



Internalization of Pancasila Values in Hospitality Character Education as a Weltanschauung for Gen Z: A Tourism College Perspective

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Abstract

This study examines how Pancasila values are internalized in hospitality character education for Generation Z students at Politeknik Pariwisata NHI Bandung. The study responds to the need for tourism higher education to produce graduates who are not only technically competent, but also ethically responsible, culturally rooted, and globally prepared. Using a qualitative case study design, data were collected through non-participant observation, document analysis, and institutional data review, focusing on Catur Prasetya, AHLAK, GRADES, and the Global Code of Ethics for Tourism. The data were analyzed thematically by identifying, categorizing, and interpreting patterns related to value internalization, hospitality character, and professional identity formation. The findings show that Pancasila values are internalized through four complementary pathways. Catur Prasetya functions as a normative foundation that builds civic-professional responsibility, institutional loyalty, discipline, and national awareness. AHLAK translates moral values into professional orientations such as trustworthiness, hospitality, loyalty, adaptability, and collaboration. GRADES operates as a daily habituation mechanism that makes character visible through greeting, respect, attitude, discipline, empathy, and smile. The Global Code of Ethics for Tourism extends Pancasila-based character education toward global ethical concerns, including sustainability, cultural respect, community welfare, human dignity, workers' rights, and stakeholder responsibility. This study contributes to character education and hospitality education by conceptualizing Pancasila as a professional weltanschauung for tourism higher education. The proposed framework connects national philosophy, institutional culture, behavioral habituation, and global tourism ethics to the shaping of Gen Z hospitality character. It offers practical guidance for strengthening value-based education in vocational tourism institutions.

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INTRODUCTION

Character education has become a central concern in higher education because universities are increasingly expected to produce graduates who are not only technically competent, but also ethically responsible, socially sensitive, and professionally reliable. Recent studies emphasize that character education is more effective when moral values are embedded in institutional culture, learning practices, role modeling, and daily social interactions rather than delivered solely as formal civic knowledge (Anisah, 2023). This expectation is particularly relevant in vocational higher education, where learning outcomes are directly connected to workplace behavior, service quality, and public trust. In Indonesia, Pancasila provides a philosophical and ethical foundation for character formation by embodying religiosity, humanity, unity, democracy, and social justice as guiding values

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for personal and collective life (Hariyadi et al., 2023; Wahyuni, 2024). These values should not be treated merely as ideological doctrine, but as moral resources that shape students' attitudes, decisions, and professional conduct. Therefore, the internalization of Pancasila values in higher education needs to be understood as a transformative process through which national philosophy becomes lived character within academic and professional settings. This perspective is important because value education will have limited impact if it remains textual, formalistic, and detached from students' everyday practices.

The urgency of Pancasila-based character education becomes more significant when it is connected to Generation Z students. Gen Z students are commonly described as digitally connected, expressive, adaptive, and open to diversity, yet they also face challenges related to instant gratification, fragmented attention, emotional vulnerability, and unstable commitment to institutional norms (Pothiyil et al., 2026; Suh et al., 2025). In educational settings, these characteristics require learning environments that are not only informative, but also participatory, reflective, and value-oriented. In tourism and hospitality education, the challenge is more complex because students are prepared to enter an industry that demands emotional maturity, discipline, empathy, intercultural awareness, and a commitment to service. Gen Z students may possess strong digital literacy and global awareness, but these strengths must be balanced with ethical grounding and professional responsibility. Thus, higher education institutions need to design value internalization processes that are relevant to Gen Z characteristics while still preserving moral, cultural, and national foundations. Without such internalization, character education risks becoming symbolic rather than transformative.

Hospitality education has a distinctive relationship with character formation because hospitality is fundamentally a human-centered field. The quality of hospitality service depends not only on technical competence, but also on sincerity, respect, empathy, communication, responsiveness, responsibility, and the ability to create meaningful experiences for others (Saragih, 2024; Sudiarta et al., 2025). Recent studies in hospitality education show that school climate, professional identity, ethical awareness, and workforce readiness are important factors in preparing future hospitality professionals (Pantaruk et al., 2025; Peng et al., 2023). Zou et al., (2024), for example, found that school climate and students' aesthetic experience contribute to professional identity and innovative behavior among hospitality students. This indicates that hospitality education should not be reduced to service etiquette or operational training, as professional excellence in hospitality is inseparable from moral virtues and interpersonal qualities. For Indonesian tourism colleges, Pancasila values can function as an ethical bridge between national character, institutional culture, and global hospitality professionalism. This connection is crucial because tourism students are expected to become competent service professionals while remaining culturally rooted, socially responsible, and ethically aware citizens.

Politeknik Pariwisata NHI Bandung provides a relevant context for examining the internalization of Pancasila values in hospitality character education. As a higher education institution in tourism, PPNHIB emphasizes professional competence, Indonesian identity, noble character, creativity, entrepreneurship, and global competitiveness in its educational orientation. The institution also promotes several value systems, namely Catur Prasetya, AHLAK, GRADES, and the Global Code of Ethics for Tourism, which serve as moral, institutional, and professional references for students. The Global Code of Ethics for Tourism is recognized as a comprehensive set of principles that guide key actors in responsible and sustainable tourism development, including governments, the tourism industry, local communities, and tourists (Khater et al., 2025). These value systems reflect several dimensions of Pancasila, including belief in God, responsibility, humanity, unity, discipline, empathy, collaboration, respect, and social justice. However, the existence of institutional values does not automatically guarantee that students internalize them deeply in their worldview and behavior. Therefore, it is necessary to examine how these values are introduced, habituated, interpreted, and transformed into hospitality character among Gen Z students in a tourism college environment.

Previous studies have discussed value internalization, Pancasila education, character education, Gen Z learning, and hospitality professionalism from various perspectives. Studies on character education emphasize that moral formation requires habituation, reflection, role modelling, institutional climate, and meaningful learning experiences (Nursobah et al., 2025; Rahmawati &

Hang, 2025; Widat & Wulandari, 2023). Studies on Pancasila education highlight its role as a philosophical worldview, civic foundation, and moral orientation for strengthening national identity in the digital era (Sarbaini et al., 2026). Research on Generation Z shows that this generation requires character education models that are adaptive to digital culture, social diversity, mental resilience, and participatory learning (Ang et al., 2022; Chardonnens, 2025). Meanwhile, hospitality and tourism education studies underscore the importance of ethics, professional identity, responsible tourism, sustainability, service responsibility, and workforce readiness in preparing students for the global tourism industry (Fernández-Villarán et al., 2024; Tran, 2026; Zins, 2026). These studies provide an important conceptual foundation for understanding the relationship between values, education, and professional formation. However, most previous work discusses Pancasila education, Gen Z character formation, and hospitality professionalism as separate domains.

This separation reveals a critical research gap. First, many studies on Pancasila education focus on civic education, national ideology, or general moral learning, but give limited attention to vocational and professional education contexts, especially tourism higher education. Second, hospitality education research tends to emphasize employability, service quality, sustainability, professional identity, or industry readiness, while the role of national philosophical values in shaping hospitality character remains underexplored. Third, studies on Gen Z students often focus on digital behavior, learning preferences, social media culture, and workplace expectations, but rarely explain how institutional value systems shape their ethical worldview and professional identity. More importantly, no prior study has specifically examined how Pancasila values are translated into hospitality character education through institutional value systems such as Catur Prasetya, AHLAK, GRADES, and the Global Code of Ethics for Tourism in the context of Indonesian tourism higher education. This gap is significant because hospitality education requires an integrated ethical framework that connects national philosophy, institutional culture, professional service identity, and global tourism ethics. Therefore, a study that links Pancasila, as a *weltanschauung*, to hospitality character education for Gen Z students is both theoretically relevant and practically urgent.

Based on this gap, this study aims to examine how Pancasila values are internalized in hospitality character education for Gen Z students at Politeknik Pariwisata NHI Bandung. Specifically, this study explores how Catur Prasetya, AHLAK, GRADES, and the Global Code of Ethics for Tourism function as institutional value systems that mediate the transformation of Pancasila values into hospitality character. Theoretically, this study contributes to character education discourse by positioning Pancasila not only as a civic ideology, but also as a professional ethical worldview in tourism higher education. Practically, this study offers insights for tourism colleges, curriculum designers, and hospitality educators to strengthen value-based character formation among Gen Z students. The novelty of this study lies in its attempt to conceptualize Pancasila-based hospitality character education as an integrated framework that links national values, institutional culture, Gen Z student formation, and global tourism ethics. By doing so, this study is expected to enrich international discussions on character education, hospitality education, and value internalization in culturally rooted vocational higher education.

METHOD

Research Design

This study employed a qualitative case study design to examine how Pancasila values are internalized in hospitality character education for Generation Z students at Politeknik Pariwisata NHI Bandung. A case study design was selected because the research focused on a bounded institutional context and aimed to understand how values are introduced, practiced, interpreted, and transformed into student character. Greenhalgh (2025) and Welch et al. (2022) explain that case study research is appropriate for examining contemporary phenomena within real-life contexts, while Limna (2023) and Tisdell et al. (2025) emphasize that qualitative inquiry enables researchers to explore meanings, experiences, and institutional practices in depth. In this study, the case refers to the internalization of Pancasila values through Catur Prasetya, AHLAK, GRADES, and the Global Code of Ethics for Tourism.

Research Site and Participants

The research was conducted at Politeknik Pariwisata NHI Bandung, Indonesia, during one academic semester in the 2025/2026 academic year. The site was selected because the institution explicitly promotes professional competence, Indonesian personality, noble character, creativity, entrepreneurship, and global competitiveness in tourism higher education. Participants were selected through purposive sampling because the study required informants with direct experience of institutional values and hospitality character education. The participants consisted of Gen Z students, lecturers, student affairs officers, and institutional representatives. Recruitment continued until data saturation was reached, which Romsa et al., (2025) described as the point at which additional data no longer generate substantially new themes.

Table 1. Data Sources and Participants

Data Source	Participants/Documents	Focus of Data
Interviews	Gen Z students, lecturers, student affairs officers, and institutional representatives	Experiences, perceptions, and challenges in internalizing Pancasila values
Observations	Academic and campus-based hospitality activities	Practices of discipline, respect, empathy, greeting culture, collaboration, and responsibility
Documents	Student regulations, institutional vision and mission, Catur Prasetya, AHLAK, GRADES, and GCET-related documents	Formal value systems and their alignment with Pancasila and hospitality character education

Table 1 summarizes the primary data sources used in this study and their respective roles in addressing the research objectives. Interviews provided in-depth insights into participants' experiences and perceptions regarding the internalization of Pancasila values, while observations captured the actual implementation of hospitality character in everyday campus activities. Institutional documents were analyzed to identify the formal value systems and educational policies that support character formation. The integration of these three data sources enabled methodological triangulation and strengthened the credibility of the research findings.

Instruments and Data Collection

Data were collected through semi-structured interviews, non-participant observations, and document analysis. The interview guide explored participants' understanding of Pancasila values, their experiences with Catur Prasetya, AHLAK, GRADES, and the Global Code of Ethics for Tourism, and their views on the challenges of character formation among Gen Z students. Observations were used to examine how institutional values were reflected in everyday campus practices, particularly in discipline, greeting culture, respect, empathy, collaboration, and hospitality. Document analysis was conducted to identify the formal basis of value internalization in institutional policies, student regulations, institutional value statements, and academic guidelines. The instruments were reviewed by experts in character education, tourism education, and qualitative methodology to ensure clarity, relevance, and alignment with the research objectives.

Data Analysis

The data were analyzed using thematic analysis. Braun & Clarke, (2022) define thematic analysis as a systematic method for identifying, organizing, and interpreting patterns of meaning in qualitative data. The analysis began with repeated reading of interview transcripts, observation notes, and institutional documents. The researchers then coded meaningful data related to Pancasila values, hospitality character, Gen Z characteristics, and institutional value systems. Similar codes were grouped into categories such as religiosity, responsibility, discipline, empathy, respect, collaboration, habituation, professional identity, and global tourism ethics. These categories were then developed into broader themes that explain how institutional values mediated the transformation of Pancasila into a character of hospitality.

Trustworthiness and Research Ethics

Trustworthiness was strengthened through triangulation, expert review, audit trail, and reflective notes. (2024) emphasizes credibility, transferability, dependability, and confirmability as key criteria for qualitative rigor. In this study, credibility was supported by comparing interview, observation, and document data. Transferability was addressed by providing a clear description of

the institutional context and participant characteristics. Dependability was maintained through systematic documentation of research procedures, while confirmability was supported by evidence-based interpretation and researcher reflection. Ethical principles were observed by obtaining informed consent, protecting participant anonymity, maintaining data confidentiality, and using all data only for academic purposes.

RESULTS AND DISCUSSION

Results

The results are presented according to the main institutional pathways through which Pancasila values are internalized in hospitality character education at Politeknik Pariwisata NHI Bandung. The findings are organized into six sections: the institutional context of PPNHIB; internalization through Catur Prasetya, AHLAK, and GRADES; the Global Code of Ethics for Tourism; and the integrated pattern of Pancasila-based hospitality character formation. This structure shows how institutional values, campus practices, and professional ethics work together in shaping the hospitality character of Generation Z students.

Institutional Context of PPNHIB as the Setting for Hospitality Character Education

The findings show that Politeknik Pariwisata NHI Bandung provides a strong institutional setting for the internalization of Pancasila values in hospitality character education. As a higher education institution in tourism, PPNHIB has evolved from a hospitality-oriented school established in 1962 into a tourism polytechnic that prepares graduates for professional roles in the tourism and hospitality sector. Its institutional development reflects a consistent orientation toward professional competence, service ethics, and hospitality-based education.

PPNHIB's educational orientation emphasizes the formation of tourism graduates who are professionally competent, globally competitive, entrepreneurial, and rooted in Indonesian personality and noble character. This orientation appears in the institution's vision, mission, student regulations, learning practices, and campus culture. Observational evidence indicates that character education is not a separate program but is embedded in daily academic routines, hospitality practices, student discipline, and institutional ceremonies. The institutional documents also indicate that Catur Prasetya, AHLAK, GRADES, and the Global Code of Ethics for Tourism serve as reference values for shaping student behavior.

Document analysis shows that PPNHIB positions Catur Prasetya, AHLAK, GRADES, and the Global Code of Ethics for Tourism as institutional references for shaping student character. These value systems are not presented as separate moral slogans, but as connected instruments that guide student discipline, interpersonal conduct, service orientation, and professional responsibility in tourism education.

Table 2. Institutional Value Systems Supporting Hospitality Character Education at PPNHIB

Institutional Value System	Main Orientation	Role in Hospitality Character Education
Catur Prasetya	Student pledge and institutional commitment	Builds loyalty, discipline, responsibility, and national awareness
AHLAK	Institutional moral and professional values	Strengthens trustworthiness, service orientation, adaptability, and collaboration
GRADES	Daily behavioral culture	Habituates greeting, respect, attitude, discipline, empathy, and smile
Global Code of Ethics for Tourism	Global tourism ethical framework	Connects hospitality education with sustainability, human dignity, rights, and professional responsibility

Table 2 shows that PPNHIB does not rely on a single mechanism for character education. Hospitality character is formed through a combination of formal pledges, institutional values, daily behavioral practices, and global tourism ethics. These four value systems provide the institutional foundation for understanding how Pancasila values are internalized in the campus environment.

Internalization of Pancasila Values through Catur Prasetya

The first major finding indicates that Catur Prasetya functions as the normative foundation of student character formation at PPNHIB. The pledge contains four core commitments: upholding

Pancasila and the 1945 Constitution, loving and maintaining the alma mater's good name, obeying institutional rules, and practicing knowledge, skills, and attitudes to advance Indonesian tourism. These commitments show that Catur Prasetya is not only ceremonial, but also serves as an institutional statement of expected student identity and conduct.

The opening phrase "with the grace of God Almighty" places student commitment within a religious and ethical foundation. This element reflects the importance of moral awareness in shaping professional behavior. The commitment to uphold Pancasila and the 1945 Constitution connects student identity with civic responsibility and national values. Meanwhile, the commitment to maintaining the alma mater's good name fosters institutional belonging and a sense of collective responsibility among students.

Observation of institutional practices indicates that Catur Prasetya is not only written in formal documents but also becomes part of the campus's symbolic culture. It appears in student orientation, institutional ceremonies, and character-building activities. Through these practices, students are repeatedly introduced to the idea that being a tourism student requires discipline, loyalty, and responsibility toward the institution and the nation.

The analysis of institutional documents indicates that Catur Prasetya serves as a formal commitment to values, introducing students to discipline, institutional responsibility, and national awareness. Its presence in student regulations and campus traditions shows that the pledge is used as an ethical reference for shaping student behavior and strengthening their identity as future tourism professionals.

Table 3. Alignment between Catur Prasetya and Pancasila-Based Character Formation

Catur Prasetya Commitment	Pancasila-Based Value Reflected	Character Orientation
Upholding Pancasila and the 1945 Constitution	Religiosity, citizenship, democracy, and justice	Civic and ethical responsibility
Loving and honoring the alma mater	Unity and collective identity	Institutional belonging and loyalty
Obeying institutional rules	Responsibility and order	Discipline and self-control
Practicing knowledge, skills, and attitudes for Indonesian tourism	Humanity, contribution, and social responsibility	Professional service orientation

Table 3 demonstrates that Catur Prasetya translates national values into student commitments. The pledge encourages students to understand themselves not only as learners but also as future tourism professionals who are expected to act ethically and responsibly, in line with national values.

Internalization of Pancasila Values through AHLAK

The second finding shows that AHLAK serves as an institutional value system that links moral character to hospitality professionalism. AHLAK consists of Amanah, Hospitality, Loyalty, Adaptability, and Collaboration. These values support the implementation of the institution's vision and mission, especially by shaping students who are responsible, service-oriented, flexible, and able to work with others.

Amanah emphasizes honesty, responsibility, and trustworthiness. In hospitality education, this value is important because students are prepared to enter a service sector where reliability and accountability are essential. Hospitality emphasizes warmth, sincerity, care, and willingness to serve. This value directly reflects the professional identity expected from tourism students. Loyal strengthens commitment to institutional goals and professional standards, while Adaptive prepares students to respond to change in tourism, technology, and social environments. Collaborative encourages students to work with peers, lecturers, guests, communities, and tourism stakeholders.

Observational evidence shows that AHLAK values are reflected in how students are encouraged to complete academic responsibilities, follow institutional rules, cooperate in group activities, and maintain service-oriented attitudes during campus interactions. The value of adaptability is also evident in learning environments that combine classroom instruction, laboratory practice, field study, and real-world practice. These activities require students to adjust to different learning situations and professional expectations.

Based on document analysis and classroom-practicum observations, AHLAK values were evident in students' responsibility for completing academic tasks, their service-oriented attitude during hospitality practice, their discipline in following institutional procedures, and their ability to collaborate in group-based learning activities. These findings suggest that AHLAK functions as a practical value system that connects Pancasila-based moral formation with the professional expectations of hospitality education.

Table 4. AHLAK Values and Hospitality Character Outcomes

AHLAK Value	Main Meaning	Hospitality Character Outcome
Amanah	Honesty, responsibility, and trustworthiness	Reliable and accountable conduct
Hospitality	Warmth, sincerity, and care in service	Human-centered service behavior
Loyal	Commitment to institution and profession	Ethical consistency and institutional responsibility
Adaptive	Openness to change and innovation	Flexible and responsive professional attitude
Collaborative	Cooperation and mutual support	Teamwork and stakeholder-oriented behavior

Table 4 shows that AHLAK values serve as practical indicators of hospitality character. Each value supports the formation of student behavior that is not only morally grounded, but also relevant to the needs of the tourism and hospitality sector.

Internalization of Pancasila Values through GRADES

The third finding shows that GRADES is the most visible form of daily value habituation at PPNHIB. GRADES consists of Greeting, Respect, Attitude, Discipline, Empathy, and Smile. Unlike Catur Prasetya, which operates as a formal pledge, GRADES is practiced through daily social interaction in the campus environment. It allows students to experience character education through repeated behavior rather than through formal instruction alone.

Greeting and Smile form the first layer of hospitality behavior because they shape warmth, openness, and positive impressions in social interaction. Respect and Empathy reflect the ability to recognize others' dignity, feelings, and needs. Attitude reflects students' general orientation toward academic, social, and professional situations. Discipline strengthens consistency, responsibility, and compliance with institutional standards. Together, these components make hospitality character observable in everyday campus life.

Observations indicate that GRADES appears in simple yet repeated campus practices, such as greeting lecturers, staff, guests, and peers; maintaining polite communication; demonstrating discipline in academic activities; and fostering respectful interactions across diverse backgrounds. These practices are important because they turn institutional values into daily habits. For Gen Z students, this form of internalization is easier to recognize because values are experienced directly through familiar social situations.

Observational findings indicate that GRADES is evident in repeated campus interactions, particularly in how students greet lecturers, staff, peers, and guests; maintain polite communication; show respect in academic activities; and practice discipline in institutional routines. These practices suggest that Greeting, Respect, Attitude, Discipline, Empathy, and Smile are not merely written values, but are introduced as everyday behavioral expectations in the campus environment. Through repeated exposure and practice, GRADES becomes a practical mechanism for shaping hospitality character among Gen Z students.

Table 5. Behavioral Indicators of GRADES in Hospitality Character Education

GRADES Component	Observable Behavior	Character Formed
Greeting	Welcoming others politely and warmly	Openness and service readiness
Respect	Valuing others regardless of background or position	Inclusiveness and human dignity
Attitude	Showing positive behavior in academic and social interaction	Professional maturity

GRADES Component	Observable Behavior	Character Formed
Discipline	Following rules, schedules, and institutional standards	Responsibility and self-control
Empathy	Understanding and responding to others' needs	Care and emotional sensitivity
Smile	Creating a friendly and positive impression	Warmth and relational hospitality

Table 5 shows that GRADES provides concrete behavioral indicators for hospitality character education. Through repeated practice, simple actions such as greeting others, smiling, respecting others, and showing discipline become part of students' habits. This finding confirms that value internalization at PPNHIB occurs not only through formal institutional documents, but also through everyday behavioral culture.

Internalization of Pancasila Values through the Global Code of Ethics for Tourism

The fourth finding shows that the Global Code of Ethics for Tourism expands the internalization of Pancasila values from the institutional level to the global professional level. At PPNHIB, students are expected to understand tourism not only as an economic activity, but also as a field that requires ethical responsibility toward people, culture, workers, communities, and the environment. The GCET therefore functions as a professional ethical reference that complements institutional values.

The GCET principles cover mutual understanding among societies, fulfillment of individual and collective needs, sustainable development, cultural heritage, benefits for host communities, stakeholder obligations, tourism rights, tourist mobility, labor rights, and ethical implementation. These principles are relevant to hospitality character education because they introduce students to the broader ethical implications of tourism practices. Institutional documents show that students are required to recognize these principles as part of professional tourism ethics.

Observational evidence indicates that GCET-related values are most visible in learning practices that emphasize respect for cultural diversity, responsible tourism, community orientation, and professional fairness. These values strengthen students' awareness that hospitality is not limited to serving guests politely, but also involves responsibility toward communities, cultural heritage, workers, and the sustainability of tourism destinations.

Document analysis indicates that GCET is positioned as an ethical reference for tourism students at PPNHIB. The student regulations indicate that students are expected to understand tourism not only as a service activity, but also as a professional field that requires respect for cultural diversity, community welfare, sustainability, workers' rights, and stakeholder responsibility. Observational notes further suggest that these values are reinforced through learning activities, practicum-based hospitality training, and discussions on responsible tourism behavior. This finding indicates that GCET functions as a global ethical extension of Pancasila-based hospitality character education.

Table 6. Mapping of GCET Principles and Pancasila-Based Hospitality Character

GCET Principle	Pancasila-Based Value Reflected	Hospitality Character Orientation
Mutual understanding and respect among societies	Humanity and unity	Intercultural respect
Tourism as individual and collective fulfillment	Humanity and social justice	Human development and well-being
Tourism as sustainable development	Social justice	Sustainability awareness
Protection of cultural heritage	Unity and humanity	Cultural responsibility
Benefits for host communities	Social justice	Community-oriented tourism
Obligations of tourism stakeholders	Responsibility and democracy	Ethical participation
Rights in tourism	Humanity and justice	Rights-based awareness
Freedom of tourist movement	Humanity	Respect for human mobility
Rights of workers and entrepreneurs	Social justice	Professional fairness
Implementation of ethical tourism principles	Responsibility and cooperation	Ethical professionalism

Table 6 shows that GCET provides a global ethical extension of Pancasila-based hospitality character education. It helps students understand that hospitality professionalism is not limited to serving guests, but also includes respect for culture, community welfare, sustainability, workers' rights, and ethical responsibility in tourism development.

Integrated Pattern of Pancasila-Based Hospitality Character Internalization

The overall findings reveal that the internalization of Pancasila values at PPNHIB occurs through four connected institutional pathways. Catur Prasetya provides the normative foundation; AHLAK provides institutional and professional values; GRADES provides daily behavioral habituation; and GCET provides global tourism ethics. These pathways do not stand separately; they complement each other in shaping student character.

The data show that Catur Prasetya introduces students to civic, religious, institutional, and professional commitments. AHLAK strengthens the moral and professional values needed in hospitality education. GRADES makes values visible through daily habits and interpersonal behavior. GCET expands student awareness toward ethical and responsible tourism in a global context. Together, these four pathways form an integrated pattern of Pancasila-based hospitality character education.

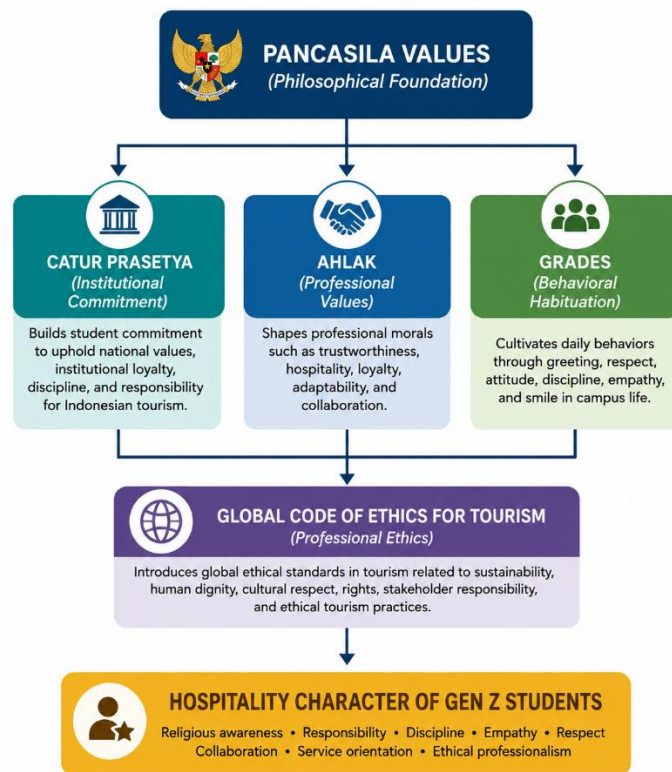


Figure 1. Integrated Pattern of Pancasila-Based Hospitality Character Internalization

Figure 1 summarizes the main pattern of value internalization found in this study. The figure shows that Pancasila values are internalized through sequential and complementary institutional mechanisms. The outcome is the formation of hospitality character among Gen Z students, marked by religious awareness, responsibility, discipline, empathy, respect, collaboration, service orientation, and ethical professionalism.

Discussion

The findings show that the internalization of Pancasila values at PPNHIB occurs through an institutional value-based process rather than through a single classroom-based intervention. This means that Pancasila functions not merely as a civic doctrine but as a philosophical foundation that translates into institutional commitments, professional values, daily habits, and global tourism ethics. Conceptually, this finding supports the view that character education becomes more effective when moral values are embedded in institutional culture, role modelling, learning practices, and repeated social interaction (Anisah, 2023; Nursobah et al., 2025; Rahmawati & Hang, 2025). It also

extends previous studies on Pancasila education, which generally emphasize civic identity and national morality, by showing that Pancasila can be operationalized as a professional ethical framework in tourism higher education (Hariyadi et al., 2023; Sarbaini et al., 2026; Wahyuni, 2024). The causal relationship suggested by the findings is that institutional consistency creates repeated exposure to values, which in turn increases the likelihood that those values become part of students' behavior and professional identity. This explains why Catur Prasetya, AHLAK, GRADES, and the Global Code of Ethics for Tourism work more effectively when they are connected as a single ecosystem. Thus, the study contributes to the character education discourse by proposing that value internalization in vocational higher education requires institutional integration rather than fragmented moral instruction.

The finding regarding Catur Prasetya indicates that institutional pledges can serve as a normative entry point for shaping students' civic-professional identity. The pledge not only instills in students loyalty to Pancasila, the 1945 Constitution, and the alma mater, but also links moral commitment to discipline, institutional belonging, and national contribution to Indonesian tourism. This finding is consistent with character education theory, which argues that values must pass through moral understanding, affective attachment, and repeated action before they become character (Widat & Wulandari, 2023). Compared with previous studies that discuss Pancasila mainly in civic or ideological education, this study shows a different mechanism: Pancasila is internalized through a professional pledge that connects national identity with hospitality responsibility (Hariyadi et al., 2023; Sarbaini et al., 2026). The difference may be due to the vocational context of PPNHIB, where students are prepared not only as citizens but also as future tourism professionals who represent Indonesian identity in service encounters. However, the finding also implies that a pledge alone is not sufficient if it remains ceremonial. Its educational value depends on how consistently the institution connects the pledge with learning practices, student discipline, and professional mentoring.

The finding on AHLAK demonstrates that hospitality character education requires integrating moral responsibility and professional competence. Amanah, Hospitality, Loyal, Adaptive, and Collaborative represent values that are highly relevant to service-based professions because they connect trustworthiness, care, commitment, flexibility, and teamwork with hospitality performance. This finding supports studies in hospitality education that emphasize that professional identity, school climate, ethical awareness, and workforce readiness are central to preparing students for careers in tourism and hospitality (Pantaruk et al., 2025; Peng et al., 2023; Zou et al., 2024). It also aligns with broader character education studies showing that moral formation becomes stronger when values are practiced in institutional routines rather than taught as isolated concepts (Nursobah et al., 2025; Rahmawati & Hang, 2025). The distinctive contribution of this study is that AHLAK is interpreted not only as an institutional slogan, but as a bridge between Pancasila-based morality and the professional demands of hospitality work. The causal logic is that when students repeatedly encounter these values in classroom learning, practicum, and campus interactions, professionalism is more likely to be understood as an ethical responsibility rather than merely a technical performance. This finding is particularly important for Gen Z students, whose digital adaptability needs to be balanced with accountability, empathy, loyalty, and collaborative maturity (Ang et al., 2022; Chardonnens, 2025; Suh et al., 2025).

The finding on GRADES reveals that daily habituation is the most visible mechanism by which Pancasila values are embodied in students' behavior. Greeting, Respect, Attitude, Discipline, Empathy, and Smile translate broad moral values into concrete actions observable in campus interactions and hospitality practices. This supports the theoretical assumption that values are internalized not only through cognition, but also through repeated action, emotional experience, and social reinforcement (Braun & Clarke, 2022). Compared with studies on Gen Z character education that often focus on digital culture, resilience, and participatory learning, this study shows that simple face-to-face behaviors remain essential in forming hospitality character (Pothiyil et al., 2026; Suh et al., 2025). The difference can be explained by the nature of hospitality education, where interpersonal presence, politeness, empathy, and service readiness are core professional requirements. Nevertheless, there is a critical risk that habituation may become mechanical if students practice GRADES only to comply with institutional expectations. Therefore, GRADES should

be strengthened through reflection, feedback, and mentoring so that repeated behavior develops into genuine moral awareness rather than mere performative politeness.

The findings in the Global Code of Ethics for Tourism show that Pancasila-based hospitality character education can be extended from national values to global professional ethics. GCET introduces students to ethical concerns related to sustainability, cultural respect, human dignity, community welfare, workers' rights, stakeholder responsibility, and responsible tourism development. This finding is consistent with tourism and hospitality education studies that emphasize ethics, sustainability, professional identity, and global responsibility as essential elements of tourism graduate preparation (Fernández-Villarán et al., 2024; Saragih, 2024; Sudiarta et al., 2025; Tran, 2026; Zins, 2026). However, this study advances the discussion by showing that global tourism ethics and Pancasila values need not stand as separate frameworks; they can reinforce one another in shaping culturally rooted and globally responsible hospitality professionals. The integrated framework developed from the findings positions Catur Prasetya as normative commitment, AHLAK as institutional-professional value formation, GRADES as behavioral habituation, and GCET as global ethical orientation. This framework fills a gap in previous studies that tend to discuss Pancasila education, Gen Z formation, and hospitality professionalism separately. In this sense, the study offers a new conceptual position: Pancasila can serve as a professional *weltanschauung* for hospitality education, particularly in vocational tourism institutions seeking to balance national identity, institutional culture, and global service ethics.

CONCLUSION

This study concludes that the internalization of Pancasila values in hospitality character education at Politeknik Pariwisata NHI Bandung is shaped through an integrated institutional process. Pancasila functions not only as a formal civic ideology but also as a philosophical and ethical foundation, translated into student commitment, institutional values, daily behavior, and global tourism ethics. Catur Prasetya provides the normative basis for civic-professional responsibility; AHLAK strengthens moral and professional values; GRADES instills visible hospitality behavior; and the Global Code of Ethics for Tourism expands students' ethical awareness of responsible and sustainable tourism. Together, these four pathways form an institutional framework that supports the development of Gen Z students' hospitality character through religiosity, responsibility, discipline, empathy, respect, collaboration, service orientation, and ethical professionalism.

The main contribution of this study lies in its conceptualization of Pancasila-based hospitality character education as an integrated framework that connects national philosophy, institutional culture, behavioral habituation, and global professional ethics. This framework offers a new perspective by positioning Pancasila as a professional *weltanschauung* for tourism higher education, rather than merely as a civic doctrine. In practice, the findings suggest that tourism colleges need to strengthen character education through consistent institutional modeling, reflective learning, campus habituation, practicum-based ethics, and mentoring responsive to Gen Z characteristics. Since this study was conducted at a single tourism higher education institution, future research should examine the framework across different vocational tourism contexts and more deeply include students' lived experiences to assess how Pancasila-based hospitality character develops in academic, practicum, and workplace settings.

AUTHOR CONTRIBUTIONS STATEMENT

Teddy Chandra conceptualized the study, developed the research framework, supervised the research process, interpreted the findings, and led the preparation and revision of the manuscript. Samad Chakour contributed to the research design, data collection, qualitative data analysis, and interpretation of the findings, as well as to the critical review of the manuscript for important intellectual content. Keiko Himeno contributed to the theoretical development, validation of the research framework, interpretation of the findings from an international perspective, and refinement of the manuscript to enhance its academic quality. Narendra Duhita contributed to data organization, document analysis, visualization of the findings, preparation of tables and figures, and manuscript editing.

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