's character (Utaminingsih et al, 2023). In this context, the formation of Pancasila character in children is essential, considering that children are the next generation who will bring Pancasila values into the future. One way to form this character is through the maximum use of limited time for quality activities. Parents have a central role in this process by realizing the importance of time with children and trying to maximize it with beneficial activities (Ku & Sung, 2021).

In the context of Pancasila character education, the role of working parents is very crucial (Koerber et al, 2023). The stronger the involvement of parents, both in providing direct role models and supporting the values expected at home, the more likely children will internalize these values. The relationship between parental support and child character development has been validated by various studies, which suggest that parental involvement can be a determining factor in a child's success, not only in school but also in their social environment at large (Meisya et al, 2024; Sari et al, 2024). Based on these observations, this study examines how parental support in the context of their work has an impact on children's character development.

Research shows that the challenge of time and distance limitations for working parents can have an impact on children's character education (Schneider & Harknett, 2021). For example, research shows that children who lack direct interaction from parents tend to need additional guidance to maintain their emotional and moral stability (Egan et al, 2021). This is reflected in the experiences of some of the speakers in this study who are worried about how the outside environment, such as caregivers or the child's social environment, can affect the character values taught at home. This sense of concern reflects the importance of consistency in moral and emotional support for children, especially in family environments with working parents (Yang et al, 2020).

For parents who work and have to split their time between family and work responsibilities, as experienced by some informants who are single mothers or families with husbands who are rarely at home, the challenges become more complex. Research by Dubois et al. (2021) shows that consistency in children's lives is essential to overcome various psychological and social challenges. In the context of a family with parents who are not always physically present, such as a husband who often works out of town or a single mother who has limited time, this challenge is even more difficult because the child loses the presence of both parents as role models (Antia et al, 2020). This situation also adds to the burden on the stay-at-home couple to carry out a dual role in providing consistent character guidance.

The results of research by Zhu et al., (2022) and Sipahutar et al., (2024) show that the absence of direct parental involvement can have a long-term impact on children's character development. Some informants reported that their children began to show an independent attitude, but on the other hand, these children experienced emotional distress because they could not feel direct support from parents on a regular basis. As some speakers have revealed, efforts to stay engaged through technology are helpful, but they cannot completely replace physical presence in everyday interactions.

In addition, some literature also highlights the impact of parental absenteeism in daily interactions on children's psychological well-being. The psychological stress and pressure experienced by parents can affect the emotional and social development of their children (Romero et al, 2020). In this study, several speakers expressed feelings of anxiety and stress due to limited time with children, which can negatively impact the quality of their involvement in educating children. The pressure of work, coupled with the demands of limited parenting, can cause parents to feel guilty and anxious about how the values taught can survive outside the home (Gassman-pines et al, 2020).

Therefore, it can be concluded that in the context of families with working parents, the need for collaboration with the outside environment, such as schools and extended families, is essential in building children's character (Hajal & Paley, 2020). Support from schools, caregivers, and extended families allows parents to provide integrated Pancasila character education, even when their physical involvement is limited (Komalasari et al, 2024). These findings underscore the importance of adaptation in character education models that involve collaboration between families, communities, and educational institutions so that children continue to receive consistent moral and character support amid the challenges of time and distance constraints.

The research findings in shaping the character of Pancasila in children discuss 4 points, including, (1) maximum use of limited time for quality activities; (2) the need to involve family members or caregivers; (3)

the importance of introducing children to religious and social activities, and (4) the role of technology in supporting communication and learning of Pancasila values.

Maximum use of limited time for quality activities;

This study expands the existing literature by providing insights that can help bridge the research gap related to parental involvement in character education of children in families with working parents. The findings of this study corroborate much of the previous literature, although there are some new findings that support the findings. For example, existing research shows that children's character development is influenced by the level of anxiety and stress of parents who work away from home (Lee et al, 2021). Interaction with other family members is also considered an important tool in improving understanding and character values in children (Henze-Pedersen, 2022). For example, early studies suggest that the relationship between family and child behavior, linked to social control theory, requires further attention to understand the challenges of children's character (Peters, 2024).

Quality time with children can be interpreted as time spent attentively and focusedly, where parents and children are involved in educational and constructive activities (Tarver et al, 2021). Activities such as learning to recite, attending religious events, and taking additional guidance or tutoring are some examples of activities that can be done (Rahim et al, 2023). This activity not only aims to meet the academic needs of children, but also to instill Pancasila values, such as divinity, humanity, unity, populism, and social justice (Abdulkarim et al, 2020).

Quality time with children can be interpreted as time spent attentively and focusedly, where parents and children are involved in educational and constructive activities (River et al, 2021). Activities such as learning to recite, attending religious events, and taking additional guidance or tutoring are some examples of activities that can be done (Akar & Ökten, 2021). This activity not only aims to meet the academic needs of children, but also to instill Pancasila values, such as divinity, for example, learning to recite, humanity, for example, attending religious events, and so on. Learning to recite is one of the most important activities in the formation of children's character (Eghbaria-Ghanamah et al, 2022). Through learning to recite, children are not only taught to read the Qur'an, but also taught moral and ethical values contained in religious teachings. These values are in line with the first precept of Pancasila, namely "The One Godhead", which emphasizes the importance of faith and devotion. In addition, learning to recite can also increase children's discipline and responsibility, which is part of the expected character in the context of Pancasila (Suryantari, 2022).

Attending religious events, such as recitations, celebrations of religious holidays, or social activities in mosques or churches, is also an effective way to shape the character of Pancasila (Dawani et al, 2024). This activity not only strengthens children's faith, but also fosters a sense of togetherness and concern for others, which are important values in the second and third precepts of Pancasila. By being involved in religious communities, children learn about tolerance, cooperation, and mutual respect, which are the foundation for the life of the nation and state (Lundie et al, 2021). Academic activities such as tutoring or additional tutoring also play an important role in the formation of children's character. Through tutoring, children not only gain additional knowledge, but also learn about hard work, discipline, and responsibility (Wankiiri-Hale et al, 2020). These values are in line with the fourth precept of Pancasila, which emphasizes the importance of active participation in the life of the nation and state. Thus, children not only become academically intelligent, but also have a strong character and are ready to face challenges in the future (Khilmiyah & Wiyono, 2021).

Activities carried out by parents with children not only have an impact on the formation of Pancasila character, but also support the development of children's academic and social skills (Safitri et al, 2024). Research shows that children who engage in quality activities tend to have better academic achievement and better social skills compared to children who do not receive quality attention and time from their parents (Wu et al, 2020). In addition, parental involvement in children's activities can also increase the emotional bond between parents and children, which is very important in children's psychological development (Wita et al, 2023). A good relationship between parents and children will create a supportive environment for children to grow and develop well, both academically and in terms of character (Jankowska & Gralewski, 2022).

The formation of Pancasila character in children through the maximum use of limited time for quality activities is a significant step. Parents have a crucial role in this process by realizing the importance of time with children and trying to maximize it with useful activities (Sokolovic et al, 2021). Activities such as learning to recite, attending religious events, and participating in additional guidance or tutoring not only have a positive impact on children's Pancasila character, but also support their academic and social skill

development. Therefore, it is important for parents to continue to strive to create quality time that can shape children's character in accordance with Pancasila values (Kurniawan, 2023).

The need to involve family members or caregivers;

Epstein's theory of parental involvement provides a basic framework to understand the importance of the role of parents in building Pancasila character in early childhood (Uludağ & Erkan, 2023), especially when they have to balance the demands of work with children's character education (Meisya et al, 2024). Parental involvement involves six main aspects: parenting, communication, volunteering, learning at home, decision-making, and collaboration with the community (Fu et al, 2023). These six aspects form an important foundation in designing a character education approach, emphasizing how parents not only play the role of educators at home but also as mediators between children and external environments, such as schools and communities.

In this study, parents worked to face the challenge of meeting all six aspects of engagement mentioned by Epstein, especially in the aspects of communication and learning at home. Many parents find it challenging to make time for effective communication with their children after a long working day, so they often miss important moments to instill Pancasila values. Mrs. Endang, for example, admitted that she had to take advantage of the short time left at home to instill the value of honesty and mutual cooperation in her children. Children who have parents with limited involvement in learning at home tend to have difficulty internalizing the values that parents want to convey, especially when they do not get enough support from the external environment (Martínez et al, 2020).

Pancasila character education in the family is crucial to shape children's personalities (Sari & Andoyo, 2022; Izzati, et al., 2024). The family as the first environment recognized by children has a central role in instilling Pancasila values. Research shows that the family environment contributes significantly to the development of children's character, including interpersonal intelligence which is an important part of their social interactions (Verani et al, 2022). By involving family members in the character education process, children can learn Pancasila values from various perspectives, which helps them build a sense of togetherness and empathy (Istiqomah, 2021).

Parental involvement in the education of children's character is not only limited to the teaching of moral values, but also includes the development of social and emotional skills (Sipahutar et al, 2024). Research shows that children who are raised in a supportive family environment tend to have better character and are able to adapt to their social environment (Wu, 2024). The family functions as the first educational unit that provides examples of behaviors and values that will be internalized by children (Han et al, 2025). Therefore, it is important for parents to be actively involved in the education of children's character, including in teaching the values of Pancasila which are the basis of the country's ideology (Khan et al, 2023). In addition, research also shows that the school and community environment has an important role in shaping children's character, but the family remains the main foundation (Gunawan, 2022). A well-functioning family can create an atmosphere that supports the learning of Pancasila values, so that children can develop strong and positive characters (Maulana et al, 2024). In this context, character education in the family must be carried out consistently and planned, so that children can understand and implement these values in daily life (Tamjidnor & Ismail, 2022).

Thus, involving family members in the process of forming the character of Pancasila not only helps children understand these values, but also builds closer relationships between family members, as well as creates an environment conducive to the growth of children's character (Utaminingsih et al, 2023). Therefore, efforts to increase the awareness of parents and caregivers about the importance of their role in character education are crucial (Susanto et al, 2022).

The importance of introducing children to religious and social activities.

The importance of introducing children to religious and social activities is crucial in fostering a sense of tolerance, mutual cooperation, and social concern. Through religious activities, children not only learn about moral and spiritual values, but also understand the basics of the character of Pancasila which includes the values of humanity, justice, and unity of Rahmi (Suliyanah, et al, 2023). Research shows that character education based on religious values can help children in internalizing moral principles that are important for their social lives (Rusdi et al, 2023). Thus, religious activities serve as a means to build a strong and positive

character foundation. In addition, social activities provide children with the opportunity to experience firsthand the application of Pancasila values in daily life. Through social interaction, children learn about the importance of mutual cooperation and concern for others, which are the core of Pancasila values (Mamat et al, 2021).

Research shows that children's involvement in social activities can increase their empathy and social awareness, which is crucial in forming tolerant and caring characters (Suryani et al, 2020). These social activities can also strengthen the sense of togetherness and solidarity among children, which in turn supports the formation of a harmonious society (Ranjan et al, 2023). Furthermore, character education through religious and social activities can help children understand and appreciate differences (Agustini, 2021), which is an important aspect of the life of the nation and state in Indonesia. In this context, the introduction of Pancasila values through religious and social activities not only serves to form good individuals, but also to create a more tolerant and inclusive society (Natalia, 2021). Therefore, it is important for parents and educators to encourage children to engage in these various activities as part of their character education process.

Other research, uses self-control theory and social learning theory to explain the link between children's behavior and the surrounding environment, especially in the context of families with incomplete structures or single parents (Pechorro et al, 2021). This study shows that the role of the family as a moderate influence on children's behavior is very significant. In this study, it was found that most parents feel the importance of extended family involvement in the character education of their children. This shows that the integration of family values is very important in child development (Abroto et al, 2022). For example, some resource persons who have limited time choose to involve caregivers or extended families in accompanying their children in daily activities that teach the values of honesty, mutual cooperation, and responsibility.

Tough also emphasized the importance of children's ability to control themselves, which is part of the theory of self-control (Lu, 2023). Most of the interviewees in this study have prepared their children to face challenges through the development of a sense of responsibility and discipline. This study shows that the support of the wider family system is very important in accompanying the character education of children from families with working parents. Parents who have limited family support feel more burdened and unable to meet the needs of their children (Kim et al, 2024). On the other hand, parents who have the support of extended family or caregivers are very grateful for the contribution (Forslund et al, 2022). This emphasizes the importance of building and maintaining an external support system as a basic element in accompanying the character development of children in families with working parents.

This is in line with the perspective of Bronfenbrenner's developmental ecology theory explaining that children grow and develop in mutually influencing environmental systems, where the family (microsystem) and school (mesosystem) play a major role in the development of their character (Hastuti, 2023). According to this theory, consistent interaction between parents and children at home is an important foundation for building strong character. However, with the challenges of direct involvement due to limited time and energy, many working parents find it difficult to provide the necessary direct example (Wang et al, 2022). Other research supports this view, which suggests that the school environment and families collaborate as important agents in instilling character values in children (Triarisanti et al, 2022).

This condition is even more complex if we look at it from the lens of Kohlberg's theory of moral development. Kohlberg argues that children's moral development is not only influenced by internal factors such as cognition, but also greatly influenced by the social environment (Soltani et al, 2022). Interaction with parents, teachers, and peers provides opportunities for children to learn about different moral perspectives and develop a deeper understanding of what is right and wrong (Danniels & Perlman, 2021). In the context of a busy family, opportunities for deep moral dialogue with children may be limited (Valdez et al, 2021). This can hinder a child's moral development to a higher stage, where they are able to make moral decisions based on universal principles. Schools, as a mesosystem, have an important role to play in filling this void (Spear & Kirkman, 2024). Through social learning and interaction with peers, children can develop critical and moral thinking skills.

The role of technology in supporting communication and learning of Pancasila values.

The role of technology in supporting communication and learning of Pancasila values is very significant, especially in the context of modern education which increasingly relies on digital tools (Hashim

& Köprülü, 2024). Information and communication technology (ICT) provides convenience in delivering educational materials, including Pancasila values, to students in a more interesting and interactive way. Research shows that the use of technology in education can improve teacher professionalism and learning effectiveness (Widayati et al, 2021). By utilizing digital platforms, teachers can compile literacy and numeracy-based question banks that are relevant to Pancasila values, so that students not only learn theoretically but also practically (Ratnawati et al, 2024). In addition, the implementation of an independent curriculum that integrates technology in learning also contributes to strengthening students' character (Azizah et al, 2023). This curriculum provides space for the use of technology in intracurricular, extracurricular, and co-curricular activities that support the development of Pancasila student profiles (Komalasari et al, 2024). Through platforms such as Merdeka Mengajar, teachers can access various resources and training that help them teach Pancasila values more effectively (Reza et al, 2023).

Thus, technology not only functions as a tool, but also as a driver of innovation in character education (Irhas et al, 2022). Furthermore, technology also allows students to engage in social activities that support the implementation of Pancasila values (Alfiani & Saptomo, 2024). For example, social media can be used as a channel to transmit Pancasila knowledge and values between the community and students (Tirza & Cendana, 2023). By participating in online discussions or collaborative projects, students can learn about tolerance, mutual cooperation, and social care in person. Research shows that involvement in social activities through technology can increase students' empathy and social awareness, which is an important part of the character of Pancasila (Raatikainen et al, 2021). In the era of globalization, the importance of value education in the midst of technological advances is also increasing. Value education integrated with technology can provide a deeper meaning for students, helping them understand and internalize the values of Pancasila in a broader context (Azizi & Masitoh, 2024). Thus, technology acts as a bridge that connects students with the nation's noble values, allowing them to become better and responsible citizens (Emem, 2023; Yuliani et al, 2024). Overall, technology has a very important role in supporting communication and learning of Pancasila values. By utilizing technology effectively, educators can create a more dynamic and interactive learning environment, which in turn will help students in understanding and applying Pancasila values in their daily lives (Sánchez et al, 2022).

Furthermore, Lawrence Kohlberg's theory of moral development provides an additional perspective on how children understand and internalize moral values such as honesty and responsibility (George et al, 2021), which are core values in the character of Pancasila. Kohlberg argued that children's moral development takes place through stages, and children's understanding of morality develops along with the guidance and influence of their immediate environment, including parents and other authority figures (Kumar & Choudhury, 2023). The challenges faced by parents working in this study, especially in providing direct examples, highlight the importance of a consistent role of the external environment in shaping children's understanding of morality (George et al, 2021). This approach is in line with Kohlberg's theory, which shows that morality in children develops with consistent guidance from authority figures they trust (Esmaeili et al, 2021).

However, to achieve optimal results, strong collaboration between families and schools is needed in instilling moral values in children (Rosales, 2023). In the context of this study, the collaboration between Epstein's parental involvement theory, Bronfenbrenner's ecological theory, and Kohlberg's theory of moral development provides a comprehensive picture of the challenges faced by working parents in building the character of Pancasila in early childhood. These three theories support the research findings that the role of family, school, and community is very important in supporting character formation in children, especially when working parents have limited time and energy to be directly involved in the process of character education at home. By leveraging support from schools and communities, as well as implementing more effective communication strategies, working parents can help address these challenges and ensure that the values of Pancasila remain embedded in their children (Khudair et al, 2024).

CONCLUSION

Parents' strategies for building Pancasila character in early childhood are *: First*, maximizing the use of limited time for quality activities is the key. Parents realize that time with their children is precious, so they try to maximize it with useful activities, such as learning to recite prayers, attending religious events, and taking additional guidance or tutoring. These activities not only build the character of Pancasila, but also support the development of children's academic and skills. *Second*, involving family members or caregivers in the process of forming the character of Pancasila is a strategic step. Parents understand that environmental

influences are very important in shaping a child's personality. By involving family members or caregivers, children can learn Pancasila values directly from various perspectives, build a sense of togetherness, and develop empathy. *Third*, introducing children to religious and social activities is an effective way to foster a sense of tolerance, mutual cooperation, and social concern. Through religious activities, children learn moral and spiritual values that are the basis of the character of Pancasila. Meanwhile, through social activities, children can experience firsthand how Pancasila values are applied in real life, such as helping people in need and participating in social activities. In the context of the family, parents use daily moments such as eating together, playing, and household chores as a means to instill Pancasila values. These moments are a golden opportunity to teach children about mutual cooperation, responsibility, and mutual respect. *Fourth*, the use of technology is also an important tool in supporting communication and learning. Parents can take advantage of character-based education applications to help children learn Pancasila values in an interactive and fun way. In addition, open and honest communication between parents and children through technology can strengthen emotional bonds and build trust, which will ultimately help children understand the values of Pancasila better.

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