



Strengthening Character Values with 'Unconditional Love' as the Energy of Eternal Happiness

The Perspective of Pancasila and Psychology

¹Martina Sudibja*, ¹A. Juntika Nurihsan, ¹Encep Syarief Nurdin, ¹Asep Dahliyana,
¹Bunyamin Maftuh, ¹Yadi Ruyadi

Corresponding Author: * martinasudibja@upi.edu

¹ Universitas Pendidikan Indonesia, Bandung, Indonesia

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ABSTRACT

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Unconditional love is increasingly recognized as a fundamental value that promotes psychological well-being, social harmony, and character development. However, limited research has examined its role as a psychosocial resource for sustaining happiness within the cultural and philosophical framework of Pancasila. This study explores how unconditional love functions as a character value and a source of enduring happiness from the perspectives of indigenous psychology and Pancasila values in Indonesia. A qualitative case study design was employed. Data were collected through semi-structured interviews with 20 families from diverse professional backgrounds in Bandung City and supported by longitudinal counselling case studies. Data were analyzed using thematic analysis with source triangulation and member checking to enhance trustworthiness. The findings identify three interconnected dimensions of unconditional love: acceptance, respect, and genuine care. These dimensions foster emotional resilience, psychological security, harmonious family relationships, and spiritual balance. Participants reported that practicing unconditional love reduced interpersonal conflict, strengthened empathy, and promoted sustainable happiness. The findings further indicate that unconditional love facilitates the internalization of core Pancasila values, particularly just and civilized humanity, national unity, and social solidarity. As a culturally embedded psychosocial resource, unconditional love supports both individual and family well-being while encouraging positive character development. This study contributes to indigenous

psychology by demonstrating that unconditional love mediates the relationship between psychological well-being and Pancasila-based moral development. Integrating unconditional love into character education and family-based interventions may strengthen personal flourishing, social cohesion, and sustainable well-being in contemporary Indonesian society.

Keywords

Character Education
Happiness
Pancasila Values
Psychological Well-Being
Unconditional Love

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Introduction

Unconditional love is the foundation of "Character Values" and the source of "true happiness," energizing life. Love is not just a feeling. It is an action, an act that involves sacrifice and effort for the person or thing we love [1]. In this context, culturally embedded unconditional love is a form of affection given without expectation of reward or conditions. This value can strengthen interpersonal relationships and improve the overall quality of life [2][3].

Several international studies have shown that unconditional acceptance in social relationships can reduce conflict, strengthen solidarity, and improve an individual's mental and social well-being [4][5]. In Indonesia, strengthening the character of unconditional love is highly relevant in facing the radical changes of the 21st century. Rapidly changing social dynamics have the potential to undermine solidarity and harmony within families, communities, and more broadly within the diverse Indonesian nation, ethnically, religiously, and socioeconomically. The values of Pancasila are truly powerful and serve as a foundation for maintaining the strength of the Unitary State of the Republic of Indonesia (NKRI). However, their implementation has not been optimal, and remains difficult, even extremely difficult.

Building character values in the form of unconditional love for individuals, families, and communities will provide fertile ground for cultivating Pancasila values. In particular, the principles of Just and Civilized Humanity and the Unity of Indonesia, as a strong ideological foundation, will be easily integrated into individuals, families, and communities that embrace the value of unconditional love. This can be said to include character values in the national character development strategy [6], [7].

However, the application of character values through unconditional love within the family and community is still limited. This is because unconditional love within the family, the embryo of a culture of love, has not been properly implemented, resulting in various

psychological and social problems that impact society, particularly individual and collective well-being [8]. Furthermore, social norms that are still hierarchical and condition-based often hinder the formation of genuine, condition-free social relationships, including within families [9]. Therefore, strengthening the character of unconditional love needs to be diligently instilled.

Various studies have demonstrated that unconditional love plays an important role in fostering positive character development, strengthening family relationships, and enhancing psychological well-being [10]-[12]. Research in psychology has consistently shown that unconditional acceptance, empathy, and emotional support contribute to emotional resilience, secure attachment, and life satisfaction [4], [12]-[14]. Similarly, studies in character education have emphasized the importance of prosocial values, compassion, and empathy in promoting moral development and social harmony [7], [15].

Despite these contributions, several limitations remain in the existing literature. First, previous studies have predominantly examined unconditional love from psychological, philosophical, or interpersonal perspectives, with limited attention to its role as a culturally grounded character value embedded within local belief systems and national ideologies [12], [16]. Second, although the values of Pancasila have been widely discussed in citizenship education and character education research [6], [7], [17], empirical studies investigating how unconditional love may facilitate the internalization and practice of Pancasila values in everyday family and social life remain scarce. Third, most studies have explored psychological well-being and family functioning as separate constructs, while limited research has examined the interconnected relationship between unconditional love, sustainable happiness, personal and family well-being, and Pancasila-based character development within a single analytical framework.

Furthermore, the growing social challenges of contemporary society, including increasing individualism, social fragmentation, interpersonal conflict, and declining social solidarity, highlight the need to identify value-based approaches capable of strengthening social cohesion and psychological well-being [4], [5]. Within the Indonesian context, where Pancasila serves as the nation's philosophical foundation, understanding how unconditional love can function as a psychosocial resource for cultivating humanitarian values, unity, and social responsibility becomes particularly important.

Therefore, this study addresses these gaps by examining unconditional love as both a character value and a source of enduring happiness through the integrated perspectives of indigenous psychology and Pancasila. Unlike previous studies that primarily focus on psychological outcomes or moral values separately, this research explores how unconditional love contributes simultaneously to personal and family well-being, strengthens psychosocial resilience, and provides a cultural foundation for the internalization of Pancasila values in

everyday life. By doing so, the study contributes to the development of indigenous psychological knowledge and offers a culturally relevant framework for character education and well-being promotion in contemporary Indonesian society.

Based on this background, the present study aims to examine the role of unconditional love as a foundational character value and psychosocial energy that promotes sustainable happiness and well-being from the perspectives of Pancasila and indigenous psychology in Bandung, Indonesia

Methods

A. Research Design

This study employed a qualitative case study design following Yin's framework for case study research [18]. A qualitative approach was considered appropriate because the study sought to explore in depth how unconditional love is experienced, understood, and practiced within family and social contexts, and how it contributes to happiness, well-being, and the internalization of Pancasila values. The case study design enabled the researchers to investigate the phenomenon within its real-life setting and to capture participants' subjective meanings, experiences, and interpretations. The study was guided by the perspectives of indigenous psychology and Pancasila-based character education. These perspectives provided a culturally relevant framework for understanding unconditional love as both a psychological resource and a moral value embedded in Indonesian society.

B. Research Setting and Participants

The study was conducted in Bandung City, West Java, Indonesia. Bandung was selected because of its socio-cultural diversity and its representation of contemporary urban Indonesian society. Participants consisted of two groups. The first group comprised 20 families residing in Bandung. Participants were selected using purposive sampling to ensure diversity in occupation, educational background, and family experiences. The sample included teachers, lecturers, school principals, civil servants, entrepreneurs, religious educators, counsellors, and community activists. Participants were recruited based on the following criteria: (1) residing in Bandung City; (2) being actively involved in family life and social interactions; (3) willing to share experiences related to family relationships, happiness, and character values; and (4) providing informed consent to participate in the study.

The second group consisted of three in-depth counselling cases (coded K1, K2, and K3) selected from the first author's professional counselling practice. These cases involved individuals and families who participated in long-term counselling and mentoring processes lasting at least twelve sessions and, in some cases, extending over several years. The inclusion of these cases enabled the researchers to explore the long-term role of unconditional love in personal transformation, family dynamics, and psychological well-being. The unit of analysis

in this study was the lived experience of unconditional love as expressed through acceptance, respect, empathy, forgiveness, and genuine care.

C. Data Collection Procedures

Data were collected between January and September 2025 through multiple qualitative techniques. The primary data source consisted of semi-structured interviews with participants. Each interview lasted approximately 60–90 minutes and was conducted face-to-face. Interviews explored participants' perceptions of unconditional love, experiences within family relationships, sources of happiness, emotional challenges, and the relevance of Pancasila values in everyday life. Examples of guiding questions included:

1. How do you define unconditional love in your daily life?
2. How is unconditional love practiced within your family?
3. How does unconditional love influence your sense of happiness and well-being?
4. In what ways do the values of Pancasila appear in your family relationships and social interactions?

All interviews were audio-recorded with participants' permission and subsequently transcribed verbatim for analysis.

Participant observation was conducted during family interactions, counselling sessions, and selected social activities. Observational notes focused on communication patterns, expressions of empathy, conflict resolution strategies, and behaviors reflecting Pancasila values. To enrich the analysis, the researchers examined counselling records, reflective notes, progress reports, and follow-up documentation from the selected long-term counselling cases. These materials provided longitudinal evidence regarding behavioral changes, emotional development, and family relationship dynamics.

D. Research Instruments

The principal research instrument was a semi-structured interview guide developed from the literature on unconditional love, attachment theory, character education, indigenous psychology, and Pancasila values [10], [12]-[14]. The interview protocol focused on three core dimensions of unconditional love adapted from developmental psychology literature:

1. acceptance – willingness to accept individuals without conditions, including forgiveness and understanding;
2. respect and appreciation – recognizing the inherent value and dignity of others;
3. genuine care – demonstrating empathy, concern, and selfless support [19].

Indicators of Pancasila values focused primarily on Just and Civilized Humanity, the Unity of Indonesia, and Social Justice for All Indonesian People. Family well-being indicators included psychological well-being, emotional stability, family harmony, and resilience [20].

E. Data Analysis

Data were analyzed using thematic analysis. The analysis followed six stages:

1. Data familiarization through repeated reading of interview transcripts and field notes;
2. Initial coding of significant statements and experiences;
3. Categorization of codes into broader themes;
4. Identification of relationships among themes;
5. Interpretation of findings through the theoretical lenses of indigenous psychology, attachment theory, and Pancasila values; and
6. Validation and refinement of themes through comparison across data sources.

The analysis focused on identifying recurring patterns concerning the meaning of unconditional love, its role in generating happiness, its contribution to personal and family well-being, and its relationship with Pancasila-based character development.

F. Trustworthiness and Ethical Considerations

To enhance the trustworthiness of the findings, several strategies were employed. First, data triangulation was conducted by comparing information obtained from interviews, observations, and counselling documentation. Second, member checking was undertaken by sharing preliminary interpretations with selected participants to verify the accuracy of the findings. Third, peer debriefing was conducted among the research team to minimize researcher bias and strengthen analytical credibility. Ethical principles were observed throughout the study. Participation was voluntary, informed consent was obtained from all participants, and anonymity was protected through the use of coded identifiers (R1–R20 and K1–K3). All personal information was treated confidentially and used solely for research purposes.

Results and Discussions

This section begins with a brief expression of the purpose of the study. For research-based articles, this section describes the research results clearly and concisely. The results of quantitative research include the final results of data analysis, descriptive statistics, hypothesis testing results, and other relevant findings.

A. The Concept and Dimensions of Unconditional Love from a Character Education Perspective

The internalization process of unconditional love occurs through habituation. These include empathy, self-reflection, acceptance, patience, and sincerity, which are tangible aspects of acceptance, respect, and caring. Informants stated that these values help them resolve negative emotions, improve inner peace, and enhance psychological balance and harmonious social relationships.

R1 (a school counselor) explained that she tries not to judge students, but rather to listen and understand the background of their behavior. This attitude, she believes, fosters trust and emotional closeness.

R2 (a lecturer) added that learning to accept without demanding makes her more patient and peaceful in dealing with differences. The character of unconditional love is a fundamental value that symbolizes sincere acceptance and compassion without any strings attached. This is a concept that has been discussed in various multidisciplinary studies, from psychology to moral philosophy and ethics [10]. In the context of values education, unconditional love serves as an emotional foundation that provides energy in facing problems or endeavors that must be undertaken.

Some of the findings from the interviews with respondents are as follows.

- R1, a teacher, explained that unconditional love means accepting others regardless of their social status, achievements, or mistakes.
- R2, the principal, added that unconditional love is a conscious act of suppressing ego and empathizing with others.
- R3 and R4 considered unconditional love to be a form of social service that reflects universal humanity.
- R5, R6, R7, R8, R9, and R10 demonstrated that unconditional love strengthens personal well-being.

This value creates empathetic abilities that support happiness, in line with Seligman and Peterson's (2004) theory of character strengths and virtues, which positions love and empathy as key forces in building psychological well-being [21]. I also conducted a case study for approximately 30 years, exploring the role of happiness as a life force in facing challenges. Happiness is realized from or sourced from unconditional love.

K1. A single mother, a businesswoman, and a mother with two children. The atmosphere at home was far from peaceful, but rather filled with anger and hostility. Both children were constantly at odds with their mother, wanting to be away from her. The process of handling this situation was long. Consultations, family therapy, and mentoring have been going on for five years now. Both mother and child are still in contact. The following is a letter sent to me and published in the book "Discipline & Love," which is my work. Here is her account:

I once experienced a chaotic situation. My relationship with my first and second children was truly strained. They seemed to resist and oppose any suggestions or ideas I made. Every suggestion or idea I made drove them away. I felt alone, worrying about them. Sometimes unexpected storms occur in life; these storms nearly drowned me, and I was overwhelmed.

I feel very blessed to have known Mrs. Martina, an angel sent by God through this book. She provides regular intensive mentoring and consultations. I learned to train myself to develop unconditional love for my children. I accept them as they are, not as I wish they were. I understand and accept all their shortcomings. When conflict occurs, I start to learn to give in and be happy. The result has made me

stronger, wiser, smarter, happier, more positive, and mentally healthy. My sincere gratitude to Mrs. Martina. God bless you.

Here, what we initially achieved was understanding and acceptance from mothers of their children without conditions. Unconditional love transformed the family from a never-ending battlefield into a gradual subsidence. Feeling accepted and understood, the children also willingly came to the consultation room. Ultimately, the home became a source of shared happiness that energized the family, especially each individual. Here, unconditional love also functions as a healing energy that restores inner balance. This shows that love is not just an emotion, but a psychosocial energy that shapes holistic well-being, encompassing physical, emotional, and spiritual balance

***K2.** A bright boy who consistently topped grades in first through fourth grade. However, his intelligence declined until it disappeared midway through fifth grade, meaning his intellectual functioning was impaired. His daily activities involved forced study, being picked up on time after school, and having to go home. In the afternoon, his homework was supervised by his father. If he couldn't do it or got it wrong, he would be scolded or even hit. Happiness was far from his teenage life, and his intelligence was lost. There was no affection other than the demand for achievement. Consultations and therapy aimed to create happiness that would reawaken energy. Steps taken with unconditional love were put into practice at home. Private lessons were abolished, and his father was not allowed to guide him in his studies. To socialize and foster a sense of acceptance, S was enrolled in the territorial scout movement, namely the Bandung 19 Scout Group, also known as the Yos 19 Scout Group. The result was that S returned to normal and was able to advance to sixth grade.*

Where did S get the energy for all this? To piece together the pieces of unconditional love. To feel accepted and understood, rebuild his sense of self-worth, and receive genuine attention. His family became happy. Certainly, a happy family will make it easier to make Pancasila values a guide for life. Unconditional love is powerful in fostering acceptance of individual flaws and differences [22]. And this is a primary source of happiness. This value is the highest form of love, transcending personal interests and rooted in universal human values. Wouldn't a situation like this make it easier to apply Pancasila values within the family?

***K3.** Rama is a 10th-grade boy, cheerful, with lots of friends, but often misbehaving. He was expelled from school and never allowed to return for speaking rudely about his teacher. In the counseling room, he admitted his mistake and regretted it. He enjoyed the school and refused to leave. The teacher kicked him out, but his parents didn't want to know and told him to resolve the matter himself. It was incredibly difficult, but without family support, we finally agreed to have him come to the teacher's house to apologize. But the teacher yelled at him and kicked him out again: "You don't deserve forgiveness. When asked why he didn't transfer to another school, his only answer was: 'I like the friends here.'" Several times after being expelled, S would still wait at the school gate to meet his friends every afternoon. But his friends became increasingly busy, and no one could be found anymore. His life became uncertain; he drank alcohol and hung around with negative people. Finally, he was involved in a car accident and died.*

The **K3** case shows that without acceptance and forgiveness, loss of self-esteem, and the absence of attention and help, life becomes chaotic and messy. Teachers and parents should be able to nod and accept, then forgive. But this doesn't just happen to individuals, but also to groups and communities. Such situations can give rise to antisocial behavior, aggression,

selfishness, and low tolerance, etc. This certainly makes it impossible to successfully implement Pancasila values in children, families, and even teachers.

From a life psychology perspective, the concept of unconditional love is based on Attachment Theory, which explains that secure and loving emotional relationships are the foundation for the formation of personality, empathy, and psychological well-being throughout life [13],[14]. This is supported by [23],[24] states that individuals with secure attachments tend to have self-confidence, empathy, and the ability to love unconditionally. This is because unconditional love (understanding, feelings of worth, and caring) encompasses emotional aspects, fostering a sense of security and connectedness between individuals. Morally, this love is rooted in respect for human dignity, and spiritually, it represents a universal love that stems from awareness.

Interviews conducted with individuals from diverse professional backgrounds and with several consultation clients indicate that most understand unconditional love as pure, sincere affection that is not dependent on conditions or rewards. This aligns with the theory of character strengths and virtues, which positions love and empathy as key forces in building psychological well-being [25]. **K1** and **K2** demonstrate how unconditional love successfully transforms individual chaos into achievement and families into harmony and happiness. **K3** demonstrates how the absence of unconditional love in problem-solving can lead to individual devastation and environmental chaos.

These findings suggest that we need to prioritize unconditional love as a moral value grounded in spirituality and humanity, rather than merely an emotional feeling. This is consistent with Rogers' view [26] of unconditional positive regard and unconditional acceptance as the nucleus of humanistic relationships that strengthen human values.

In character-based education, unconditional love is the foundation for developing a holistic personality, as it instills the ability to understand, accept, and genuinely value oneself and others [15]. Consistent with the views of [27], and [28], unconditional love is understood as a psychosocial energy that enhances a sense of belonging and social connectedness, strengthening self-confidence and multidimensional self-efficacy. This value also frees individuals from material dependence, fostering a sense of contentment and acceptance, thus contributing to sustainable happiness. Happiness does not come solely from the shower of love given specifically by parents to their children. Rather, children must be in a state of happiness or a happy family. Why?

Here are the differences between Happy Children (AB) and Unhappy Children (TB)

- AB is healthy and energetic; TB weakens his energy and physical condition.
- AB is focused on activities; TB dwells on his sadness, daydreams, and laments.

- AB's personal magnetism invites positive responses from those around him, while negative reactions arise from those who are gloomy and gloomy.
- Happiness increases motivation to be active; those who are unhappy tend to be passive.
- AB accepts disappointment positively; TB reacts negatively to disappointment.
- AB...social contact; TB...isolated

So, happiness is energy for a child or individual that will enable them to face problems or circumstances. *"A cheerful heart will stimulate a person's thinking ability, so that they can solve their problems better,"* stated Daniel Goleman, Ph.D., psychologist, lecturer at Harvard University.

Where does happiness come from? The answer is unconditional love, as explained previously. Children or individuals who are in an environment that provides unconditional love will be happy.

In summary, there are actually three basic attitudes that build the character of unconditional love: Feeling of Acceptance, Feeling of Respect, and Feeling of Affection (Elizabeth Hurlock, "Developmental Psychology"). If these three things are done simultaneously or repeatedly, then a culture of love is built within the family or school, which will become fertile ground for sowing the values of Pancasila. If presented in a diagram, it is illustrated by Fig. 1.



Fig.1. Core Attitudes of Unconditional Love as the Foundation for Cultivating Pancasila Values

This character education can be effectively implemented in students through a comprehensive and sustainable socialization/internalization approach, divided into several stages:

1. The Introductory Stage

Where students are introduced to the desired character values, from the three elements of unconditional love, as follows: For example, (a) Acceptance or Feeling of Acceptance. What is practiced is 'being able to accept' people or situations as they are, not as we wish them to be, understanding external circumstances, both people and situations, forgiving, and even 'giving in'. (b) 'Worth' or Feeling of Respect, smiling, greeting, having self-worth, and being a person of value, etc. (Here, etiquette and ethics play a major role.) (c) Genuine attention, giving, helping, etc. All of these are important and need to be discussed and learned, and followed up with repeated practice until they are internalized into habits and emerge in behaviors whenever needed.

2. Practice Stage

Students practice the desired character values and make them part of their personality. For this, a strong commitment is needed. Because accepting and forgiving are not easy, let alone learning to give in. If children or students have received this stage of teaching, then parents, schools, or campuses must facilitate so that this behavior of unconditional love can be cultured, which will then form the desired character values. Or expected. Especially happiness will be the color of behavior that will then provide energy to face life's problems, including the implementation of Pancasila values into individual life or the world of education and society.

Activities that can support the formation of this character culture include:

1. Creating a conducive environment.

The school/campus environment must support character formation by promoting these values. • Learning must be designed to promote the values of unconditional love (feeling of acceptance, feeling of worth, and feeling loved or attention in the form of behavior. Here are 9 principles of Human Relations which are expressions of unconditional love: (1.) Avoid blaming, nagging, criticism. (2) Give sincere attention. (3) Encourage others to achieve their goals. (4) Be a good listener. (5) Talk about other people's interests. (6) A name is something beautiful for its owner. (7) Smile. (9) Make others feel important

2. Role Model.

Parents and teachers must be role models in displaying character values. Even more so, because children learn from what they see rather than what they hear. Children learn from what they do rather than what they say. Children learn from an American writer and poet that more from what you are than what you teach.

Therefore, character education focused on unconditional love will be effective with a comprehensive, consistent, and sustainable socialization/internalization approach.

Furthermore, a holistic approach that integrates cognitive, affective, and conative aspects into the learning process [29], [30] will support the process of developing potential and shaping human mental and behavioral development. For example, the second principle of Just and Civilized Humanity emphasizes fair humane treatment without discrimination, in line with the understanding of unconditional love that accepts and respects diversity. Furthermore, the application of Pancasila values in the family context encourages the strengthening of strong emotional bonds and unconditional respect for the role of each family member, thereby creating shared prosperity [31].

B. Thematic Finding

1. Theme 1. Unconditional Love as a Foundational Character Value

Analysis of interview and case-study data revealed that participants consistently understood unconditional love as a value characterized by acceptance, respect, forgiveness, empathy, and genuine concern for others without expecting reciprocity. Across professional and family backgrounds, participants described unconditional love not merely as an emotion but as a deliberate moral practice guiding interpersonal relationships. Several respondents emphasized that unconditional love involves accepting individuals despite their limitations, mistakes, or social differences. This finding suggests that unconditional love functions as a foundational character value that promotes emotional maturity and prosocial behavior. Participants reported that such acceptance reduced interpersonal tensions and strengthened trust within family and social relationships.

These findings support contemporary scholarship suggesting that unconditional love extends beyond affective attachment and functions as an ethical orientation rooted in human dignity and mutual recognition [12]. Recent research has further demonstrated that compassion, empathy, and unconditional acceptance constitute essential components of positive character development and social flourishing [32]. Within the framework of indigenous psychology, unconditional love can therefore be understood as a culturally embedded value that promotes harmonious social relations and collective well-being. The findings also extend Rogers' concept of unconditional positive regard by demonstrating its relevance not only in therapeutic relationships but also in family life, community interactions, and character education. In the Indonesian context, unconditional love emerges as a practical moral value that supports social cohesion amid increasing individualism and social fragmentation.

2. Theme 2. Unconditional Love as a Source of Sustainable Happiness and Well-Being.

The findings indicate that unconditional love contributes significantly to personal and family well-being. Participants consistently associated experiences of acceptance, appreciation, and emotional support with increased happiness, inner peace, and resilience

when facing life challenges. The counselling cases provide particularly strong evidence. In Cases K1 and K2, the introduction of unconditional acceptance, empathy, and supportive communication transformed previously conflictual family environments into more harmonious relationships. Participants reported reductions in stress, increased emotional security, and improvements in psychological functioning. In contrast, Case K3 illustrates the potential consequences of rejection, exclusion, and the absence of supportive relationships, including social withdrawal, risk-taking behavior, and psychological vulnerability.

These findings align with recent studies demonstrating that secure emotional bonds and supportive relationships are among the strongest predictors of subjective well-being and psychological resilience [33], [34]. VanderWeele and Lee [12] further argue that loving relationships contribute directly to human flourishing through their effects on meaning, belonging, and psychological stability. From the perspective of attachment theory, unconditional love creates a secure relational environment that strengthens emotional regulation, self-esteem, and adaptive coping mechanisms. Recent studies suggest that individuals who experience acceptance and emotional security are better able to manage stress, maintain positive social relationships, and achieve higher levels of life satisfaction [35], [36]. The present findings contribute to this literature by highlighting unconditional love as a form of psychosocial energy that sustains well-being over time. Rather than functioning solely as an emotional experience, unconditional love appears to facilitate psychological growth, resilience, and long-term happiness within family systems.

3. Theme 3. The Internalization of Pancasila Values through a Culture of Unconditional Love.

A major finding of this study is the close relationship between unconditional love and the practical implementation of Pancasila values. Participants frequently described unconditional love as an expression of humanity, solidarity, mutual respect, and social responsibility—values that correspond closely with the principles of Pancasila. Respondents indicated that family environments characterized by acceptance and compassion made it easier to practice tolerance, cooperation, and respect for diversity. Participants viewed unconditional love as a behavioral manifestation of the Second Principle (Just and Civilized Humanity), the Third Principle (The Unity of Indonesia), and the Fifth Principle (Social Justice for All Indonesian People). This finding addresses an important gap in previous studies. While existing research has extensively examined Pancasila as a framework for citizenship and character education [37], [38], empirical evidence regarding the psychosocial mechanisms that facilitate the internalization of Pancasila values remains limited.

The present study suggests that unconditional love serves as one such mechanism. Through repeated experiences of acceptance, respect, and care, individuals internalize values associated with humanity, solidarity, and social justice. This process is consistent with recent research emphasizing that moral values are most effectively developed through relational experiences rather than solely through cognitive instruction [39]. Furthermore, contemporary attachment research increasingly highlights empathy, inclusivity, and social connectedness as critical foundations of prosocial behavior and civic engagement [40]. The current findings extend these perspectives by demonstrating how unconditional love contributes to the cultivation of civic and moral values within Indonesian cultural contexts.

4. Theme 4. Strategies for Strengthening Unconditional Love in Character Education

Participants identified three primary strategies for developing unconditional love: role modelling, reflective practice, and value integration within educational and social activities. Role modelling emerged as the most influential strategy. Parents, teachers, and community leaders who consistently demonstrated empathy, patience, and respect were perceived as effective agents of character formation. Participants also highlighted the importance of reflective practices, including self-evaluation, gratitude, forgiveness, and perspective-taking, which helped individuals internalize the values associated with unconditional love.

These findings are consistent with recent educational research emphasizing the importance of holistic learning approaches that integrate cognitive, emotional, and behavioral dimensions of character development [41]. Character education becomes more effective when values are experienced through daily interactions rather than merely taught as abstract concepts. In the context of Indonesian education, the findings suggest that strengthening unconditional love may provide a practical pathway for implementing Pancasila-based character education. Schools and families can serve as complementary environments where acceptance, respect, and compassion are consistently modelled and reinforced.

C. Theoretical and Practical Implications

Theoretically, this study contributes to indigenous psychology by conceptualizing unconditional love as a culturally embedded psychosocial resource that connects psychological well-being with Pancasila-based moral development. The findings propose a conceptual model in which unconditional love functions simultaneously as a character value, a source of sustainable happiness, and a mechanism for internalizing national values. Practically, the findings suggest that interventions promoting unconditional love may enhance family well-being, strengthen emotional resilience, reduce interpersonal conflict, and support the implementation of character education programs. These implications are particularly relevant

for contemporary Indonesian society, where social cohesion and collective well-being face increasing challenges arising from rapid social and cultural change.

Conclusion

This study examined the role of unconditional love as a foundational character value and a source of sustainable happiness from the perspectives of indigenous psychology and Pancasila. The findings demonstrate that unconditional love is expressed through three interconnected dimensions: acceptance, respect, and genuine care. These dimensions emerged consistently across participant interviews and counselling case studies as essential elements for fostering positive relationships, emotional security, and psychological well-being.

The study found that unconditional love contributes significantly to personal and family well-being by strengthening emotional resilience, reducing interpersonal conflict, and promoting harmonious family relationships. Participants who experienced acceptance and supportive relationships reported greater happiness, inner peace, and an enhanced ability to cope with life challenges. Conversely, the absence of unconditional love was associated with relational difficulties, emotional distress, and reduced psychosocial functioning.

A further important finding is that unconditional love serves as a practical mechanism for internalizing Pancasila values. Through everyday experiences of empathy, acceptance, and mutual respect, individuals develop values aligned with just and civilized humanity, national unity, and social responsibility. The findings therefore suggest that unconditional love provides a psychosocial foundation through which Pancasila values can be translated into lived behavior within families, educational settings, and communities.

This study contributes to indigenous psychological scholarship by conceptualizing unconditional love as a culturally embedded psychosocial resource that simultaneously promotes sustainable happiness, family well-being, and character development. The findings extend existing literature by demonstrating the interrelationship between unconditional love, psychological flourishing, and Pancasila-based moral values within the Indonesian socio-cultural context.

Practically, the findings highlight the importance of integrating unconditional love into character education, parenting practices, counselling interventions, and community development programs. Strengthening acceptance, respect, and genuine care within families and educational environments may support both individual flourishing and social cohesion in contemporary Indonesian society.

Future research may employ mixed-method or quantitative approaches involving larger and more diverse populations to further examine the relationships among unconditional love, well-being, and Pancasila-based character development across different cultural settings.

Conflict of Interest

The authors declare no conflict of interest.

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Authors



Martina Sudibja is affiliated with the Universitas Pendidikan Indonesia, Jalan Dr. Setiabudhi No. 229, Bandung, West Java 40154, Indonesia. She currently serves as President Commissioner at Raya Consult Development. She has over 30 years of experience as a counselor, trainer, and public speaker in the fields of parenting and leadership. (email: martinasudibja@upi.edu).



A. Juntika Nurihsan   is affiliated with the Universitas Pendidikan Indonesia, Jalan Dr. Setiabudhi No. 229, Bandung, West Java 40154, Indonesia. Mr. Juntika Nurihsan, as he is known, earned his undergraduate degree from IKIP Bandung. His master's degree from IKIP Bandung in 1993 and his doctorate from IKIP Bandung in 1998. (email: juntika.nurihsan@upi.edu).



Encep Syarief Nurdin   is affiliated with the Universitas Pendidikan Indonesia, Jalan Dr. Setiabudhi No. 229, Bandung, West Java 40154, Indonesia. Mr. Encep Syarief Nurdin, as he is known, earned his undergraduate degree from Padjajaran University and Langlang Buana University. His master's degree from Universitas Pendidikan Indonesia and his doctorate from Padjajaran University. He is a Professor of Public Policy. (email: encep.sn@upi.edu).



Asep Dahliyana   is affiliated with the Universitas Pendidikan Indonesia, Jalan Dr. Setiabudhi No. 229, Bandung, West Java 40154, Indonesia. Mr. Asep Dahliyana completed his undergraduate degree from the Indonesian University of Education (UPI), majoring in Civics Education, Faculty of Social and Political Sciences (FPIPS), in 2008. He earned his master's degree from the Indonesian University of Education (UPI), majoring in Civics Education, in 2011, and completed his doctoral program in General and Character Education at the Indonesian University of Education. (email: asep_dahly@upi.edu).



Bunyamin Maftuh   is affiliated with the Universitas Pendidikan Indonesia, Jalan Dr. Setiabudhi No. 229, Bandung, West Java 40154, Indonesia. Mr. Bunyamin Maftuh completed his bachelor's degree from IKIP Bandung in 1985. He then earned a degree in Education (in Social Studies) in 1995. He also earned his doctorate in 2005 in the Social Studies Education Program at the Indonesian University of Education. His expertise lies in Elementary School Learning Models, Theory and Practice of Social Studies Learning in Elementary Schools, Global Education, Multiculturalism, and Conflict Resolution. He is a Professor of Public Policy. (email: bunyaminmaftuh@upi.edu).



Yadi Ruyadi   is affiliated with the Universitas Pendidikan Indonesia, Jalan Dr. Setiabudhi No. 229, Bandung, West Java 40154, Indonesia. Mr. Yadi, as he is known, earned his undergraduate degree from the Indonesian University of Education, his master's degree from Padjajaran University, and his doctorate from the same university. In addition to being a lecturer in the Sociology of Education study program, he currently serves as Chair of the UPI Senate. (email: yadiruyadi016@upi.edu).