



Citizenship Project Model To Develop Pancasila Student Profile In Civic Education

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Abstract

This study aims to outline the civic project model as a means to foster the Pancasila learner profile within Civic Education. Utilizing a qualitative approach, the research employs a literature review method, drawing from various sources such as books, journal articles, scientific magazines, news media, research reports, and curriculum documents. The research process involves several steps: preparing tools and materials, creating a working bibliography, organizing the research timeline, reviewing literature and taking notes, and finally, synthesizing and analyzing the findings. The findings indicate that the civic project model is well-suited for cultivating the Pancasila learner profile in Civic Education. By implementing this model, students can effectively develop traits aligned with the Pancasila learner profile, including faith and piety, strong moral character, appreciation for global diversity, self-reliance, a spirit of cooperation, critical thinking, and creativity.

Keywords: Pancasila Learner Profile, Citizenship Project, Citizenship Education

INTRODUCTION

Amid the challenges of the Industrial Revolution 4.0, developing human resources based on the Pancasila Student Profile is crucial in today's educational landscape. According to the Ministry of Education and Culture (2020), the Pancasila Student Profile serves as an ideal framework for shaping the character and skills of Indonesian students, aiming to create a generation with global competencies rooted in Pancasila values. These competencies include valuing diversity, promoting collaboration, independence, critical thinking, and creativity, while Pancasila values are reflected in attitudes of faith, devotion to God Almighty, and moral integrity. This perspective aligns with Nata and Sofyan (2014), who argue that education should produce professional skills such as communication, critical and creative thinking, and strong self-understanding, thus not only meeting job market demands but also forming well-rounded individuals in line with the nation's noble values.



Civic Education (PKn) as a core subject plays a pivotal role in shaping the character of Pancasila students. Curricularly, PKn is designed to equip students to become virtuous Indonesian citizens, integrating knowledge (cognitive), attitude (affective), and skills (psychomotor) based on Pancasila values, with an emphasis on practical application in real life (Winataputra & Budimansyah, 2007). Lee (in Winataputra & Budimansyah, 2007) adds that in the era of globalization, Civic Education must focus on developing citizens' character, encompassing spiritual growth, personal responsibility, and independent, reflective personalities. Ganeswara et al. (2014) reinforce that the primary goal of Civic Education is to form holistic individuals capable of mastering and responsibly applying science, technology, and arts, while becoming competitive citizens with critical thinking skills.

However, achieving these noble goals faces various challenges. In practice, Civic Education is often perceived as less engaging compared to other subjects due to teaching methods that emphasize memorization and dense theoretical content, leading to low student enthusiasm. Consequently, the learning process tends to be passive, resulting in suboptimal learning outcomes, particularly in developing civic attitudes and skills, alongside the need to improve knowledge mastery. In this context, Civic Education requires innovative teaching methods to develop the Pancasila Student Profile. The key lies in presenting engaging and motivating material, yet in reality, active learning goals are often not optimally achieved due to the dominance of lecture-based methods interspersed with limited question-and-answer sessions and discussions (Lie, 2007).

A radical transformation in Civic Education learning is essential to realize the Pancasila Student Profile. According to Permendikbud No. 22 of 2016, learning must be developed dynamically through inspiring educational interactions, engaging yet challenging material, stimulation of active student participation, and the development of creativity and independence tailored to students' interests, talents, and developmental stages. This transformation is realized through 14 main pillars, including shifting from passive to active learning, diversifying learning resources, adopting scientific approaches, integrating holistic learning, and optimizing digital technology (Permendikbud No. 65 of 2013). This approach emphasizes contextual, student-centered learning that integrates Pancasila values and is responsive to contemporary developments.

Kerr (1999) states that the Civic Education learning approach to form the Pancasila Student Profile must be inclusive, active, participatory, process-oriented, value-based, interactive, challenging, and encompass civic education broadly. Budimansyah (2010) elaborates on these concepts: (1) an inclusive approach involving all subjects with Civic Education as the leading sector; (2) an active approach through non-conventional classroom settings like small groups or circular models; (3) a participatory approach optimizing student involvement; (4) a process-oriented approach prioritizing active, innovative, creative, effective, and enjoyable learning (PAIKEM); (5) a value-based approach focusing on positive attitudes and behaviors; (6) an interactive approach using diverse learning resources; (7) a challenging approach through varied learning experiences; and (8) civic education as a holistic learning experience involving school, family, community organizations, and media.

There is a significant gap between the ideal demands of Civic Education to develop the Pancasila Student Profile and the current monotonous, conventional learning conditions. Thus, implementing a Civic Education learning model to support the Pancasila Student Profile is a real and urgent need. The citizenship project model offers a solution by making Civic Education more challenging, active, and meaningful. According to Sapriya and Winataputera (2004), the citizenship project aims to: (1) equip students with knowledge and skills for effective participation; (2) provide practical experiences to develop learning competencies; and (3) foster understanding of the importance of citizen participation. Through this approach, Civic Education can serve as a strategic vehicle to produce an Indonesian generation that is not only academically intelligent but also embodies the Pancasila character holistically.

METHOD

This study employs a qualitative approach using the literature method, which involves systematic activities such as gathering library data, reading, note-taking, and analyzing research materials (Zed, 2008). As a qualitative study, it seeks to provide a comprehensive and contextual discussion by collecting data naturally, with the researcher serving as the primary instrument for data collection. The research data is derived exclusively from library sources, including books, journal articles, scientific magazines, news media, research reports, and curriculum documents relevant to examining the citizenship project and the Pancasila learner profile. Following Syahputra and Satria (2020), the research steps include: 1) Preparing tools and materials, 2) Creating a working bibliography, 3) Organizing the research timeline, 4) Reviewing literature and compiling notes, and 5) Drawing conclusions and analyzing the results.

RESULTS AND DISCUSSION

1. Pancasila Student Profile

The Pancasila Student Profile, as outlined by the Ministry of Education and Culture (2020), envisions Indonesian students as lifelong learners who embody global competence and Pancasila-based character through six core values: faith and devotion to God Almighty paired with noble character, global diversity appreciation, mutual cooperation, creativity, critical reasoning, and independence (Makarim, 2020). These values aim to produce students who are globally competitive yet rooted in Pancasila principles. Noble character, a key component, is reflected in ethical behavior, integrity, compassion, and responsibility toward oneself, others, and the environment.

In Indonesia, a nation grounded in Pancasila, belief in God Almighty is a fundamental obligation for citizens, including students, as it aligns with human nature (Wahyudi, 2016). Supriyadi (2016) emphasizes that internalizing faith and piety is a core goal of national education. Noble morality, derived from the Arabic term *al-akhlaq* (ethics, temperament, or character), refers to a soul-driven disposition to act virtuously without deliberate thought, as defined by Ibn Maskawaih and Al-Ghazali (Djatnika, 1996). It encompasses values like honesty, fairness, humility, and accountability (Amri et al., 2011).

According to the Ministry of Education and Culture (2020), noble character manifests in students' relationships with God, themselves, others, the environment, and the nation. Religious morality involves deep faith, adherence to divine teachings, and active participation in religious practices, reflecting God's attributes of love and compassion. Personal morality is shown

through self-respect, integrity, and maintaining physical, mental, and spiritual well-being through practices like sports and reflection. Social morality emphasizes equality, respect for diversity, and empathy, rejecting prejudice and extremism while fostering tolerance and support for the vulnerable. Environmental morality reflects responsibility to protect nature, adopting sustainable practices to preserve the ecosystem. Civic morality involves fulfilling civic duties, prioritizing national unity and social justice, and contributing to Indonesia's prosperity.

Sofwan (2018) underscores that noble morals are vital in modern life, enabling individuals to uphold dignity, resist emotional impulses, and adhere to virtuous principles. By cultivating these values, Indonesian students embody the Pancasila Student Profile, becoming ethical, compassionate, and responsible citizens who contribute to the nation and the world while staying true to Pancasila's ideals.

a. Global Diversity

Global diversity, as defined by Makarim (2020), is an attitude of respect and tolerance for differences, embracing diversity without prejudice or superiority, applicable locally and globally. In Indonesia's pluralistic society, with its diverse ethnicities, religions, and cultures, students view diversity as a national strength, not a threat. They embody four characteristics: (1) Cultural Identity & Awareness, proudly upholding Indonesia's heritage while appreciating global diversity; (2) Positive Engagement, interacting constructively with strong intercultural communication; (3) Reflective Responsibility, using diversity experiences to build inclusive, just societies; and (4) Continuous Growth, enhancing personal and social competencies for a pluralistic world.

Global diversity is vital to ensure globalization enriches rather than erodes cultural identity (Ferdiansyah, 2020). It equips students to preserve national heritage while engaging globally, fostering adaptive innovation, peaceful coexistence, and proactive contributions to progress. The Ministry of Education and Culture (2020) outlines three dimensions for developing global diversity: (1) Cultural Understanding and Reward, identifying diverse social groups and understanding identity dynamics; (2) Intercultural Interaction, practicing inclusive, empathetic communication to view diversity as shared strength; and (3) Awareness and Social Role, applying diversity knowledge through self-evaluation, reducing prejudice, harmonizing differences, and promoting a just social order. By mastering these, Indonesian students balance cultural rootedness with a global mindset, becoming ethical, competitive leaders in the Pancasila Student Profile.

b. Gotong Royong

Gotong Royong: Gotong royong, a core Indonesian cultural value, involves voluntary collaboration to achieve shared goals, fostering social cohesion, environmental care, and sustainable progress (Slam, 2014; Djuharmin, 2010). The Ministry of Education and Culture (2020) highlights it as a vital competency for students, rooted in justice, mutual respect, responsibility, care, and generosity. It reflects the philosophy of *homo homini socius*, emphasizing human interdependence over individualism (Lie, 2007).

Koentjaraningrat (1985) outlines four principles: (1) Cosmic Interconnectedness, viewing humans as part of a larger community and universe; (2) Existential Interdependence, where survival depends on relationships; (3) Relational Harmony, driven by shared empathy (*sama*

rasa); and (4) Collective Action, guided by equality (*sama tinggi sama rendah*). Complementary values of concern (proactive engagement with empathy and diversity appreciation) and sharing (equitable resource exchange) strengthen inclusive, collaborative communities, aligning with the Pancasila Student Profile.

Independence: Independence is the evolving ability to think, manage emotions, make decisions, and act without excessive reliance on others, balancing personal autonomy with social interdependence (Stephen & Bakken, 2002). It progresses from physical independence in childhood, psychological independence in adolescence, to financial independence in adulthood (Masrun, 1988). Candy (1975) identifies four dimensions: personal autonomy, self-management, independent learning pursuit, and mastery of learning constraints. Independent students exhibit confidence, initiative, responsibility, and self-regulation (Fatimah, 2010; Babari, 2012).

The Ministry of Education and Culture (2020) emphasizes two key dimensions: (1) Self-awareness, where students reflect on emotions, strengths, and limitations to set goals and strategies; and (2) Self-regulation, managing thoughts, emotions, and behaviors to achieve objectives through resilience and continuous self-assessment. Independent learners proactively control their educational journey, enhancing academic performance, self-efficacy, and adaptability to global challenges, embodying the Pancasila Student Profile.

c. Critical Reasoning

Critical reasoning is a complex, logical thinking process aimed at making informed decisions through systematic, scientific methods, including interpretation, analysis, synthesis, problem recognition, problem-solving, conclusion-drawing, and evaluation (Widodo, 2016). It involves skillfully managing reasoning structures and applying intellectual standards, such as clarity, precision, relevance, depth, breadth, and logic (Paul in Fisher, 2008). Paul and Elder (in Have Mercy et al., 2017) identify three components: (1) reasoning elements (goals, questions, assumptions, viewpoints, information, concepts, conclusions, implications); (2) intellectual standards (clarity, precision, accuracy, relevance, depth, breadth, logic); and (3) intellectual character (humility, courage, empathy, integrity). Facione (2013) outlines six dimensions of critical thinking: interpretation, analysis, inference, evaluation, explanation, and self-regulation.

The Ministry of Education and Culture (2020) emphasizes critical reasoning as essential for Indonesian students to navigate 21st-century challenges and foster self-development. It enables students to make fair, informed decisions by objectively processing qualitative and quantitative data, connecting diverse information, analyzing, evaluating, and concluding. Critical thinkers possess strong literacy, numeracy, and IT skills, allowing effective problem-solving in academic and real-life contexts. They view issues from multiple perspectives, remain open to new evidence, and refine their beliefs, fostering open-mindedness and respect for others. This systematic, fact-based approach enhances their ability to contribute responsibly to society (Widodo, 2016).

Critical reasoning is vital for Indonesian students as active societal members expected to address social issues with solutions, ideas, and ethical considerations (Brown in Montessori, 2002). The Ministry of Education and Culture (2020) defines three key dimensions: (1)

Obtaining and processing information, where students handle data with curiosity, ask relevant questions, clarify information, and evaluate sources to make informed decisions; (2) Analyzing and evaluating reasoning, applying scientific and logical principles to assess information, considering risks and objectives for reasoned actions; and (3) Reflecting on thinking, using metacognition to evaluate their thought processes, recognize strengths and limitations, and experiment with alternative solutions while remaining open to revising beliefs. By developing these skills, Indonesian students become responsible decision-makers who strengthen societal progress while embodying the Pancasila Student Profile's commitment to critical, ethical, and inclusive thinking.

d. Creative

In the 21st century, creativity and innovation are critical for individuals and society, driving new educational demands (Slam, 2019). Indonesian education must cultivate creative students who produce original, meaningful, and impactful ideas, actions, or works that benefit themselves and their communities. Creative students harness imagination and experiences to innovate, pursue self-development, find joy, and solve problems, transforming ideas into reality while taking risks and expressing emotions through reflective and creative thinking (Ministry of Education and Culture, 2020).

Creative thinking involves generating novel ideas, exploring alternatives, and evaluating them imaginatively. Mel Rhodes (in Fatmawiyati, 2018) defines creativity as a process yielding new concepts influenced by mental processes and ecological factors. Munandar (2009) emphasizes fluency, flexibility, originality, and elaboration in creative thinking, while Sternberg et al. (1988) describe creative individuals as those who identify unique connections, evaluate ideas, apply theories practically, and persuade others of their value.

Families, teachers, and schools are pivotal in fostering students' creativity, enabling them to adapt to global changes, pursue interests, and address challenges confidently. Creativity manifests in two key dimensions: (1) Producing original ideas, where students generate unique thoughts or concepts by questioning, exploring diverse perspectives, connecting ideas, and devising contextual solutions; and (2) Generating original works and actions, creating unique outputs like designs, performances, or digital creations driven by personal interests, emotions, and environmental awareness, with a willingness to take risks. By nurturing these skills, Indonesian students embody the Pancasila Student Profile, becoming innovative, resilient, and impactful contributors to society.

2. Citizenship Project Model

The Citizenship Project is a portfolio-based learning model designed to enhance civic education through practical, empirical experiences, fostering a deeper understanding of theoretical concepts (Budiono, 2001). It encourages student competence, responsibility, and active participation in assessing and influencing public policy, promoting collaboration among students, campuses, and communities. Sapriya (2022) notes that the model educates students on political processes and public policy methods, teaching them to express opinions, identify appropriate government institutions, and influence policy decisions (Centre for Civic Education, 2000). According to Winataputra and Budimansyah (2020), the Citizenship Project

aims to: (1) equip students with knowledge and skills for effective participation; (2) provide practical experiences to enhance competency; and (3) develop an understanding of the importance of citizen engagement. By integrating these elements, the model effectively increases knowledge, hones skills, and deepens students' commitment to embodying the Pancasila Student Profile through active citizenship.

What are the steps of the Citizenship Project? The steps of the Citizenship Project model are as follows (Sapriya, 1998; Budimansyah, 2002).

a. Identify Problems.

One of the characteristics of a good citizen is being sensitive to problems that occur in his environment, starting from the nearest environment, for example in his family environment to the most distant environment, for example regarding relations between nations. To increase this sensitivity, there is no other option for teachers/lecturers to use the problem as a learning resource.

To identify issues, begin with a class discussion to exchange insights about societal challenges. For this activity, all students should engage in reading and discussing community-related problems. For instance, teachers or lecturers can organize the class into small groups of 3-4 students. Each group is tasked with identifying one issue, such as from a pre-prepared used newspaper provided by the instructor. Then, within their groups, students discuss to address questions like: 1) Is this issue deemed significant by you and others in the community? Why? 2) Which level or government agency is responsible for resolving this issue? 3) If applicable, what measures has the current government implemented to tackle the issue? If a policy exists, consider: What are its strengths and weaknesses? How could it be enhanced? Should the policy be replaced, and why? Are there differing opinions in the community about this policy? 4) Where can additional information about the issue be found? 5) Are there other societal issues worth studying in class? If so, what are they?

To effectively select problems for classroom study, small group discussions alone are insufficient for identifying and analyzing issues, as they lack comprehensive information on problem feasibility and available resources. Therefore, students must complete homework to gather sufficient data. This homework involves two key objectives: first, identifying additional societal problems, and second, researching policies designed to address these issues. The assignments consist of three main tasks: conducting interviews, gathering information from print media sources, and collecting data from electronic media.

b. Choosing a Problem for Class Study

If the class thinks it has enough information to make a decision, then the class should choose one issue based on the most votes. Make sure to choose one issue that is important for the students themselves and for the community. Also make sure that the information related to the problem chosen for the class study can be gathered to create a good portfolio.

c. Gathering Information on Issues to Be Studied by the Class

Once the class has chosen one problem to study, the class should decide to look for more information. Students will find that a source of information will be better than other sources of information. Therefore, it is necessary to identify which sources will provide a lot of information and which sources are lacking. In addition, the level of difficulty in reaching these

sources of information must also be identified and the requirements required in order to obtain adequate information. Examples of information sources: Libraries, newspaper publishers' offices, clipping bureaus, experts at universities, legal experts and judges, the police, legislative offices, local government offices, civil society organizations and interest groups, and electronic information networks.

d. Developing a Class Portfolio

If you feel that you have enough information, start developing a class portfolio. The portfolio developed includes two sections, namely the portfolio of the viewing section and the documentation section. The portfolio of the viewing section is a portfolio that will be aired as class presentation material during *the show case*. The documentation section portfolio is a portfolio that is stored in a binder folder that contains complete data and information for each group. The class is divided into four portfolio groups, namely portfolio group one: explaining the problem. This group is responsible for explaining the problems that are the class study. This group explains why the problem is important and why a particular level or government agency should solve the problem.

Portfolio Group Two: Analyzing Alternative Policies. This group is tasked with exploring and explaining various alternative policies to address the identified problem. Portfolio Group Three: Proposing Public Policies. This group is responsible for developing and presenting public policy proposals, agreed upon by the class, to tackle the problem. Portfolio Group Four: Developing an Action Plan. This group is charged with creating action plans that outline how citizens can advocate for the government to adopt the class-supported policies.

e. Portfolio Presentation (*Show Case*)

After the portfolio is completed, the class can present it in a *show case* in front of the jury (*judges*). The jury is three to four figures representing schools and communities. The jury will assess the students' presentation on the basis of the same criteria as those used to create a class portfolio. This activity will provide valuable experience in presenting ideas or ideas to others and learning how to convince them to understand and accept those ideas or ideas. To make this activity lively, the class can invite other teachers/lecturers. school principals, representatives of students from other classes, parents of students, or community leaders who are dedicated to the world of education.

Some research results that support that citizenship projects can develop Pancasila student profiles are as follows. *First*, students' critical thinking skills by using the Citizenship Project model in Civic Education joint decision material increased as evidenced by the improvement of each indicator of students' critical thinking skills (Ulfah and Hamid, 2017). *Second*, the application of the citizenship project model can improve students' digital literacy in the learning process (Yusuf *et al.*, 2019). Third, the citizenship project equips students to improve individual skills or so-called *life skills*. *Life skills* in this sense refer to the various abilities needed by a person to live a successful, happy and dignified life in society (Suryadi, 2009). Fourth, citizenship projects have great potential to improve citizenship skills, citizenship knowledge and civic attitudes. Creating a creative, innovative and fun learning atmosphere is very motivating for students to gain learning experience during the teaching and learning process. Creative classes provide maximum learning outcomes by choosing the right learning strategies

or methods and media to maximize the learning process and outcomes. Producing superior human resources who are able to compete locally, nationally and globally (Adha, *et al.* 2019). Based on the description above, the Citizenship Project in Civic Education can effectively develop the profile of Pancasila students.

CONCLUSION

The Pancasila Student Profile envisions Indonesian education fostering lifelong learners with global competencies and characters rooted in Pancasila values. It comprises six key dimensions: (1) faith, fear of God, and noble character, promoting spiritual and moral integrity; (2) global diversity, embracing cultural awareness and respect; (3) mutual cooperation, encouraging collaboration and community spirit; (4) independence, fostering self-reliance and responsibility; (5) critical reasoning, developing logical and analytical thinking; and (6) creativity, nurturing innovative and original thought. These dimensions support the holistic growth of students across spiritual, social, intellectual, and emotional domains.

The Citizenship Project Model is one of the effective learning approaches to actualize the Pancasila Student Profile. Through systematic steps—from problem identification, data collection, portfolio development, to solution presentation—the model trains learners to think critically, collaboratively, and responsibly about social issues. The results show that this project not only improves digital literacy and citizenship skills, but also shapes life skills such as leadership, empathy, and awareness of diversity.

The integration between the Pancasila Student Profile and the Citizenship Project Model creates a strong synergy: the values of Pancasila become the foundation of character, while the citizenship project becomes a medium of practice to hone 21st century competencies. Thus, Indonesian students not only master knowledge, but are also ready to actively contribute to a complex and dynamic society.

Civic Education Learning through the Citizenship Project is considered effective in shaping the Pancasila student profile, which includes being faithful and devoted to God Almighty, possessing noble character, embracing global diversity, fostering mutual cooperation, demonstrating creativity, engaging in critical reasoning, and exhibiting independence.

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