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# Reconceptualizing Pancasila Values in Family Education for the Digital Era: Development of the PANCARUMAH Framework

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**ABSTRACT**

The actualization of Pancasila values in children's lives has become increasingly challenging amid digital transformation. Although previous studies have examined Pancasila-based character education, family education, digital parenting, and digital citizenship, these areas remain insufficiently integrated into a comprehensive conceptual framework. This study aims to develop PANCARUMAH, a framework for actualizing Pancasila values through family education in the digital era. It employs an integrative literature review of peer-reviewed articles, academic books, and institutional documents retrieved from Scopus, Web of Science, ERIC, ScienceDirect, and Google Scholar. The literature was examined through thematic synthesis and conceptual framework analysis. The findings propose five interconnected family educational practices: modeling, dialogue, habituation, mentoring and guidance, and reflection. These practices provide opportunities for value internalization and character development, which may be expressed through civic and digital participation. The framework further introduces *reactualization* as the renewed interpretation and application of Pancasila values in response to changing digital experiences, extending beyond conventional reflection and value internalization. PANCARUMAH contributes a conceptual foundation for strengthening family education and responsible digital citizenship. However, its proposed relationships require empirical validation across diverse family and digital contexts.

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## 1. INTRODUCTION

The rapid development of digital technology has transformed the social and educational environments in which children learn, communicate, build relationships, and make decisions. Digital devices, online platforms, social media, algorithm-based content, and artificial intelligence (AI) are increasingly integrated into children's everyday

experiences. For Generation Alpha, digital technology is not merely an additional learning tool but an increasingly significant part of the environment in which their social relationships, knowledge, and values develop. Nevertheless, a systematic review of 83 studies indicates that although digital technology has become an important context in Generation Alpha education, empirical evidence supporting consistent generational differences remains limited [1]. Accordingly, this article does not conceptualize Generation Alpha as a homogeneous psychological or technological category. Rather, it uses Generation Alpha as a contextual reference for understanding children growing up amid digital transformation, while recognizing differences in their individual experiences, family environments, sociocultural backgrounds, and access to technology.

The changing digital environment creates situations in which children must interpret information, interact with others, evaluate different perspectives, and make responsible decisions. Research indicates that children develop particular understandings of algorithms and data flows through their experiences with platforms such as YouTube and social media, although these understandings are not always accurate and may involve misconceptions about privacy, data collection, and algorithmic processes [2]. At the broader societal level, algorithmic systems and social media interaction mechanisms can restrict exposure to diverse perspectives and contribute to the formation of echo chambers, in which users are more likely to interact with and receive information from groups holding similar views [3]. The increasing integration of AI further expands these circumstances by introducing new forms of interaction between children and intelligent systems in learning and information environments, requiring conceptual understanding and ethical consideration [4], [5], [6]. These developments indicate that children's digital experiences involve not only technological competencies but also social relationships, moral judgments, and civic responsibilities. Consequently, children need value-based guidance to navigate situations involving information credibility, privacy, interpersonal interaction, differences of opinion, participation, and the responsible use of digital technologies and AI.

These developments raise an important question for character and citizenship education in Indonesia: how can Pancasila values remain meaningful and applicable when the contexts in which children experience and practice them continue to evolve? Pancasila provides a normative foundation for national life and serves as an orientation for social and civic relationships [7], [8]. Its significance, however, cannot be limited to its position as a constitutional and philosophical foundation. Pancasila values also need to be cultivated through social practices, interpersonal relationships, and everyday behaviors [7]. Research on the implementation of Pancasila in character education similarly demonstrates that its values require translation into concrete actions rather than remaining abstract normative principles [9]. Therefore, the central challenge is not to modify the fundamental values of Pancasila in response to technological developments, but to establish how these values can be understood, experienced, practiced, and reflected upon within children's changing social and digital environments.

This challenge highlights the distinction between understanding Pancasila as a body of knowledge and actualizing it as a lived value system. Knowing the five principles does

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not automatically ensure that children can apply their underlying values when confronting everyday situations. For example, interactions in digital environments may require children to demonstrate respect for others, distinguish reliable information from misleading content, protect privacy, respond appropriately to differences, participate responsibly, and consider the ethical implications of using AI. Such situations require more than technical knowledge or compliance with parental restrictions. They demand the internalization of values as orientations for making decisions and behaving toward oneself and others. In this regard, Pancasila remains the normative foundation, while children's social and digital experiences provide contexts in which its values can be interpreted and actualized.

The concept of digital citizenship provides a relevant perspective for understanding the behavioral expression of these values. Previous literature conceptualizes digital citizenship as a multidimensional construct extending beyond technical competence to include ethical conduct, media and information literacy, participation, and responsible behavior in digital environments [10], [11]. Choi [12], for example, identifies ethics, media and information literacy, participation/engagement, and critical resistance as four main dimensions of digital citizenship. Meanwhile, Jones and Mitchell [13] emphasize online respect and online civic engagement as important components of responsible digital participation. Although these conceptualizations explain the competencies and behaviors required for responsible digital engagement, they do not necessarily establish how such behaviors originate from and become connected to particular national value systems within everyday family life. In the context of this article, digital citizenship is therefore positioned as a contemporary domain in which internalized values and character are expressed, rather than as an independent normative foundation for character development. This distinction establishes a conceptual connection between Pancasila as the source of value orientation, character education as the process of internalization, and digital citizenship as one of the contexts in which internalized values become observable through children's behavior.

The family occupies a central position in this process because children's value development takes place through continuous social interactions and everyday experiences. Children do not acquire values exclusively through explicit instruction; they also learn through observing, imitating, discussing, and participating in the behaviors of people around them. Bandura's social learning theory explains that individuals acquire behavioral patterns through observation and imitation of others in their social environment [14]. Research on family education and character education further highlights the importance of family involvement, habituation, and the consistent practice of values in everyday life as mechanisms of character formation [15], [16], [17]. These perspectives establish a theoretical relationship between family education and character education: the family provides the immediate social environment in which values can be modeled and experienced, while character education involves the process through which those values become increasingly internalized as relatively consistent orientations for thinking and behaving.

Positioning the family as the primary setting for value translation and internalization does not mean assuming that all Indonesian families have identical structures, resources, or educational practices. Indonesian families differ in household

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composition, caregiving arrangements, sociocultural traditions, religious and community environments, parental educational backgrounds, and access to digital devices and internet connectivity. Consequently, family-based value education should not be understood as a uniform process that requires identical practices across households. Instead, PANCARUMAH conceptualizes the family as a flexible and context-dependent social environment in which values can be translated through available relationships, resources, and everyday interactions. Parents, grandparents, guardians, and other significant caregivers may contribute to children's value development according to their respective roles. Similarly, digital experiences may vary between families with extensive technological access and those with limited connectivity or shared devices. Recognizing these differences is essential to avoid presenting digital experiences or family educational practices as universally identical. Rather, the framework emphasizes the importance of adapting value-based interactions to the sociocultural and technological circumstances of individual families. [29]

This perspective also extends the understanding of digital parenting. Existing studies describe digital parenting through parental mediation, parents' own use of digital technologies, and parental role modeling in children's digital experiences [18]. Research demonstrates that parents employ different mediation strategies to accompany children's internet use, influenced by their digital competencies, perceptions and experiences of online risks, and the types of mediation they adopt [19], [20]. Previous findings also indicate that restrictive mediation is associated with lower digital skills, which are subsequently related to children's experiences of online risks and opportunities [21]. Other studies suggest that both active and restrictive mediation may be associated with children's digital skills development, although their forms and implications vary according to the context in which they are implemented [22]. In the Indonesian context, parental mediation has also been found to be positively related to students' digital citizenship, indicating that family assistance is a relevant factor in the development of responsible digital behavior [23].

These findings provide important evidence of the relevance of parental mediation, but they also reveal a conceptual limitation when digital parenting is considered primarily through the regulation of technology use, risk prevention, or the development of digital competencies. Although these approaches help explain how parents manage children's digital activities, they do not fully explain how parents translate fundamental national values, particularly Pancasila, into children's everyday decisions and behaviors in digital situations. Restricting screen time, monitoring online activities, or providing technical guidance does not necessarily explain how children learn to demonstrate mutual respect, responsibility, fairness, cooperation, and concern for others when interacting online. Therefore, digital parenting needs to be considered not only as a mechanism for regulating children's technology use but also as a family pedagogical process through which values are modeled, discussed, practiced, and reflected upon in response to actual digital experiences. [28]

Although previous studies have established important relationships among Pancasila, family education, character education, digital parenting, and digital citizenship,

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these domains have generally been discussed through different conceptual emphases. Research on Pancasila primarily addresses its normative, philosophical, and civic significance; family education emphasizes the development of values through everyday relationships and practices; character education focuses on value internalization and behavioral development; digital parenting examines parental mediation and guidance; and digital citizenship explores ethical participation and responsible behavior in digital environments [4] – [16]. These perspectives provide complementary theoretical foundations, but their contributions do not automatically produce an integrated explanation of how national values are translated into children's everyday family experiences and subsequently expressed in their digital lives.

More specifically, existing approaches to family-based character education provide explanations of how children acquire values through modeling, habituation, and social interaction, but the relationship between these processes and the changing ethical demands of digital citizenship requires further conceptual clarification. Similarly, digital citizenship models identify the competencies, ethical orientations, and behaviors associated with responsible digital participation, but do not necessarily explain how these orientations are developed through family-based internalization of national values. Digital parenting research, meanwhile, offers explanations of parental mediation and technological guidance, but provides a less comprehensive account of how everyday parental practices can become a systematic process of translating Pancasila values into children's digital decision-making. These conceptual limitations suggest that the three approaches address interconnected aspects of children's development but do not sufficiently explain the continuity between value foundations, family educational processes, character internalization, and digital behavioral expression.

The conceptual gap is therefore relational rather than informational. The issue is not the absence of studies examining Pancasila, family education, character education, digital parenting, or digital citizenship individually. Rather, the unresolved issue concerns how these domains can be conceptually connected within a coherent family-based process of value education. In particular, a framework is needed to explain how Pancasila functions as a normative source of values, how families translate these values into everyday educational interactions, how children internalize them as character orientations, and how these orientations are expressed through social, civic, and digital behavior. This relationship becomes increasingly important when children encounter algorithm-based platforms, diverse online interactions, and AI-mediated experiences that introduce situations requiring continuous ethical judgment and responsible decision-making [1] – [3], [4], [5].

An additional conceptual consideration concerns the diversity of Indonesian family contexts. A framework of family-based value education should not assume that all children experience the same family arrangements, sociocultural practices, or levels of digital access. The relevance of family education must therefore be explained through principles that can accommodate different caregiving arrangements, local cultural environments, household resources, and patterns of technology use. Generation Alpha provides an important contextual reference for this discussion because children in this generation are

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growing up during substantial digital transformation. Nevertheless, their experiences and competencies should not be assumed to be uniform merely because they belong to the same generational category [1]. This consideration strengthens the need for a framework that connects enduring national values with diverse and continually changing family and digital contexts.

To address this conceptual gap, this article proposes PANCARUMAH as a conceptual framework for reconstructing the actualization of Pancasila through family education in the digital era. The framework establishes a theoretical relationship among four interconnected domains: Pancasila as the normative foundation of value orientation; family education as the primary social and pedagogical setting for translating values; character education as the process of internalizing values into orientations for thinking and behaving; and digital citizenship as a contemporary domain in which these internalized values are expressed through responsible social and digital participation. Within this relationship, modeling, dialogue, habituation, guidance, and reflection are conceptualized as complementary family educational practices that enable children to experience, discuss, practice, and reconsider Pancasila values in everyday situations.

The originality of PANCARUMAH does not lie in introducing new Pancasila values or replacing established approaches to digital parenting and digital citizenship. Instead, its contribution lies in reconstructing the relationships among these domains as an integrated, family-based, and recursive process of value actualization. Unlike approaches that primarily emphasize the regulation of children's technology use or the acquisition of digital competencies, PANCARUMAH places the actualization of Pancasila values at the center of family educational interactions. Digital parenting is consequently understood as part of the pedagogical process through which families guide children's responses to digital situations, while digital citizenship represents one of the contexts in which internalized values become visible through children's conduct and participation.

A further distinctive contribution of this framework is the concept of reactualization. Children's experiences in social and digital environments, including interactions with algorithmic platforms and AI systems, are not treated merely as outcomes of previous family education. Instead, these experiences can return to the family as material for dialogue, evaluation, and reflection. Through this process, children and family members can reconsider how Pancasila values are relevant to newly encountered situations and how those values can guide subsequent decisions and actions. Value education is therefore conceptualized as a continuous and recursive process rather than a linear transfer of knowledge from parents to children. This perspective also allows the framework to accommodate differences in family structures, sociocultural backgrounds, caregiving practices, and digital access without assuming that all families implement identical educational strategies.

Based on this conceptual argument, this article aims to develop PANCARUMAH as a family-based conceptual framework for explaining how Pancasila values can be actualized through family education and connected to the formation of children's character and digital citizenship in the context of digital transformation and artificial intelligence. The article addresses the following research question:

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How can the actualization of Pancasila be conceptually reconstructed through family education to explain the relationship between value internalization, children's character development, and digital citizenship practices amid digital transformation and the development of artificial intelligence?

This article contributes theoretically by integrating Pancasila, family education, character education, digital parenting, and digital citizenship into a coherent framework of value actualization. Its contribution is particularly reflected in the explanation of how values move through interconnected processes of experiencing, practicing, internalizing, expressing, reflecting, and reactualizing values within family life. Practically, PANCARUMAH provides a conceptual orientation for parents, caregivers, and educators to understand family education not merely as the regulation of children's digital activities but also as a process of cultivating values that guide children's decisions and interactions in social, civic, and digital environments. By recognizing the diversity of Indonesian family contexts and children's digital experiences, the framework offers a contextual perspective on maintaining the relevance of Pancasila values amid continuing social, technological, and AI-related changes.

## 2. METHOD

### 2.1. Research Design

This study employed a conceptual research design using an integrative literature review approach. This approach enables the integration of theoretical perspectives and empirical findings from different disciplines to develop a comprehensive conceptual understanding of a particular phenomenon [24], [25]. It was selected because the study aimed to reconstruct the relationships among Pancasila, family education, character education, digital parenting, digital citizenship, Generation Alpha, algorithmic environments, and artificial intelligence (AI), rather than to examine these relationships through primary empirical data.

The unit of analysis consisted of concepts, theoretical perspectives, and relationships among the selected domains. Accordingly, individuals, families, and children's observed behaviors were not treated as empirical research participants. The primary outcome of the study was a conceptual framework, namely PANCARUMAH, which explains how Pancasila values can be actualized through family educational practices in the digital era.

### 2.2. Literature Sources and Search Strategy

The literature was drawn from peer-reviewed journal articles, academic books, and relevant institutional and policy documents. Journal articles were considered to identify recent empirical findings and conceptual developments, while academic books and foundational publications were used to establish the theoretical basis of the framework. Institutional and policy documents were considered when they provided relevant perspectives on Pancasila, family education, character development, children's digital environments, and digital citizenship.

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The literature search was conducted using Scopus, Web of Science, ERIC, ScienceDirect, and Google Scholar. The search strategy combined keywords representing the central concepts of the study, including:

"Pancasila" AND "family education"
"Pancasila" AND "character education"
"Pancasila" AND "actualization"
"family" AND "value internalization"
"digital parenting" AND "digital citizenship"
"digital citizenship" AND "children"
"Generation Alpha" AND "education"
"children" AND "algorithmic" AND "social media"
"artificial intelligence" AND "children" AND "education"

The search focused on literature that could explain the relationship between normative values, family-based educational processes, character development, and children's participation in digital environments. Recent publications were prioritized for discussions of digital parenting, digital citizenship, algorithmic environments, and AI. Foundational literature was retained when it provided essential theoretical explanations of value internalization, family education, and character development.

### 2.3. Literature Selection and Screening

The literature was selected based on its relevance to at least one of the main conceptual domains of the study and its contribution to understanding the actualization of values in family and educational contexts. Sources were considered relevant when they provided theoretical, conceptual, or empirical insights into Pancasila, family education, character education, value internalization, digital parenting, digital citizenship, Generation Alpha, algorithmic environments, or AI in children's educational experiences.

Literature that was duplicated, unrelated to the research focus, or exclusively concerned with technical aspects of technology without addressing educational, ethical, social, or behavioral dimensions was excluded from the conceptual synthesis. The selection process emphasized the explanatory contribution of each source rather than the number of publications included.

The screening process also considered whether the literature could contribute to understanding the transition from the normative principles of Pancasila to their practical expression in family life. Particular attention was given to sources explaining how family interactions support value internalization, how educational practices shape children's character, and how these values are expressed in social and digital environments.

### 2.4. Assessment of Literature Relevance, Quality, and Theoretical Contribution

The selected literature was examined interpretively to assess its relevance, conceptual clarity, theoretical contribution, and usefulness for reconstructing the PANCARUMAH framework. This assessment was adapted to the characteristics of each source rather than conducted through a numerical quality-scoring instrument.

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For empirical journal articles, attention was given to the alignment between research objectives, research design, data collection, analytical procedures, and reported findings. For theoretical and conceptual publications, the assessment focused on the clarity of the proposed concepts, the coherence of their theoretical arguments, and their relevance to the study's central research domains. Academic books were examined for their foundational and theoretical contributions, while institutional and policy documents were considered in terms of their issuing authority and relevance to the Indonesian educational and sociocultural context.

The assessment aimed to identify concepts and arguments that could be meaningfully integrated into a coherent framework. Sources were therefore considered not only in terms of their individual contributions but also in relation to their potential to explain connections among Pancasila values, family educational practices, character development, and children's experiences in digital environments.

### 2.5. Literature Analysis and Thematic Synthesis

The literature was analyzed through thematic synthesis and conceptual framework analysis. The analysis involved four interconnected stages.

First, concept identification was conducted by identifying the central concepts and theoretical arguments presented in the selected literature. These included Pancasila actualization, family education, value internalization, character development, parental modeling, dialogue, habituation, mentoring, guidance, reflection, digital parenting, digital citizenship, Generation Alpha, algorithmic environments, and AI.

Second, thematic categorization was conducted by grouping related concepts into broader analytical themes. The themes were organized around the normative foundation of Pancasila, the family as an educational environment, family-based educational practices, the internalization of character values, and the expression of these values in social and digital life.

Third, conceptual comparison was undertaken to examine similarities, differences, and complementary functions among the identified concepts. Particular attention was given to distinguishing the roles of Pancasila, digital parenting, and digital citizenship. Pancasila was positioned as the normative foundation that provides the ethical and value-based orientation of education. Digital parenting was understood as a form of parental mediation and guidance in children's engagement with digital environments. Digital citizenship was treated as the domain in which responsible communication, participation, and behavior are expressed in digital spaces. These concepts were therefore considered complementary rather than interchangeable.

Fourth, theoretical integration was conducted to reconstruct the relationships among the identified concepts into a coherent conceptual structure. The relationships were organized around the following sequence: Pancasila → Family → Educational Practices → Internalization of Values → Character → Social and Digital Life.

This analytical process was informed by Jabareen's [26] conceptual framework analysis, which views a conceptual framework as a network of interconnected concepts that provides an interpretive understanding of a phenomenon across different disciplinary

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perspectives. Accordingly, the framework was developed by integrating relevant concepts and examining how their relationships could explain the actualization of Pancasila values through family education in the digital era.

### 2.6. Reconstruction of the PANCARUMAH Framework

The PANCARUMAH framework was reconstructed by positioning Pancasila as the normative foundation and the family as the primary environment for translating values into everyday educational experiences. The framework identifies five interconnected family educational practices: modeling, dialogue, habituation, mentoring and guidance, and reflection.

Through these practices, children are provided with opportunities to experience, discuss, practice, and reflect on Pancasila values within everyday family interactions. Modeling enables children to observe value-based behavior demonstrated by family members. Dialogue provides opportunities to discuss moral and social situations. Habituation supports the consistent practice of positive behaviors. Mentoring and guidance help children interpret and respond to different situations, while reflection encourages them to evaluate their experiences and understand the meaning of their actions.

These practices are conceptually connected to the internalization of character values, which may subsequently be expressed through children's social, civic, and digital behaviors. Within this framework, digital parenting is understood as an integral component of family educational practices rather than as the ultimate objective of education. Digital citizenship, in turn, represents one of the domains in which internalized values can be expressed through responsible communication, participation, and behavior in digital environments.

The framework also recognizes that algorithmic environments and AI continuously reshape children's experiences, interactions, and access to information. These developments may introduce new social, ethical, and behavioral situations that require parental guidance and family discussion. Consequently, children's digital experiences are connected to family dialogue and reflection, allowing Pancasila values to be reconsidered and reapplied when children encounter new situations. This process represents the re-actualization of Pancasila values in response to changing social and technological conditions.

The conceptual structure of PANCARUMAH can therefore be described through the following interconnected components: PANCASILA → THE FAMILY → THE PRACTICES OF PANCARUMAH → INTERNALIZATION OF CHARACTER VALUES → CIVIC AND DIGITAL EXPRESSIONS → DIGITAL CITIZENSHIP → DIGITAL EXPERIENCES AND AI → FAMILY REFLECTION → RE-ACTUALIZATION OF PANCASILA.

This sequence does not represent a strictly linear process. Rather, it illustrates a recursive relationship in which family educational practices, children's experiences, and technological developments continuously interact. The framework consequently accommodates differences in family structures, sociocultural backgrounds, parenting practices, and access to digital technology. These contextual differences are important

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because the implementation of family education cannot be assumed to be identical across Indonesian households.

### 2.7. Conceptual Propositions and Scope of the Framework

The outcomes of this study consist of conceptual relationships and propositions concerning the role of family education in actualizing Pancasila values in the digital era. The proposed relationships among family educational practices, value internalization, character development, and digital citizenship are theoretical interpretations derived from the literature synthesis, rather than empirical findings obtained from direct observations or measurements.

The PANCARUMAH framework proposes that the actualization of Pancasila values in children's lives can be supported through consistent family practices involving modeling, dialogue, habituation, mentoring and guidance, and reflection. These practices provide a conceptual explanation of how normative values may be translated into everyday interactions, internalized as character orientations, and expressed in social and digital environments.

The framework does not claim to establish causal relationships or demonstrate the effectiveness of particular parenting practices. Instead, it offers a conceptual basis for further empirical investigation and validation in diverse family, educational, sociocultural, and digital contexts. Future research is therefore needed to examine how the framework can be implemented, adapted, and evaluated across different Indonesian family settings and children's digital experiences.

## 3. RESULTS

This section presents the main conceptual findings derived from the integrative literature synthesis and the reconstruction of the PANCARUMAH framework. Rather than reporting empirical measurements, the results identify the relationships among Pancasila values, family educational practices, value internalization, character development, and children's participation in social and digital environments. The synthesis produces five principal findings: (1) Pancasila remains the normative foundation for children's conduct in changing digital contexts; (2) the family functions as the primary environment for translating Pancasila values into everyday experiences; (3) five complementary family practices support the process of value internalization; (4) character orientations provide a conceptual connection between internalized values and civic and digital expressions; and (5) reflection on digital experiences enables the recursive re-actualization of Pancasila values.

### 3.1. Actualization of Pancasila in a Changing Digital Context

The development of digital technology has changed the environment in which children grow, learn, communicate, and interact with others. Children today encounter social media, various digital platforms, algorithm-influenced content, and artificial intelligence (AI) as part of their daily lives [1]–[3], [6]. These changes present new

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experiences and situations that require children to make decisions, assess information, communicate with others, and consider the consequences of their actions.

The first conceptual finding is that digital transformation changes the context in which Pancasila values are applied, but does not replace Pancasila as the normative foundation of children's social and digital conduct. Pancasila remains the normative foundation of common life in Indonesia [4], [5]. What has changed is the form of situations in which these values need to be understood and practiced. Honesty, for example, remains important, but it becomes relevant when children must determine whether information found on the internet is trustworthy, whether it should be shared, or whether using AI to complete an assignment is appropriate. Similarly, respect for others remains essential, but its application can be seen in how children communicate through digital platforms, maintain other people's privacy, and respond to disagreements in online environments.

This finding indicates that Pancasila actualization should not be limited to the transmission of knowledge about the five precepts. It also requires opportunities for children to interpret and apply these values when making decisions and interacting with others. The central issue is therefore not only whether children know Pancasila, but also whether its values become considerations when they encounter real-life situations.

PANCARUMAH addresses this issue by explaining how Pancasila values can be translated into children's everyday experiences through family education. Based on the literature synthesis, the family provides an important context because children experience relationships, responsibilities, rules, differences, decision-making, and technology use through everyday family interactions.

PANCARUMAH consequently positions Pancasila as the foundation of values and the family as the primary environment for translating these values into everyday experiences. These experiences provide opportunities for children to internalize values, develop character orientations, and express those orientations in social and digital life. The process is not completed when children practice a particular value. New experiences involving digital platforms and AI can return to the family through discussion and reflection. This recursive process constitutes the conceptual basis of PANCARUMAH's contribution: the re-actualization of Pancasila values in response to changing situations.

### 3.2. Family as the First Living Space of Pancasila

The second finding positions the family not merely as an institution that teaches Pancasila, but as a living environment in which children observe, experience, discuss, and practice its values. Children do not learn values only from what adults say; they also learn from what they observe and experience in everyday life. Bandura's Social Learning Theory explains that learning can occur through observation, imitation, and interaction with others [14]. This perspective is relevant to PANCARUMAH because parental behavior and interactions among family members can become sources of social learning.

Children can learn honesty when they observe their parents telling the truth, responsibility when family members fulfill their duties, and respect when individuals treat one another appropriately. Studies on family education and Pancasila-based character

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education also emphasize the importance of family involvement, habituation, and the practice of values in everyday life [15]–[17].

Within PANCARUMAH, the family functions as a space for value translation: it connects the normative principles of Pancasila with concrete situations that children can understand and experience. For example, humanitarian values can be translated through the way family members communicate and treat one another. Unity can be experienced when children learn to respect differences. Democratic values can be practiced when children are given opportunities to express their opinions during family discussions. Social justice can be introduced through fair treatment and the distribution of responsibilities within the household.

This role becomes increasingly important in digital environments. Children may encounter inaccurate information, hurtful comments, differences of opinion, privacy issues, and the use of AI. Rather than treating these situations solely as technology-related problems, parents can use them as opportunities to connect children's experiences with Pancasila values.

The relationship can therefore be understood as follows: Pancasila → Translation into family life → Experience and practice → Reflection. The family thus serves as a bridge between Pancasila as a national value system and the concrete situations children encounter in everyday life [30].

### 3.3. Translating Pancasila Values into Family Life

The third finding is that the five precepts of Pancasila can be translated into interconnected family practices and character orientations without reducing them to five separate educational programs. The following mapping illustrates how the values of each precept can be experienced in family life and expressed in social and digital environments.

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Table 1. Conceptual Translation of Pancasila Values within PANCARUMAH

| Pancasila Precepts | Value Orientation | Family Educational Practices | Character Orientation | Social and Digital Expression |
|---|---|---|---|---|
| Ketuhanan Yang Maha Esa | Integrity, honesty, and moral responsibility | Parental modeling, religious practices, and moral conversations | Integrity | Honest information sharing and responsible use of AI |
| Kemanusiaan yang Adil dan Beradab | Human dignity, empathy, and respect | Polite communication, privacy awareness, and caring interactions | Empathy | Avoiding cyberbullying and respecting privacy |
| Persatuan Indonesia | Solidarity, unity, and respect for differences | Cooperation and acceptance of differences within the family | Inclusivity | Avoiding hate speech, stereotypes, and exclusion |
| Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan | Dialogue, participation, and deliberation | Family discussions and shared decision-making | Democratic agency | Critical and responsible digital participation |
| Keadilan Sosial bagi Seluruh Rakyat Indonesia | Justice, responsibility, and common interests | Fair treatment and equitable distribution of responsibilities | Social responsibility | Awareness of unequal digital access and the social consequences of technology use |

Note: This table represents a conceptual interpretation developed through the literature synthesis. The relationships between individual Pancasila precepts, family practices, and character orientations are not intended to represent one-to-one empirical associations. The five precepts are interconnected, and a single behavior may simultaneously reflect several Pancasila values. The mapping draws on the theoretical perspectives on social learning and family-based character education [14]–[17].

The table illustrates how Pancasila values can be connected to experiences that are familiar to children. The first precept, for example, can be expressed through honesty and moral responsibility. The second precept can be experienced through respect and empathy. The third precept can be practiced through cooperation and respect for differences. The fourth precept can be experienced through dialogue and shared decision-making. The fifth precept can be applied through fair treatment and consideration of others' interests.

These orientations also provide a basis for interpreting children's behavior in digital environments. Integrity becomes relevant when children decide whether to share information or use AI to complete assignments. Empathy is reflected in how they communicate with others through social media. Inclusivity becomes important when children encounter different perspectives and backgrounds. Democratic agency can be practiced when family members discuss rules for technology use. Social responsibility can

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be expressed through awareness of unequal access to technology and the consequences of digital behavior for others.

Importantly, the five precepts should not be treated as independent categories of behavior. One action can simultaneously reflect several Pancasila values. Checking the accuracy of information before sharing it, for example, may demonstrate honesty, responsibility, respect for others, and concern for the common good.

Therefore, PANCARUMAH conceptualizes Pancasila as an integrated value system that is experienced and practiced through everyday family interactions rather than taught as five disconnected lessons.

### 3.4. The PANCARUMAH Pathway: From Family Practices to Character Development

The fourth finding identifies five complementary family practices through which Pancasila values can be translated into opportunities for value internalization and character development: modeling, dialogue, habituation, mentoring and guidance, and reflection. These practices do not necessarily occur in a fixed sequence. Instead, they can be repeated, combined, and adapted to children's developmental needs and the situations they encounter.

Table 2. Family Educational Practices and Their Conceptual Mechanisms in PANCARUMAH

| Family Practice | Educational Mechanism | Contribution to Value Internalization | Illustrative Application |
|---|---|---|---|
| Modeling | Observation and imitation of parental behavior | Provides concrete examples that help children recognize how values are expressed in actions | Parents verify information before sharing it and demonstrate respectful online communication |
| Dialogue | Explanation, discussion, perspective-taking, and reasoning | Helps children understand the meaning and reasons behind values and consider alternative perspectives | Parents discuss why misinformation or hurtful online comments can harm others |
| Habituation | Repeated practice and reinforcement in everyday routines | Provides opportunities to translate value understanding into consistent behavioral tendencies | Children routinely check information, use polite language, and respect privacy |
| Mentoring and guidance | Support, feedback, and contextual assistance | Helps children interpret complex situations, consider consequences, and gradually develop independent judgment | Parents guide children when responding to cyberbullying or using AI for assignments |
| Reflection | Reviewing experiences and evaluating decisions | Encourages children to reconsider their actions, recognize their effects, and apply values to future situations | Parents and children discuss what happened after an inaccurate post was shared |

Note: The mechanisms presented in this table are conceptual explanations of how the five practices may support value internalization. They are not empirically tested causal effects. The practices are informed by social learning and family-based character education perspectives [14]–[17], [20].

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Each practice contributes through a different but complementary educational mechanism. Modeling enables children to observe the relationship between values and actual behavior. Through parental examples, children can see how honesty, responsibility, and respect are expressed in everyday decisions. This practice is consistent with Bandura's explanation of observational learning [14].

Dialogue goes beyond observation by allowing children to understand why particular actions are appropriate or inappropriate. Parents can invite children to explain their opinions, listen to their reasoning, and consider other perspectives. This process supports children's ability to interpret values rather than merely imitate adult behavior.

Habituation connects value understanding with repeated actions. Checking information before sharing it, using respectful language, maintaining privacy, and participating in family decisions can become part of everyday routines. Repeated practice provides opportunities for children to develop behavioral consistency, although habituation alone does not guarantee that values have been fully internalized.

Mentoring and guidance become important when children encounter situations that they cannot yet interpret or manage independently. Misinformation, cyberbullying, harmful content, online conflicts, privacy concerns, and AI use may require parental support. The purpose of guidance is not to take over children's decisions, but to provide appropriate assistance while gradually encouraging independent judgment and responsibility.

Reflection helps children interpret their experiences and consider the consequences of their decisions. Parents can invite children to examine what happened, why a decision was made, who may have been affected, and what could have been done differently. This practice connects past experiences with future decisions and provides the foundation for the recursive process of re-actualization.

The relationship can be summarized as follows: Pancasila → Family Practices → Meaningful Experiences → Value Internalization → Character Orientation.

In this framework, value internalization, character orientation, and behavior are related but conceptually distinct. Value internalization refers to the process through which children gradually understand, accept, and incorporate values into their personal considerations. Character orientation refers to the relatively consistent disposition or guiding tendency that may develop through this process. Civic and digital expressions refer to the ways these orientations become visible in children's decisions, interactions, and participation. Character is therefore not understood as an automatic result of a single educational activity, but as an orientation that may develop through repeated social experiences, modeling, interaction, practice, and reflection [14], [15], [20].

PANCARUMAH uses five character orientations—integrity, empathy, inclusivity, democratic agency, and social responsibility—as a conceptual bridge between family experiences and children's conduct in social life. These orientations are not intended to represent the only character qualities that can emerge from Pancasila education. Rather, they provide an analytical structure for explaining how selected Pancasila values may be expressed in children's everyday experiences.

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### 3.5. From Character Orientation to Digital Citizenship

The fifth conceptual finding concerns the relationship between character development and digital citizenship. Digital citizenship relates to how individuals communicate, use information, participate, and act responsibly in digital environments [7]–[10].

PANCARUMAH is not intended to replace digital citizenship education. Instead, it connects digital citizenship with the values and character orientations that children have experienced through family education. The central questions are therefore not limited to how children should behave in digital spaces, but also include which values they consider when deciding how to act.

This distinction is important. Children may know that cyberbullying is inappropriate, but character education also needs to help them understand why such behavior contradicts respect for human dignity and empathy. Similarly, children may know that information should be checked before it is shared, but integrity and responsibility provide a broader value-based foundation for making that decision.

Within PANCARUMAH, digital citizenship is therefore understood as a domain of value expression, not as a new normative foundation. Pancasila provides the normative direction, family education supports value internalization, character orientations guide personal considerations, and digital citizenship provides one context in which these orientations may be expressed.

Studies on digital parenting identify parental mediation, parental use of digital technology, and parental role modeling as relevant dimensions of how parents accompany children's digital activities [18]. Empirical research in Indonesia also indicates a positive relationship between parental mediation and students' digital citizenship [23].

PANCARUMAH incorporates these insights while distinguishing digital parenting from the broader concept of family education. Family education encompasses the overall process of children's learning and development within family relationships, including moral, social, emotional, and behavioral experiences. Digital parenting is a more specific component of this process, concerned with parental mediation, guidance, role modeling, and support in children's engagement with digital technology. Thus, digital parenting operates within family education rather than functioning as a separate or competing educational framework.

The relationship can be summarized as follows: Pancasila provides the normative direction → Family education translates values into experiences → Digital parenting accompanies children's digital experiences → Character orientations guide decisions → Digital citizenship becomes a domain of value expression.

### 3.6. Generation Alpha, Algorithms, and AI as Changing Contexts

In this article, Generation Alpha is used primarily to describe children growing up in an environment in which digital technology has become part of everyday life. The term is not used to assume that all children in this generation share identical psychological characteristics, learning preferences, or technological abilities. Claims about generational differences should therefore be interpreted cautiously [1].

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For PANCARUMAH, the central issue is not the generational label itself, but the changing social and technological environments in which children experience and apply values. Children may encounter social media, digital platforms, and algorithmically influenced content as part of their everyday experiences [1], [2].

These developments do not change the normative meaning of Pancasila, but they introduce new situations in which its values need to be applied. Integrity becomes relevant when children evaluate information generated by AI. Humanitarian values are reflected in how children communicate with others through digital media. Unity is relevant when children encounter differences of opinion. Deliberation can be practiced when families determine rules for technology use. Social justice becomes important when children recognize differences in access to and opportunities for using technology.

AI makes these situations more complex because children can use systems that generate text, images, recommendations, and answers. The ability to use AI responsibly therefore involves more than technical competence. It also requires consideration of information quality, data literacy, the implications of AI-generated content, and the ethical responsibilities associated with its use [6]. In K–12 education, these concerns include responsibility, understanding potential risks, and the readiness of students and educators to deal with the consequences of AI use [27].

PANCARUMAH does not position AI as a new source of moral or educational values. Instead, AI represents a changing context in which children need to interpret and apply existing Pancasila values. This distinction allows the framework to remain conceptually relevant as digital technologies continue to develop.

### 3.7. Reactualization: Connecting Digital Experiences Back to the Family

The PANCARUMAH pathway can initially be represented as follows:

Pancasila → Family → Family Practices → Value Internalization → Character Orientation → Civic and Digital Expressions → Digital Citizenship.

However, the process does not end when children enter digital environments. Their experiences continue to change as they encounter new information, interactions, conflicts, and technological applications. These experiences can generate new questions about honesty, responsibility, empathy, respect, participation, and justice.

Reflection provides the mechanism through which these experiences can return to family life. It allows parents and children to reconsider what happened, identify the values involved, evaluate the consequences of their actions, and consider alternative responses. The resulting discussion may also lead families to adjust their educational practices, such as changing household technology rules, providing additional guidance, or creating new opportunities for children to make decisions independently.

For example, when children discover that information they previously shared is inaccurate, parents can invite them to reconsider honesty, responsibility, and the possible consequences for others. When children encounter differences of opinion on social media, the experience can become an opportunity to discuss unity, respect, and appropriate ways of expressing disagreement. When children use AI to complete assignments, parents can revisit integrity, responsibility, and the appropriate use of technology.

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Privacy concerns can also generate reflection. If children share personal information or photographs without understanding the consequences, parents can discuss human dignity, consent, and responsibility. Similarly, when children experience cyberbullying, the family can examine empathy, respect, and appropriate responses to harmful online behavior. These situations can lead to further dialogue, guidance, and adjustments to family practices.

Reactualization is conceptually different from internalization. Internalization refers to the process through which children gradually incorporate values into their understanding and personal considerations. Reactualization refers to the renewed interpretation and application of those values when children and families encounter new situations. Internalization concerns how values become meaningful to children, whereas reactualization concerns how already understood values are reconsidered and applied in changing contexts.

The process can be formulated as follows: PANCASILA → FAMILY → PRACTICES OF PANCARUMAH → VALUE INTERNALIZATION → CHARACTER ORIENTATION → CIVIC AND DIGITAL EXPRESSIONS → DIGITAL CITIZENSHIP → DIGITAL EXPERIENCES AND AI → FAMILY REFLECTION → RE-ACTUALIZATION OF PANCASILA ↺

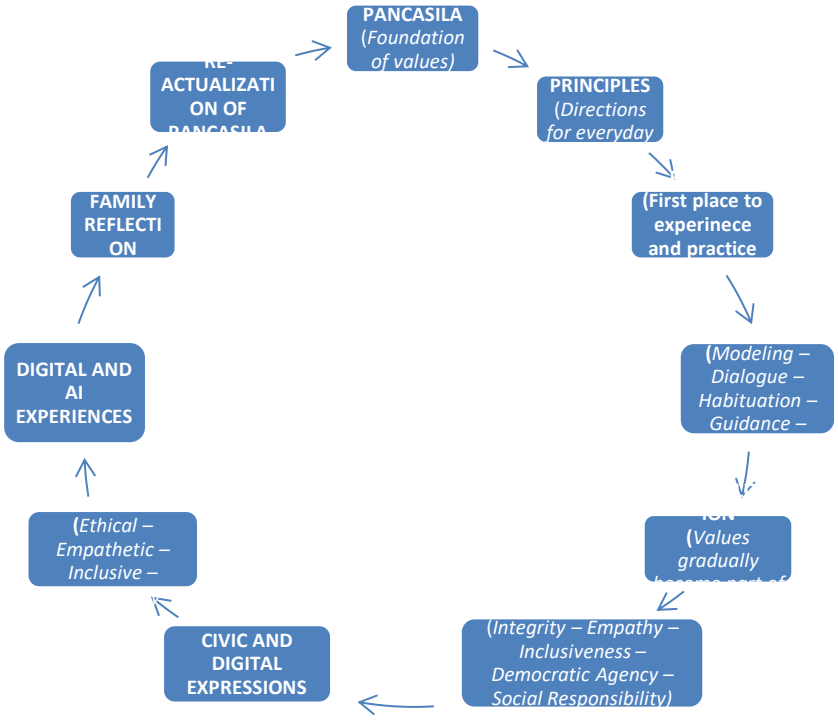



Figure 1. Conceptual Reconstruction of the PANCARUMAH Framework

The recursive cycle represents one of the main conceptual contributions of PANCARUMAH. Digital experiences are not treated as the endpoint of children's value development. Instead, they become new learning situations that can be brought back into family discussions and reflection. The resulting insights may influence subsequent family practices and the way children apply Pancasila values in future situations.

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This process also accommodates children's agency. Children are not positioned merely as passive recipients of parental instructions. Through dialogue, shared decision-making, and reflection, they can express opinions, question information, explain their decisions, and participate in determining appropriate responses to digital situations. Parents provide guidance and support while gradually allowing children to exercise independent judgment in accordance with their developmental capacities.

### 3.8. Conceptual Propositions of PANCARUMAH

Based on the overall synthesis, seven conceptual propositions were developed to summarize the relationships represented in the PANCARUMAH framework.

Proposition 1. Pancasila values may become more meaningful to children when they are experienced and practiced in everyday family life rather than transmitted solely as knowledge.

Proposition 2. Modeling, dialogue, habituation, mentoring and guidance, and reflection may function as complementary family educational practices that support the internalization of Pancasila values as character orientations.

Proposition 3. Pancasila remains the normative foundation for children's conduct, while the social and technological contexts in which its values are applied continue to change.

Proposition 4. Internalized Pancasila values may provide orientations for children's decisions, responsibilities, and interactions in social, civic, and digital life.

Proposition 5. Digital citizenship can be understood as one contemporary domain in which values and character orientations developed through family experiences may be expressed.

Proposition 6. AI introduces new situations that require children to consider Pancasila values when making decisions involving integrity, human dignity, unity, participation, responsibility, and justice.

Proposition 7. Reflection on digital experiences and AI may enable families to reconnect new situations with Pancasila values, reconsider family educational practices, and support the re-actualization of those values.

These propositions represent conceptual outcomes of the literature synthesis, not hypotheses that have been empirically tested. They should therefore be understood as theoretical statements to guide further research rather than as established causal relationships.

## 4. DISCUSSION

### 4.1. Interpreting the Main Conceptual Findings

The central contribution of this study is the reconstruction of PANCARUMAH as a family-based framework for connecting Pancasila actualization, character development, and digital citizenship. The framework moves beyond the idea that children should merely acquire knowledge about Pancasila. It emphasizes the process through which values are experienced in family relationships, interpreted through educational interactions,

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incorporated into children's personal considerations, and expressed in social and digital environments.

This contribution can be understood through three interconnected conceptual distinctions. First, value internalization concerns the process through which children understand and incorporate values into their personal considerations. Second, character orientation concerns the dispositions that may develop through repeated experiences of value-based learning. Third, civic and digital expression concerns how these orientations become visible through children's actions and participation in particular social contexts.

These distinctions help explain why knowledge of appropriate digital behavior does not necessarily mean that children have developed a value-based understanding of that behavior. A child may know that sharing unverified information is inappropriate, but may not consistently consider honesty, responsibility, and the potential harm to others when making decisions. PANCARUMAH therefore emphasizes the family processes through which children can understand the reasons behind particular actions and apply those values in different situations.

### 4.2. Theoretical Contribution: Extending Social Learning through Reflective and Recursive Family Education

Bandura's Social Learning Theory provides an important theoretical basis for understanding how children learn through observation, imitation, and interaction with others [14]. PANCARUMAH incorporates this perspective through the practice of parental modeling, in which parents demonstrate how Pancasila values can be expressed in everyday behavior. However, the framework does not limit family education to observational learning.

PANCARUMAH extends the explanatory role of social learning by integrating modeling with dialogue, habituation, mentoring and guidance, and reflection. Modeling provides observable examples, while dialogue allows children to understand the reasons behind those examples. Habituation creates opportunities to practice value-based behavior repeatedly. Mentoring and guidance provide support when children encounter situations that exceed their current understanding or judgment. Reflection enables children to evaluate their experiences and reconsider their future responses.

The theoretical contribution is therefore not the replacement of Social Learning Theory, but the integration of observational learning with reflective and participatory family practices. This integration provides a broader explanation of how children may move from observing value-based behavior to understanding, practicing, and independently applying values.

The framework also connects with perspectives on family education and Pancasila-based character education, which emphasize parental involvement, habituation, and everyday value practices [15]–[17]. PANCARUMAH brings these perspectives into a changing digital context by treating children's digital experiences as situations in which values can be reconsidered and reapplied. In this respect, reflection is not merely an additional educational activity; it is the mechanism connecting previous learning experiences with new situations.

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### 4.3. Distinguishing PANCARUMAH from Existing Approaches

PANCARUMAH is positioned as a conceptual integration of family education, character education, digital parenting, and digital citizenship. It does not claim that these approaches are inadequate in themselves. Rather, it addresses the conceptual relationships among them and identifies how Pancasila can provide a common normative foundation.

Digital parenting primarily concerns how parents mediate and guide children's engagement with digital technology. Existing discussions include parental mediation, parental digital practices, and role modeling [18]. PANCARUMAH incorporates these dimensions but places them within the broader process of family education. This means that parental mediation is not treated merely as a strategy for controlling screen time, filtering content, or restricting access. It is also understood as an opportunity to connect digital situations with values such as integrity, empathy, inclusivity, democratic participation, and social responsibility.

Character education focuses on the development of values and behavioral orientations through educational processes. Research on family education and Pancasila-based character education emphasizes the importance of family involvement and the practice of values in everyday life [15]–[17]. PANCARUMAH extends this discussion by specifying five complementary family practices and connecting them to children's participation in social and digital environments.

Digital citizenship provides concepts for understanding responsible participation in digital spaces [7]–[10]. Research also indicates that parental mediation is positively related to students' digital citizenship in the Indonesian context [23]. However, PANCARUMAH distinguishes the normative basis of responsible digital behavior from the domain in which such behavior is expressed. Pancasila provides the value orientation, family education supports its internalization, and digital citizenship represents one context for its expression.

The distinctive contribution of PANCARUMAH therefore lies in connecting these approaches through a recursive process of value translation, internalization, expression, and re-actualization. Rather than presenting family education, digital parenting, character education, and digital citizenship as separate educational agendas, the framework explains their complementary positions within a Pancasila-based conceptual structure.

### 4.4. The Mechanisms of Value Internalization and Children's Agency

The five family practices provide a conceptual explanation of how Pancasila values may become meaningful in children's everyday lives. Their contribution can be understood through the interaction of observation, interpretation, practice, support, and reflection.

Modeling provides children with concrete examples of value-based conduct. Dialogue helps them understand the reasons behind actions and consider different perspectives. Habituation connects value understanding with repeated behavior. Mentoring and guidance provide support when children face difficult or unfamiliar situations. Reflection allows them to examine the consequences of their decisions and reconsider alternative responses.

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These practices are complementary because value internalization cannot be adequately explained through instruction or repetition alone. Children also need opportunities to understand the meaning of values, express their opinions, consider the effects of their actions, and participate in decisions.

This is particularly relevant to children's agency. PANCARUMAH does not position children as passive recipients of parental values. Instead, it recognizes their capacity to participate in family discussions, ask questions, evaluate information, express disagreement, and gradually take responsibility for decisions. For example, when families establish rules for using AI, children can be invited to discuss why certain practices are appropriate, what risks may arise, and how responsibilities should be shared.

The role of parents is consequently understood as both providing direction and creating opportunities for children's independent judgment. The balance between guidance and autonomy should be adjusted to children's developmental capacities and the complexity of the situation.

### 4.5. Reactualization as a Recursive Process of Family Learning

One of the most distinctive conceptual contributions of PANCARUMAH is the distinction between internalization and reactualization. Internalization concerns the process through which children gradually incorporate values into their understanding and personal considerations. Reactualization concerns the renewed interpretation and application of those values when children encounter new social and technological situations.

This distinction is important because the digital environment is not static. Children may encounter new forms of misinformation, online interaction, privacy risks, and AI applications. Values that have previously been discussed and practiced may need to be reconsidered when the context changes. A child who has learned about honesty, for example, may need to revisit that value when using AI-generated information for school assignments.

Reactualization occurs when a new experience generates reflection, and that reflection leads to renewed discussion and the application of values. The process may also influence family educational practices. If parents discover that existing guidance is insufficient to help children recognize misleading information, they may introduce additional discussions about information verification. If a child experiences cyberbullying, the family may strengthen conversations about empathy, human dignity, and appropriate responses to online conflict. If privacy problems occur, parents and children may reconsider household rules concerning personal information and digital sharing.

Thus, reactualization is not simply repeating an earlier lesson. It is a process of reconsidering the relevance and application of Pancasila values in response to new experiences. It allows family education to remain responsive to changing circumstances without changing the normative foundation of Pancasila.

### 4.6. Contextual Conditions and Implementation Challenges

Although PANCARUMAH provides a conceptual structure for family-based value education, its implementation cannot be assumed to be uniform across Indonesian

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households. Family structures, parenting styles, parental digital literacy, socioeconomic conditions, educational backgrounds, and patterns of family communication may influence how the five practices are implemented.

For example, parents with limited digital literacy may find it difficult to explain algorithmically influenced content, privacy risks, or AI-generated information. Families with limited internet access may have fewer opportunities to engage with certain digital platforms, although they can still practice Pancasila values through face-to-face interactions and other everyday experiences. Therefore, the relevance of PANCARUMAH does not depend on every family having equal access to digital technology. Its foundational practices can be implemented in offline family life, while digital parenting practices can be adapted to the technologies and access conditions available to each household.

Parenting styles and family communication patterns may also affect children's opportunities to participate. Highly restrictive communication patterns may limit children's opportunities to express opinions, whereas supportive dialogue may create more opportunities for children to explain their reasoning and participate in decisions. This does not mean that one parenting style should be assumed to be appropriate for every family. Rather, it highlights the importance of adapting family practices to children's needs and the family's circumstances.

Socioeconomic conditions may further influence the time, resources, and technological opportunities available to parents and children. For this reason, PANCARUMAH should not be interpreted as requiring expensive devices, advanced digital skills, or specialized educational facilities. Modeling, dialogue, habituation, guidance, and reflection can be practiced through ordinary family interactions. When digital issues arise, parents can use age-appropriate explanations and available resources to support children's understanding.

These contextual considerations also indicate that the framework should be applied flexibly rather than as a standardized set of procedures. Its five practices provide a conceptual guide, while their implementation may differ according to family circumstances, cultural backgrounds, children's developmental needs, and access to technology.

### 4.7. Theoretical, Practical, and Policy Implications

Theoretically, PANCARUMAH contributes a conceptual connection between Pancasila actualization, family education, character development, digital parenting, and digital citizenship. Its main contribution is to position Pancasila as the normative foundation, family education as the environment for value translation, character orientation as an outcome that may develop through repeated experiences, and digital citizenship as a domain of value expression. The recursive concept of reactualization further explains how new digital experiences can become opportunities for renewed family learning.

Practically, the framework offers parents and educators five complementary practices: modeling, dialogue, habituation, mentoring and guidance, and reflection. These practices can be used to connect children's everyday experiences with Pancasila values. For example, parents can model information verification, discuss online interactions, establish

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privacy routines, guide appropriate AI use, and reflect with children on the consequences of digital behavior.

For schools, PANCARUMAH provides a conceptual basis for strengthening collaboration between family education and school-based character education. Teachers can encourage communication between schools and families about digital responsibility, respectful interaction, and the application of Pancasila values. Such collaboration should recognize that families have different resources, educational backgrounds, and technological access.

At the policy level, the framework highlights the importance of connecting Pancasila-based character education with family support and children's digital experiences. Family education initiatives may benefit from resources that help parents discuss misinformation, privacy, cyberbullying, responsible AI use, and digital participation in ways that are consistent with Pancasila values. Policy implementation should also consider differences in digital access and parental digital literacy so that families with fewer resources are not excluded.

### 4.8. Limitations and Future Research

This study has several limitations. First, PANCARUMAH is a conceptual framework developed through an integrative literature synthesis and has not yet been empirically tested in Indonesian families. Its proposed relationships among family practices, value internalization, character orientations, and digital citizenship should therefore not be interpreted as established causal effects.

Second, the framework presents a general conceptual structure and does not fully capture the diversity of family conditions, parenting styles, communication patterns, socioeconomic circumstances, and digital access across Indonesia. These differences may influence how families interpret and implement the five practices.

Third, the framework identifies AI and algorithmically influenced environments as changing contexts, but does not provide a detailed classification of specific AI applications, platforms, or technological risks. Such issues require further investigation as digital technologies continue to develop.

Future research should therefore examine the implementation and applicability of PANCARUMAH in diverse family contexts. Qualitative studies could explore how parents and children interpret Pancasila values through everyday interactions and digital experiences. Design-based or research-and-development studies could develop practical family education resources based on the five practices. Quantitative and mixed-methods studies could investigate relationships among family educational practices, value internalization, character orientations, and digital citizenship. Further studies could also examine how parental digital literacy, socioeconomic conditions, parenting styles, and children's participation influence the implementation of the framework.

Overall, PANCARUMAH offers a conceptual foundation for understanding Pancasila actualization as an ongoing family-based process. The framework does not introduce new values for the digital era; rather, it explains how existing Pancasila values can remain meaningful through family experiences, character development, responsible

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digital participation, and continuous reflection as children's social and technological environments change.

## 5. CONCLUSION

This study develops the PANCARUMAH framework to explain how Pancasila values can be actualized through family education in the changing digital environment. The framework highlights five interconnected family educational practices: modeling, dialogue, habituation, mentoring and guidance, and reflection. Through these practices, children are provided with opportunities to understand, internalize, and apply Pancasila values in everyday life. This process may support the development of character orientations, including integrity, empathy, inclusivity, democratic agency, and social responsibility, which can be expressed through civic and digital participation.

The main contribution of PANCARUMAH lies in positioning the actualization of Pancasila as a recursive process rather than a one-way transmission of values. Digital experiences, including interactions with algorithms, social media, and artificial intelligence, become opportunities for family reflection and the renewed interpretation and application of Pancasila values. The framework therefore connects family education, digital parenting, character development, and digital citizenship through the following pathway: Pancasila Values → Family Educational Practices → Value Internalization → Character Orientation → Civic and Digital Expressions → Digital Citizenship → Digital Experiences and AI → Family Reflection → Reactualization of Pancasila Values.

As a conceptual framework derived from literature, PANCARUMAH has not yet been empirically validated, and its proposed relationships should not be interpreted as evidence of causal effects or demonstrated effectiveness. Its implementation may also vary according to family structures, sociocultural backgrounds, parental digital literacy, socioeconomic conditions, and access to technology. Future research should therefore examine and validate the framework through qualitative, quantitative, or mixed-methods studies involving diverse Indonesian family contexts and different stages of children's development.

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