

Internalizing Social Justice Values in Pancasila Education to Counter Greenwashing Among University Students: Developing the Pancasila Green Literacy Framework

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Abstract

The proliferation of greenwashing practices in consumer markets poses significant challenges to environmental sustainability and social justice. This study examined how internalizing social justice values in Pancasila Education can enhance university students' capacity to identify and resist greenwashing. Employing a qualitative phenomenological approach, data were collected through in-depth interviews with 22 students and four lecturers, focus group discussions with 13 students, classroom observations of six Pancasila Education sessions, and document analysis of 12 curriculum materials. A preliminary survey of 87 students revealed that 71.3% regularly purchased products with environmental claims, yet only 14.9% routinely verified claim authenticity, and 68.7% had never encountered the term "greenwashing." The findings indicate a substantial greenwashing literacy gap characterized by reliance on superficial visual heuristics and compartmentalized environmental consciousness. Pancasila Education, as currently implemented, contributes insufficiently to closing this gap due to its didactic pedagogical dominance, absence of environmental justice content, and cognitive-recall assessment orientation. However, when guided through contextualized case analysis, students demonstrated a capacity for progressive justice expansion, from personal grievance to structural analysis to Pancasila-framed environmental justice. Based on these findings, the study proposes the "Pancasila Green Literacy" (PGL) framework, a four-component pedagogical model comprising Contextual Anchoring, Critical Deconstruction, Justice Expansion, and Behavioral Bridging. The framework integrates value internalization theory, critical environmental literacy, and Pancasila philosophy to address the identified internalization gap. This study contributes to the theoretical discourse by extending the interpretation of Pancasila's fifth principle to encompass environmental justice and by identifying the justice expansion mechanism that facilitates progression across the cognitive, affective, and behavioral stages of value assimilation. The practical implications for curriculum design, pedagogical practice, institutional policy, and consumer protection are discussed.

Keywords: *greenwashing, internalization of values, social justice, Pancasila Education, environmental literacy, higher education, Pancasila Green Literacy*

Introduction

The 21st century has witnessed an unprecedented proliferation of environmental claims in consumer markets worldwide. Greenwashing, coined by environmentalist Jay Westerveld in 1986, refers to deceptive practices presenting companies, products, or services as environmentally friendly without substantive evidence (Delmas & Burbano,

2011). In Indonesia, this phenomenon has become increasingly pervasive in food, cosmetics, and fashion industries, where products are marketed with vague labels such as "eco-friendly," "natural," or "green" without standardized certification (Kartika et al., 2023). The Indonesian Consumer Protection Foundation (YLKI) reported significant increases in consumer complaints related to misleading environmental claims between 2020 and 2024.

The consequences of greenwashing extend beyond consumer deception. At its core, greenwashing represents structural injustice; it exploits consumers' environmental consciousness while perpetuating environmental degradation and social inequality. Communities near production facilities often bear disproportionate pollution and resource depletion burdens despite corporate sustainability narratives (Schuster & Levitskaya, 2023). This reality directly contradicts the fifth principle of Pancasila, "*Keadilan Sosial bagi Seluruh Rakyat Indonesia*" (Social Justice for All Indonesian People), which mandates equitable welfare distribution and environmental burden sharing across society.

Higher education institutions in Indonesia bear the strategic responsibility of shaping the civic character of future leaders. Through Pendidikan Pancasila (Pancasila Education), mandated as a general compulsory subject in all undergraduate programs, universities serve as critical agents for value internalization and civic literacy development (Permendikbud No. 3 Tahun 2020). However, empirical observations suggest that Pancasila Education remains predominantly didactic and decontextualized, relying on lecture-based methods and abstract philosophical discussions that rarely connect Pancasila values to contemporary socio-environmental issues (Rahmawati & Suryadi, 2022; Wibowo, 2021). This pedagogical gap is particularly concerning given that today's university students—predominantly Generation Z—are active consumers exposed to sophisticated green marketing strategies across digital platforms.

Social justice in Pancasila encompasses environmental justice: fair treatment and meaningful involvement of all people regarding environmental laws, regulations, and policies (Bullard, 2018). When students lack the critical literacy to identify and resist greenwashing, they inadvertently become complicit in perpetuating environmental injustice, undermining the very values that Pancasila Education seeks to instill.

Problem Identification

This study identified several interconnected problems. First, a significant disconnect exists between theoretical teaching of Pancasila values and practical application to environmental challenges. Most curricula focus on historical origins and philosophical foundations with limited integration of real-world cases (Suryadi, 2020). Second, students demonstrated insufficient critical literacy regarding greenwashing. A preliminary survey revealed that 68% trusted environmental claims without verifying certification labels, and only 12% could accurately define greenwashing. Third, existing value internalization models lack empirical grounding for addressing modern injustices such as greenwashing. Fourth, the absence of environmental justice perspectives represents a missed opportunity to demonstrate Pancasila's relevance to 21st-century challenges.

The Concept of Social Justice in Pancasila Philosophy

1. Philosophical Foundations of the Fifth Principle

The fifth principle of Pancasila, "*Keadilan Sosial bagi Seluruh Rakyat Indonesia*," represents the culmination of preceding principles. According to Notonagoro (2012),

social justice is not merely distributive but a comprehensive moral imperative encompassing recognition, participation, and capability dimensions—aligning with Sen (2009) and Fraser (2008). Philosophical roots trace to indigenous gotong royong and the 1945 Constitution, Article 33, emphasizing economy organized as common endeavor (Asshiddiqie, 2009). Bung Karno conceptualized social justice as "sosialisme a la Indonesia"—rejecting liberal individualism and authoritarian collectivism for communitarian ethos (Soekarno, 1964).

Effective Pancasila Education must facilitate progression through three stages: cognitive appreciation, affective acceptance, and behavioral actualization (Kaelan, 2016). This suggests social justice education must be experiential and applied, not merely theoretical.

2. Environmental Justice as an Extension of Social Justice

Environmental justice provides a critical lens expanding Pancasila's fifth principle beyond socioeconomic boundaries. First articulated in the 1980s civil rights movement, it recognizes that environmental hazards disproportionately affect marginalized communities (Bullard, 2018). Schlosberg (2007) identified three dimensions: distribution, recognition, and participation—directly paralleling Pancasila's holistic conception. In Indonesia, cases such as land conflicts between indigenous communities and palm oil corporations illustrate how environmental injustice manifests as social injustice. When corporations engage in greenwashing, they violate principles of distributive, recognition, and procedural environmental justice.

Greenwashing: Concept, Typology, and Societal Impact

1. Definitional and Conceptual Framework

Greenwashing exploits growing consumer environmental consciousness for commercial gain. Delmas and Burbano (2011, p. 64) define it as "the act of misleading consumers regarding environmental practices or benefits." From marketing communication, it violates truthfulness; from organizational legitimacy, it represents "decoupling" where symbolic practices lack substance (Boiral, 2016); from critical discourse, it functions as ideological manipulation (Laufer, 2003).

TerraChoice (2010) identified the "Seven Sins": Hidden Trade-Off, No Proof, Vagueness, Irrelevance, Lesser of Two Evils, Fibbing, and Worshiping False Labels. This typology transforms abstract skepticism into targeted critical literacy.

2. Greenwashing in the Indonesian Context

Rapid middle-class growth and environmental awareness have created a lucrative "green" market (McKinsey & Company, 2023), yet regulatory oversight remains fragmented. Rimbawan (2022) found over 40% of "sustainable" palm oil products lacked verifiable certification. YLKI (2024) revealed cosmetics frequently use terms like "herbal" and "organic" without standardized disclosure. When Jakarta consumers purchase "green" products supporting deforestation in Kalimantan or pollution in Java, geographical distance obscures causal connections—making greenwashing a structural mechanism of environmental injustice.

3. The Role of Consumer Literacy in Resisting Greenwashing

Nyilasy et al. (2014) found even environmentally knowledgeable consumers fail to detect greenwashing due to cognitive heuristics—reliance on superficial cues rather than verification. Parguel et al. (2011) distinguished general skepticism (distrust of all claims) from specific skepticism (targeted doubt requiring evidence). Specific skepticism, cultivated through education providing analytical tools, is more effective than general skepticism which may lead to cynicism. For university students, developing greenwashing

literacy requires critical media literacy skills: identifying claims, evaluating credibility, recognizing tactics, and aligning decisions with genuine values (Hobbs, 2010).

Value Internalization in Pancasila Education

1. Theoretical Models of Value Internalization

Kohlberg (1984) proposed moral development through stages stimulated by dilemmas—greenwashing cases can advance moral reasoning. Bandura (1986) emphasized self-efficacy: observing successful activism develops capacity for anti-greenwashing behavior. Rokeach (1973) distinguished terminal values (end-states) from instrumental values (modes of conduct); alignment between both is necessary for actualization.

2. Pedagogical Approaches in Pancasila Education

Pancasila Education remains dominated by teacher-centered, lecture-based methods producing "banking education" (Freire, 1970; Rahmawati & Suryadi, 2022; Wibowo, 2021). Alternatives include: experiential learning (Kolb, 1984), enhancing internalization (Hidayat, 2021); case-based learning for ethical reasoning (Herreid, 2011); value clarification for adult learners (Raths et al., 1978); and critical pedagogy empowering analysis of power structures.

3. Assessment of Internalization

Traditional assessments measure cognitive recall rather than genuine internalization (Suryadi, 2020). Alternatives include Situational Judgment Tests, portfolio assessment, reflective journals, and behavioral observation. Developing valid instruments for greenwashing literacy as social justice internalization represents a significant gap.

The Intersection of Civic Education and Environmental Literacy

1. Environmental Citizenship

The concept of environmental citizenship bridges civic education and environmental education, positing that responsible environmental behavior is a dimension of good citizenship rather than merely a private lifestyle choice (Dobson, 2003). Environmental citizens recognize environmental problems as collective action problems requiring democratic engagement, policy advocacy, and institutional accountability, not merely individual consumer choices.

In the Indonesian context, environmental citizenship can be conceptualized as an expression of Pancasila citizenship, where the principles of social justice and collective welfare mandate attention to environmental commons. Indonesia's constitutional framework and Pancasila philosophy provide strong foundations for environmental citizenship; however, these foundations require active cultivation through education and public discourse (Lucas and Warren 2013).

2. Critical Environmental Literacy

Critical environmental literacy extends beyond basic environmental knowledge to encompass the capacity to analyze power relations, identify vested interests, and recognize manipulation in environmental discourse (Stevenson, 2007). This critical dimension is essential for greenwashing resistance, as greenwashing operates precisely by exploiting the gaps between surface-level environmental awareness and deep critical analysis.

The components of critical environmental literacy relevant to this study include the following:

Table 2: Components of Critical Environmental Literacy

Component	Description	Application to Greenwashing
Scientific Literacy	Understanding ecological systems and environmental science basics	Evaluating claims about biodegradability, carbon footprint
Economic Literacy	Understanding market mechanisms and corporate incentives	Recognizing profit motives behind green claims
Political Literacy	Understanding policy frameworks and regulatory processes	Identifying gaps between legal compliance and genuine sustainability
Media Literacy	Analyzing how environmental messages are constructed and disseminated	Detecting rhetorical tactics and visual manipulation
Ethical Literacy	Applying moral frameworks to environmental decisions	Using Pancasila principles as evaluative criteria

This multidimensional framework suggests that effective anti-greenwashing education must be interdisciplinary, integrating insights from the natural sciences, social sciences, and humanities. Pancasila Education, with its philosophical depth and normative orientation, is well-positioned to contribute to the ethical literacy dimension, provided it engages substantively with environmental issues.

Research Gap and Positioning

Four gaps are identified: (1) disconnect between Pancasila Education and environmental issues; (2) absence of greenwashing in civic education research; (3) lack of contextualized pedagogical frameworks; (4) limited empirical research in higher education context. This study proposes that social justice in Pancasila encompasses environmental justice; greenwashing literacy constitutes specific competency within critical environmental literacy; value internalization is most effective through case-based experiential learning; and outcome is environmental citizenship.

Method

Research Paradigm and Approach

This study employed a qualitative research paradigm with a phenomenological approach. Phenomenology was selected because this study aims to understand and interpret the lived experiences of university students regarding greenwashing practices and internalizing social justice values in Pancasila Education. According to Creswell and Poth (2018), phenomenology is appropriate when research focuses on the essence of a human experience concerning a particular phenomenon.

This qualitative approach is justified by several considerations. First, research questions are exploratory and seek to understand processes rather than test predetermined hypotheses. Second, the phenomenon of value internalization is inherently subjective and context-dependent, requiring interpretive methods that capture nuances and complexity. Third, developing a pedagogical framework benefits from a grounded understanding of participants' perspectives rather than quantified measurements alone (Merriam & Tisdell, 2016).

While primarily qualitative, this study incorporated limited quantitative elements through a preliminary descriptive survey to establish baseline greenwashing literacy

levels among participants. This mixed-methods orientation—specifically, a sequential explanatory design—allows quantitative data to provide context for qualitative findings without subordinating interpretive depth (Creswell & Plano Clark, 2018).

Research Setting and Context

The research was conducted at [Nama Universitas], a higher education institution in Indonesia selected based on the following criteria:

1. Program diversity: Undergraduate programs across multiple faculties (Education, Economics, Engineering, Social Sciences)
2. Implementation of Pancasila Education: Curriculum according to National Higher Education Standards and MBKM policy framework
3. Accessibility: Established access for observations, interviews, and document collection

Specific sites included regular Pancasila Education classrooms, faculty meeting rooms for FGDs, and quiet spaces for individual interviews.

Participant Selection

1. Sampling Strategy

This study employed purposive sampling combined with snowball sampling to identify information-rich participants. Purposive sampling was selected because it requires participants with direct experience with both Pancasila Education and exposure to green marketing as consumers (Patton, 2015). Snowball sampling supplements the initial purposive selection by leveraging participants' networks.

2. Participant Criteria

The participants were selected according to the following criteria:

- a. Student participants: Undergraduate students enrolled in semester 2-6; completed at least one semester of Pancasila Education; active consumers regularly purchased products with environmental claims.
- b. Lecturer participants: Teach Pancasila Education with minimum three years of teaching experience.
- c. Key informants: Representatives from consumer protection organizations or environmental NGOs.

3. Sample Size

The study involves 20-25 student participants, 3-5 lecturer participants, and 2-3 key informants. Sample size is determined by saturation, the point at which additional data no longer yield new insights (Guest et al., 2006).

Data Collection Methods

Data collection employed four complementary methods for triangulation:

1. In-Depth Interviews

Semi-structured in-depth interviews were conducted with all participant categories. Interview protocols were developed based on the following research questions and the theoretical framework:

For Students: Experience with Pancasila Education; awareness of green marketing claims; strategies for evaluating environmental product claims; connection between Pancasila values and consumption decisions; suggestions for improving Pancasila Education.

For Lecturers: Teaching approaches and materials; integration of contemporary issues; perceived challenges in value internalization; assessment methods.

Key Informants: Prevalence and characteristics of greenwashing in Indonesia; consumer protection mechanisms and gaps; recommendations for educational interventions.

Interviews lasted approximately 45-90 minutes in Bahasa Indonesia, were audio-recorded with informed consent, and transcribed verbatim.

2. Focus Group Discussions (FGD)

Two FGDs were conducted with student participants, each comprising 6-8 participants from diverse faculties. FGD protocols included presentation of greenwashing case examples, guided discussion on reactions and evaluations, collaborative brainstorming on how Pancasila values might inform consumer choices, and discussion of ideal Pancasila Education approaches. Each FGD lasted approximately 90-120 minutes, was moderated by the researcher, audio-recorded, and transcribed.

3. Classroom Observation

Non-participant observation was conducted in 4-6 sessions of Pancasila Education classes. The observation protocol documented the pedagogical approach (lecture dominance, student participation, use of examples), content integration (presence of environmental issues, contemporary examples), student engagement, and value internalization strategies. Field notes were recorded using structured observational guides.

4. Document Analysis

Relevant documents were collected and analyzed, including curriculum documents, syllabi and lesson plans, student assignments/exams, green marketing materials, and regulatory documents.

Data Analysis

1. Analytical Framework

Data analysis employs thematic analysis following Braun and Clarke's (2006) six-phase procedure: (1) familiarization with data, (2) initial coding, (3) theme searching, (4) theme reviewing, (5) theme defining and naming, and (6) report production. Analysis was conducted using NVivo 12 software.

2. Coding Structure

The initial coding framework is informed by the theoretical framework and research questions, while remaining open to emergent codes: Greenwashing Awareness (recognition of tactics, trust in claims, verification behaviors); Pancasila Understanding (conceptual knowledge, value hierarchy, personal relevance); Value-Behavior Connection (articulated connections, perceived gaps, facilitating factors); Pedagogical Experience (preferred methods, engagement levels, perceived relevance); Justice Orientation (distributive concerns, recognition of harm, sense of agency); Suggested Improvements (content recommendations, method preferences, assessment ideas).

3. Preliminary Survey Analysis

Descriptive statistics (frequencies, percentages, and means) were calculated using SPSS to establish baseline literacy levels.

Trustworthiness

To ensure trustworthiness, this study applies Lincoln and Guba's (1985) four criteria: credibility through triangulation (methods, sources, investigators), member checking, peer debriefing, and prolonged engagement; transferability through thick description and clear documentation; dependability through audit trail and code-recode procedures; and confirmability through reflexivity journals and external audits.

Ethical Considerations

This study adheres to ethical principles: informed consent obtained from all participants; confidentiality maintained through pseudonyms and secure data storage; anonymity preserved in published findings; minimization of harm through respectful approach and option to skip uncomfortable questions; and research permission obtained from university leadership. Ethical clearance was obtained from the institutional ethics committee.

Results

Overview of Data Collection

Data collection was conducted over three months (February-April 2026). The final dataset comprised the following:

Table 3: Data Collection Summary

Data Source	Quantity	Details
In-depth interviews	22 students, 4 lecturers, 2 key informants	Total 28 interviews, average 62 minutes
Focus Group Discussions	2 sessions	7 participants (FGD-1), 6 participants (FGD-2)
Classroom observations	6 sessions	2 Education, 2 Economics, 1 Engineering, 1 Social Sciences
Documents analyzed	12 items	4 syllabi, 3 curriculum documents, 5 green marketing materials

Preliminary survey data (n=87 students) indicated that 71.3% purchased products with environmental claims at least monthly, yet only 14.9% routinely verified claim authenticity. 68.7% had never encountered the term "greenwashing."

Theme 1: Students' Perception and Response to Greenwashing

1. Surface-Level Environmental Awareness

The majority of student participants demonstrated general environmental consciousness but lacked critical depth in evaluating environmental claims. Most participants expressed positive attitudes toward "green" products, associating labels with personal responsibility and contemporary values.

"Kalau ada tulisan 'eco-friendly' atau gambarnya daun-daun, rasanya lebih tenang belinya. Kayak kita ikut jaga lingkungan gitu, meski sebenarnya nggak tahu itu beneran atau nggak." — Rina, Semester 4, Faculty of Economics

This pattern—what participants termed *"rasa aman palsu"* (false sense of security)—was recurrent. Students frequently relied on visual heuristics (green color palettes, nature imagery, and leaf logos) rather than substantive verification. Analysis using TerraChoice's "Seven Sins" framework revealed vagueness and no proof as the most commonly encountered and least detected tactics.

Table 4: Recognition of Greenwashing Sins Among Students

Sin of Greenwashing	Recognition Rate	Illustrative Response
Vagueness	Low	"Kan 'natural' itu bagus ya? Nggak mikir panjang sih."

No Proof	Very Low	"Nggak pernah lihat sertifikatnya. Yang penting ada tulisannya."
Hidden Trade-Off	Very Low	"Belum pernah mikir dampak produksi di tempat lain."
Irrelevance	Moderate	"CFC-free kan memang sudah dilarang ya?"
False Labels	Low	"Ada logo daun gitu, kita anggap sertifikat resmi."
Lesser of Two Evils	Low	"Rokok organik? Ya tetap rokok."
Fibbing	Moderate	"Pernah baca di medsos soal produk palsu ramah lingkungan."

2. Trust in Corporate Environmental Claims

A significant finding was asymmetry of trust: students expressed general skepticism toward corporations, yet simultaneously accepted environmental claims at face value. This cognitive dissonance suggests that greenwashing operates not by overcoming skepticism but by channeling it selectively.

"Saya tahu iklan itu dibuat untuk jualan. Tapi kalau soal lingkungan, kayaknya mereka nggak akan bohong deh. Kan bisa diperiksa?" — Fajar, Semester 5, Faculty of Engineering

Key informants confirmed this vulnerability. A YLKI representative noted the following: *"Mahasiswa itu kelompok yang paling rentan. Mereka sudah 'melek' isu lingkungan, punya daya beli, tapi belum punya kapasitas kritis untuk verifikasi. Greenwashing memang targetkan kelompok seperti ini."* — Key Informant 1, Consumer Protection Advocate

3. Behavioral Responses to Suspected Greenwashing

When confronted with greenwashing scenarios during FGDs, participants' responses were clustered into three categories:

Table 5: Behavioral Responses to Greenwashing Scenarios

Response Category	Description	Proportion
Passive Acceptance	Continue purchasing; rationalize "all companies do the same"	~45%
Individual Avoidance	Stop buying specific product; no further action	~40%
Active Resistance	Seek information, spread awareness, consider reporting	~15%

The dominance of passive and individualistic responses indicates limited translation of environmental concern into civic action, significant when analyzed through Pancasila's fifth principle, implying collective responsibility rather than mere individual consumer choice.

Theme 2: Pancasila Education Pedagogy and Limitations

1. Dominance of Didactic Approaches

Classroom observations and lecturer interviews consistently revealed that Pancasila Education remains predominantly lecture-based and content-driven. Of the six observed sessions:

Table 6: Pedagogical Activities in Observed Sessions

Pedagogical Activity	Frequency	Average Duration
Lecturer monologue	6/6	55-65 minutes of 100-minute session
Student questions	3/6	2-3 questions per session
Group discussion	2/6	15-20 minutes
Case analysis	1/6	20 minutes
Reflective writing	0/6	---

"Saya harus menyelesaikan materi sesuai SAP. Kalau terlalu banyak diskusi, nggak keburu. Ujian juga menuntut penguasaan konsep, bukan analisis kasus." — Lecturer A, Faculty of Economics

This pedagogical constraint reflects systemic tension: lecturers perceive primary responsibility as transmitting philosophical content rather than developing applied competencies.

2. Absence of Environmental Justice Content

Analysis of the four syllabi revealed no explicit integration of environmental issues. The fifth principle was uniformly taught through classical sociopolitical lenses: economic equity, welfare distribution, and constitutional provisions. Environmental dimensions were absent or incidental.

Table 7: Environmental Content in Syllabi

Syllabus Component	Mention of Environmental Issues	Context
Learning Outcomes	None	-
Core Topics	None	-
Case Studies/Examples	1 of 4 syllabi	Brief reference to "sumber daya alam" in economic justice discussion
Assessment Instruments	None	-

"Sila kelima itu soal keadilan ekonomi, kesejahteraan rakyat. Lingkungan? Itu masuknya ke mata kuliah lain, kayak PKLH atau Etika Lingkungan." — Lecturer B, Faculty of Education
This disciplinary compartmentalization represents a missed opportunity: students encounter environmental issues in isolated courses without ethical-philosophical framing, while Pancasila Education remains abstracted from urgent contemporary challenges.

3. Assessment-Value Disconnect

All observed assessment practices focused on cognitive recall rather than value application. Typical questions require students to define concepts, identify principles, or explain historical contexts. No assessment instrument required students to analyze real-world ethical dilemmas using Pancasila principles, evaluate the justice implications of specific practices, or propose actions grounded in Pancasila values.

"Ujiannya pilihan ganda dan esai. Esainya menjelaskan pengertian keadilan sosial. Nggak ada yang suruh kita analisis iklan produk atau kasus perusahaan." — Dewi, Semester 3, Faculty of Education, FGD-1

Lecturers acknowledged the limitations but cited the following institutional constraints:

"Sebenarnya saya ingin ada penilaian portofolio, proyek. Tapi sistemnya belum siap. Jumlah mahasiswa besar, rubrik penilaian sikap itu subjektif." — Lecturer C, Faculty of Social Sciences

4. Student Perceptions of Pancasila Education Relevance

The student responses were ambivalent. While most valued the subject in principle, many perceived it as disconnected from their daily lives and future careers.

Table 8: Student Perceptions of Pancasila Education Relevance

Perception Category	Representative Quote	Frequency
Philosophically Important but Practically Distant	"Penting sih, tapi rasanya jauh dari kehidupan sehari-hari. Kayak pelajaran sejarah."	High
Relevant Only for Civil Servants	"Berguna kalau mau jadi PNS atau politikus. Saya mahasiswa teknik, buat apa?"	Moderate
Potentially Relevant but Poorly Taught	"Sebenarnya bisa relevan, tapi cara ngajarnya membosankan. Cuma teori-teori."	High
Genuinely Relevant and Engaging	"Saya suka kalau dibahas soal isu kontemporer. Tapi jarang."	Low

The perception of "practical distance" was particularly pronounced among non-social science students. Engineering and economics students consistently expressed difficulty in translating Pancasila values into their disciplinary contexts.

Theme 3: Toward Contextualized Value Internalization

1. Student-Generated Strategies for Relevant Pancasila Education

When invited to propose improvements during FGDs, participants generated consistent recommendations:

Table 9: Student Recommendations for Pancasila Education Improvement

Student Recommendation	Pedagogical Principle	Illustrative Quote
Use real cases from news/social media	Case-based learning	"Lebih seru kalau kasusnya nyata, yang lagi viral. Bukan contoh-contoh tahun 1960-an."
Analyze advertisements and corporate claims	Critical media literacy	"Suruh kita bedah iklan produk 'hijau'. Siapa tahu kita sadar ditipu."
Group projects with community engagement	Experiential learning	"Proyek ke masyarakat, lihat langsung dampak polusi. Baru kerasa keadilannya."
Debate and role-play	Perspective-taking, moral reasoning	"Simulasi jadi konsumen, jadi perusahaan, jadi pemerintah. Paham semua sisi."
Portfolio assessment with reflection	Authentic assessment, value clarification	"Ditanya: kamu pernah ketipu greenwashing? Apa yang kamu lakukan? Refleksi gitu."

These student-generated suggestions demonstrate the latent capacity for critical engagement that remains undeveloped under current pedagogical arrangements.

2. Emergent Connection: Keadilan Sosial as Environmental Justice

A significant emergent finding was students' spontaneous expansion of social justice understanding when guided through greenwashing analysis. In FGD-2, participants were presented with a case study of a cosmetics brand marketed as "100% natural" and "village-empowering" subsequently exposed to sourcing palm oil from deforested areas.

Initial responses focused on consumer deception (*"kita ditipu"*). Through facilitated discussion, participants progressively recognized the following:

1. Distributive injustice: Communities near production sites experienced pollution and land loss without commensurate benefits
2. Procedural injustice: Affected communities lacked voice in corporate decision-making
3. Recognition injustice: Indigenous land rights and ecological knowledge were erased by corporate narratives

"Ternyata bukan cuma saya sebagai pembeli yang rugi. Orang-orang di kampung itu lebih rugi. Tanahnya hilang, airnya tercemar. Itu nggak adil. Itu melanggar sila kelima." — Lina, Semester 4, Faculty of Social Sciences, FGD-2

This progression—from personal grievances to structural analysis to Pancasila framing—illustrates the internalization pathway that contextualized pedagogy can facilitate.

3. Lecturer Readiness for Pedagogical Innovation

Lecturer interviews revealed conditional readiness for innovation. All four lecturer participants expressed openness to integrating contemporary cases, including greenwashing, provided that institutional support exists (time allocation and class size reduction), assessment systems accommodate non-traditional methods, and training and exemplars are available.

"Saya bersedia mencoba, asal ada contoh konkret. Saya bukan ahli lingkungan, takut salah menjelaskan." — Lecturer D, Faculty of Engineering

This finding suggests that pedagogical innovation requires structural enablement beyond individual lecturer motivation.

Synthesis: The Internalization Gap

The three themes converge to reveal a systemic internalization gap in Pancasila Education:

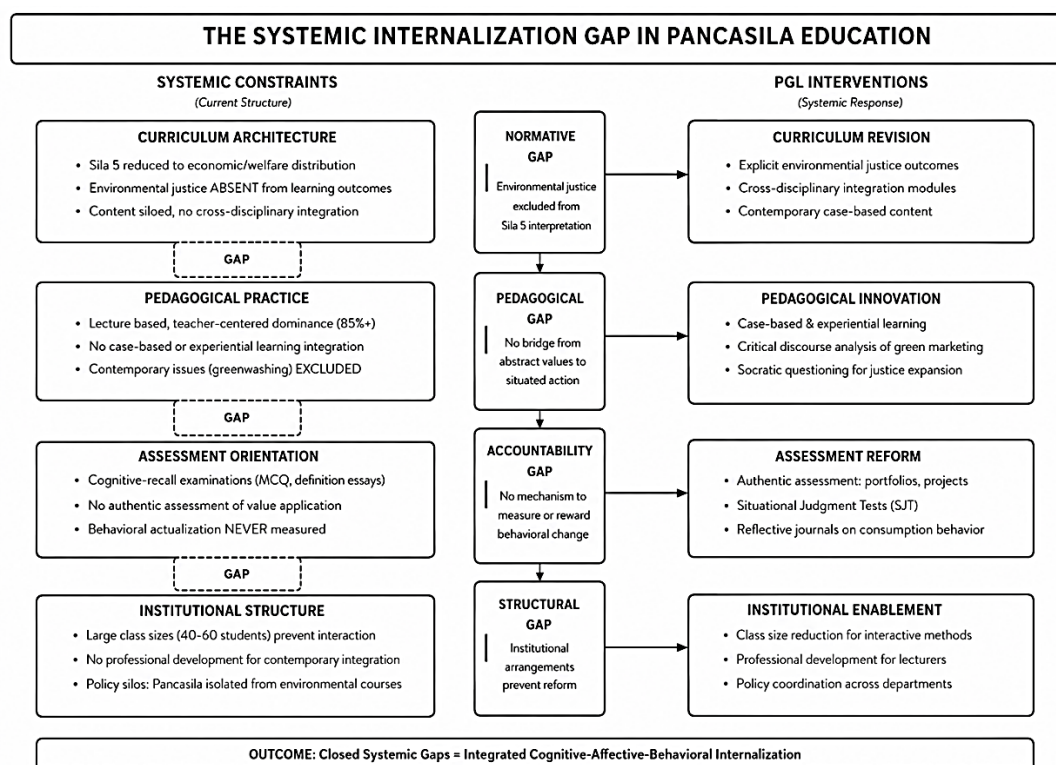


Figure 1: Internalization Gap in Pancasila Education

The gap between cognitive understanding and behavioral actualization is particularly pronounced in the environmental domain, where Pancasila Education currently provides no analytical tools for students to connect their values with their consumption practices. Greenwashing, precisely because it exploits the values-environment gap, represents both a pedagogical challenge and an opportunity for meaningful internalization.

Preliminary Framework Emergence

From the data, a preliminary pedagogical framework emerged, grounded in participant experiences:

Table 10: Emerging Framework Components

Framework Component	Data Source	Description
Contextual Anchoring	Student recommendations, lecturer interviews	Begin with familiar, contemporary cases rather than abstract principles
Critical Analysis	FGD progressive discussions, student strategies	Develop analytical tools for deconstructing claims and identifying injustice
Justice Expansion	Emergent theme in FGD-2	Guide students from personal to structural to philosophical framing
Behavioral Bridging	Student recommendations, observation gaps	Design assessments and activities requiring value-based action

Reflective Consolidation	Student suggestions, readiness	portfolio lecturer	Incorporate ongoing reflection to solidify internalization
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Discussion

Interpreting the Greenwashing Literacy Gap

The finding that 71.3% of students regularly purchase products with environmental claims, while only 14.9% verify those claims, reveals a critical literacy deficit extending beyond individual consumer vulnerability. This pattern aligns with Parguel et al.'s (2011) distinction between *general skepticism* and *specific skepticism*: students exhibited generalized distrust of advertising, yet lacked analytical tools to translate that distrust into targeted, evidence-based evaluation. The dominance of visual heuristics confirms Nyilasy et al.'s (2014) observation that environmentally conscious consumers rely on superficial cues when substantive verification requires cognitive effort.

More significantly, the data reveal what this study terms "compartmentalized environmental consciousness": students express pro-environmental attitudes in abstract terms, yet fail to activate critical scrutiny in actual consumption contexts. This compartmentalization suggests that environmental awareness, without structured critical literacy education, remains inert knowledge—available for declarative expression but unavailable for practical application (Perkins, 1992). Implications for Pancasila Education are profound: if the fifth principle is taught as an abstract philosophy without engagement with concrete cases such as greenwashing, students may similarly compartmentalize social justice as an admirable ideal rather than a practical orientation.

The asymmetry of trust—general corporate skepticism coexisting with specific green claim acceptance—indicates that greenwashing does not operate through the absence of skepticism but through selective channeling. Students' trust in environmental claims may reflect what Laufer (2003) identifies as "credibility transfer": corporations leverage the cultural legitimacy of environmentalism to borrow trust otherwise withheld. For Pancasila Education, this suggests that value internalization must include media literacy components specifically addressing how ethical discourses can be co-opted for commercial manipulation.

The Pedagogical Crisis in Pancasila Education

The dominance of didactic methods is not merely a methodological preference but a systemic manifestation of deeper epistemological assumptions. Consistent prioritization of content coverage over competency development reflects what Freire (1970) termed the "banking concept" of education—knowledge treated as a commodity to be deposited rather than capacity constructed through critical engagement.

However, critiques must extend beyond pedagogy to curricular architecture. The complete absence of environmental justice content in the analyzed syllabi indicates that the disconnect between Pancasila Education and contemporary issues is structurally encoded in curriculum design, not merely individual lecturer choice. The fifth principle's reduction to economic equity while omitting environmental dimensions represents a hermeneutical truncation that limits students' capacity to apply Pancasila values to emergent challenges.

This truncation is particularly consequential given Indonesia's constitutional commitments. The 1945 Constitution, Article 33, mandates that the economy be

organized for the greatest prosperity of the people" —a formulation that environmental justice scholars interpret as encompassing sustainable resource management (Lucas & Warren, 2013). The absence of environmental justice in Pancasila Education curricula thus creates a normative gap: students are not equipped to recognize environmental exploitation as a violation of the values they are taught to uphold.

Lecturer interviews reveal a paradox of institutional constraint: lecturers express awareness of pedagogical limitations and openness to innovation, yet cite systemic barriers as insurmountable. This paradox suggests that pedagogical reform requires structural enablement at multiple levels—curriculum policy, institutional resource allocation, and professional development—rather than relying solely on individual lecturer initiatives.

The Internalization Pathway: From Abstract Values to Situated Action

The emergent finding that students can spontaneously expand their social justice understanding to encompass environmental justice—when guided through contextualized case analysis—has significant theoretical implications. This finding supports and extends Kaelan's (2016) tripartite model of value assimilation (cognitive appreciation, affective acceptance, and behavioral actualization) by identifying mechanisms that facilitate progression between stages.

1. The Role of Cognitive Dissonance in Value Expansion

The greenwashing case study generated cognitive dissonance that was productive for learning. Participants initially experienced the case as consumer deception (personal grievance) but, through facilitated discussion, progressively recognized structural injustice (community harm, procedural exclusion, and recognition erasure). This progression illustrates Festinger's (1957) cognitive dissonance theory applied to moral education: confrontation between espoused values (environmental concern, justice commitment) and actual practices (uncritical consumption) creates motivational pressure for belief reorganization.

Crucially, dissonance resolution was achieved not through value abandonment, but through value expansion ("Pancasila's social justice includes environmental justice"). This pattern suggests that contextualized pedagogy does not threaten Pancasila values but enriches their interpretation, demonstrating dynamism and applicability to emergent challenges.

2. The Justice Expansion Mechanism

The progression observed—from personal to structural to philosophical framing—can be theorized as a justice expansion mechanism with three phases:

Table 11: Justice Expansion Mechanism

Phase	Cognitive Operation	Pancasila Connection	Illustrative Transition
Personal Justice	"I was deceived"	Sila 2: Kemanusiaan (personal dignity violated)	"Saya ditipu" → "Hak saya sebagai konsumen dilanggar"
Structural Justice	"Others are harmed more"	Sila 5: Keadilan Sosial (equitable distribution of burdens)	"Orang kampung lebih rugi" → "Keuntungan tidak merata, kerugian dipaksakan"

Philosophical Justice	"This violates Pancasila"	Integrated Pancasila principles as evaluative framework	"Ini melanggar sila kelima" → "Pancasila menuntut keadilan lingkungan"
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This mechanism suggests that effective internalization requires scaffolded progression through these phases, with facilitators guiding students from immediate experience to abstract principles, rather than presenting principles in isolation.

Developing the "Pancasila Green Literacy" Framework

Based on the integration of empirical findings with theoretical literature, this study proposes the "Pancasila Green Literacy" (PGL) framework—a pedagogical model for internalizing social justice values through greenwashing literacy development.

1. Component 1: Contextual Anchoring

Theoretical Basis: Dewey's (1938) principle of experiential continuity—learning is most effective when connected to learners' existing experiences and concerns.

Operationalization: Pancasila Education begins with familiar contemporary cases (product packaging, social media advertisements, viral greenwashing exposés) rather than abstract philosophical expositions. This anchoring activates students' existing consumer experiences as "funds of knowledge" (Moll et al., 1992) that can be critically examined rather than dismissed.

Empirical Support: Student recommendations consistently prioritized "real cases from news/social media" over historical or hypothetical examples. Lecturer interviews confirmed that student engagement increases dramatically when content connects to lived experience.

2. Component 2: Critical Deconstruction

Theoretical Basis: Stevenson's (2007) critical environmental literacy and Laufer's (2003) greenwashing discourse analysis.

Operationalization: Students develop analytical tools for deconstructing environmental claims: identifying TerraChoice's "Seven Sins," verifying certification legitimacy, tracing supply chains, and recognizing rhetorical tactics. These tools are taught not as technical skills alone but as expressions of justice-oriented citizenship—the capacity to hold powerful actors accountable.

Empirical Support: Low recognition rates of greenwashing tactics among participants indicate significant skill deficits addressable through structured instruction. Moderate recognition of "irrelevance" and "fibbing" suggests existing capacities to build upon.

3. Component 3: Justice Expansion

Theoretical Basis: Schlosberg's (2007) three dimensions of environmental justice (distribution, recognition, and participation) integrated with Notonagoro's (2012) multidimensional conception of Pancasila social justice.

Operationalization: Through scaffolded discussion, students progress from personal grievances to structural analysis to philosophical framing. The facilitator employs Socratic questioning to surface implicit justice assumptions and connect them to explicit Pancasila principles. Key questions include:

- a. *"Who benefits from this claim? Who bears the costs?"* (distributive justice)
- b. *"Whose voices are heard? Whose are silenced?"* (recognition justice)
- c. *"Who decided? Who was excluded from decision-making?"* (participatory justice)
- d. *"How does this align with 'Keadilan Sosial bagi Seluruh Rakyat Indonesia'?"* (Pancasila integration)

Empirical Support: The FGD-2 progression demonstrates the viability of this expansion mechanism when properly facilitated.

4 Component 4: Behavioral Bridging

Theoretical Basis: Bandura's (1986) self-efficacy theory and Rokeach's (1973) terminal-instrumental value alignment.

Operationalization: Students engage in action-oriented projects requiring the application of developed competencies: consumer audits of campus products, awareness campaigns, policy advocacy proposals, or reflective consumption commitments. Assessment employs authentic instruments (portfolios, reflective journals, and project documentation) that capture behavioral actualization rather than cognitive recall alone.

Empirical Support: Student recommendations for "group projects with community engagement" and "portfolio assessment with reflection" align with this component. A low proportion of 'active resistance' responses (15%) indicates significant room for development through structured bridging activities.

5 Visual Representation of the PGL Framework

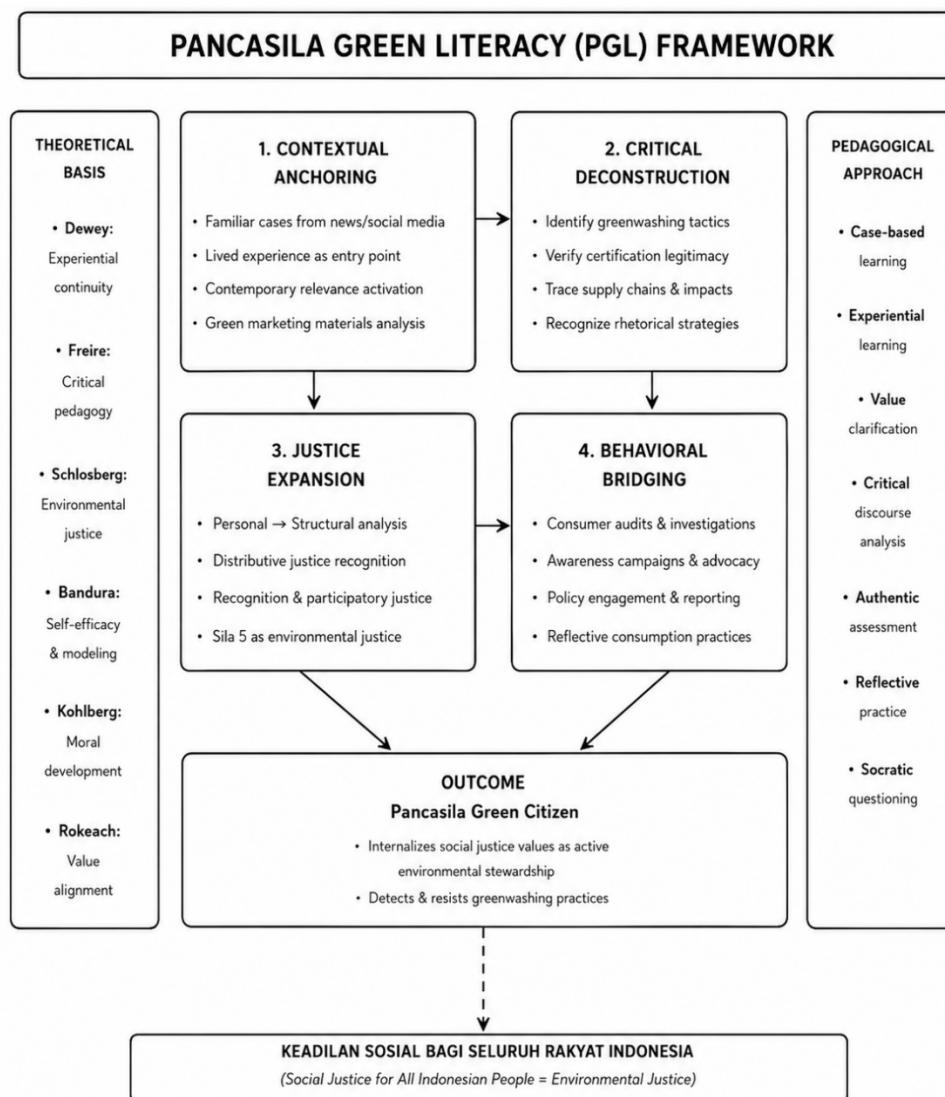


Figure 2: Pancasila Green Literacy (PGL) Framework
(Diagram showing four interconnected components: Contextual Anchoring → Critical Deconstruction → Justice Expansion → Behavioral Bridging)

Theoretical Contributions

This study makes three primary theoretical contributions to the literature. First, it extends the interpretation of Pancasila's fifth principle to explicitly encompass environmental justice, drawing on Schlosberg's (2007) multidimensional framework. While prior scholarship has examined social justice primarily through economic and political lenses (Kaelan, 2016; Notonagoro, 2012), this study demonstrates that environmental justice is not an external addition but an immanent dimension of the principle's commitment to equitable welfare distribution across all people and generations.

Second, it develops an integrated model of value internalization, synthesizing cognitive (Kohlberg, 1984), affective (Rokeach, 1973), and behavioral (Bandura, 1986) dimensions through the specific mechanism of contextualized case analysis. This model responds to critiques that existing internalization theories are overly abstract by specifying the pedagogical conditions under which progression between stages occurs. Third, it contributes to critical environmental literacy theory by demonstrating how civic education frameworks, specifically Pancasila Education, can provide normative grounding that environmental literacy often lacks. While environmental literacy studies typically focus on knowledge and skills (Stevenson, 2007), the PGL framework integrates these with justice commitment, addressing the motivation question that limits the behavioral translation of environmental awareness.

Practical Implications

1. For Curriculum Design

The PGL framework suggests that Pancasila Education curricula should include:

- a. Explicit environmental justice outcomes in learning objectives for the fifth principle
- b. Case-based modules featuring greenwashing and other environmental deception practices
- c. Cross-disciplinary integration opportunities with environmental science, consumer protection, and media literacy courses

2. For Pedagogical Practice

Lecturers can implement PGL through the following:

- a. Flipped classroom approaches: Students analyze greenwashing cases outside class; class time devoted to facilitated justice expansion discussions
- b. Collaborative projects: Student groups audit green claims of products available on campus or in local markets
- c. Reflective assessment: Portfolios documenting students' evolving understanding and behavioral commitments

3. For Institutional Policy

Universities and the Ministry of Education should consider the following:

- a. Class size reduction for Pancasila Education to enable interactive, case-based methods
- b. Professional development programs supporting lecturers in contemporary issue integration
- c. Assessment reform accommodating authentic, competency-based evaluation

4. For Consumer Protection

The finding that university students exhibit significant greenwashing vulnerability suggests the need for:

- a. Expanded public education on greenwashing recognition

- b. Strengthened regulatory enforcement of environmental advertising standards
- c. Multi-stakeholder partnerships between education institutions, consumer organizations, and regulatory bodies

Limitations and Directions for Future Research

Contextual limitations: Research at a single institution limits generalizability. Future research should replicate this across diverse university types.

Methodological limitation: The qualitative approach provides depth but not statistical representativeness. Future studies could employ quasi-experimental designs to compare outcomes between traditional and PGL-informed approaches.

Temporal limitation: The cross-sectional design captures a snapshot. Longitudinal research tracking students over multiple semesters would illuminate the durability and development of internalization.

Scope limitation: The focus on greenwashing represents only one environmental justice issue. Future research should examine PGL framework adaptation for other issues, such as climate justice, waste colonialism, or biodiversity loss.

Conclusion

Summary of Key Findings

This study examined how the internalization of social justice values in Pancasila Education can be enhanced to develop students' capacity to identify and resist greenwashing. Through qualitative investigation involving 22 students, four lecturers, and two key informants, the study generated several significant findings.

First, university students exhibit a substantial gap in greenwashing literacy. While demonstrating general environmental consciousness, most rely on superficial visual cues to accept environmental claims, without verification. This gap reflects not merely information deficiency but also compartmentalized environmental consciousness, where pro-environmental attitudes remain inert in actual consumption contexts. Asymmetry between general corporate skepticism and specific green claim acceptance indicates that greenwashing operates through credibility transfer mechanisms exploiting the cultural legitimacy of environmentalism.

Second, Pancasila Education, as currently implemented, contributes insufficiently to closing this gap. Dominance of didactic, lecture-based methods, absence of environmental justice content in curricula, and reliance on cognitive-recall assessment collectively produce pedagogical disconnect between abstract values and situated action. Students perceive Pancasila Education as philosophically important, yet practically distant, particularly when the fifth principle is taught without engagement with contemporary environmental challenges.

Third, students possess a latent capacity for critical engagement that remains undeveloped under current pedagogical arrangements. When guided through contextualized case analysis, participants demonstrated the ability to progressively expand their understanding of social justice, from personal grievance to structural analysis to Pancasila-framed environmental justice. This finding refutes the assumption that students resist value internalization; rather, they resist decontextualized pedagogy failing to demonstrate values' relevance to lived experiences.

Fourth, the study proposes and empirically grounds the "Pancasila Green Literacy" (PGL) framework—a four-component pedagogical model comprising Contextual Anchoring, Critical Deconstruction, Justice Expansion, and Behavioral Bridging. This

framework integrates insights from value internalization theory, critical environmental literacy, and Pancasila philosophy to address the identified internalization gap.

Theoretical Implications

This study advances the theoretical understanding in three domains. Pancasila's studies demonstrate that the fifth principle's interpretation must be dynamically expanded to encompass environmental justice, drawing on the principle's immanent commitment to equitable welfare distribution. This expansion is not an external imposition but a hermeneutical deepening response to contemporary challenges while remaining faithful to philosophical foundations.

In value internalization theory, the study identifies the justice expansion mechanism—a scaffolded progression from personal to structural to philosophical framing—facilitating movement between the cognitive, affective, and behavioral stages of value assimilation. This mechanism specifies pedagogical conditions under which abstract values become situated competencies, addressing a persistent limitation of the existing theoretical models.

In environmental literacy research, the study demonstrates that civic education frameworks can provide normative grounding that technical environmental literacy often lacks. The PGL framework shows that knowledge and skills for detecting greenwashing are insufficient without justice commitment motivating application—a finding challenging purely instrumental approaches to consumer education.

Practical Implications

For Pancasila Education lecturers, the PGL framework offers a replicable structure for integrating contemporary issues without sacrificing philosophical depth. Emphasis on familiar cases as entry points reduces expertise barriers lecturers identify as inhibiting innovation.

For curriculum designers, this study provides empirical justification for revising learning outcomes to explicitly include environmental justice dimensions and redesigning assessment systems for authentic, competency-based evaluation. The documented gap between espoused values and assessed competencies indicates that current accountability mechanisms may measure wrong outcomes.

For university administrators, finding that pedagogical innovation is constrained by structural factors—class size, time allocation, and assessment policy—highlights the need for institutional enablement rather than relying solely on lecturer motivation. Investment in professional development, class size reduction, and interdisciplinary collaboration infrastructure is essential for sustainable reform.

For consumer protection advocates and policymakers, the study reveals that even educated demographics remain vulnerable to greenwashing, suggesting that educational interventions must be complemented by strengthened regulatory enforcement and public awareness campaigns. The partnership potential between educational institutions and consumer protection organizations deserves further exploration.

Limitations

The limitations of this study must be acknowledged. The single-institution design restricts generalizability, and replication across diverse university contexts is necessary. The qualitative approach provides interpretive depth but not statistical representativeness; complementary quantitative studies could assess framework efficacy at scale. The cross-sectional design captures a snapshot rather than developmental

trajectories; longitudinal research illuminates internalization evolution. Finally, focusing on greenwashing as a single issue, while justified by contemporary salience, limits the demonstrated framework scope; extension to other environmental justice issues requires further investigation.

Recommendations for Future Research

Based on these limitations, the following research directions are proposed.

1. Quasi-experimental studies comparing student outcomes between traditional Pancasila Education and PGL-informed approaches employ validated instruments for greenwashing literacy and justice orientation measurement.
2. Multisite replication across public and private universities, different regions, and varied disciplinary compositions to assess framework generalizability and necessary contextual adaptations.
3. Longitudinal tracking of students experiencing PGL-informed pedagogy to examine the durability of internalization and transfer to post-graduate civic and consumer behavior.
4. Cross-disciplinary integration studies examine how PGL components can be distributed across or coordinated between Pancasila Education and discipline-specific courses.
5. Policy analysis of curriculum reform implementation at the national level, identifying enabling conditions and barriers to scaling PGL-informed approaches across Indonesian higher education.

Concluding Reflection

The phenomenon of greenwashing represents more than marketing deception; it constitutes a structural mechanism of environmental injustice that obscures the exploitation behind the language of care. For Pancasila Education to fulfill its mandate of cultivating citizens committed to *Keadilan Sosial bagi Seluruh Rakyat Indonesia*, it must equip students with critical capacities to penetrate such obscurity and moral commitment to act upon recognition.

The "Pancasila Green Literacy" framework proposed does not diminish philosophical depth of Pancasila Education; rather, it demonstrates that depth by showing how enduring principles illuminate emergent challenges. When students analyze a greenwashing case and recognize it as a violation of social justice, they are not applying an external framework to Pancasila; they are discovering an immanent dimension of the values they have been taught to uphold.

In an era of accelerating environmental crisis and sophisticated corporate deception, the capacity to distinguish genuine sustainability from manipulative performance is not a peripheral consumer skill but a core civic competency. This study affirms that Pancasila Education, when pedagogically renewed, can cultivate this competency, transforming students from passive recipients of green claims into active agents of environmental justice.

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