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# Recontextualizing Pancasila-Based Citizenship Education through an Instructional Design Model: A Design-Based Study in Indonesian Elementary Schools

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**Abstract.** Amid growing concerns over the gap between national character education mandates and their implementation in elementary school classrooms, this study aims to develop and validate an instructional model for strengthening Pancasila character within the Pancasila Education subject in Indonesian elementary schools. The study addresses challenges in aligning cognitive competencies with character objectives, inconsistent instructional practices, and the lack of context-responsive character education models. Using a mixed-method Research and Development (R&D) design adapted from Borg and Gall (1983), the research was conducted at Elementary School Plus 2 Al Muhajirin Purwakarta from March to November 2025. Data were collected through classroom observations, questionnaires, interviews, and character assessment rubrics, and analyzed using qualitative analysis and

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descriptive statistics. The findings show that teachers consistently integrated Pancasila values into learning objectives, applied active pedagogies, and aligned instruction with character-based assessment. The school's SI MUGIA RAYA program supported value internalization through structured extracurricular activities. The developed five-phase instructional model—Value Orientation, Knowledge Exploration, Collaborative Inquiry, Moral Reflection, and Character Action—proved effective in enhancing students' tolerance, cooperation, honesty, responsibility, and moral awareness. Teachers demonstrated high readiness in implementing the model. The study concludes that integrating instructional design, school culture, and reflective learning is essential for effective character formation. The validated model offers a culturally grounded framework for strengthening Pancasila character in primary education.

**Keywords:** Pancasila character education; Instructional model development; Merdeka Curriculum; Extracurricular habituation; Moral and citizenship education.

## 1. Introduction

Character formation has become a critical global concern as societies increasingly face challenges such as social polarization, digital misinformation, growing individualism, and declining civic responsibility (Kuzminskyi et al., 2022; Wulandari et al., 2024). In response to these issues, international educational frameworks—including UNESCO's Global Citizenship Education (UNESCO, 2022) and the OECD Learning Compass 2030 (OECD, 2021)—emphasize that education should not be limited to cognitive achievement, but must also cultivate ethical awareness, empathy, cooperation, and social responsibility. These frameworks highlight the central role of schools in preparing learners to engage responsibly and constructively in increasingly complex and multicultural societies, particularly in contexts where trust, values, and decision-making are increasingly mediated by digital environments.

These global imperatives resonate strongly within the Indonesian educational context. Through the Merdeka Curriculum, the strengthening of Pancasila character is positioned as a foundational mandate for developing future citizens capable of navigating social, digital, and cultural complexities (Pulhehe & Robandi, 2024). In this study, the term *Pancasila* refers specifically to Pancasila Education as a formal curricular subject and pedagogical framework within the Indonesian national education system. Empirical studies in Indonesian elementary education further demonstrate that Pancasila-based ideological competencies are not merely normative ideals, but essential learning outcomes that must be systematically embedded in classroom instruction to ensure meaningful and sustainable character development among students (Ruyadi & Dahliyana, 2022).

However, the increasing influence of digital culture among young learners adds additional complexity to value internalization. Studies on digital behavior consistently show that intensive exposure to online platforms shapes attitudes,

trust formation, and behavioral tendencies, often fostering impulsivity, dependency, and reduced critical reflection (Suhud et al., 2024). Research in related domains also demonstrates that digital environments significantly affect individual decision-making processes through mechanisms of perceived trust, reliability, and literacy (Juliana et al., 2024). In educational contexts, insufficient critical and moral literacy may further exacerbate students' vulnerability to misinformation and superficial moral reasoning, as evidenced in higher education settings where learners struggle to employ analytical and evaluative reading strategies (Khathayut, 2025).

These findings suggest that while digital ecosystems offer opportunities for engagement, they also introduce competing value systems that challenge schools' efforts to cultivate disciplined, cooperative, and socially responsible learners. Consequently, the role of Pancasila Education becomes even more critical in equipping students with moral grounding, ethical judgment, and critical awareness amid rapidly shifting digital environments. Despite these aspirations, empirical problems persist in schools. Research indicates that teachers often struggle to design lesson plans that effectively integrate cognitive competencies with value-based objectives (Cevikbas et al., 2023). Classroom instruction remains predominantly teacher-centered, limiting opportunities for collaborative, reflective, and experiential learning—elements proven essential for moral development (Zia, 2023; Ockerman & Bagui, 2024).

Furthermore, learner engagement is strongly influenced by psychosocial factors such as personality traits, perceived teacher support, and trust in learning interactions, which in turn affect motivation and academic outcomes (Li & Rahim, 2025; Suhud et al., 2025). When instructional models fail to accommodate these dimensions, moral and civic learning objectives risk being marginalized. In addition, assessment practices often inadequately capture intangible moral constructs such as integrity, responsibility, and tolerance due to the absence of valid and reliable evaluation tools (Wangi et al., 2023). These limitations create a substantial empirical gap between national policy expectations and classroom implementation.

Parallel to the empirical gap is a broader research gap in the Indonesian context. Although many studies discuss character education conceptually, far fewer provide empirically validated instructional models that systematically embed Pancasila values within daily classroom practices (Suryadi et al., 2022). Existing empirical work related to values, trust, and behavior in Indonesia has largely concentrated on adult or youth populations in digital and consumption contexts—such as online purchasing behavior, digital trust, and technology-mediated decision-making (Juliana et al., 2024; Suhud et al., 2025; Juliana et al., 2025)—rather than on the structured development of moral character in elementary school settings. This reveals a significant gap in understanding how moral reasoning, civic responsibility, and ideological values are cultivated during formative school years.

Moreover, there remains a shortage of studies integrating intracurricular learning with extracurricular activities and school culture, despite strong evidence that whole-school ecosystems significantly influence moral internalization (Berkowitz & Bier, 2005). These gaps underscore the absence of a comprehensive, context-responsive, and pedagogically grounded model for strengthening Pancasila character in elementary education. This study offers several key novelties. First, it develops a systematic and empirically grounded learning model specifically designed for the Pancasila Education subject – an area previously dominated by normative or conceptual discussions (Ruyadi & Dahliyana, 2022).

Second, the model synthesizes intracurricular instruction with school-wide programs and extracurricular activities, addressing the ecosystemic nature of character formation recommended by global scholarship (Kuzminskyi et al., 2022). Third, the model incorporates structured phases – value orientation, knowledge exploration, collaborative inquiry, moral reflection, and character action – which integrate cognitive, affective, and behavioral dimensions of moral development while fostering learner engagement, autonomy, and trust-based interaction (Li & Rahim, 2025; Suhud et al., 2024). Fourth, the model is validated using a mixed-method R&D approach, ensuring both pedagogical rigor and practical feasibility.

The urgency of this research lies in the developmental stage of elementary school students, a period in which foundational values, habits, and moral reasoning begin to crystallize (Murod, 2022). As children spend a significant portion of their daily lives in school, Pancasila Education becomes a primary avenue for shaping citizenship identity, moral awareness, and civic dispositions. Without a robust and contextually aligned instructional model, efforts to institutionalize Pancasila character risk being fragmented and ineffective, particularly amid increasing digital exposure, trust-related challenges, and declining opportunities for guided moral reflection (Khathayut, 2025; Suhud et al., 2025).

Therefore, this study aims to design, implement, and evaluate a comprehensive model for strengthening Pancasila character in elementary schools. The article elaborates the theoretical foundations, developmental processes, empirical validation, and implications for broader educational practice and policy. To address the identified gap between normative expectations of character education and its classroom enactment, this study is guided by the following specific and targeted research questions:

1. How do elementary school teachers plan Pancasila Education learning to achieve instructional objectives and strengthen students' Pancasila character values?
2. How is Pancasila Education implemented in classroom practices to support the internalization of Pancasila character values among elementary school students?
3. How do teachers develop and adapt learning models of Pancasila Education to enhance character-based learning in elementary school contexts?

These research questions are designed to systematically examine the planning, implementation, and development dimensions of Pancasila Education as a character-based curricular practice at the elementary school level.

## **2. Literature Review**

### **2.1 Pancasila Character**

Pancasila, as Indonesia's foundational philosophical system, represents a comprehensive moral and civic framework grounded in indigenous cultural values, social harmony, and ethical humanism (Farwati et al., 2023). Its five principles – belief in God, human dignity, national unity, democratic deliberation, and social justice – serve not only as state ideology but also as an ethical compass for cultivating responsible citizens. These values correspond closely with global theories of civic virtue and moral citizenship, which emphasize spirituality, humanity, social cohesion, justice, and democratic participation (Kuzminskyi et al., 2022; Wulandari, et al., 2024).

Sukirno et al., (2023) conceptualizes Pancasila character across five behavioral domains: religiosity, moral virtue, independence, responsibility, and democratic conduct. Such multidimensionality parallels character education frameworks internationally, such as Sulistyarni et al., (2020) triadic model of moral knowing, moral feeling, and moral action. These three dimensions – cognitive understanding of values, emotional internalization, and behavioral expression – align strongly with Pancasila's emphasis on harmonizing thought, attitude, and practice.

Recent scholarship in moral psychology underscores that value internalization requires sustained engagement across cognitive, affective, and behavioral domains, rather than mere transmission of rules or doctrines (Murod, 2022). Therefore, Pancasila character development must adopt a holistic approach that embraces reflective thinking, empathy cultivation, and action-based learning within authentic social contexts.

### **2.2 Character Education in Schools**

Character education has evolved globally from a narrow focus on moral instruction toward a broader, ecosystem-based paradigm emphasizing whole-school culture and social-emotional development (Berkowitz & Bier, 2005; Koroleva et al., 2023). Schools are increasingly viewed as moral communities where norms, rituals, teacher modeling, peer interaction, and shared experiences collectively shape ethical dispositions (Nucci et al., 2024; Ockerman & Bagui, 2024). This aligns with Vygotsky's (1967) sociocultural theory, which posits that moral reasoning is heavily influenced by social interaction, guided participation, and cultural tools.

In Indonesia, character education is operationalized through the Profil Pelajar Pancasila, which outlines six competencies: faith and morality, independence, critical reasoning, creativity, collaboration, and global citizenship (Kemendikbud, 2020). These align closely with international frameworks such as UNESCO's Global Citizenship Education (UNESCO, 2022) and the OECD Learning Compass

2030 (OECD, 2021), emphasizing ethical competence, cultural awareness, and social responsibility. Studies across different educational systems demonstrate that effective character education requires explicit instruction, modeling, collaborative learning, and opportunities for real-life application (Sonyel, 2023). Moreover, the presence of consistent adult role models, safe learning environments, and culturally relevant content significantly strengthens value internalization (Saxer et al., 2025).

### **2.3 Intracurricular, Kokurikuler, and Extracurricular Activities**

Character formation thrives when learning opportunities extend beyond formal classroom instruction. Intracurricular learning provides structured opportunities for conceptual inquiry, ethical dialogue, and critical reflection (Trilling & Fadel, 2009). However, extracurricular and co-curricular programs play a pivotal role in translating moral understanding into practical behavior through participation, teamwork, creativity, leadership, and community engagement (Munir & Zaheer, 2021). Global research consistently shows that participation in extracurricular activities is associated with enhanced social competence, emotional resilience, communication skills, moral judgment, and civic engagement (Cortellazzo et al., 2021).

Furthermore, structured extracurricular programs create authentic contexts in which students practice cooperation, responsibility, and cultural appreciation – skills essential for character formation (Hasriani et al., 2025). In Indonesia, kokurikuler and extracurricular initiatives often integrate local culture, religious values, and community collaboration, providing culturally grounded pathways for Pancasila character internalization. When integrated into a coherent school ecosystem, these programs significantly enhance students' moral awareness, prosocial behavior, and sense of belonging.

## **3. Methodology**

### **3.1 Research Design**

This study adopted a mixed-method Research and Development (R&D) design to develop, refine, and validate a learning model for strengthening Pancasila character in elementary schools. The R&D framework was adapted from Borg and Gall's (1983) classic model of educational product development, which has been

widely used in contemporary instructional design studies due to its iterative and systematic nature (McKenney & Reeves, 2019).

The adapted R&D process consisted of four sequential phases:

1. Preliminary Study - conducting a needs analysis through literature review, school observations, interviews, and examination of existing teaching practices.
2. Empirical Model Construction - drafting an initial model based on field findings and theoretical foundations of character education.
3. Conceptual Model Formulation - refining the model through expert consultation, alignment with curriculum standards, and integration of Pancasila character dimensions.
4. Model Trial and Validation - implementing the model in real classroom settings followed by evaluation using qualitative and quantitative measures.

A qualitatively dominant mixed-method orientation was employed, consistent with current trends in educational design research that emphasize contextual interpretation, iterative refinement, and stakeholder involvement (Creswell & Plano Clark, 2018; Barab & Squire, 2004). Quantitative elements—primarily teacher and student questionnaires—served as complementary evidence to validate the practicality, clarity, and effectiveness of the developed model.

### **3.2 Research Site and Participants**

The study was conducted at Elementary School Plus 2 Al Muhajirin Purwakarta, a private elementary school in Indonesia recognized for its strong emphasis on character-based education. The research was carried out over a nine-month period (March–November 2025), allowing for sustained observation of instructional practices and school activities related to Pancasila Education. This extended duration enabled the researchers to capture patterns of teaching, learning, and character development in a natural school setting.

Participants were selected using purposive sampling to ensure alignment with the research objectives. The sample consisted of six Pancasila Education teachers, 273 students from Grades 4, 5, and 6, as well as one principal and two supporting staff members. This multi-actor sampling strategy was intentionally employed to capture diverse perspectives on the planning, implementation, and development of character-based Pancasila Education. Such an approach enhances ecological validity and enables data triangulation, which is consistent with established practices in character education research (Hu & Shu, 2025).

To address potential developmental differences among students across grade levels, the student questionnaire was designed to ensure conceptual equivalence while maintaining age-appropriate comprehension. All items were grounded in the same core constructs of Pancasila character—namely honesty, responsibility, cooperation, and tolerance. However, the wording and sentence structures were carefully adapted to ensure accessibility for younger learners, particularly students in Grade 4, without altering the underlying meaning of the constructs being measured.

Prior to data collection, the questionnaire underwent content validation and readability review involving two experts in Pancasila Education and one elementary education practitioner. This process ensured that each item used clear, concrete, and familiar language, avoiding abstract or complex phrasing that could hinder comprehension among younger students. In addition, a pilot test was conducted with a small group of students from each grade level to confirm consistent understanding of the items. Feedback from the pilot testing led to minor refinements in wording to improve clarity while preserving measurement equivalence across grades.

Data were collected through classroom observations, questionnaire administration to teachers and students, and semi-structured interviews with teachers and school leaders. Classroom observations were conducted in a non-participatory manner to minimize disruption to instructional activities. Questionnaires were administered directly in classrooms under teacher supervision using standardized instructions, with brief clarifications provided only when necessary and without directing students toward specific responses. Semi-structured interviews were conducted face-to-face at mutually agreed times to obtain deeper insights into instructional practices and contextual challenges.

Throughout the research process, ethical principles in educational research were strictly observed. Formal permission was obtained from the school prior to data collection. Informed consent was secured from the school principal, participating teachers, and parents or legal guardians of the students. Participation was entirely voluntary, and all respondents were informed of the study's objectives as well as their right to withdraw at any stage without penalty. To protect participants' privacy, all data were anonymized using coded identifiers and were used solely for academic research purposes.

### **3.3 Instruments**

Multiple instruments were employed in this study to ensure a rigorous and comprehensive understanding of the implementation of character-based Pancasila Education. The use of diverse data collection tools enabled triangulation and strengthened the validity of the findings, in line with best practices in mixed-method educational research (Johnson & Onwuegbuzie, 2004). The instruments included: (1) classroom observation sheets to examine instructional processes, teacher-student interactions, and character-learning activities; (2) teacher and student questionnaires using Likert-scale items to measure perceptions of instructional planning, implementation, model effectiveness, and character internalization; (3) semi-structured interview guidelines to obtain in-depth insights from teachers and school leaders regarding challenges and improvement strategies; and (4) character assessment rubrics to evaluate observable student behaviors related to core Pancasila values, such as cooperation, honesty, responsibility, and tolerance.

The primary quantitative instrument was a structured questionnaire designed to measure teachers' practices in planning, implementing, and developing character-based Pancasila Education, as well as students' perceptions of Pancasila character

internalization. To ensure the appropriateness and rigor of this instrument, systematic procedures were undertaken to establish its validity and reliability prior to full-scale data collection.

Content validity was assessed through expert judgment involving two scholars specializing in Pancasila Education and one elementary education practitioner. The experts evaluated each item for relevance, clarity, and representativeness in relation to the intended constructs. Based on their feedback, minor revisions were made to refine wording and improve conceptual alignment. Construct validity was further examined through item-total correlation analysis using pilot data. Items that did not meet acceptable correlation thresholds were reviewed and refined to ensure consistent measurement of the underlying constructs.

Instrument reliability was evaluated using Cronbach's alpha coefficient. The results demonstrated satisfactory internal consistency across all measurement scales, with alpha values exceeding the commonly accepted threshold of 0.70. These findings indicate that the questionnaire was reliable and suitable for assessing character-based Pancasila Education practices and outcomes in elementary school contexts. Overall, the combined use of multiple instruments, along with rigorous validation and reliability testing, confirms the robustness and methodological soundness of the data collection process.

### **3.4 Data Analysis**

Data was analyzed using a combination of qualitative and quantitative techniques.

#### *3.4.1 Qualitative Analysis*

Qualitative data from observations and interviews were processed through Suter (2012), interactive model, consisting of:

1. Data Reduction - coding and categorizing raw data into themes related to pedagogy, character formation, and model implementation.
2. Data Display - organizing themes into matrices and visual maps to support interpretation.
3. Conclusion Drawing and Verification - synthesizing findings, comparing across participants, and validating interpretations through triangulation.

This analytic approach is recognized for its robustness in handling complex, context-rich educational data (Nowell et al., 2017).

#### *3.4.2 Quantitative Analysis*

Quantitative data from questionnaires were analyzed using descriptive statistics including frequencies, percentages, and mean scores. This approach is appropriate for evaluating perceptions of model usability and effectiveness, especially in early-stage educational design research (Abdulfatah & Geehad, 2020).

## 4. Results and Findings

### 4.1 Qualitative Analysis of Pancasila Character Integration in Classroom and School Practices

The qualitative analysis indicates that teachers consistently recontextualize Pancasila values into both lesson planning and classroom practices through an active and reflective pedagogical approach. Classroom observations and lesson plan analyses reveal that values such as religiosity, responsibility, cooperation, and tolerance are not merely articulated as normative objectives but are actively embedded in classroom discussions, collaborative learning activities, and structured moral reflection. This approach reflects a holistic model of character education that integrates cognitive, affective, and behavioral dimensions of learning (Biggs & Tang, 2011; Berkowitz & Bier, 2005; Sukirno et al., 2023). In this context, teachers function as moral role models who consistently reinforce character internalization through both explicit instruction and implicit daily interactions, aligning with contemporary perspectives on reflective pedagogy and character education (Sonyel, 2023; Ockerman & Bagui, 2024).

Beyond intracurricular instruction, the findings demonstrate that the strengthening of Pancasila character is substantially supported by the broader school ecosystem through co-curricular and extracurricular activities, particularly within the SI MUGIA RAYA program. Interview data and document analysis show that habituation practices, digital-based projects, and social engagement activities provide authentic spaces for students to enact Pancasila values in real-life contexts. These findings support the educational ecosystem perspective, which conceptualizes schools as moral communities where institutional culture and non-classroom activities play a decisive role in character formation (Koroleva et al., 2023; Cortellazzo et al., 2021; Farwati et al., 2023). Moreover, the integration of local wisdom, religious values, and digital practices reflects contextualized pedagogy that is responsive to contemporary social and technological challenges (McDaniel, 2024; UNESCO, 2022).

Furthermore, thematic analysis of the five-phase instructional model—value orientation, knowledge exploration, collaborative inquiry, moral reflection, and character action—reveals a coherent and systematic learning sequence that supports meaningful character development. Among these phases, moral reflection emerges as a pivotal stage that bridges students' conceptual understanding of values with concrete ethical actions, as evidenced by increased moral awareness and prosocial behaviors observed in classroom interactions and student reflections. This finding aligns with moral education theories emphasizing reflective experiences and action-oriented learning as key mechanisms for value internalization (Nucci et al., 2024; Zia et al., 2023; Murod, 2022).

To ensure analytical rigor, classroom observations and student self-reflections were subjected to a systematic qualitative analysis. Observation notes were coded using thematic analysis procedures to identify recurring patterns of behavior associated with Pancasila values, including cooperation, responsibility, tolerance, and honesty. Likewise, students' written self-reflections were analyzed to extract

dominant themes related to moral awareness, value internalization, and behavioral intentions. The analysis followed a three-stage process – open coding, categorization, and thematic interpretation – allowing observational evidence to be integrated with students’ reflective narratives. This triangulated approach enhanced the credibility and trustworthiness of the findings by linking observed behaviors with students’ self-reported moral understanding and experiences.

#### 4.2 Lesson Planning for Strengthening Pancasila Character

Based on the research results, of the total 273 respondents, 53.8%, or 147 respondents, were male, while 46.2%, or 126 respondents, were female. These data indicate that the number of male respondents is slightly higher than female respondents, but the difference is not too large, so the distribution of the two groups remains relatively balanced. A clearer description of the respondent demographics is presented in Table 1 below:

**Table 1: Respondent Characteristics**

|        |       | Frequency (n) | Percent (%) |
|--------|-------|---------------|-------------|
| Gender | Men   | 147           | 53,8        |
|        | Women | 126           | 46.2        |
| Age    | 9     | 10            | 16.5        |
|        | 10    | 84            | 30.8        |
|        | 11    | 100           | 36.6        |
|        | 12    | 44            | 16.1        |
| Grade  | 4     | 87            | 31.9        |
|        | 5     | 112           | 41          |
|        | 6     | 74            | 27.1        |
| Total  |       | 273           | 100.0       |

Source: Data processing results, 2025

The analysis of lesson plans indicates that teachers demonstrated a strong commitment to integrating character dimensions into instructional design. A total of 66.6% of teachers consistently embedded Pancasila values into their learning objectives, while the remaining 33.4% did so frequently. All lesson plans consistently employed active learning approaches, including discussion, collaborative tasks, contextual exploration, and reflective questioning. This aligns with global evidence that active pedagogies promote moral reasoning, engagement, and value internalization among students (Kuzminskyi et al., 2022; Wulandari, et al., 2024).

Furthermore, 66.7% of teachers integrated character-based assessment tools into their evaluation strategies, emphasizing observable behaviors such as cooperation, responsibility, and respect. All teachers ensured alignment between objectives, learning activities, and assessment criteria, reflecting best practices in

constructive alignment (Biggs & Tang, 2011). Teachers also utilized verbs aligned with Bloom's Taxonomy and the national Profil Pelajar Pancasila competencies, demonstrating adherence to the cognitive–affective–behavioral sequence essential for character growth (Cădariu & Rad, 2025; Koroleva et al., 2023).

#### **4.3 Intra- and Extracurricular Contributions to Character Formation**

The SI MUGIA RAYA program emerged as a central component of the school's character-building ecosystem. The program integrates nine structured habituation themes—cleanliness, environmental stewardship, digital creativity, Sunnah-based health practices, sustainable transportation, cultural arts, family-based ethics, Qur'anic literacy, and social responsibility. These themes parallel global findings that extracurricular and co-curricular programs nurture socio-emotional, moral, and civic competencies beyond what can be achieved in conventional classroom settings (Farwati et al., 2023).

Students actively produced digital artifacts such as eco-vlogs, digital comics, digital posters, and podcasts. These authentic tasks reflect project-based learning principles and foster student agency, creativity, and ethical reasoning (Wisanti et al., 2024). The integration of cultural and religious elements within modern digital platforms is consistent with culturally sustaining pedagogies advocated in international studies (McDaniel, 2024; Eppard et al., 2021).

#### **4.4 The Developed Learning Model**

This Pancasila Character Development Model through Pancasila Education Subjects in Elementary Schools integrates cognitive (knowledge), affective (attitudes and values), and psychomotor (real action) skills in a balanced manner. This model supports active learning while fostering Pancasila character through authentic, reflective, and action-oriented learning experiences. The learning model developed in this study consists of five sequential phases, each addressing cognitive, affective, and behavioral dimensions of character development:

1. *Apersepsi* – Orientation of Values: Activates prior knowledge and emotional readiness to engage with moral content.
2. Knowledge Exploration: Introduces concepts through contextualized, real-life examples.
3. Collaborative Inquiry: Encourages students to collaboratively solve authentic problems using Pancasila values as guiding principles.
4. Moral Reflection: Promotes individual and collective reflection on values, actions, and decisions—key to moral internalization (Zia, 2023).
5. Character Action: Enables students to apply learned values in daily life through structured missions, journaling, and community engagement activities.



**Figure 1: Five-Phase Model of Character-Based Pancasila Education**

Figure 1 illustrates a coherent and sequential instructional model consisting of five interrelated phases that collectively contribute to strengthening Pancasila character among elementary school students. The model begins with value-oriented planning, which ensures that Pancasila values are explicitly embedded in learning objectives and instructional design. This is followed by contextual learning implementation, where values are introduced through real-life examples relevant to students' everyday experiences. The third phase emphasizes participatory and collaborative activities, enabling students to engage actively with peers through discussion, cooperation, and shared problem-solving. Subsequently, reflective reinforcement of Pancasila values provides structured opportunities for students to internalize moral meanings by reflecting on actions, decisions, and learning experiences. The model culminates in character building and evaluation, in which students apply internalized values in concrete behaviors while teachers assess character development through authentic and observable indicators.

This sequential structure reflects contemporary global character education frameworks that advocate a holistic integration of moral cognition, emotional engagement, and value-oriented action. As highlighted in the literature, effective character education requires not only knowledge transmission but also experiential learning, reflection, and behavioral enactment (Nucci et al., 2024; Ockerman & Bagui, 2024). The progression of the model closely mirrors inquiry-based, experiential, and reflective learning approaches that have been widely recognized as effective in moral and citizenship education (Trilling & Fadel, 2009). By integrating these pedagogical principles within a culturally grounded Pancasila framework, the model offers a systematic and theoretically informed pathway for fostering sustainable character development in elementary

education. A more concise explanation of this model is explained in the following table 2:

**Table 2: Developing Pancasila Character Building Through Pancasila Education Subjects in Elementary Schools**

| Learning Stage                            | Steps  | Main Activities   | Output/Indicator   |
|---|--|---|--|
| 1. Apperception - Value Orientation       | 1. Opening learning & building readiness 2. Orientation of Pancasila values                            | - The teacher greets, ice-breaking, conditioning the class - Shows contextual pictures/stories - Links the material to Pancasila values - Questions and answers about experiences related to values | Students are ready to learn and have an initial awareness of Pancasila values. |
| 2. Knowledge Exploration                  | 1. Delivering core material 2. Observing & identifying problems 3. Discussing understanding            | - Teacher explains the concept - Uses visual media - Students observe case studies - Group discussions  | Conceptual understanding and initial analytical skills                         |
| 3. Collaboration & Inquiry                | 1. Group division 2. Inquiry/problem solving 3. Developing value-based solutions 4. Group presentation | - Heterogeneous group work - Case study analysis - Making posters/mind maps/projects - Presentation and feedback  | Mutual cooperation, creativity, communication skills                           |
| 4. Moral Reflection & Value Reinforcement | 1. Individual reflection 2. Group reflection 3. Teacher reinforcement                                  | - Writing reflections on values - Group discussions - Teachers reinforce values   | Moral awareness and internalization of values                                  |
| 5. Application & Real Action              | 1. Character action tasks 2. Monitoring & reporting 3. Authentic assessment                            | - Daily Pancasila mission - Character journal - Project observation and assessment  | Real behavior, character consistency   |

Source: Data processing results, 2025

#### 4.5 Student Outcomes

This section presents students' perceptions of the implementation of Pancasila Education learning and its contribution to character development. Data were collected from 273 student respondents using a four-point Likert scale ranging from *Never* to *Always*. Overall, the findings indicate consistently positive student responses across instructional processes, learning experiences, and character outcomes.

At the beginning of instruction, most students perceived that teachers clearly communicated learning objectives. A total of 77.7% of respondents selected *Often* or *Always*, indicating that goal-oriented instruction was consistently practiced. Clear articulation of learning objectives is a fundamental pedagogical principle that enhances students' learning orientation, focus, and motivation (Winkel, 2009; Arends, 2012; Slavin, 2020). Although a small proportion of students (22.3%) perceived occasional inconsistency, the overall results suggest that teachers have largely adopted modern pedagogical standards in structuring Pancasila Education lessons.

Regarding instructional materials, 81.7% of students reported that learning materials were *Often* or *Always* interesting and easy to understand. Furthermore, 96.7% perceived the materials as relevant and beneficial to everyday life. These findings demonstrate that Pancasila Education was delivered in a contextual and meaningful manner. According to Ausubel's (1968) theory of meaningful learning and Bruner's (1966) constructivist perspective, students develop deeper understanding when learning content is structured, engaging, and connected to real-life experiences. This alignment with students' lived realities strengthens the internalization of Pancasila values beyond cognitive memorization.

In terms of classroom interaction, 79.1% of students indicated that teachers *Often* or *Always* provided opportunities to ask questions and express opinions. This reflects the creation of an inclusive learning environment that supports student agency and participation. Vygotsky's (1967) sociocultural theory emphasizes that learning is constructed through social interaction, while Arends (2012) highlights that participatory classrooms foster confidence and critical thinking. Although some students still perceived limited opportunities, the overall pattern suggests a supportive communicative classroom climate.

Character modeling emerged as one of the strongest aspects of instruction. A total of 96.7% of respondents perceived that teachers consistently demonstrated positive behaviors such as honesty, politeness, and responsibility. Similarly, collaborative learning was strongly perceived, with 91.9% of students reporting that learning activities encouraged cooperation. These findings reinforce Bandura's (1986) social learning theory, which posits that moral behavior develops through observational learning and modeling. Teachers' consistent role-modeling thus plays a critical role in shaping students' moral dispositions.

Student-reported character outcomes further confirm the effectiveness of Pancasila Education. High percentages of students reported practicing honesty (95.6%), discipline (96.7%), mutual respect (99.3%), tolerance (98.5%), responsibility (96.3%), empathy and helping behavior (86.5%), and respectful communication (82.8%). These outcomes indicate successful internalization of core Pancasila values such as integrity, respect, cooperation, and social responsibility. According to Lickona (1991) and Kohlberg (1981), character education is effective when moral knowing, moral feeling, and moral action are integrated through consistent practice and reinforcement.

Finally, 96.3% of students perceived that learning Pancasila Education helped them become better individuals, and 97.8% believed that it taught positive attitudes useful for life. This finding underscores the transformative impact of Pancasila Education on students' moral and personal development. In line with Narvaez's (2008) concept of moral agency and the national *Profil Pelajar Pancasila* framework (Kemendikbud, 2020), the learning experiences provided meaningful moral guidance that supports students' holistic development.

In summary, the results demonstrate that Pancasila Education has been implemented effectively through clear instruction, engaging and contextual materials, interactive learning, strong teacher modeling, and active pedagogical strategies. While minor inconsistencies remain, the overall findings provide strong empirical evidence that Pancasila-based learning contributes significantly to students' character formation in elementary school settings.

#### 4.6 Teacher Outcomes

Teacher data show universal readiness and consistency in implementing character-based instruction. All teachers met "often" or "always" criteria on all 100 indicators measured. This demonstrates strong professional commitment and aligns with studies highlighting the pivotal role of teacher modeling and pedagogical leadership in effective character education (Hu & Shu, 2025). Further details are presented in Table 3 below:

**Table 3: Summary of Teacher Data Analysis Results Based on Problem Formulation**

| No | Problem Formulation   | Percentage (%) |           |       |        |
|----|---|----------------|-----------|-------|--------|
|    |   | Never          | Sometimes | Often | Always |
| 1  | Planning for Pancasila Education learning in elementary schools that can achieve learning objectives and strengthen Pancasila character.                                | 0              | 0         | 33,3  | 66,7   |
| 2  | Portrait of the implementation of Pancasila Education learning in elementary schools that can achieve learning objectives and strengthen students' Pancasila character. | 0              | 0         | 18,1  | 81,9   |
| 3  | Development of a learning model that can achieve learning objectives and strengthen students' Pancasila character in Pancasila Education in elementary schools.         | 0              | 0         | 29,7  | 70,3   |

Source: Data processing results, 2025

Based on Table 3, a summary of the teacher data analysis, all respondents indicated that the planning, implementation, and development of the Pancasila Education learning model in elementary schools fell into the "often" and "always" categories. No responses were found that were either "never" or "sometimes." This finding indicates that teachers generally have a strong pedagogical commitment

to achieving learning objectives and strengthening Pancasila character in students.

#### *4.6.1 Pancasila Education Learning Planning*

Regarding the first research question, the analysis results show that 66.7% of teachers stated that they always planned Pancasila Education learning activities oriented toward learning objectives and strengthening Pancasila character, while 33.3% stated that they often did so. This composition indicates that all teachers were in the "good" to "very good" planning category. Learning planning is the primary foundation because it serves as a vehicle for integrating Pancasila values into learning objectives, materials, methods, and assessments.

This finding aligns with Lickona's (1991) view, which emphasizes that effective character education must be designed deliberately, systematically, and comprehensively within the learning planning document. Thus, the majority of teachers have integrated the dimensions of moral knowledge (knowing the good), moral attitudes (desiring the good), and moral actions (doing the good) into their lesson plans, as emphasized in the school-based character education framework (Berkowitz & Bier, 2005; Nucci et al., 2024).

#### *4.6.2 Implementation of Pancasila Education Learning*

Regarding the second research question, the results showed that 81.9% of teachers stated that they are always and 18,1% stated that they often implemented Pancasila Education learning, which was able to achieve learning objectives and strengthen students' Pancasila character. The higher percentage of teachers always in the implementation aspect compared to planning indicates that teachers are relatively consistent in implementing their lesson plans into classroom practice.

These findings support the view of Narvaez and Lapsley (2009) that moral character formation is determined not only by curriculum design, but primarily by the actual learning experiences students have through interactions, teacher role models, value discussions, and a conducive classroom culture. Teachers not only convey Pancasila as cognitive knowledge but also develop the affective and conative dimensions through group work, fostering mutual respect, and reflecting on values at the end of the lesson. This approach aligns with the concept of the integration of moral knowing, moral feeling, and moral action (Lickona, 1991).

#### *4.6.3 Developing Pancasila Education Learning Models*

In the third research question, 70.3% of teachers stated that they always and 29.7% stated that they often develop learning models that support the achievement of learning objectives and strengthen Pancasila character. This indicates that the majority of teachers have made efforts to innovate their learning and do not solely rely on conventional lecture methods.

Developing varied learning models—such as value discussions, contextual learning, problem-based learning, and project-based learning—is a crucial prerequisite for ensuring that Pancasila values are not merely memorized but

internalized in students' behavioral habits (Berkowitz & Bier, 2005). This finding is consistent with the views of Nucci et al. (2024) that effective character education must combine direct and indirect learning strategies, including moral reflection and collaborative practice.

#### *4.6.4 Synthesis of Findings*

The integrated findings indicate that all teachers fall within the “often–always” category across the dimensions of planning, implementation, and model development, with the highest level of consistency observed in the implementation aspect, followed by model development and planning. This pattern suggests that character-based Pancasila Education has been systematically enacted in classroom practices rather than remaining at a merely conceptual level. Nevertheless, the presence of responses in the “often” category indicates that there is still room for improvement in terms of consistency and intensity of implementation, particularly to ensure that character formation is sustained over time and not dependent on individual teacher initiatives.

From the perspective of character education theory, these findings reflect the functioning of the school as a moral community, in which values and virtues are embedded in daily interactions, instructional routines, and the broader learning climate (Lickona, 1991; Narvaez & Lapsley, 2009). In such a context, teachers play a central role as moral agents who model and reinforce Pancasila values through both planned instruction and informal interactions with students. However, the variation indicated by the “often” category underscores the need for deeper reflective practice, stronger institutional support, and continuous pedagogical innovation to strengthen the internalization of Pancasila character in a more consistent and holistic manner.

Validation of the proposed five-phase learning model further strengthens these conclusions. Validation was conducted through expert assessment, empirical implementation, and outcome-based evidence. Expert assessment involving two Pancasila Education experts and one elementary education practitioner confirmed that the five phases were conceptually relevant, pedagogically feasible, and aligned with the goals of character-based Pancasila Education, with minor revisions made to clarify the sequence of phases and their operational indicators.

Empirically, the model demonstrated strong implementation, as reflected in high scores for planning (33.3% often and 66.7% always), implementation (18.1% often and 81.9% always), and model development (29.8% often and 70.2% always). Furthermore, student outcome data indicated that over 90% of students frequently or consistently demonstrated positive Pancasila character behaviors. Collectively, these findings confirm that the five-phase learning model is valid and effective for supporting character development in elementary school contexts.

## **5. Discussion**

The findings demonstrate that strengthening Pancasila character requires a comprehensive approach that integrates structured lesson planning, continuous habituation, teacher modeling, and reflective learning. These insights correspond

to international frameworks that conceptualize character education as a combination of moral cognition, emotional engagement, and behavioral enactment (Berkowitz & Bier, 2005).

First, the successful integration of Pancasila values into lesson plans highlights the importance of intentional curriculum design. Research indicates that explicit and coherent value integration improves students' moral clarity and ethical awareness (Kuzminskyi et al., 2022; Supriyono et al., 2023). The alignment of objectives, activities, and assessment further enhances instructional effectiveness, consistent with constructive alignment theory (Biggs & Tang, 2011).

Second, the SI MUGIA RAYA program demonstrates that extracurricular activities can function as transformative spaces for character formation. International studies emphasize the role of extracurricular participation in developing socio-emotional skills, leadership, and civic identity (Wisanti et al., 2024). By integrating digital creativity with cultural and religious values, the program aligns with 21st-century learning competencies and culturally sustaining pedagogy (Trilling & Fadel, 2009).

Third, the developed learning model contributes to both theory and practice. The five-phase structure—orientation, exploration, inquiry, reflection, and action—mirrors global best practices in moral education that emphasize experiential learning, collaborative reasoning, and reflective practice (Nucci et al., 2024; Ockerman & Bagui, 2024). Its contextual adaptation to Pancasila character ensures cultural relevance, addressing long-standing gaps in character education research that often overlooks local philosophical foundations (Van den Akker et al., 2006).

Overall, the study affirms that character strengthening demands a holistic ecosystem that integrates instructional design, school culture, extracurricular engagement, and teacher professionalism. These findings position the model as a promising framework for future implementation and scaling within diverse school contexts in Indonesia.

### **5.1 Implications**

The findings of this study provide several important implications for teachers, schools and policymakers. These implications highlight the systemic and multi-layered nature of character education and underscore the need for coordinated efforts across educational stakeholders.

### **5.2 Implications for Teachers**

The findings of this study highlight the central role of teachers in cultivating students' moral consciousness and character development. Teachers are encouraged to embed Pancasila character values explicitly across all elements of instruction, including learning objectives, teaching materials, classroom interactions, and assessment activities. A systematic integration of values ensures that character education becomes intentional, visible, and measurable rather than incidental. Moreover, teachers should adopt reflective, inquiry-based, and project-based learning approaches that allow students to engage with real-life issues, explore ethical dilemmas, and collaboratively formulate solutions. These

student-centered pedagogies are critical for strengthening higher-order thinking, empathy, and moral reasoning. In addition, the implementation of authentic and performance-based character assessments—such as reflective journals, self-evaluations, peer assessments, and behavioral rubrics—is essential for capturing observable moral behaviors and accurately monitoring students' character growth beyond traditional testing methods. Overall, teachers must simultaneously act as instructors, facilitators, role models, and moral mentors who foster a holistic and value-driven learning environment.

### **5.3 Implications for Schools**

The study underscores that character formation is most effective when embedded within a holistic and coherent school culture. Schools are encouraged to develop whole-school character ecosystems that integrate curriculum, extracurricular activities, school norms, rituals, and community engagement, thereby ensuring continuous and consistent reinforcement of Pancasila values across students' everyday experiences.

Furthermore, integrating digital literacy, local cultural heritage, and Pancasila values into various school programs is essential to ensure that character education remains responsive to contemporary societal challenges, culturally grounded, and aligned with students' lived realities. Strengthening collaboration among teachers, parents, and community partners is also vital to maintain continuity of character development beyond classroom settings. By cultivating a cohesive, culturally responsive, and value-driven character ecosystem, schools can enhance the internalization of moral values and foster sustainable behavioral transformation among students.

### **5.4 Implications for Policymakers**

At the policy level, the findings of this study highlight the importance of strengthening systemic support for effective character education implementation. Policymakers should provide sustained and meaningful professional development focused on character pedagogy, instructional design, reflective practice, and authentic assessment, ensuring that teachers acquire the competencies required to deliver value-based instruction effectively. In addition, character education frameworks must be flexible and context-responsive, allowing schools to adapt Pancasila values to local cultural dynamics, students' developmental needs, and community characteristics. Overly rigid policy models risk limiting innovation and reducing the relevance of character programs within diverse school contexts.

Furthermore, policymakers need to ensure that schools are equipped with adequate resources, including digital infrastructure, relevant learning materials, and support for community partnership initiatives. By prioritizing these actions, policymakers can bridge the gap between national aspirations for character education and the practical realities of implementation in schools, ultimately fostering more coherent, sustainable, and impactful character development across the education system.

## 6. Conclusion

This study demonstrates that effective Pancasila Education requires the deliberate and systematic integration of cognitive competencies and character objectives within lesson planning and school practices. When teachers explicitly articulate Pancasila values in learning objectives, instructional activities, and assessment strategies, students are better able to understand, internalize, and enact these values in meaningful ways. Beyond classroom instruction, structured extracurricular habituation – such as activities embedded in the SI MUGIA RAYA program – plays a crucial role in extending character learning into students' daily lives by providing authentic contexts for practicing moral principles, social responsibility, and behaviours aligned with Pancasila ideals.

Moreover, this study provides empirical validation for the proposed five-phase instructional model – Orientation of Values, Knowledge Exploration, Collaborative Inquiry, Moral Reflection, and Character Action – as an effective framework for strengthening elementary students' moral awareness, cooperation, tolerance, and sense of responsibility. The model's holistic design successfully integrates cognitive inquiry, affective engagement, and behavioral application, aligning with contemporary theories of moral and character education. The convergence of expert judgments, consistent teacher implementation, and positive student character outcomes confirms that the model is pedagogically sound, practically applicable, and effective. Overall, the findings affirm that character formation is most impactful when instructional design, school culture, and reflective learning are coherently aligned, offering a promising framework for enhancing Pancasila-based character education across diverse elementary school contexts.

## 7. Limitations and Recommendations of the Study

Despite the promising outcomes of this study in developing and validating a learning model for strengthening Pancasila character, several methodological and contextual limitations must be acknowledged. First, the research was conducted in a single school – SDS Plus 2 Al Muhajirin Purwakarta (Indonesia) – which possesses a well-established culture of character education. This setting may have contributed to more favorable outcomes compared with schools that have less developed character ecosystems. Consequently, the generalizability of findings across different school types – public, private, rural, urban, or multicultural – remains limited and warrants further examination. In addition, the character assessments relied on observations, questionnaires, and student self-reflections, all of which are susceptible to subjective interpretations and social desirability bias.

Another limitation concerns the relatively short duration of the study, conducted over nine months. Character development is inherently a long-term process influenced by students' family backgrounds, peer interactions, community environments, and psychological maturation. Therefore, the improvements observed in students' tolerance, cooperation, responsibility, and moral awareness may represent early-stage behavioral shifts rather than stable transformations. Furthermore, the five-phase instructional model – Value Orientation, Knowledge

Exploration, Collaborative Inquiry, Moral Reflection, and Character Action – has not yet been examined in terms of the differential contribution of each component, leaving unanswered questions regarding which phases are most influential in driving meaningful character change.

Given these limitations, future research should broaden the implementation of the model across diverse educational settings to establish stronger external validity and examine cultural or contextual variations. Longitudinal studies are strongly recommended to track students' character development over multiple years, allowing for deeper insight into the sustainability and long-term impact of the model. Future studies should also incorporate more robust and varied assessment methods—such as digital portfolios, AI-assisted behavioral analytics, peer-nomination techniques, or naturalistic behavioral observations—to strengthen measurement reliability. Additionally, quasi-experimental or experimental research designs could be employed to identify causal effects and determine which elements of the model exert the most significant influence on students' Pancasila character formation.

### **8. Conflict of Interest, Acknowledgements, etc.**

The authors declare that there is no conflict of interest regarding the publication of this article. This research was conducted independently and objectively, without any financial, personal, institutional, or commercial relationships that could be construed as a potential conflict of interest. All data collection, analysis, and interpretation were carried out solely for academic and scientific purposes.

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