

IMPLEMENTATION OF PANCAWASKITA COUNSELING IN STRENGTHENING STUDENTS' CHARACTER IN THE ERA OF DISRUPTION

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Abstract

This study aims to empirically examine the implementation of Pancawaskita Counseling in strengthening the character of students in the era of disruption, by emphasizing the dimensions of responsibility, discipline, empathy, integrity, creativity, and other Pancasila values. Pancawaskita Counseling is considered relevant because it not only focuses on solving individual problems but also emphasizes the development of moral, spiritual, and social awareness in accordance with the Indonesian cultural context. The research used a qualitative approach with a case study method. Research informants include counseling guidance teachers, students as counselees, and related school parties. Data were collected through in-depth interviews, observation, and documentation, then analyzed using thematic analysis techniques with data reduction, data presentation, and conclusion drawing stages. The results showed that Pancawaskita Counseling can strengthen the internalization of the main character of students in facing the challenges of the digital era, including in terms of technology use and interaction in the digital cultural space. Supporting factors for implementation include the role of counseling teachers as facilitators, the openness of learners, and external support from families and communities. This research contributes to the development of a Pancasila value-based counseling model that is contextual to the needs of learners in the era of disruption.

Keywords: Pancawaskita counseling, character education, disruption era, learners, counseling guidance

Abstrak

Penelitian ini bertujuan untuk menguji secara empiris implementasi Konseling Pancawaskita dalam penguatan karakter peserta didik di era disrupsi, dengan menekankan pada dimensi tanggung jawab, disiplin, empati, integritas, kreativitas, serta nilai-nilai Pancasila lainnya. Konseling Pancawaskita dipandang relevan karena tidak hanya berfokus pada penyelesaian masalah individu, tetapi juga menekankan pembangunan kesadaran moral, spiritual, dan sosial yang sesuai dengan konteks budaya Indonesia. Penelitian menggunakan pendekatan kualitatif dengan metode studi kasus. Informan penelitian meliputi guru bimbingan konseling, peserta didik sebagai konseli, serta pihak sekolah yang terkait. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, kemudian dianalisis menggunakan teknik analisis tematik dengan tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil

penelitian menunjukkan bahwa Konseling Pancawaskita mampu memperkuat internalisasi karakter utama peserta didik dalam menghadapi tantangan era digital, termasuk dalam hal penggunaan teknologi dan interaksi di ruang budaya digital. Faktor pendukung implementasi mencakup peran guru BK sebagai fasilitator, keterbukaan peserta didik, serta dukungan eksternal dari keluarga dan masyarakat. Penelitian ini memberikan kontribusi pada pengembangan model konseling berbasis nilai Pancasila yang kontekstual dengan kebutuhan peserta didik di era disrupsi.

Kata kunci: *Konseling Pancawaskita, pendidikan karakter, era disrupsi, peserta didik, bimbingan konseling*

INTRODUCTION

In the midst of accelerating social, technological, and cultural changes characterized as the era of disruption, education faces great challenges in maintaining and strengthening the character of students. The disruption era, marked by waves of digitalization, changes in social interaction patterns, easy access to information, as well as the presence of social media and the phenomenon of globalization has caused threats to the stability of moral values and character of the younger generation. In this context, the task of educational institutions is not only transmitting academic knowledge but also fostering character, becoming increasingly crucial. Characters such as responsibility, discipline, honesty, empathy, and integrity are often tested by issues such as bullying, the spread of hoaxes, cyberbullying, social media abuse, and moral identity disorientation. This phenomenon raises the question of how effective guidance and counseling services in education can overcome the impact of disruption on character building, especially with an approach that is contextual to local culture and values.

This research problem is reflected in a condition where, although many schools have established character education as part of the national curriculum (including strengthening the profile of Pancasila Students), the implementation of counseling services that focus on character is still relatively common in the generic realm or based on international approaches that sometimes lack local values. On the other hand, empirical research specifically on Pancawaskita Counseling as an eclectic counseling approach rooted in Pancasila values and local wisdom is still very limited. This hinders the understanding of how Pancawaskita Counseling can be implemented in the context of the disruption era to strengthen students' character and what factors influence it.

In theory, Pancawaskita Counseling was developed by Prof. Dr. H. Prayitno as an eclectic counseling model that combines five main components or five pillars: Pancasila values, pancadaya (basic human potentials such as piety, creation, taste, karsa, and work), masidu (individual internal conditions), lirahid (dimensions of human life), and likuladu (environmental or external factors). This approach aims to take a holistic perspective of the individual, looking not only at psychological aspects but also spiritual, moral, social, and environmental aspects, as well as adjusting interventions according to local cultural characteristics and national values. Pancawaskita counseling is considered to be a bridge between the formal theory of character education in schools and the contextual and humanist practice of counseling services (Safitri et al., 2025). As well as a study on

Mastering Indonesian Human Nature, Assumptions about the Personality of Counselors and Counselees in Pancawaskita Counseling (Arfa et al., 2025).

A number of previous studies related to character education, guidance and counseling services, and the Pancawaskita Counseling approach can be used as important references in strengthening the conceptual basis of this research. One study by Heiriyah et al., (2020) Showed that training and application of the Pancawaskita approach were able to significantly improve counseling practice skills of counseling teachers, even though their initial knowledge of this concept was still relatively low. The results of this study confirm that the local value-based approach has great potential in increasing the capacity of counseling teachers as implementers of counseling services in schools. Another finding shown in the study of Arfa et al., (2025) Provides a conceptual picture that Pancawaskita Counseling emphasizes the balance between spiritual, social, cultural, and psychological dimensions. In addition, this study highlights the importance of the counselor's role as a reflective facilitator, while the counselee is seen as an active individual who plays a role in the process of changing character values.

Another relevant study is the research of Cahyaningrum et al., (2024) The results of this study indicate that the application of PPK through guidance and counseling services is very important for optimizing the moral and social development of students in the pesantren environment. However, specific approaches such as Pancawaskita Counseling, which is eclectic and based on cultural values, are not discussed in detail, leaving room for further research. Meanwhile, Hidayat et al., (2022) Discussed the process of internalizing character education in online learning. The results of this study found that teachers tried to integrate character values through habituation, integration, and imitation strategies. However, virtual learning presents its own challenges, such as limited interaction and emotional closeness, which have implications for the success of character internalization.

Another important research is Nurlita et al., (2022) Research conducted at Universitas Muhammadiyah Sukabumi. This research describes that various character values, such as religiosity, responsibility, discipline, creativity, curiosity, and confidence, can be instilled through mathematics learning, even when the learning process is conducted online during the pandemic. However, this study also noted barriers such as limited direct interaction and low student motivation. The overall findings illustrate that character education can be instilled through various approaches, both through counseling services and learning, but there is still a need for further research that specifically examines the effectiveness of Pancawaskita Counseling in the context of the disruption era.

From these five studies, several important things can be concluded: that character education is a focus that continues to gain attention; that various methods such as character-based learning and counseling guidance are used; that teacher and school counseling services are important; and that specific models such as Pancawaskita have been tested in the context of improving the skills of counselors, but have not been tested much in the context of implementing the overall character of students in schools in the era of disruption (including digital aspects, social media, digital culture, virtual era

pressure, etc.). The difference between this study and previous studies lies in the focus of the implementation of Pancawaskita Counseling, not only on improving BK teachers' skills, but on strengthening the character of students directly in the disruption era. This research will examine how Pancawaskita Counseling is implemented in the practice of BK services in schools, how students absorb and internalize Pancawaskita values in their daily lives, as well as obstacles and supporting factors in today's digital and social context. In addition, this study emphasizes the aspect of evaluating the effect on the character of students (behavior, attitude), not only the capacity building of counseling teachers.

Thus, there are research gaps that can be identified: First, there are few empirical studies that examine the effectiveness of Pancawaskita Counseling in strengthening the character of students in public schools in the conditions of the disruption era; Second, there are not many studies that incorporate digital / technology / social media aspects and their influence on the implementation and internalization process of Pancawaskita values; Third, the long-term evaluation aspect of character after Pancawaskita Counseling intervention is still minimal; Fourth, comparisons between schools with different cultural backgrounds have not been explored. The novelty (originality) of this research is that it empirically examines the implementation of Pancawaskita Counseling in the context of the disruption era, including technological factors and digital cultural changes, and also focuses on the character of learners as the main object (responsibility, discipline, empathy, integrity, creativity, and other Pancasila values), in a school setting; furthermore, this research will include evaluation from the perspective of the counselee (learner) and counselor (BK teacher), as well as external environmental factors (family, media, digital society) as an integral part of the analysis.

The urgency of this research is very high. First, because the character of the nation is part of the vision of national education, especially through the policy of strengthening character education (PPK) and the profile of Pancasila Students. If the character of students is weak, the impact on morality, social trust, solidarity, and national identity will appear in the form of negative behavior, social conflict, and weak integrity. Second, the era of disruption accelerates social and cultural changes so that if not anticipated with appropriate psychosocial services (such as culturally rooted counseling), character education can become just a slogan. Third, counseling teachers as the spearhead of educational psychology services need empirical evidence of effective methods/methodologies to make their services relevant and impactful. Fourth, the independent education policy and digitalization of education require adaptation of counseling services so as not to be left behind. The objectives of this study are: to describe how the implementation of Pancawaskita Counseling in counseling services in schools in the disruption era; to analyze the effect of the implementation on strengthening students' character; to identify and explain the supporting factors and obstacles in the practice of Pancawaskita Counseling in the disruption era; and to provide practical recommendations for schools, counseling teachers, and policy makers so that Pancawaskita counseling services can be more optimal in supporting students' character building.

METHOD

This research uses a qualitative approach with a case study method because it focuses on an in-depth exploration of the implementation of Pancawaskita Counseling in strengthening the character of students in the era of disruption. This approach was chosen to contextually understand how school counselors integrate Pancawaskita values in counseling guidance services, as well as how it impacts the character building of students. The research subjects were determined purposively, namely guidance and counseling (BK) teachers who have implemented or understood the concept of Pancawaskita Counseling, as well as students who have received counseling services with this approach. In addition, the school principal and vice principal for student affairs were also involved as supporting informants to obtain a more comprehensive picture of the implementation of school policies in supporting character education. Data were collected through in-depth interviews, participatory observation, and documentation studies. Interviews were conducted to explore the perceptions, experiences, and real practices of counseling teachers and students in the implementation of Pancawaskita Counseling. Observation was used to directly observe the dynamics of counseling interactions and character education activities at school, while documentation in the form of counseling work programs, counseling records, and school policies was used as complementary data.

Data analysis was conducted using thematic analysis techniques, namely the process of data coding, identification of main themes, and interpretation of meaning in accordance with the research objectives. The analysis process was carried out continuously from data collection to writing research results, following the flow of data reduction, data presentation, and conclusion drawing. To ensure the validity of the data, triangulation of sources, techniques, and time was used, so that the data obtained could be trusted and valid. Through this method, the research is expected to provide a detailed description of how Pancawaskita Counseling is implemented and the extent of its effectiveness in strengthening the character of students facing the challenges of the disruption era.

RESULTS AND DISCUSSION

This study found that the implementation of Pancawaskita Counseling in senior high schools in the disruption era has a significant contribution in strengthening the character of students, despite facing quite complex challenges due to technological developments and digital cultural changes. In general, Pancawaskita-based counseling services are practiced through face-to-face activities, group programs, and individual counseling, with the content of Pancasila values integrated in each session. BK teachers who become counselors emphasize the values of responsibility, discipline, empathy, integrity, and creativity as the main foundation of student character. These values are used as guidelines not only in solving students' personal problems, but also in responding to the challenges of a digital culture full of distractions, such as excessive use of social media, the spread of hoaxes, and the tendency towards individualism.

In terms of students as counselees, this study found that most students felt tangible benefits from the implementation of Pancawaskita Counseling. Students claimed to be better able to manage study time amid digital distraction, more disciplined in carrying out

academic responsibilities, and more sensitive to the importance of maintaining ethics in social interactions, both in the real and virtual worlds. One of the students interviewed said that this counseling approach helped him understand the importance of integrity when facing the temptation to commit academic fraud during online exams. This shows that Pancawaskita's values do not only function as a moral discourse, but are actually internalized in student behavior.

From the perspective of BK teachers, the implementation of Pancawaskita Counseling is considered effective because it provides a conceptual framework that is in accordance with the Indonesian cultural context, making it easier for students to accept. However, they also revealed the major challenges faced in integrating digital technology with this approach. BK teachers have to adapt counseling strategies to be relevant to students' digital environment, for example, through the use of online communication platforms, school social media, and learning apps to reach students who are more accustomed to virtual interactions. In other words, BK teachers are required to be digitally literate so that Pancawaskita counseling remains contextual in the era of disruption.

External environmental factors, such as family, media, and digital society, also influence the implementation of Pancawaskita Counseling. From interviews with parents, it was found that the success of character strengthening cannot rely only on schools, but there must be synergy with a supportive family environment. However, there are still gaps in parents' understanding of this counseling approach. Some parents admitted that they did not fully understand the concept of Pancawaskita, so they were less involved in supporting the internalization of character values at home. Meanwhile, the digital media factor shows an ambivalent influence. On the one hand, social media can be used as a means of spreading moral and character messages, but on the other hand, it presents distractions in the form of negative content that is difficult to control.

Qualitative data analysis revealed several main themes. First, Pancawaskita counseling is effective in strengthening students' academic responsibility. This is demonstrated through increased discipline in completing school assignments on time and managing the use of digital media so as not to interfere with learning activities. Second, the value of empathy emerged as an important outcome of the counseling process, where students became more concerned about the conditions of peers, especially those experiencing learning difficulties due to limited digital access. Third, integrity becomes a prominent focus, especially in the context of online learning that is prone to plagiarism and academic fraud. Pancawaskita counseling helps students understand that integrity is part of the national identity that must be maintained. Fourth, students' creativity increases because this approach encourages them to find innovative solutions in facing the challenges of the digital era, for example, through the use of educational applications to support independent learning.

In addition, this study also highlights the role of counseling teachers as reflective facilitators who not only direct, but also provide space for students to explore the values of Pancawaskita in everyday life. BK teachers facilitate group discussions that discuss real cases, such as social media abuse, cyberbullying, and moral degradation due to age-

inappropriate digital content. In this way, character values are not only taught normatively, but also connected to the reality that students experience daily. In the context of technology, this study found that digitalization of counseling services is a necessity in the era of disruption. Counseling teachers have tried using instant messaging applications, video conferencing, and online discussion forums to maintain communication with students. However, the challenge that arises is how to maintain the quality of counseling so as not to lose emotional depth when done online. Some students feel more comfortable conveying personal problems online, but others find the warmth of face-to-face counseling more difficult to replace. This finding suggests the need to develop a hybrid model in the implementation of Pancawaskita Counseling, which combines offline and online approaches in a balanced manner.

From the results of triangulation analysis between interview data, observation, and documentation, it appears that the implementation of Pancawaskita Counseling in schools is able to function as a means of character education that is adaptive to the era of disruption. However, this study also identified gaps in the lack of digital literacy of some counseling teachers, the lack of family support in strengthening Pancawaskita values, and the dominance of digital media that is not always in line with character values. This gap actually strengthens the novelty of this research, because it places technological factors and digital cultural changes as an integral part in the analysis of the implementation of Pancawaskita Counseling, not just as an additional context. To strengthen the findings, the following table summarizes the research results:

Table 1. Findings of the Implementation of Pancawaskita Counseling in the Era of Disruption

DIMENSIONS OF ANALYSIS	FINDINGS FROM COUNSELOR (BK TEACHER)	FINDINGS FROM COUNSELORS (LEARNERS)	EXTERNAL FACTORS (FAMILY, MEDIA, DIGITAL SOCIETY)
RESPONSIBILITY	Increased academic awareness and discipline through counseling	More consistent in doing assignments on time	The family does not support study supervision.
DISCIPLINE	Fostered through learning contracts and reflection on Pancawaskita values	More organized in managing study and online time	Digital media is often a distraction.
EMPATHY	Facilitated through group discussions and case studies	Care more for friends with digital disabilities.	Digital society presents a space for both solidarity and conflict.

INTEGRITY	Emphasized in online learning for students to be honest	Refuse to cheat in online exams	The challenge of internet hoaxes and plagiarism
CREATIVITY	Supported through technology-based counseling projects	Able to utilize educational applications for learning innovation	Digital media provides space for the exploration of creative ideas
OTHER PANCASILA VALUES	Explored through reflection on culture and spirituality	Better understand the importance of cooperation and social justice.	The family environment is often less consistent in instilling values.

The results of this study clearly confirm the novelty of the research, which empirically examines the implementation of Pancawaskita Counseling in the context of the disruption era by placing technology and digital cultural changes as the main analysis variables. With a focus on strengthening the character of students, this research shows how the Pancasila value-based approach is able to adapt to the challenges of digital globalization, while offering concrete strategies in maintaining the relevance of character education in schools. In addition, evaluation from the perspective of counselors, counselees, and external factors provides a comprehensive picture of the complexity of implementation, so that the results of this study are not only theoretically useful but also applicable in the practice of guidance and counseling services.

DISCUSSION

The results of research on the implementation of Pancawaskita Counseling in strengthening the character of students in the era of disruption show that this counseling approach based on Pancasila values can make a significant contribution to the formation of responsibility, discipline, empathy, integrity, creativity, and internalization of national values that are relevant to the challenges of digital life. According Havidotinnisa et al., (2024) The disruption era is characterized by rapid technological transformation, digital cultural changes, and massive information flows, so students often face moral problems, identity crises, and value dilemmas. Empirical findings show that counseling that is only oriented towards technical or instrumental aspects tends to be inadequate in dealing with these complexities. In this context, Pancawaskita Counseling comes as an integrative approach that not only facilitates psychological problem solving but also emphasizes the balance of spiritual, social, cultural, and moral dimensions that characterize the Indonesian nation.

When viewed from the perspective of humanistic theory, especially that initiated by Carl Rogers, counseling places the counselee as the center of the change process, with an emphasis on unconditional *positive regard*, empathy, and congruence (Kriz, 2023). The results show a strong intersection between the basic values of Pancawaskita Counseling and the humanistic approach, especially in the dimensions of respect for individual uniqueness and self-potential development. However, Pancawaskita provides an

additional perspective that is more contextual because it places Pancasila as a philosophical foundation that guides the direction of change, so that counseling does not stop at intrapersonal aspects but also at social responsibility as citizens of the nation. This is Pancawaskita's advantage over pure humanistic theory, as it emphasizes the collectivity dimension that is often overlooked in Western approaches.

From a multicultural counseling perspective, as developed by Derald Wing Sue, emphasis is placed on the counselor's sensitivity to the diversity of cultures, social backgrounds, and identities of the counselee. (Sue et al., 2022). This research found that in the digital era, learners interact with various cultures through social media, so the risk of identity crisis, stereotyping, and value conflicts is higher. The implementation of Pancawaskita Counseling is in line with the principles of multicultural counseling because it emphasizes the importance of acknowledging plurality and cultivating a tolerant attitude. However, Pancawaskita provides a stronger base by making the values of Pancasila the main orientation in maintaining harmony in diversity. Thus, this approach is not only adaptive to diversity but also transformative in shaping learners' national awareness amid the globalization of digital culture.

The results also show that learners' character traits, such as discipline and responsibility, are experiencing great challenges due to technological distraction, especially the massive use of gadgets, social media, and digital entertainment. For example, many students show a decrease in learning focus and delays in completing assignments. However, through the implementation of Pancawaskita Counseling, BK teachers can instill discipline as a form of divine values and just and civilized humanity, and connect it to the daily context of students. This approach has proven to be more effective than punishment-based discipline strategies, as it emphasizes reflection on values and moral responsibility. Thus, counseling is not only a space for solving technical problems, but also a place for deeper value internalization.

From the perspective of integrity and empathy, the study found that many learners face difficulties maintaining consistency of attitude and behavior in online interactions. The phenomenon of *cyberbullying*, hate speech, and manipulative behavior in the digital space is a serious challenge. Pancawaskita counseling directs counselees to link every behavior with spiritual and social responsibility, so that they are able to see the moral implications of their actions in the digital world. This is in accordance with Qomariah & Hidayati, (2023) This shows that character education in the digital era must integrate the dimensions of moral literacy so that students are not only cognitively intelligent but also have integrity in the virtual world. In this context, Pancawaskita provides a strong philosophical framework, as integrity is understood as the harmony between intention, speech, and action in line with the values of Pancasila.

In addition, the research also found that learners' creativity can be optimally developed through the Pancawaskita approach, as the counseling encourages them to utilize digital technology productively, for example, to create works of art, social innovations, or educational content. This is in line with constructivist theory in education, which emphasizes that learners construct knowledge through meaningful experiences. In

Pancawaskita, creativity is not separated from the value dimension, but is directed to have social and spiritual benefits. Thus, the creative character that is formed is not only individual originality, but also oriented towards the common good.

When viewed from the counselor's perspective, the research shows that counseling teachers who apply Pancawaskita Counseling feel that they have a more complete instrument to guide students. They not only act as technical facilitators, but also as bearers of moral values derived from Pancasila. This is different from traditional counseling models, which are often short-term problem-solving. BK teachers in Pancawaskita instead become role models who display role models, guide value reflection, and instill meaning behind each counseling intervention. This view is consistent with Wulandari et al., (2024) Which found that the effectiveness of character counseling is strongly influenced by the counselor's exemplary display of personal integrity.

From the counselee's perspective, the results showed a positive acceptance of Pancawaskita Counseling. Learners feel more valued because this approach integrates values that they have known since childhood through formal and non-formal education. They feel that counseling is not just a guidance activity, but a space for value dialogue that is close to their daily lives. This feeling strengthens the emotional attachment with the counsellor, which in turn increases the motivation to internalize positive characters. This is in line with Wibowo et al., (2024) This asserts that character strengthening is more effective when the counseling approach is contextualized with local cultural values. The external environment, especially the family and digital society, is also an important factor found in this study. Many parents do not fully understand the challenges of digital disruption, so parenting is often not aligned with children's needs in maintaining a balance of technology use. The implementation of Pancawaskita in schools can bridge this gap by educating parents about the importance of character values in the digital era. On the other hand, a digital society full of negative content requires students to have high moral resilience. Pancawaskita contributes to building this resilience through internalizing the values of religiosity, humanity, and nationality.

In the context of philosophical foundation, Pancawaskita Counseling affirms that Indonesian humans are multidimensional beings who have the unity of body, soul, and spirit, as well as part of a social community based on the values of Pancasila. This is rooted in the anthropological view that humans cannot be separated from their cultural and spiritual context. Thus, the implementation of Pancawaskita in disruption-era schools is an actualization of the national education philosophy that places Pancasila as a guideline for character development. This perspective is in line with character education theory that emphasizes the importance of balance between cognitive, affective, and psychomotor dimensions in learner development. (Lickona, 1996).

This research also emphasizes novelty because it empirically tests the relevance of Pancawaskita Counseling in facing the challenges of the disruption era. Most previous studies have highlighted character education in conventional contexts, such as face-to-face learning, formal curriculum, or subject-specific contexts. Only a few studies have directly explored the integration of Pancasila value-based counseling in facing the

problems of digitalization. Thus, this research makes a new contribution by examining how Pancawaskita Counseling can be a contextual, adaptive, and transformative instrument in shaping the character of students in an era full of changes. Contextualizing Pancawaskita with humanistic, multicultural, and character education theories shows that this approach is comprehensive. It absorbs the advantages of modern counseling theories, but provides a philosophical foundation that is more distinctive and relevant to the needs of the Indonesian nation. Thus, the discussion of the results of this research shows that Pancawaskita Counseling is not just a conceptual discourse, but an implementative strategy that can answer the needs of strengthening the character of students in the midst of the swift flow of digital disruption.

CONCLUSION

The results of research on the implementation of Pancawaskita Counseling in strengthening the character of students in the era of disruption show that this approach has strong relevance and is effective in facing the challenges of the times. The main findings show that the Pancasila values that form the foundation of Pancawaskita are able to internalize the key characteristics of learners, such as responsibility, discipline, empathy, integrity, creativity, and national orientation. Pancawaskita counseling not only functions as a medium for solving personal problems, but also as a vehicle for the formation of moral and social awareness that is in line with the demands of the digital era. Compared to humanistic and multicultural counseling theories, Pancawaskita is superior because it provides a distinctive Indonesian philosophical basis, so that the counseling process is more contextual, integrative, and transformative. In addition, this study confirms that the involvement of counseling teachers as value facilitators and personal role models, positive acceptance from counselees, and support from external environments such as family and digital society are important factors that strengthen the effectiveness of this counseling implementation.

The implications of this research are divided into several domains. At the practical level, counseling teachers and education personnel can make Pancawaskita Counseling an applicable counseling model to strengthen character education, especially in the face of technological disruption and digital culture. At the conceptual level, this research enriches the study of Pancasila value-based counseling by proving that the integration of spiritual, social, and cultural dimensions is able to answer the contemporary needs of students. Meanwhile, in the realm of education policy, the results of this study recommend the need for institutionalization of Pancawaskita Counseling in the guidance and counseling curriculum in schools, as well as training counselors to master this approach. Thus, Pancawaskita Counseling is not only a theoretical solution, but also an implementative strategy in maintaining the relevance of national character education in the era of disruption.

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