

Professional Ethics and the Exemplary Behavior of Public Figures: A Literature Review from a Pancasila Perspective

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Abstract: This literature review explores the relationship between professional ethics and exemplary behavior from the perspective of Pancasila values, which are relevant in addressing the complexities of modern professionalism. Various moral issues, such as abuse of authority, weak integrity, and the crisis of exemplary behavior, demand a stronger ethical foundation rooted in the nation's noble values. This study uses a conceptual approach based on literature with a critical analysis of the literature on professional ethics, Pancasila values, and the practice of exemplary behavior from figures. The novelty of this article lies in the integration of professional ethics with Pancasila, which is not only positioned as a normative guideline, but also synthesized into a conceptual model of Pancasila-based professional ethics that emphasizes the integration of moral values, social responsibility, and exemplary behavior from figures. The main synthesis of the study confirms that the revitalization of Pancasila values strengthens the moral foundation of the profession while offering a practical ethical framework that is contextual, adaptive, and relevant to global challenges. The practical implications of this study are the importance of implementing Pancasila-based professional ethics in professional education, character development of the younger generation, and the development of ethical leadership capable of building a society with integrity, justice, and civility.

Keywords: Professional Ethics; Exemplary Figures; Pancasila; Public Morals.

1. Introduction

In the context of national and state life, public figures such as educators, religious leaders, state officials, and community leaders play a strategic role as moral role models and ethical examples for the wider community. Moral role models impact the ethical example of good leaders (Al Halbusi et al., 2024). However, current realities show an increase in cases of violations of professional ethics, including among figures previously considered to possess high integrity. Cases of immorality in academic circles, Islamic boarding schools, embezzlement, abuse of power and crime, and moral deviations by prominent figures reflect a worrying crisis of role models (Ogunfowora et al., 2021). This phenomenon not only tarnishes the reputation of the institution but also has the potential to damage the social order and weaken national values. The breakdown of the social order impacts society at large and erodes the individual's personality (Malkov et al., 2023).

This crisis of role models signals the need for a more holistic approach to rebuilding the foundations of professional ethics and public morals based on the nation's noble values. Pancasila, as the ideology and moral guideline of the Indonesian nation, embodies fundamental principles such as divinity, humanity, unity, deliberation, and social justice (Sudirta et al., 2025). These principles should be the foundation for the behavior of every public figure. However, to date, the implementation of Pancasila values in professional practice has often been symbolic and has not yet been integrated into the daily practice of professionals. Pancasila needs to be practiced, not merely memorized (Afifah & Fadilah,

2023). Therefore, it is important to reformulate the paradigm of exemplary behavior that does not only rely on institutional standards and formal codes of ethics but is also integrated with Pancasila ethics that are contextual, transformative, and applicable in professional life.

Pancasila as the foundation of the state and the outlook on life of the Indonesian nation has five principles which contain noble values as ethical guidelines in every aspect of life (Maulida et al., 2023). The values of Almighty God and Just and Civilized Humanity, for example, are an important basis in forming dignified professional ethics (Mazid & Wulansari, 2024). Likewise, the principles of Indonesian Unity, Democracy, and Social Justice contain the principles of responsibility, leadership with integrity, and justice in carrying out professional duties (Permady & Zulfikar, 2021). In this context, Pancasila is not only a legal norm, but also an ethical foundation that should serve as a reference in shaping the character and behavior of public figures. Therefore, Pancasila, through its values, serves as a guide and role model for all citizens (Afifah & Fadilah, 2023).

Amidst the crisis of role models that has hit various public professions, Pancasila has very strong relevance as an ethical framework for assessing and guiding the behavior of community leaders (Hardiyanto et al., 2025). The values contained in the five principles of Pancasila can be used as indicators to evaluate the extent to which public figures carry out their roles and responsibilities morally and professionally. The first and second principles emphasize the importance of spirituality and humanity as the foundation of personal integrity, while the third through fifth principles emphasize the importance of unity, deliberation, and social justice in decision-making and responsible leadership (Rahmasari et al., 2024). Therefore, Pancasila is not merely an ideological symbol, but also a practical guide in developing professional ethics that are contextual and relevant to today's social challenges (Husaeni, 2023). In the face of current dynamics, Pancasila remains adaptive to the progress of the times.

Unfortunately, the internalization of Pancasila values in professional ethics has not been fully reflected in the practice of national life. The exemplary behavior that should be built through moral commitment, social responsibility, and personal integrity is often replaced by pragmatic interests and value deviations (Capoano et al., 2024). Therefore, a critical study is needed to determine how professional ethics, and the exemplary behavior of prominent figures can be reformulated and strengthened within the framework of Pancasila values, in order to foster a professional culture that is moral, characterful, and civilized. Shaping a generation of professionals with character and morals is the nation's goal (Maryam, 2023). Thus, the professional ethics of these leaders require a strong commitment, responsibility, and integrity, especially by consistently presenting the values of Pancasila as a guideline for their actions and conduct.

In response to contemporary challenges, it is essential to develop a strategic approach in education, public policy, and professional development that systematically and sustainably strengthens the values of Pancasila. These values, together with professional ethics and the exemplary behavior of community leaders, constitute the foundation for creating individuals who are professional, have strong character, and are imbued with a national vision (Rusmulyani, 2024). Strengthening Pancasila values in education and professional life requires the integration of these values into professional education curricula, ensuring that they are not only taught as normative content but also serve as the moral and practical foundation for professional conduct. At the same time, recruitment and professional ethics oversight systems must be reinforced so that the selection and supervision of professionals adhere to Pancasila-based moral standards supported by consistent accountability mechanisms. Furthermore, the role of community leaders as

moral exemplars should be revitalized, empowering traditional, religious, and civic figures to embody and model Pancasila ethics in everyday life.

In the Indonesian context, scholarly discourse on politics and society has long explored the state's role in managing religious diversity (Hoon, 2017; Hutabarat, 2023). Pancasila, meanwhile, has been positioned as a “moral compass” that anchors democratic coexistence within diversity (Sibuea & Sijabat, 2023; Avnoon, Kotliar, & Rivnai-Bahir, 2024). The complexity of crescent visibility determination and the plurality of Islamic astronomical (falak) methodologies in Indonesia reflect that reconciling astronomical data with religious requirements is not merely a local issue but part of a broader global scientific discourse (Odeh, 2006; Ilyas et al., 2021).

Therefore, Pancasila-based ethics not only guide professional behavior but also offer a philosophical framework for inclusive governance, reinforce social trust, and normalize diversity as an integral part of Indonesian identity (Eryanto, Van Eeden Jones, & Lasthuizen, 2022). In the midst of globalization and the erosion of moral values that threaten national identity, the relevance of professional ethics grounded in Pancasila becomes increasingly urgent (Kennedy, 2025; Hidayat, 2025). The formation of public figures who demonstrate ethical awareness based on Pancasila is thus essential to uphold professional integrity and strengthen the moral resilience of the nation (Afrianti & Andreastuti, 2025; Rusmulyani, 2024). Pancasila as the basis of the state has long been recognized as the ethical foundation of national and state life (Syamsudin & Sutopo, 2024). However, in practice, the implementation of Pancasila values in professional ethics and the exemplary behavior of public figures still faces various serious challenges. Various phenomena of ethical deviations among professionals, as well as the declining quality of exemplary behavior by public figures, indicate a gap between the ideal values of Pancasila and actual behavior demonstrated in the public sphere (Siregar, 2022). This issue raises deep concern, as exemplary behavior and professional integrity are key to shaping a society with character and morals (Napratilora et al., 2021). Therefore, a critical study is needed that positions Pancasila not merely as a normative symbol, but as a philosophical and practical framework for assessing and guiding professional ethics and the exemplary behavior of prominent figures.

In this context, the values of Pancasila, as the foundation of Indonesian public ethics, hold a strategic position in shaping professional ethics. Pancasila is not merely a historical document, but a living and contextual moral guideline, reflecting virtues such as divinity, humanity, unity, deliberation, and social justice (Prasetyo, 2022). These values are relevant for application in various professional fields, including education, government, law, healthcare, and the media, to foster integrity, social responsibility, and meaningful service. By positioning Pancasila as the framework for professional ethics, every profession is carried out not only technically and legally, but also with a high level of moral awareness and social decency.

2. Method

This study defines professional ethics as a moral guideline that regulates professional actions based on goodness, justice, and integrity. Meanwhile, exemplary figures are understood as the attitudes or behaviors of figures that reflect moral values and can serve as examples of professional practice. The strength of this article lies in the presentation of a clear concept map that integrates both terms with the values of Pancasila, thus providing a systematic analytical framework for understanding the relationship between professional

ethics, exemplary figures, and professional character formation in the context of modern life.

Previous research (Farwati et al., 2023; Khairani et al., 2024; Setianto, 2019) has focused on professional ethics or the exemplary behavior of public figures separately, as well as on exemplary character, but have not integrated both with Pancasila values as a conceptual framework. The conceptual map connecting professional ethics, exemplary behavior of public figures, and the internalization of Pancasila values has not been systematically elaborated, therefore this study offers a new approach that can serve as a foundation for modern professional analysis and practice.

The rampant abuse of authority, weak integrity, corruption and nepotism, low accountability, violations of professional discipline, and negative role models from public figures. Furthermore, the commercialization of positions, and the erosion of cultural and spiritual values amidst globalization, demonstrate the urgency of strengthening professional ethics in Indonesia. In this context, Pancasila provides a theoretical framework that can link the nation's core values with the principles of professional ethics and the exemplary behavior of public figures. However, previous studies have tended to position Pancasila merely as a normative guideline without providing an in-depth synthesis that connects the Pancasila precepts with the principles of professional ethics in an applicable manner. Therefore, this literature review was designed to conceptually examine the relationship between professional ethics and exemplary behavior of public figures through a Pancasila perspective.

This study addresses five key topics: first, the philosophical foundation of professional ethics within Pancasila values; second, the internalization of Pancasila values in professional ethics; third, the exemplary behavior of public figures as a reflection of Pancasila morals; fourth, the challenges of professional ethics amidst modernization and globalization of values; and fifth, the framework of professional ethics and the exemplary behavior of public figures from a Pancasila perspective. This study specifically aims to construct a matrix of Pancasila values with professional ethics principles and to offer a conceptual model of Pancasila-based professional ethics. This is significant because it enriches the academic literature and provides a practical foundation for professional education, character development, and strengthening ethical leadership in public life.

3. Results and Discussion

3.1 Philosophical Basis of Ethics from the Pancasila Perspective

Pancasila also contains philosophical and moral dimensions which serve as guidelines in the social, political and cultural life of Indonesian society (Arianto, 2023). As a value system, Pancasila represents the nation's collective ideals of a just, civilized, and godly life (Dewantara et al., 2019). The values of divinity, humanity, unity, deliberation, and justice, embodied in its five principles, reflect the basic norms that should guide the behavior of every individual in national and state life, including when carrying out their professional roles.

The five principles of Pancasila: divinity, humanity, unity, deliberation, and justice. They can be viewed as the foundation of professional ethics, as their values serve not only as fundamental norms of national and state life but also as moral principles that guide professionals in carrying out their roles with dignity and civility. Therefore, Pancasila serves not merely as a legal framework and political ideology but also as a source of public ethics, presenting a set of moral values and principles for building civilized social interactions.

Public ethics derived from Pancasila emphasizes social responsibility, respect for human dignity, and common interests above personal interests (Boiliu et al., 2022). In the context of a profession, these values can be the foundation for forming the integrity, dedication and honesty of a professional in carrying out his duties (Sari et al., 2024). The values within the five precepts of Pancasila contain fundamental and universal moral principles, making them highly relevant as a foundation for practicing professional ethics. The first precept, "Belief in One Almighty God," guides every professional to uphold integrity, honesty, and moral responsibility rooted in spiritual beliefs. The second precept, "Just and Civilized Humanity," emphasizes the importance of respect for human dignity, empathy, and justice as the primary foundations of all professional services, particularly in the fields of health, education, and law. The third precept, "Unity of Indonesia," teaches the importance of upholding a spirit of togetherness and safeguarding professionalism from sectarian fanaticism, discrimination, and personal interests.

The fourth precept, "Democracy Guided by the Wisdom of Deliberation/Representation," provides moral guidance for democratic, collective, and wise professional decision-making. The fifth precept, "Social Justice for All Indonesians," serves as a key pillar of distributive justice and equal access to the fruits of professional work. These values encourage professionals to work not solely for personal gain but also to actively contribute to achieving social welfare and justice. Embracing the five principles of Pancasila as a moral guideline allows every profession to be carried out responsibly, civilly, and positively impact public life.

Professional ethics is essentially a set of moral principles that guide a person's behavior in carrying out their professional duties and responsibilities (Cox, 2022). Pancasila values such as justice, humanity, honesty, responsibility, and mutual cooperation are crucial foundations for building a civilized professional ethic that promotes the public interest. Justice demands that every professional provide equal and non-discriminatory service to everyone (Bifarin & Stonehouse, 2022). Human values encourage professional practices that respect human dignity, reject all forms of exploitation, and prioritize empathy in service (Esteves, 2024; Hakim & Mazid, 2021). Without these values, professional ethics will tend to be formalistic and lose its human dimension.

Furthermore, honesty and responsibility are at the core of professional integrity. A professional who upholds honesty will not manipulate data, abuse their position, or prioritize personal interests. Responsibility, meanwhile, leads to ethical awareness to carry out the profession with full dedication, accountability, and moral sincerity (Ibrahim et al., 2024). Mutual cooperation, a hallmark of social life under Pancasila, can be translated in a professional context as a spirit of collaboration, teamwork, and social concern for others. Therefore, internalizing Pancasila values as the soul of professional ethics not only shapes individual character with integrity but also strengthens dignified professional governance while fostering broader and sustainable public trust.

The philosophical foundation of ethics from a Pancasila perspective lies in its role as a source of values that guide individual and collective behavior. Each principle embodies fundamental moral principles: divinity, humanity, unity, deliberation, and justice. This forms a professional ethical framework based on integrity, social responsibility, and respect for human dignity. Thus, Pancasila presents a uniquely Indonesian ethical foundation that distinguishes it from Western ethical frameworks and is relevant in addressing the complexities of modern professionalism.

3.2 Internalization of Pancasila Values in Professional Ethics

Internalizing Pancasila values in professional ethics is the primary foundation for developing professional character with integrity. The values of honesty, fairness, responsibility, and caring must be consistently demonstrated in the attitudes and behaviors of each individual in carrying out their professional role (Hussein & Hashish, 2023). As the foundation of the state and the nation's outlook on life, Pancasila should be the main guideline in making ethical decisions in various professional fields (Prakoso et al., 2024). However, the facts on the ground show that ethical violations such as corruption, data manipulation, and abuse of office are still rampant, reflecting a weak understanding of Pancasila values. Therefore, systematic efforts are needed through professional education that emphasizes not only mastery of technical competencies but also explicitly instills Pancasila values in the curriculum.

Explicitly instilling Pancasila values in the curriculum is a strategy for shaping students' nationalistic character and integrity (Arifin, 2021). This process must be supported by an integrity-based recruitment system and strict and transparent ethical oversight. Integrity-based recruitment with strict ethical oversight is the foundation for a professional and ethical civil service (Sunara et al., 2024). Therefore, integrity and responsible professionalism must be the primary recruitment criteria to produce professionals with character and public trust.

Figures who embody the values of Pancasila in their attitudes and behavior serve as important role models for society, especially the younger generation of professionals (Sabiq, 2022). Literature study (Adnan et al., 2024; Haga et al., 2023; Mazid & Wulansari, 2024; Overman et al., 2025) suggests that public figures such as officials, educators, religious leaders, and community leaders need to reflect humility, justice, and a spirit of service that aligns with the principles of humanity and civility. The exemplary behavior of public officials should serve as a moral glue in professional ethics, but reality shows that many individuals still violate these principles (Fleming & Bodkin, 2023).

The exemplary behavior of unethical figures creates a moral crisis in society and damages public trust in the integrity of leaders (Naankiel et al., 2023). Various viral cases involving public figures, ranging from arrogant remarks and corruption, violence, immorality, to scandals, demonstrate a crisis of role models in national life. The phenomenon of flexing through flaunting wealth and position also reinforces the low appreciation of the values of simplicity and civility that are core to the teachings of Pancasila. This situation emphasizes the importance of a deeper understanding and practice of the Pancasila principles as a foundation for public morality and ethics.

The values of Pancasila need to be instilled in professional ethics to foster a more moral, responsible, and holistic professional attitude (Permatasari & Murdiono, 2022). Professional ethics are closely related to the values contained in Pancasila as the moral basis and foundation of norms in professional life (Pangaribuan et al., 2025). Divinity fosters professional integrity, while humanity fosters fairness and respect for the dignity of others. Therefore, professional ethics are reflected as moral demands rooted in the nation's noble values. Internalizing Pancasila values not only shapes a professional identity with integrity but also strengthens public trust and fosters an ethical and just work culture.

The values of Divinity and Humanity are the primary foundation of professional ethics because they instill integrity, justice, and respect for human dignity. Professionalism is thus measured not only by technical competence but also by moral awareness rooted in the values of Pancasila. However, in practice, these noble values

are often not implemented operationally in the form of ethical learning for various professions. This is reflected in a comparison of contemporary cases: on the one hand, there are positive practices, such as healthcare workers who prioritize patient safety despite limitations, or judges who uphold integrity by refusing bribes to uphold justice. On the other hand, negative cases are still rife, demonstrating the weak internalization of Pancasila, such as teachers involved in immoral acts, civil servants involved in corruption, judges caught in the practice of buying and selling cases, and journalists spreading hoaxes. This comparison indicates that the successful internalization of the values of Divinity and Humanity is a crucial factor in realizing fair and dignified professional behavior and strengthening public trust.

3.3 Exemplary Figures Reflecting Pancasila Morals

Leaders play a strategic role in shaping public morals through exemplary behavior that is reflected in fair, responsible attitudes and siding with the people (Tilaar, 1999). Meanwhile, the actualization of Pancasila values by national figures is a moral responsibility, and exemplary behavior is the most effective way to instill it in society (Kaelan, 2022). Ethics is critical thinking about actions that should be taken and those that should be avoided (Bertens, 1993). Ethics as a discipline is a branch of philosophy that studies the values of good and bad in human behavior based on moral principles. In short, ethics can be called moral philosophy. Moral teachings are a set of norms, rules, or guidelines that determine what actions should be taken or avoided, based on human dignity (Weru, 2019).

Role models play a crucial role in building professional ethics because professional values are often more easily transmitted through concrete examples than through theory alone. Role models in a particular profession serve as a mirror for colleagues and future generations to understand how ethical principles are implemented in practice (Hilton & Stephenson, 2022). Through an attitude of honesty, responsibility, discipline and integrity that is consistently demonstrated, exemplary figures are able to strengthen an ethical and dignified work culture (Siahaan et al., 2023). Public figures are not only symbols of success but also moral references for making decisions based on public interest and justice. Furthermore, the role models of public figures serve as a non-coercive yet powerful social oversight mechanism (Zeller, 2022). Therefore, building and maintaining exemplary figures in a profession is an urgent need to maintain the dignity and public trust in a profession.

The concept of moral role models in a socio-professional context refers to individuals who are able to be role models because of their integrity, responsibility, and commitment to ethical values in carrying out their profession (Avnoon et al., 2024). In a social context, moral role models act as guardians of values and shapers of ethical culture in a society that is constantly changing, providing clear moral direction in facing professional dilemmas or challenges (Herwix et al., 2022). In the work environment, the presence of moral role models is very important to maintain the credibility and quality of a profession (Schwepker & Dimitriou, 2021). By displaying fairness, honesty, humility, and upholding social responsibility, moral role models create standards of behavior that foster a positive and sustainable work ethic.

Several Indonesian national figures have demonstrated strong professional integrity within the framework of Pancasila values. Ki Hajar Dewantara embodied the second and fifth principles through his struggle to educate the nation without discrimination. The principle of "Ing ngarsa sung tuladha" (In front, setting an example) he upheld became the foundation of professional ethics in education, emphasizing exemplary

behavior and humanity (Sunardiyah et al., 2023). Meanwhile, K.H. Ahmad Dahlan and K.H. Hasyim As'ari exemplify the balance between religious and social roles, evident in their practice of the first and second principles through education, empowerment, and social movements based on Islamic morality, fostering a religious and caring society.

Romo Mangunwijaya, through his architectural works and advocacy for the poor, embodies the realization of the fifth principle, social justice. His support for the marginalized and commitment to universal humanitarian values demonstrate a real commitment to justice and equality (Sims, 2022). The exemplary role of figures within the context of Pancasila has been proven to play a crucial role in inspiring and reinforcing the implementation of professional ethics. Efforts to address moral decline are generally carried out through character education, strengthening ethical values, and improving institutions to foster integrity and morality in community life (Mazid et al., 2025).

Building professional character based on Pancasila is not simply about cognitive understanding but must also lead to internalization and consistent implementation in work practice. This comprehensive process requires concrete role models so that Pancasila values become not merely normative abstractions but practical guidelines for life. Within this framework, exemplary figures serve as a mirror of Pancasila's morals, as through their attitudes, decisions, and behavior, the public can witness how the values of Divinity, Humanity, Unity, Democracy, and Justice are operationalized in professional life. Thus, figures who reflect Pancasila morality serve as both inspiration and ethical standards that affirm professional integrity and strengthen public trust.

3.4 Challenges of Professional Ethics in the Modern Era

The rampant decline in morals and professionalism in Indonesia poses a serious challenge in various sectors of life. Corruption, abuse of authority, data and information manipulation, and the commercialization of positions are concrete manifestations of the loss of integrity and moral responsibility in carrying out their professions. Many public officials, bureaucrats, and other professionals are trapped by personal or group interests, ignoring the principles of honesty, justice, and public service that should be upheld (Roberts, 2025).

Ethical dilemmas in the professional sphere often arise from the conflict between neutrality and loyalty. In Indonesia, public officials, professionals, and community leaders are often faced with the choice between maintaining objectivity and pursuing specific political interests (Eryanto et al., 2022). The role of party leaders, legislative members, and inter-party coalitions influences policy direction and pressures the loyalty and integrity of public officials, both at the central and regional levels. This tension between values is evident in bureaucratic appointments, transfers, and promotions, which are often influenced by political affiliations or pressure from specific programs. Therefore, a balance between professionalism, integrity, and Pancasila values is necessary to ensure that decisions remain fair, objective, and oriented toward the interests of the wider community.

Furthermore, the tension between religious freedom and the principle of non-discrimination demands a balance between the individual's right to worship and the obligation of the state and institutions to ensure fair treatment for all parties. This dilemma frequently arises in professional practice and public policy, for example, when public officials or leaders of educational institutions must balance the individual's right to worship with the obligation to maintain justice for citizens of different religious

backgrounds. Cases of denial of worship facilities or instances of belief-based discrimination in public institutions demonstrate the complexity of implementing Pancasila values, particularly the tenets of Belief in One Almighty God and Just and Civilized Humanity, in professional and social life.

Whistleblowing often presents an ethical dilemma between loyalty to the organization and the moral obligation to uncover irregularities. Professionals are required to balance personal risk, public responsibility, and integrity when confronting practices that violate the law or ethical codes. From the perspective of Pancasila, specifically the principles of Just and Civilized Humanity and Social Justice, whistleblowing is not only an individual act but also an effort to uphold justice, integrity, and civilized public governance (Güven & Şahin, 2023; Lussier, 2019). This dilemma reflects the complexity of moral decision-making in professional practice grounded in Pancasila values. A lack of internalizing these values in everyday professional life leads to diminished public trust in state institutions and certain professions, undermining a just social and legal order.

Empirical evidence from Indonesia shows that higher inequality reduces trust in institutions such as the courts, police, the central government, and the press, indicating weak institutional legitimacy when ethical values are not deeply embedded (Suryahadi, Al Izzati, Suryadarma, & Dartanto, 2023). Likewise, reforms such as direct elections are shown to increase trust in state and political institutions, but trust gains are conditional upon the electoral process being free from hostility and perceived fairness (Al Izzati, Dartanto, Suryadarma, & Suryahadi, 2024). Thus, when the first through fifth principles of Pancasila (Ketuhanan Yang Maha Esa; just humanity; unity; democracy; social justice) are not used as moral and ethical guidelines, the public sphere becomes vulnerable to opportunistic practices and deviations.

Character education, system reform, and fair law enforcement must go hand in hand to rebuild moral integrity and professionalism in society (Bibi et al., 2023). The weak instillation of exemplary values in professional education and training is one of the main causes of the decline in ethical standards among professionals (Hastomo et al., 2025). Many education and training programs still emphasize cognitive and technical aspects, while paying little attention to the affective and moral dimensions. Consequently, graduates or trainees may be professionally skilled, but often lack integrity, social responsibility, and ethical awareness. However, developing professional character is not simply a matter of imparting theory; it must be instilled through practice, familiarization, and the presence of inspiring figures who can serve as role models in carrying out their profession with dignity.

Educational programs that emphasize only cognitive and technical aspects produce graduates with adequate skills, but often lack integrity, social responsibility, and ethical awareness. Conversely, education that also emphasizes the instillation of values, real-world practice, and the example of prominent figures will produce professionals who are not only skilled but also possess character, uphold ethics, and are able to uphold the values of Pancasila in their profession. Therefore, exemplary behavior and the implementation of a code of ethics serve as a bridge between theory and practice, strengthening dignified professionalism.

In contemporary practice, professions often display both positive and negative aspects that have not been fully processed into ethical learning. Educators utilize digital media for learning innovation but sometimes neglect student privacy. Civil servants promote transparency through digital public services but remain vulnerable to maladministration. Judges face pressure from public opinion on their decisions, while

ethical guidelines for responding to this remain unclear. Healthcare workers actively educate the public but potentially violate patient confidentiality. Journalists deliver fast news in the digital space but often sacrifice accuracy.

These conditions demonstrate that professional practice always demands a balance between ethics and external challenges. Judges, doctors, journalists, civil servants, and educators may uphold a code of ethics, but often face political, economic, or personal interest pressures that test their objectivity and responsibility. Therefore, technical competence needs to be combined with moral integrity and the values of Pancasila, which are translated into an operational code of ethics, so that every profession is carried out professionally and civilly.

In this fast-paced and complex digital era, ethical challenges are increasingly complex, such as disinformation, privacy violations, data exploitation, and an instant culture that neglects responsibility. Therefore, revitalizing Pancasila values is urgently needed as a foundation for professional ethics. The five principles of Pancasila provide a relevant moral framework for maintaining integrity, honesty, and social responsibility. This revitalization must not stop at the normative level but be realized in concrete institutional policies, educational curricula, and organizational culture. For example, through the implementation of the second principle, which protects individual digital rights, and the fourth and fifth principles, which develop democratic and equitable digital platforms. Thus, Pancasila functions not only as an ideological symbol but also as an adaptive moral compass for navigating the complexities of professional ethics in the digital age.

3.5 Ethical Framework and Exemplary Behavior from the Pancasila Perspective

Continuous professional character and moral development is crucial because integrity and ethics are not qualities that are formed instantly, but rather the result of a long, continuous process of honing. Amidst increasingly complex challenges such as economic pressures, technological developments, and moral relativism, professionals from various fields require a strong foundation of character to prevent them from easily slipping into deviation (Vardhan & Mahato, 2026). Without consistent guidance, ingrained moral values can be eroded by the temptations of pragmatism and momentary interests (Oldham et al., 2025). Therefore, character education should not stop at school but must continue to be fostered through lifelong learning mechanisms.

Furthermore, developing professional character and morals is also key to building public trust. Professions such as teachers, doctors, journalists, civil servants, and advocates play a vital role in social and public life, so their morality has a broad impact on society. Ongoing development can be achieved through ethics training, supervision, mentoring, updating codes of ethics, and cultivating Pancasila values in the workplace. Continuous and contextual character development creates competent professionals with integrity, upholding social responsibility, justice, and humanity (Boutmaghzoute & Moustaghfir, 2021).

Pancasila as the basis of the state and the nation's way of life contains the fundamental values of Divinity, Humanity, Unity, Democracy and Social Justice (Taher, 2021). Pancasila-based professional ethics shape a moral habitus that aligns with the nation's cultural, social, and spiritual values. In the digital era, Pancasila serves as an integrative framework between global demands and local wisdom, shaping competent, empathetic, and responsible professionals. Through education, work culture, and the exemplary behavior of prominent figures, Pancasila serves as an ethical compass for professional reform. When these three elements work hand in hand, Pancasila values

become more than just slogans but become concrete guidelines for every professional action. The following is an integrative conceptual framework for a Pancasila-based professional ethics work model.

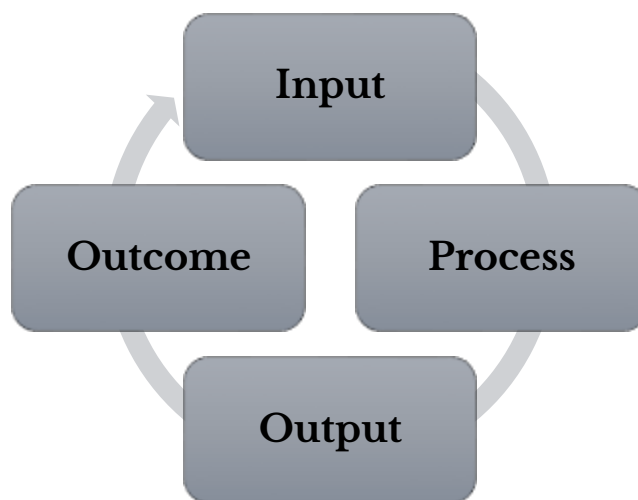


Figure 1. Working Model Framework

This working model demonstrates that Pancasila values serve as a moral foundation that serves as the primary input in the formation of professional ethics. These values are then internalized through character development, the implementation of a code of ethics, and the exemplary behavior of professional figures, a continuous process. The result of this process is professional integrity, demonstrated by honesty, fairness, responsibility, and transparency. Ultimately, this integrity results in public trust in the profession and institution, simultaneously strengthening moral and social legitimacy in society.

This working model emphasizes that Pancasila values serve as the moral foundation for the formation of professional ethics, which are internalized through character development, a code of ethics, and exemplary behavior. This process fosters professional integrity, reflected in honesty, fairness, responsibility, and transparency. This character-based integrity ultimately builds public trust in the profession and institution, while strengthening moral and social legitimacy. Thomas Lickona (1996) emphasizes that character is formed through three main components: moral knowledge, moral awareness, and moral behavior.

In the context of professional ethics, moral knowledge encompasses an understanding of professional principles aligned with Pancasila values, such as honesty (the first principle), respect for human dignity (the second principle), and justice (the fifth principle). Moral awareness emerges when individuals not only know the correct values but also have an inner commitment to uphold them in every situation, which is greatly influenced by the exemplary behavior of public figures. Figures who act fairly, responsibly, and reject deviations are able to foster empathy and ethical responsibility both individually and collectively. Furthermore, moral behavior becomes a concrete manifestation of this knowledge and awareness, reflected in actions to reject gratuities, act fairly without discrimination, and be transparent in decision-making. Thus, the exemplary behavior of public figures aligned with Pancasila values not only maintains the integrity of the profession but also fosters an ethical, just, and dignified work culture.

4. Conclusion

A critical review of the literature on Professional Ethics and the Exemplary Behavior of Public Figures confirms three main points. First, the Pancasila principles are consistent with the principles of professional ethics and can be mapped into a professional behavioral orientation that emphasizes honesty, justice, responsibility, and respect for human dignity. Second, the exemplary behavior of public figures serves as an effective, non-coercive mechanism in fostering moral awareness, although in practice it is often compromised by political and economic interests. Third, there is still a research gap regarding institutional ethics infrastructure, especially regarding the evaluation system and strengthening of a Pancasila-based work culture. As a strategic step in addressing this gap, follow-up actions are needed in the form of: (1) empirical research to test the Pancasila-based professional ethics work model through a validation survey of the Pancasila-based Professional Ethics scale; (2) institutional policies, such as the integration of a Pancasila-based ethics curriculum and an exemplary mentoring system; and (3) measurable evaluation indicators through ethics audits, incident reporting, and a public trust index. Thus, the Pancasila-based professional ethics work model is not sufficient to stop as a normative idea but must be implemented in real policies and practices to become an operational guideline capable of strengthening professional integrity, building public trust, and affirming national character in the challenging digital era.

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