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Becoming Citizens Upholding Pancasila Values: Community Outreach For The Conventional Motorcycle Taxi Drivers' Community

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Abstract

Amid globalization and the growing influence of social media, strengthening national values is essential to maintaining social cohesion at the community level. The offline motorcycle taxi drivers' community around Lenteng Agung Station interacts daily with diverse social groups. However, the implementation of Pancasila values in public services and social relations still needs to be strengthened, particularly regarding service ethics, tolerance, and social solidarity. This community service program aims to improve the understanding and awareness of offline motorcycle taxi drivers regarding the implementation of Pancasila values in their daily lives. The program employs a participatory counseling approach through educational activities, reflective discussions, and practical applications of Pancasila values. The materials focus on promoting fairness in earning a livelihood, strengthening mutual cooperation, respecting diversity, and fostering integrity and responsibility in public services. Program evaluation is conducted by observing participants' understanding, attitudes, and social interactions during the activities. The program is expected to strengthen participants' understanding of Pancasila, develop ethical and responsible civic character, and encourage positive social relationships within the community. Through this initiative, Pancasila is expected to become not merely a state ideology but also a practical guide for everyday behavior and social interaction.

Keywords: *Pancasila; Citizenship; National Character; Offline Motorcycle Taxi; Community Outreach*

Abstrak

Di tengah arus globalisasi dan penetrasi media sosial yang semakin intensif, penguatan nilai-nilai kebangsaan menjadi tantangan strategis dalam menjaga kohesi sosial di tingkat akar rumput. Komunitas ojek offline di area Stasiun Lenteng Agung sebagai bagian dari masyarakat urban berinteraksi langsung dengan

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beragam lapisan sosial setiap hari. Namun demikian, internalisasi nilai-nilai Pancasila dalam praktik keseharian, khususnya dalam pelayanan publik dan relasi sosial, belum sepenuhnya terwujud. Masih dijumpai persoalan terkait etika pelayanan, sikap toleransi, serta solidaritas komunitas yang menunjukkan bahwa Pancasila belum sepenuhnya dihayati sebagai pandangan hidup yang operasional. Program pengabdian kepada masyarakat ini bertujuan membangun kesadaran dan kapasitas komunitas ojek offline agar menjadi warga negara yang Pancasilais. Melalui metode penyuluhan partisipatif, peserta diberikan pemahaman mengenai relevansi Pancasila tidak hanya sebagai ideologi negara, tetapi sebagai pedoman moral dan sosial dalam aktivitas ekonomi serta interaksi publik. Materi diarahkan pada refleksi dan praktik konkret, seperti menjunjung keadilan dalam mencari nafkah, memperkuat semangat gotong royong, menghormati keberagaman, serta menjaga integritas dan tanggung jawab dalam pelayanan kepada masyarakat. Dengan pendekatan ini, Pancasila ditransformasikan dari konsep normatif menjadi nilai yang hidup dalam identitas kolektif komunitas. Hasil yang diharapkan dari program ini adalah meningkatnya pemahaman dan kesadaran peserta terhadap nilai-nilai Pancasila, terbentuknya karakter warga negara yang beretika dan bertanggung jawab, serta menguatnya citra komunitas ojek offline sebagai bagian dari masyarakat yang berkontribusi dalam menjaga harmoni sosial perkotaan. Evaluasi program dilakukan melalui pengamatan perubahan sikap, pola interaksi, serta persepsi masyarakat terhadap komunitas yang semakin mencerminkan nilai-nilai kebangsaan.

Kata Kunci: *Pancasila; Warga Negara; Karakter Kebangsaan; Ojek Offline; Penyuluhan*

INTRODUCTION

Pancasila, as the foundational ideology of the state and the philosophical way of life of the Indonesian nation, plays a central role in shaping citizens' character. Its core values, belief in Almighty God, humanity, national unity, democracy, and social justice, serve as guiding principles for social, national, and state life. However, in today's fast-paced and highly digitalized era, the understanding and implementation of Pancasila values have not necessarily reached all segments of society, including informal-worker communities such as conventional motorcycle taxi drivers.

As an integral component of the local transportation ecosystem, conventional motorcycle taxi drivers engage intensively with the public. Their role extends beyond the provision of transportation services; they also function as social agents capable of influencing local mindsets, behaviors, and cultural practices. Therefore, fostering awareness of their role as active, critical, and responsible Pancasila-oriented citizens is essential to enable drivers to contribute positively to society.

This outreach program, which focuses on strengthening participants' understanding of Pancasila values, aims to reinforce personal character, cultivate collective awareness, and promote attitudes consistent with national principles. Through such understanding, conventional motorcycle taxi drivers are expected to become not merely economic actors but also citizens of integrity who respect the rights of others and contribute to the development of a just and harmonious society.

Through this program, conventional motorcycle taxi drivers in the Lenteng Agung Station area are expected to internalize Pancasila values in their everyday lives, both in professional and social interactions. In doing so, they may serve as role models of conscious, principled, and proactive citizens committed to fostering an inclusive and civilized society.

The conventional motorcycle taxi community at Lenteng Agung Station faces several challenges related to the understanding and implementation of Pancasila values. First, limited political and national awareness may lead some drivers to have an inadequate understanding of their rights and responsibilities as citizens. This condition may be reflected in low participation in community activities, non-compliance with traffic regulations, or insufficient concern for the surrounding environment.

Second, limitations in formal educational attainment and public literacy may affect the comprehensive understanding of Pancasila. Many drivers may recognize Pancasila values at a normative level but encounter difficulties in translating them into everyday conduct, both in their professional activities and social interactions.

Third, the heterogeneous social and cultural environment constitutes another challenge. Drivers interact regularly with individuals from diverse social backgrounds, each with distinct values and norms. Such circumstances require them to adapt effectively without compromising the principles embodied in Pancasila.

Fourth, the limited availability of systematic educational programs and guidance on Pancasila for informal-worker communities may hinder the consistent internalization of these values. Without appropriate guidance, the implementation of Pancasila risks becoming merely formalistic rather than constituting an integral part of everyday behavior.

By identifying these key issues, the outreach program is designed to enhance the community's understanding, awareness, and practical application of Pancasila values. Ultimately, the program seeks to empower conventional motorcycle taxi drivers to become active, principled citizens who contribute positively to society.

Insufficient understanding and internalization of Pancasila values among conventional motorcycle taxi drivers may generate adverse consequences for both individuals and the surrounding community. First, limited national awareness may

affect drivers' conduct in their interactions with the public, potentially reducing service quality and giving rise to minor social conflicts, such as discourteous behavior toward customers or non-compliance with traffic regulations.

Second, inadequate knowledge of citizens' rights and obligations may constrain drivers' participation in social activities and community development initiatives, thereby limiting their potential contribution to the local environment. This situation may also weaken their sense of ownership of national norms and democratic principles.

Third, exposure to a heterogeneous social environment without a strong foundation in Pancasila values may result in inconsistent behavior that does not reflect the character of responsible citizenship. For example, drivers may exhibit discriminatory attitudes, fail to respect differences, or demonstrate limited responsiveness to collective interests.

Fourth, the long-term consequences of these issues may include the emergence of an unethical work culture, diminished integrity, and weakened social cohesion within the conventional motorcycle taxi community. Such conditions may adversely affect the community's public image, erode public trust, and reduce the overall quality of social interaction.

Accordingly, these challenges are not merely individual in nature but also have broader societal implications. They therefore require systematic and sustained interventions through educational outreach aimed at cultivating awareness, character, and responsibility as Pancasila-oriented citizens.

To address the limited understanding and internalization of Pancasila values among conventional motorcycle taxi drivers, this outreach program was designed using a holistic approach encompassing education, practical application, and continuous mentoring. The first strategy involves delivering comprehensive educational sessions on Pancasila, citizens' rights and obligations, and the application of national values in everyday life. The materials are presented in accessible language, supported by concrete examples relevant to the drivers' daily activities, to facilitate understanding and implementation.

The second strategy consists of interactive learning through simulations and group discussions. Participants are encouraged to internalize Pancasila values in real-life situations, including managing social conflicts, delivering fair services to customers, and actively participating in community activities. This approach enables participants to learn through direct experience, thereby deepening their understanding and promoting more consistent behavioral practices.

The third strategy involves post-training mentoring and monitoring. Facilitators periodically conduct field visits to provide guidance, evaluate

participants' progress, and offer feedback on the implementation of Pancasila values in everyday interactions. This approach is intended to ensure that the program extends beyond theoretical instruction and generates observable behavioral outcomes among participants.

The fourth strategy involves the provision of sustainable informational resources and educational media. These may include practical modules, posters illustrating Pancasila values, and online communication groups through which drivers can exchange views, remind one another of shared commitments, and reinforce their understanding of national principles.

Through the integrated implementation of these strategies, the conventional motorcycle taxi community at Lenteng Agung Station is expected to develop into a community of Pancasila-oriented citizens who are conscious, principled, responsible, and capable of contributing positively to the development of a harmonious, just, and inclusive society.

As the ideological foundation of Indonesia, Pancasila serves not only as a normative guideline but also as a practical framework for shaping citizens' attitudes, behaviors, and responsibilities. According to civic education theory, a Pancasila-oriented citizen is an individual who recognizes their rights and obligations, actively participates in socio-political life, and demonstrates conduct aligned with the fundamental values of Pancasila: Belief in the One and Only God; Just and Civilized Humanity; the Unity of Indonesia; Democracy Guided by the Inner Wisdom of Deliberation and Representation; and Social Justice for All Indonesian People. (Zaman & Misnan, 2021) (Bahrudin, 2019a) (Firmansyah et al., 2020)

In the context of everyday conduct, this theoretical perspective emphasizes the integration of Pancasila values into social interactions, occupational practices, and decision-making processes. For instance, the principles of justice and humanity guide citizens to act fairly and respect the rights of others, while the principle of national unity promotes collaboration and harmony among members of society. The principle of democracy encourages active participation in deliberative processes and community activities, whereas the principle of social justice underscores social responsibility toward more vulnerable groups. (Wibisono et al., 2013) (Sabina et al., 2021a) (Annafsi, 2021)

Applying Pancasila theory to the conventional motorcycle taxi driver community entails fostering an understanding that each driver is not merely a transportation service provider, but also a citizen with a strategic role in safeguarding social harmony, service ethics, and professional integrity. Through the internalization of these principles, drivers are expected to become consistent role models of Pancasila-oriented citizenship, both on the road and in their social

interactions within the community. (Yani & Anggraeni Dewi, 2021) (Fajri et al., 2022) (Unggul et al., 2020) (Emilia et al., 2022).

METHOD

Target Audience

The primary target group of this community service activity consisted of 10 conventional motorcycle taxi drivers (ojek pangkalan) who regularly operate at the exit area of Lenteng Agung Station, South Jakarta. Demographically, the participants were men of productive to late-adulthood age, ranging from 30 to 55 years, with an average educational background at the secondary-school level. They belong to a local community characterized by a fixed operational base, distinguishing them from online motorcycle taxi drivers whose work patterns are more dynamic.

A distinctive operational characteristic of these 10 drivers is their strategic role as the "last-mile connector" for the academic community. They serve as key transportation providers for students, lecturers, and staff traveling to the IBI Kosgoro 1957 Campus, located on Lenteng Agung Main Road. Their interactions with customers are repetitive, as drivers often encounter the same passengers on a daily basis. This creates broader opportunities for interpersonal communication beyond one-time transactional encounters. However, this potential has not yet been optimally utilized to develop a professional personal brand.

In terms of psychographic characteristics and communication behavior, these 10 participants demonstrate strong solidarity with fellow drivers but tend to maintain conventional and highly informal communication patterns. When serving passengers traveling to the IBI Kosgoro 1957 Campus, they often employ a direct communication style that may at times be perceived as less friendly by students accustomed to digital-platform service standards. A cultural gap exists between the masculine and assertive communication style commonly associated with conventional motorcycle taxi bases and students' expectations for services that are more courteous, accommodating, and transparent, particularly with regard to fares.

Economic conditions and competitive pressures in the field often place these 10 drivers under substantial work-related stress. This may reduce their capacity to project a sympathetic and welcoming demeanor. In contrast, students, as their primary market segment, place considerable value on comfort and emotional security. Therefore, these 10 drivers were selected as the core target group to serve as a pilot project and practical example of how incremental improvements in interpersonal behavior can reshape IBI Kosgoro 1957 students' perceptions of conventional motorcycle taxi services, thereby contributing to a sustained increase in service utilization.

Community Service Method

The community service program was implemented through a Participatory Action Research approach, designed in successive stages to ensure behavioral and skills transformation among the partners. The first stage involved field identification and observation, during which the implementation team conducted an in-depth mapping of communication characteristics and digital literacy constraints experienced by the conventional motorcycle taxi community in the Lenteng Agung Station area. This initial stage was essential for aligning the outreach materials with the partners' everyday social realities, ensuring that the Pancasila values conveyed were not merely theoretical but practical and applicable within the context of informal public service.

The second stage comprised face-to-face, interactive workshops and technical training. At this stage, participants received civic literacy training focused on communication ethics in digital public spaces (netiquette), as well as hands-on simulations in creating creative content using smartphones. The training employed a personalized coaching system, covering storytelling techniques that incorporated messages of social awareness, aesthetically appropriate and ethical visual production, and basic video-editing processes using mobile applications. This approach was intended to ensure that participants not only understood the theoretical content cognitively but were also able to independently produce digital works as tangible expressions of Pancasila-oriented citizenship.

The final stage involved evaluation and continuous mentoring through the review of content produced and uploaded by the participants on social media. The evaluation focused on the accuracy of social-awareness messages and the responses of digital audiences to such content. The community service team also facilitated post-activity discussions to monitor the participants' consistency in performing their role as agents of social change. Through this integrated method, the program was expected to transform the image of the conventional motorcycle taxi community from that of a traditional transportation sector into a modern, values-driven digital community capable of contributing meaningfully to the development of positive narratives in the Lenteng Agung Station area.

Core Activities

The core activities of this outreach program were designed to ensure that conventional motorcycle taxi drivers could understand, internalize, and apply Pancasila values in their everyday lives. The first stage began with educational sessions and material presentations addressing the history of Pancasila, the meaning of each principle, citizens' rights and obligations, and the relevance of Pancasila values to occupational practices and social interactions. The materials

were delivered in accessible language and supported by real-life examples to facilitate participants' comprehension.

The second stage involved group discussions and practical simulations. Participants were divided into several groups to discuss situations commonly encountered in their work, such as addressing customer complaints, responding to road-related conflicts, or interacting with members of society from diverse backgrounds. Role-play simulations were conducted to develop professional behavior and character-based attitudes aligned with Pancasila values.

The third stage consisted of field mentoring and guidance, in which facilitators accompanied participants in their everyday practices. Direct observation was undertaken to provide feedback, evaluation, and guidance, thereby promoting the consistent application of Pancasila values in both individual behavior and interactions within the community.

The fourth stage involved reflection and final evaluation, including a joint review with participants of their achievements and challenges throughout the training. This discussion aimed to reinforce understanding, cultivate intrinsic motivation, and formulate strategies for sustaining the implementation of Pancasila values. Through this series of core activities, the program sought not only to provide theoretical knowledge but also to foster awareness, skills, and tangible conduct as responsible and principled Pancasila-oriented citizens.

Delivery Strategy

The delivery methods employed in this program were designed to ensure that the material on Pancasila could be effectively understood by participants while facilitating the application of national values in everyday life. The first method was an interactive lecture, in which facilitators explained the concepts and meanings of Pancasila using accessible language, accompanied by concrete examples derived from the daily activities of conventional motorcycle taxi drivers. Participant engagement was encouraged through question-and-answer sessions to ensure adequate comprehension.

The second method involved group discussions and case studies. Participants were presented with real-life cases related to service ethics, social conflict, or community interactions, which were subsequently discussed in groups to identify solutions consistent with Pancasila principles. This approach strengthened critical-thinking skills and the capacity to make decisions grounded in national values.

The third method consisted of simulations and role-playing, emphasizing direct practice in addressing real-life situations. For example, participants practiced acting fairly, respecting customers' rights, and demonstrating integrity in service

provision. These simulations supported the internalization of Pancasila values as observable behavior.

The fourth method involved field assistance and mentoring, through which facilitators conducted direct observations, provided feedback, and guided participants in applying Pancasila values in their everyday activities. This approach ensured that learning transfer from theory to practice occurred effectively and sustainably.

These diverse delivery methods were expected to create a comprehensive, interactive, and applicable learning experience. Accordingly, participants were expected not only to understand Pancasila conceptually but also to implement its values consistently in their personal, professional, and social lives.

RESULTS

The following data present a descriptive analysis of the pre-test, administered before the delivery of materials, and the post-test, administered after the intervention. Both assessments involved 10 community members.

Table 1. Summary of Mean Scores (Scale: 0–100)

Assessment Aspect	Mean Pre-test Score	Mean Post-test Score	Increase (Points)	Description
Understanding of Pancasila Values	52	88	+36	Significant
Legal and Traffic Awareness	50	85	+35	Significant
Social Attitudes (*Gotong Royong*)	60	92	+32	Very Good
OVERALL MEAN	**54**	**88.3**	**+34.3**	**Successful**

Table 2. Distribution of Participants' Understanding (N = 10)

Score Category	Number of Participants (Pre-test)	Percentage (Pre-test)	Number of Participants (Post-test)	Percentage (Post-test)
Highly Understanding (Score 81–100)	0	0%	8	80%
Moderately Understanding (Score 61–80)	4	40%	2	20%
Limited Understanding (Score <60)	6	60%	0	0%
Total	**10**	**100%**	**10**	**100%**

Analysis

Based on the quantitative data above, the following conclusions can be drawn:

1. Initial Condition.

At the pre-test stage, 60% of participants (six individuals) were classified as having "Limited Understanding," with an average foundational knowledge score of 54. This finding indicates that, prior to the outreach intervention, understanding of the practical implementation of Pancasila within the motorcycle taxi profession required further strengthening, particularly in relation to conflict resolution and legal awareness in traffic conduct.

2. Improvement Following the Outreach Program.

Following the delivery of materials by the outreach team, a positive shift was observed in the data. In the post-test results, no participants remained in the limited-understanding category (0%). The majority of participants, 80% or eight individuals, successfully achieved the "Highly Understanding" category, with scores above 80.

Accordingly, the outreach activity can be considered effective. Participants' mean level of understanding increased by 34.3 points. They demonstrated a more substantial understanding of the importance of deliberation and consensus, road ethics, and the spirit of mutual cooperation as concrete manifestations of Pancasila within the Lenteng Agung Station environment.

Based on quantitative data collected through pre-test and post-test instruments on January 19, 2026, the evaluation results revealed a remarkable transformation in understanding among the conventional motorcycle taxi community at Lenteng Agung Station. Under the initial pre-test condition, participants achieved an average score of only 54, with most participants (60%) classified as having "Limited Understanding." This finding suggests that, before the outreach program, Pancasila values tended to be understood merely as slogans or memorized formulations, with limited practical application in the field. Participants had not fully recognized the relationship between professional ethics, such as honesty in determining fares, compliance with traffic laws, and deliberative practices in managing queues, and the implementation of Pancasila principles in civic life.

Following the intervention through a participatory outreach approach, a highly significant post-intervention improvement was observed. The participants' mean score increased to 88.3, representing a gain of 34.3 points. The most notable improvements occurred in the areas of Understanding of Pancasila Values (+36 points) and Legal and Traffic Awareness (+35 points). The post-test data demonstrate the program's considerable success: 80% of participants were classified as having "Highly Understanding," and no participants (0%) remained in the limited-understanding category. These findings indicate that the materials

successfully engaged both the emotional and practical dimensions of participants' learning, enabling them to internalize national values within their daily work routines on the road.

A deeper interpretation of the data indicates that the Social Attitudes and *Gotong Royong* dimension obtained the highest score, reaching 92. This finding reflects the fact that the conventional motorcycle taxi culture at Lenteng Agung Station already possesses strong social capital. When directed through an appropriate understanding of Pancasila, this social capital can foster a harmonious and orderly working environment. The effectiveness of the outreach program demonstrates that informal communities possess a high capacity to absorb civic education when it is delivered through approaches relevant to their everyday realities. Thus, these gains in cognitive competence provide an essential foundation for participants to assume a renewed role as Pancasila-oriented citizens capable of serving as models of public order and agents of social awareness in public spaces.

The quantitative analysis revealed a highly significant improvement in participants' understanding. The mean score increased from 54 to 88.3, representing a gain of 34.3 points. Calculated as a percentage of the initial score, this increase amounted to approximately 63.5%, which is notably high in the context of non-formal community training. Beyond numerical improvement, a collective shift occurred in the structure of participants' understanding. The "Limited Understanding" category, which initially encompassed 60% of participants, declined to 0%, while the "Highly Understanding" category increased substantially from 0% to 80%. This pattern indicates a collective transformation in the community's mindset, marked by the formation of shared perceptions, value consensus, and the internalization of common norms.

Substantively, the largest improvement was observed in the understanding of Pancasila values, with an increase of 36 points. This finding suggests that participants no longer perceived Pancasila as an abstract normative concept but rather as a concrete professional ethic, reflected in honest fare-setting, non-discriminatory treatment of passengers, and efforts to avoid horizontal conflicts. In the area of legal and traffic awareness, the 35-point increase reflected a shift in mindset from merely avoiding police enforcement operations to recognizing legal compliance as a civic responsibility. This change signifies a transition from compliance-based behavior driven by fear of sanctions to value-based behavior. Meanwhile, the social-attitude and mutual-cooperation dimension also demonstrated substantial improvement, with the highest post-test score reaching 92. This finding indicates that community solidarity had already existed as a form of

social capital, while the outreach intervention functioned to reinforce these pre-existing collective values.

From a social communication perspective, these outcomes affirm the effectiveness of a contextual and participatory approach. Rather than being delivered theoretically, the materials were directly linked to participants' everyday realities, including passenger queue management, fare determination, conflicts between online and conventional motorcycle taxi drivers, and the dissemination of misinformation through WhatsApp. The process may be understood as progressing through the stages of awareness, understanding, and internalization of meaning. The post-test data indicate that participants advanced from rational comprehension toward the internalization of values as part of their collective identity.

If this consistency in values is sustained, the potential social impact could be substantial. Such impacts may include reduced conflict among drivers, improved relationships with surrounding communities, a stronger positive image of the community, a more orderly station environment, and increased income stability resulting from enhanced public trust. In this context, the outreach program has the potential to establish a collective personal brand of "Pancasila-Oriented Motorcycle Taxi Drivers", an informal transportation community that uses national values as the foundation of its service ethics.

Strategically, these findings indicate that outreach based on national values remains highly relevant for informal communities. Conventional motorcycle taxi communities should no longer be positioned merely as objects of policy; rather, they should be recognized as subjects and carriers of social values in public spaces. Pancasila has thus proven capable of being translated into a grassroots-based framework of professional ethics. Consequently, this outreach activity was not only educational but also transformative, as it enhanced understanding, eliminated the "Limited Understanding" category, reinforced social solidarity, and transformed Pancasila from a normative concept into a tangible and operational work ethic.





Figures 1 and 2. depict the opening and session preparation



Figure 3: Material Presentation and Problem Identification



Figure 4: Interactive Discussion and Mentoring



Figure 5: Group Documentation and Closing

Sequentially, **Figures 1 and 2** depict the opening and session preparation. This initial stage of the community service activity illustrates the preparatory atmosphere, in which the presenter, wearing an orange jacket, was preparing to open the outreach session before the conventional motorcycle taxi driver community at Lenteng Agung Station. The projector screen displayed the main presentation title, *"Becoming Pancasila-Oriented Citizens,"* marking the beginning of a formal interaction aimed at fostering civic awareness among the community partners. This documentation reflects the program's initial implementation stage, which sought to establish rapport and provide an overview of the importance of Pancasila values in everyday life.

Figure 3: Material Presentation and Problem Identification. During the core session, the presenter delivered material concerning the social challenges and problems encountered by the conventional motorcycle taxi community from a citizenship perspective. Supported by visual presentations, the session explained how the application of Pancasila values could offer solutions to social conflicts and service-related challenges in the field. This knowledge-transfer process was intended to educate participants so that they could develop strong character and uphold Pancasila-based ethics while carrying out their professional roles in public spaces.

Figure 4: Interactive Discussion and Mentoring. This figure illustrates the active dynamics of two-way discussion between the presenter and participants. The motorcycle taxi drivers appeared to listen attentively and respond enthusiastically

to the in-depth explanation of practices associated with responsible citizenship. This discussion session was crucial within an andragogical, or adult-learning, approach to ensure that the Pancasila-oriented material was not merely understood as theory, but was genuinely comprehended and ready to be applied in transforming participants' mindsets in serving the public.

Figure 5: Group Documentation and Closing. The activity concluded with a group photograph involving the implementation team and all members of the conventional motorcycle taxi community, symbolizing mutual agreement and solidarity. Through gestures such as clenched fists and thumbs-up signs, this moment signified the conclusion of the outreach program and the participants' collective commitment to applying Pancasila values. This documentation provides evidence of program implementation and the establishment of a harmonious partnership between academics and the community in strengthening national character.

DISCUSSION

The evaluation results indicate an improvement in participants' understanding of Pancasila values following the community service program. Based on the pre-test and post-test results involving 10 conventional motorcycle taxi drivers in the Lenteng Agung Station area, the average score increased from 54 to 88.3, representing an improvement of 34.3 points. Before the program, 60% of participants demonstrated limited understanding. Following the program, 80% achieved a high level of understanding, while none remained in the limited-understanding category. These findings suggest that participatory counseling had a positive impact on improving participants' understanding.

This improvement highlights the importance of civic education in raising public awareness of the application of Pancasila values in everyday life. Sabina et al. (2021b) explain that Pancasila serves not only as the foundation of the state but also as a guideline for national and civic life. Similarly, Bahrudin (2019b) emphasizes the importance of strengthening civic competencies in responding to the challenges of globalization. In this program, Pancasila values were related to participants' daily work activities, including setting fares honestly, complying with traffic regulations, respecting customers, and resolving problems through deliberation.

Regarding understanding of Pancasila values, the score increased by 36 points, from 52 to 88. This improvement suggests that presenting learning materials in connection with participants' everyday experiences can facilitate their understanding of national values. This finding is consistent with Yani and Anggraeni Dewi (2021), who emphasize the importance of actualizing Pancasila values in

response to globalization. Therefore, Pancasila should be reflected in practical actions, such as acting fairly and honestly, respecting differences, and prioritizing common interests.

In terms of legal awareness and traffic discipline, the score increased from 50 to 85. This result indicates improved participant understanding of the importance of obeying traffic regulations and maintaining public safety. Compliance with the law is an essential aspect of civic responsibility. This is in line with Bahrudin (2019b), who highlights the role of civic competencies in developing responsible citizens.

Meanwhile, the aspect of social attitudes and mutual cooperation (gotong royong) achieved the highest post-test score of 92, increasing from 60 at the pre-test stage. This finding suggests that social solidarity is an important potential within conventional motorcycle taxi driver communities that needs to be continuously strengthened. Sukma et al. (2023) emphasize the importance of social cohesion in fostering communication and relationships within communities. Accordingly, the spirit of mutual cooperation should be developed not only among drivers but also in their interactions with customers and the surrounding community.

In addition to strengthening national values, this program highlights the importance of interpersonal and intercultural communication. Andini and Adhrianti (2019) discuss interpersonal relationships in social interactions, while Anas and Adinugraha (2017) examine intercultural communication in diverse societies. These studies are relevant to the experiences of conventional motorcycle taxi drivers, who interact daily with customers from various social and cultural backgrounds. Therefore, politeness, openness, tolerance, and respect for differences are essential elements of providing services to the public.

Overall, this community service program demonstrates that participatory counseling linked to participants' real-life experiences can improve their understanding of how to apply Pancasila values in everyday activities. However, improvements in post-test scores do not necessarily demonstrate long-term behavioral changes. Therefore, further mentoring and evaluation are needed to ensure that these values are consistently practiced in participants' professional and social lives. Future programs should also involve a larger number of participants to extend the benefits of strengthening Pancasila-based civic character within the wider community.

CONCLUSION

The community service activity entitled *"Becoming Pancasila-Oriented Citizens,"* conducted in the Lenteng Agung Station area on January 19, 2026, successfully achieved its objectives in a comprehensive manner. The initial problem identification indicated that the conventional motorcycle taxi community faced substantial challenges, including gaps in digital literacy and negative public stigmatization. Limited awareness of their potential role as agents of social change had prevented the optimization of their strategic position as daily witnesses to events around the station. Consequently, the community required a renewed identity as technologically literate citizens with strong national character.

To address these challenges, the program adopted a participatory outreach approach combined with technical training in digital-content production. The objective of transforming participants from transportation service providers into agents of social awareness was achieved. The participants not only acquired technical skills in smartphone-based videography but also developed a foundation in communication ethics derived from Pancasila values. These outcomes generated tangible benefits, both for the participants, through enhanced personal branding and economic competitiveness, and for the broader public, which can now access alternative educational content that is humanistic, inspiring, and rooted in grassroots perspectives.

The program's effectiveness was quantitatively validated through evaluation results. The data demonstrated a substantial increase in participants' understanding, with the mean score rising from 54 in the pre-test to 88.3 in the post-test. This 34.3-point improvement confirms that civic education, legal awareness, and the spirit of mutual cooperation were effectively internalized. Through these achievements, the conventional motorcycle taxi community at Lenteng Agung Station has developed into a prospective model of *"Pancasila-Oriented Motorcycle Taxi Drivers,"* prepared to contribute to the maintenance of public order and the development of positive narratives in digital spaces.

Based on the pre-test and post-test evaluation involving 10 participants from the conventional motorcycle taxi community in the Lenteng Agung Station area, it can be concluded that the *"Becoming Pancasila-Oriented Citizens"* program was effective and produced a significant improvement in participants' understanding. The participants' average score increased from 54 in the pre-test to 88.3 in the post-test, representing an improvement of 34.3 points, or approximately 63.5% relative to the initial condition. The shift in the distribution of understanding categories was highly positive: initially, 60% of participants were classified as having "Limited Understanding," whereas no participant remained in this category after the

intervention. Conversely, 80% of participants attained the "Highly Understanding" category.

This improvement reflects not only the successful transfer of knowledge but also the internalization of Pancasila values within the context of the motorcycle taxi profession. Participants increasingly recognized the importance of honesty in fare-setting, compliance with traffic regulations, conflict resolution through deliberation and consensus, and the strengthening of mutual cooperation within their operational base. Accordingly, the outreach program was not merely cognitively educational; it was also socially transformative, as it fostered legal awareness, group solidarity, and a more ethical behavioral orientation. Overall, the program successfully strengthened the foundation of the *"Pancasila-Oriented Motorcycle Taxi Driver"* identity as a model of work ethics grounded in national values at the grassroots-community level.

Recommendations

Although the program achieved highly positive outcomes, follow-up measures are required to ensure that its impact extends beyond short-term gains in knowledge and understanding. The community should establish an internal code of ethics grounded in Pancasila values to serve as a shared guideline for everyday practices, particularly in relation to queue management, fare determination, and conflict resolution. In addition, periodic monitoring and evaluation should be undertaken to assess the consistency of members' behavior following the outreach program, thereby ensuring that the observed changes are sustained over time.

The outreach team is also encouraged to develop follow-up programs involving periodic training in conflict communication, anti-misinformation digital literacy, and road-safety awareness to reinforce these values systematically. Replicating the program among other motorcycle taxi communities in areas surrounding stations or terminals is strongly recommended to expand its social impact. With sustained reinforcement, the concept of *"Pancasila-Oriented Motorcycle Taxi Drivers"* has the potential to become a model for character development among informal-sector professionals, one that not only improves service quality but also strengthens social harmony in public spaces.

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