



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

**Teddy Chandra\***

Politeknik Pariwisata  
NHI Bandung,  
Indonesia

**Samad Chakour**

Highline College,  
Seattle, Washington,  
United States

**Keiko Himeno**

Japan International  
Cooperation Agency,  
Japan

**Narendra Duhita**

IMI International  
Management Institute,  
Switzerland

---

### **Article Info**

#### **Article history:**

Received: April, 26, 2026

Revised: May, 29, 2026

Accepted: June, 30, 2026

---

#### **Keywords:**

Character Education;  
Gen Z Students;  
Hospitality Character;  
Pancasila Values  
Internalization;  
Weltanschauung.

---

### **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 observations, document analysis, and institutional data review focused 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 in shaping Gen Z hospitality character. It offers practical guidance for strengthening value-based education in vocational tourism institutions.

---

**To cite this article:** Chandra, T., Chakour, S., Himeno, K., Duhita, N., (2026). Internalization of Pancasila Values in a Hospitality Character Education as a Weltanschauung for Gen Z: A Tourism College Perspective. *Al Qodiri: Jurnal Pendidikan, Sosial dan Keagamaan*, 24(2), 728-740.

---

## **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 becomes more effective when moral values are embedded in institutional culture, learning practices, role modelling, and daily social interaction rather than delivered only 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 because it embodies religiosity, humanity, unity, democracy, and social justice as guiding

---

\* **Corresponding author:**

Teddy Chandra, Politeknik Pariwisata NHI Bandung, Indonesia  
[tec@poltekpar-nhi.ac.id](mailto:tec@poltekpar-nhi.ac.id)

values 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 becomes more complex because students are prepared to enter an industry that demands emotional maturity, discipline, empathy, intercultural awareness, and service commitment. 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 because professional excellence in hospitality is inseparable from moral virtues and interpersonal quality. 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 tourism higher education institution, PPNHIB emphasizes professional competence, Indonesian personality, 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 designed to guide key actors in responsible and sustainable tourism development, including governments, tourism industries, 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 underline the importance of ethics, professional identity, responsible tourism, sustainability, service responsibility, and workforce readiness in preparing students for global tourism industries (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. Nevertheless, most previous works still discuss 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 transformed into hospitality character education through institutional value systems such as Catur Prasetya, AHLAK, GRADES, and the Global Code of Ethics for Tourism in an Indonesian tourism higher education context. 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 *weltanschauung* with 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 in strengthening value-based character formation for 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); Welch et al., (2022) explains that case study research is appropriate for examining contemporary phenomena within real-life contexts, while Limna, (2023); 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 who had direct experience with 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) describe 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 appeared in everyday campus practices, particularly in discipline, greeting culture, respect, empathy, collaboration, and hospitality behavior. 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 explaining how institutional values mediated the transformation of Pancasila into hospitality character.

## Trustworthiness and Research Ethics

Trustworthiness was strengthened through triangulation, expert review, audit trail, and reflective notes. Fain, (2024) emphasize 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, 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 tourism higher education institution, PPNHIB has developed 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 positioned as a separate program, but is embedded in daily academic routines, hospitality practices, student discipline, and institutional ceremonies. The institutional documents also show that Catur Prasetya, AHLAK, GRADES, and the Global Code of Ethics for Tourism are used as value references in 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 good name of the alma mater, obeying institutional rules, and practicing knowledge, skills, and attitudes for the advancement of 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 maintain the good name of the alma mater encourages institutional belonging and 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 symbolic culture of the campus. 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 functions as a formal value commitment that introduces 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, responsibly, and in line with national values.

### Internalization of Pancasila Values through AHLAK

The second finding shows that AHLAK acts as an institutional value system that connects moral character with hospitality professionalism. AHLAK consists of Amanah, Hospitality, Loyal, Adaptive, and Collaborative. These values are used to support the implementation of the institution’s vision and mission, especially in 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-based activities, and maintain service-oriented attitudes in campus interactions. The value of adaptability is also visible in learning environments that combine classroom instruction, laboratory practice, field study, and real work practice. These activities require students to adjust to different learning situations and professional expectations.

Based on document analysis and classroom-practicum observation, AHLAK values appeared in students' responsibility in 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 the dignity, feelings, and needs of others. Attitude reflects students' general orientation in responding to 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 but repeated campus practices, such as greeting lecturers, staff, guests, and peers; maintaining polite communication; showing discipline in academic activities; and building respectful interaction across different 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 reflected in repeated campus interactions, especially in the way 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<br>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, smiling, respecting others, and showing discipline become part of student 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 wider ethical consequences of tourism practice. 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 shows that GCET is positioned as part of the 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           |

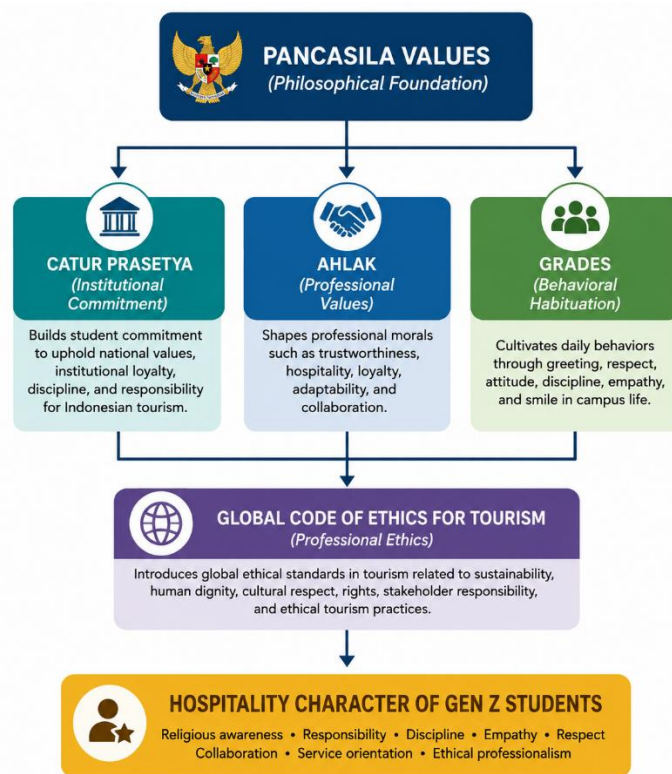


Table 6 shows that GCET provides a global ethical extension of Pancasila-based hospitality character education. It helps students understand that hospitality professionalism is not limited to serving guests, but also includes respect for culture, community welfare, sustainability, workers' rights, and 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-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 final 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 is translated 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, and repeated exposure increases the possibility that 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 strongly when they are connected as one ecosystem. Thus, the study contributes to character education discourse by proposing that value internalization in vocational higher education requires institutional integration, not fragmented moral instruction.

The finding on Catur Prasetya indicates that institutional pledges can become a normative entry point for shaping students' civic-professional identity. The pledge does not only introduce students to loyalty toward Pancasila, the 1945 Constitution, and the alma mater, but also links moral commitment with 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 caused by the vocational context of PPNHIB, where students are not only prepared 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 the integration of 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 which emphasize that professional identity, school climate, ethical awareness, and workforce readiness are central to preparing students for tourism and hospitality careers (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 interaction, professionalism is more likely to be understood as ethical responsibility rather than merely 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 through which Pancasila values become embodied in student behavior. Greeting, Respect, Attitude, Discipline, Empathy, and Smile translate broad moral values into concrete actions that can be observed in campus interaction and hospitality practice. 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 and not merely performative politeness.

The finding on the Global Code of Ethics for Tourism shows that Pancasila-based hospitality character education can be expanded 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 do not need to stand as separate frameworks; they can reinforce each other 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 function as a professional *weltanschauung* for hospitality education, especially in vocational tourism institutions that seek 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 does not function only as a formal civic ideology, but also as a philosophical and ethical foundation that is 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 habituates visible hospitality behavior, and the Global Code of Ethics for Tourism expands students' ethical awareness toward 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. Practically, the findings suggest that tourism colleges need to strengthen character education through consistent institutional modeling, reflective learning, campus habituation, practicum-based ethics, and mentoring that is responsive to Gen Z characteristics. Since this study was conducted in one tourism higher education institution, future research should examine the framework across different vocational tourism contexts and include students' lived experiences more deeply 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 the interpretation of the findings, as well as reviewing the manuscript critically 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.

## REFERENCES

- Ang, W. H. D., Shorey, S., Lopez, V., Chew, H. S. J., & Lau, Y. (2022). Generation Z undergraduate students' resilience during the COVID-19 pandemic: A qualitative study. *Current Psychology*, 41(11), 8132–8146. <https://doi.org/10.1007/s12144-021-01830-4>
- Anisah, A. (2023). Implementation strengthening education character student school Al-Anwar's foundations through school culture. *Assyfa Journal of Islamic Studies*, 1(2), 121–129. <https://doi.org/10.61650/ajis.v1i2.296>
- Braun, V., & Clarke, V. (2022). Conceptual and design thinking for thematic analysis. *Qualitative Psychology*, 9(1), 3–26. <https://doi.org/10.1037/qup0000196>
- Chardonens, S. (2025). Adapting educational practices for Generation Z: Integrating metacognitive strategies and artificial intelligence. *Frontiers in Education*, 10. <https://doi.org/10.3389/educ.2025.1504726>
- Fain, J. A. (2024). Writing up rigorous qualitative research reports. *The Science of Diabetes Self-Management and Care*, 50(6), 441–443. <https://doi.org/10.1177/26350106241299714>
- Fernández-Villarán, A., Guereño-Omil, B., & Ageitos, N. (2024). Embedding sustainability in tourism education: Bridging curriculum gaps for a sustainable future. *Sustainability*, 16(21), Article 9286. <https://doi.org/10.3390/su16219286>
- Greenhalgh, T. (2025). Case studies: A guide for researchers, educators, and implementers. *BMJ Medicine*, 4(1), Article e001623. <https://doi.org/10.1136/bmjmed-2025-001623>
- Hariyadi, A., Jenuri, J., Darmawan, D., Suwarma, D. M., & Pramono, S. A. (2023). Building of the Pancasila character with religious harmony in the globalization era. *AL-ISHLAH: Jurnal Pendidikan*, 15(2), 2126–2133. <https://doi.org/10.35445/alishlah.v15i2.3208>
- Khater, M., Ibrahim, O., Sayed, M. N. E., & Faik, M. (2025). Legal frameworks for sustainable tourism: Balancing environmental conservation and economic development. *Current Issues in Tourism*, 28(22), 3693–3714. <https://doi.org/10.1080/13683500.2024.2404181>
- Limna, P. (2023). The impact of NVivo in qualitative research: Perspectives from graduate students. *Journal of Applied Learning & Teaching*, 6(2), 271–282. <https://doi.org/10.3316/informit.T2025102600003990200008053>
- Nursobah, A., Arjuna, A., Ulhaq, M. M., & Ariska, M. (2025). Integrative model of religious habituation in building students religious character. *Fitrah: Journal of Islamic Education*, 6(2), 310–325. <https://doi.org/10.53802/fitrah.v6i2.1142>
- Pantaruk, S., Khuadthong, B., Imjai, N., & Aujirapongpan, S. (2025). Fostering future-ready professionals: The impact of soft skills and internships on hospitality employability in Thailand. *Social Sciences & Humanities Open*, 11, Article 101371. <https://doi.org/10.1016/j.ssaho.2025.101371>
- Peng, F., Li, Y., & Xu, W. (2023). Internship and career adaptability: Addressing occupational stigma and identity for hospitality management students. *Tourism Review*, 79(1), 9–23. <https://doi.org/10.1108/TR-12-2022-0631>
- Pothiyil, A., Thandapani, S. N., & P. M., N. (2026). Expecting inclusion, encountering barriers: A qualitative study of neurodivergent careers in India. *Career Development International*, 1–19. <https://doi.org/10.1108/CDI-06-2025-0361>
- Rahmawati, R., & Hang, N. T. T. (2025). Character education strategies in shaping noble morality of students in madrasah ibtidaiyah. *International Journal of Islamic Education, Research and Multiculturalism*, 7(3), 1139–1157. <https://doi.org/10.47006/ijierm.v7i3.526>
- Romsa, K., Jarecke, S., Hendricks, J. H., & Romsa, B. (2025). The role and influence of faculty as predictors for retention and satisfaction among Generation Z. *Journal on Empowering Teaching Excellence*, 9(1), 5–16.
- Saragih, H. S. (2024). Genuine small talk in hospitality services encounter. *Consumer Behavior in Tourism and Hospitality*, 19(2), 237–252. <https://doi.org/10.1108/CBTH-09-2023-0164>
- Sarbaini, S., Adawiah, R., Ruchliyadi, D. A., & Hiliadi, W. (2026). Managing ICT-based civic learning in higher education to strengthen students' nationalism. *Society*, 14(1), 66–82. <https://doi.org/10.33019/society.v14i1.1006>
- Sudiarta, M., Santra, I. K., & Hakim, J. (2025). Effective guest complaint management for hotel front office staff: Active listening, prompt resolution, empathy, and consistent follow-up. *Journal of*

- Commerce, Management, and Tourism Studies, 4(3), 418–429. <https://doi.org/10.58881/jcmts.v4i3.391>
- Suh, K.-H., Chung, S.-J., Jeong, G.-C., Lee, K., & Ryu, J.-H. (2025). Understanding adolescent social media use: A narrative review of motivations, risk factors, and mental health implications. *International Journal of Mental Health Promotion*, 27(12), Article 1829. <https://doi.org/10.32604/ijmhp.2025.071879>
- Tisdell, E. J., Merriam, S. B., & Stuckey-Peyrot, H. L. (2025). *Qualitative research: A guide to design and implementation*. John Wiley & Sons.
- Tran, L. N. (2026). A perspective on teaching business ethics to students of higher hospitality and tourism education. *Journal of Hospitality & Tourism Education*, 38(1), 27–31. <https://doi.org/10.1080/10963758.2024.2433052>
- Wahyuni, D. (2024). Pancasila education as one of the forms of national character in the global era. *Research Horizon*, 4(1), 34–42. <https://doi.org/10.54518/rh.4.1.2024.196>
- Welch, C., Paavilainen-Mäntymäki, E., Piekkari, R., & Plakoyiannaki, E. (2022). Reconciling theory and context: How the case study can set a new agenda for international business research. *Journal of International Business Studies*, 53(1), 4–26. <https://doi.org/10.1057/s41267-021-00484-5>
- Widat, F., & Wulandari, A. S. (2023). Affirming moral excellence: Strengthening character education through habituation and innovative learning management. *Managere: Indonesian Journal of Educational Management*, 5(2), 112–124. <https://doi.org/10.52627/managere.v5i2.283>
- Zins, A. H. (2026). Perceived employability of tourism and hospitality graduates in China. *Journal of Hospitality & Tourism Education*, 38(2), 198–210. <https://doi.org/10.1080/10963758.2025.2456650>
- Zou, L., Xie, Z., Tan, M., Ou, Q., & Liao, M. (2024). The effect of professional identity on nursing academic achievement: The chain mediating effect of general self-efficacy and learning engagement. *BMC Medical Education*, 24(1), Article 1014. <https://doi.org/10.1186/s12909-024-05995-x>