

RESEARCH ARTICLE**FRAMING VALUES: A DISCOURSE STUDY OF PANCASILA INTERNALIZATION IN PROJECT-BASED LEARNING****Maysarah Silalahi¹, Elly Prihasti Wuriyani², M.Okky Fardian Gafari³**^{1,2,3}Universitas Negeri Medan, Medan, Sumatera Utara, Indonesia**Article History**

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ABSTRACT

This study explores the development and implementation of a project-based assessment module aimed at strengthening the Pancasila Learner Profile in junior high school education. This study not only looks at teaching results but also analyzes how Pancasila values are created, shared, and understood during classroom discussions and project work. Using qualitative methods—interviews, observations, and document analysis—the study identifies discursive patterns in teacher guidance, student collaboration, and reflection activities. Findings reveal that project-based learning not only enhances critical thinking, collaboration, and value comprehension but also generates meaningful discourse that reflects national identity and ethical reasoning. Teachers use specific language strategies to frame values such as cooperation (*gotong royong*), diversity, and independence, often through narrative reflection and evaluative commentary. Meanwhile, student project presentations and written reflections show evidence of linguistic shifts, metaphor use, and personalized value articulation. The assessment rubrics provided in the module further shape the discourse around civic responsibility and ethical engagement. By foregrounding the communicative aspects of learning, this study highlights that value formation is not only behavioral but also discursive. The implications suggest that project-based assessment can serve as both a pedagogical tool and a discourse environment where students learn to articulate and negotiate values in context. The study recommends further investigation into how educational discourse shapes identity, civic morality, and intercultural understanding in diverse Indonesian classrooms.

Introduction

Education in Indonesia continues to face significant challenges in integrating Pancasila values into the learning process at all educational levels. As the ideological foundation of the nation, Pancasila encompasses fundamental values aimed at shaping citizens who are not only intellectually competent but also possess strong character, creativity, and a sense of nationalism. These values include faith and devotion to God Almighty, an appreciation of diversity, mutual cooperation, independence, critical thinking skills, and creativity. The government, through the Ministry of Education and Culture, has formulated the Pancasila Student Profile as the primary guideline for cultivating students who embody these values (Harahap, S. H., Sunendar, D., & Damayanti, 2022). However, despite the clarity of this vision, its implementation in educational practice often encounters obstacles. The approach to teaching Pancasila values tends to be theoretical, focusing on rote memorization or conceptual understanding without engaging students in activities relevant to their real-life contexts (Kurniawan et al., 2024). The limitations of this approach create a gap between students' conceptual understanding of Pancasila values and their application in daily life. As a result, students frequently struggle to connect these values with practical contexts in their school, family, and community environments. In fact, the genuine internalization of Pancasila values is crucial for developing a young generation capable of facing global challenges without losing their national identity. These challenges are becoming increasingly complex amid globalization and technological advancements, which often erode local and national values. Therefore, innovation is needed in learning and assessment methods that can bridge theory and practice,

ensuring that Pancasila values are not only understood but also internalized and applied by students in their lives (Sholihah et al., 2023).

Within this context, discourse—both written and oral—plays a pivotal role as a mediator in the internalization of values. As Fairclough (1995) argues, critical discourse in education shapes students' ways of thinking and acting through the language interactions that occur in the classroom. Wodak (2001) further highlights that educational discourse is imbued with socio-political dimensions that can reinforce or challenge dominant values, including those of Pancasila. Meanwhile, van Dijk (1998) emphasizes the importance of discourse as a vehicle for the dissemination of ideology, where narratives, dialogues, and educational texts contribute to the construction and internalization of values. Thus, the use of reflective, dialogic, and contextual discourse in teaching not only facilitates knowledge transfer but also fosters the deep-rooted internalization of Pancasila values through processes of meaning negotiation and shared experience.

One approach considered effective in addressing these challenges is project-based assessment. This method positions students as active participants in learning by engaging them in projects relevant to real-life situations. In this context, students are directly involved in activities that require the application of Pancasila values, such as teamwork, critical thinking in problem-solving, and creativity in generating innovative solutions (Daulay, F., Arif, S., & Adisaputera, 2024). Through hands-on experiences and discourse interactions during project work, students not only learn to understand Pancasila values but also develop 21st-century skills, including communication, collaboration, and complex problem-solving. This project-based approach provides a meaningful context, making Pancasila values more relevant and deeply internalized among students (Prihatin et al., 2024).

Educational linguistics, as developed by scholars such as Spolsky and Hornberger, further broadens the scope by examining the interplay between language, learning, and educational policy. This field investigates not only language teaching and acquisition, but also language planning, bilingual education, and the sociocultural dimensions of language use in schools. Educational linguistics is inherently problem-oriented and transdisciplinary, focusing on real-world issues in educational contexts and the ways language both reflects and constructs educational realities.

The concept of language ideology, developed in linguistic anthropology and applied to education, provides another crucial lens. Language ideologies are the underlying beliefs and assumptions about language that shape how individuals interpret discourse and educational practices. Research has shown that these ideologies influence perceptions of correctness, appropriateness, and legitimacy in language use, affecting how students are positioned as “educated” or “uneducated” and how values are transmitted through both overt instruction and subtle socialization processes.

By integrating insights from critical discourse analysis, educational linguistics, and language ideology, educational research can more effectively uncover the mechanisms by which values like those of Pancasila are negotiated, internalized, or resisted in schools. This expanded theoretical foundation not only enriches our understanding of value integration in education but also points toward more reflective, dialogic, and contextually grounded pedagogical approaches.

To address these obstacles, this research aims to develop a project-based assessment module specifically designed to support the integration of Pancasila values in junior high school learning. This module is expected to serve as a practical tool for teachers in designing and implementing character-oriented education. Additionally, the module is designed to support the mastery of 21st-century skills aligned with the Pancasila Student Profile. Through this approach, learning is expected to transcend mere knowledge transfer and move toward the formation of students with strong character, creativity, and national insight. By internalizing Pancasila values through practical experience and meaningful discourse interaction, students will not only be able to understand these values conceptually but also possess the skills to apply them in their daily lives, both locally and globally. Ultimately, this will foster a young generation that excels academically and serves as a pillar of the nation—characterful, competitive, and steadfast in upholding Indonesian identity (Nur Hakim et al., 2024).

Materials and Methods

This research uses a descriptive qualitative approach, which aims to understand the phenomenon in depth through extracting contextual data. This method was chosen because it allows researchers to obtain a detailed and in-depth description of the development of a project-based assessment module to strengthen the profile of Pancasila learners in Junior High School. The research process involved various systematic stages, including needs identification, module development, implementation, and data analysis (Khan, 2014).

Participants

The participants in this study consisted of 10 teachers and students at purposively selected Muhammadiyah 2 Depok Junior High School in Yogyakarta. The schools represented urban and rural areas to ensure a variety of educational contexts that could provide a richer perspective. The teachers involved were those actively teaching the main subjects, while the students selected were at the relevant grade levels for the implementation of project-based learning.

Data Collection

Data was collected through three main techniques:

1. In-depth Interviews.
Interviews were conducted face-to-face with teachers and students to obtain information on their needs, views and experiences regarding the use of project-based assessment. The interview guide was designed to explore teachers' understanding of the concept of project-based assessment as well as students' expectations of meaningful learning.
2. Observation.
Observation was conducted during the project-based learning activities. Researchers recorded the interaction between teachers and students, group dynamics, and the implementation of Pancasila values in project activities. These observations helped the researcher understand the real practices that took place in the classroom.
3. Document Analysis
The documents analysed include the school curriculum, previously used learning modules, and assessment guidelines. This analysis aims to find out the extent to which Pancasila values have been integrated in learning and assessment.

Research Procedure

This research was conducted through several stages:

1. Initial Stage: Needs Identification.
At this stage, researchers collected data to understand the needs of teachers and students related to project-based assessment. These needs were identified through interviews and document analysis. The identification results became the basis for designing a module that is suitable for the learning context in Junior High School.
2. Development Stage.
Based on the data collected, the researcher developed a project-based assessment module. The module includes guidelines for project implementation steps, achievement indicators, assessment rubrics, and integration strategies of Pancasila values. The module was designed in a participatory manner by involving input from teachers to ensure the relevance and practicality of the module.
3. Implementation Stage.
The developed module was trialled in the classroom. Teachers used the module to implement project-based assessment, while researchers observed the implementation process to identify the strengths and weaknesses of the module. Data from this stage was used to revise the module to make it more effective.

Data Analysis

The collected data were analysed using qualitative data analysis techniques, which included three main steps:

1. Data Reduction.
Data obtained from interviews, observations, and document analyses were filtered to select information relevant to the research objectives. Irrelevant data was eliminated, while important data was categorised based on certain themes.
2. Data Presentation.
The reduced data was presented in the form of descriptive narratives and matrices to make it easier for researchers to see patterns of findings. This presentation also allows for data triangulation to increase the validity of the findings.
3. Drawing Conclusions.
Conclusions are drawn based on the interpretation of the data that has been analysed, with reference to the theoretical framework used. These conclusions were also verified through discussions with teachers and a review of the initial data to ensure accuracy and validity.

To deepen the analysis, interviews and classroom reflections were re-examined as textual data, focusing on how teachers and students discuss Pancasila. The analysis explored the use of metaphors, persuasive language, and dialogic shifts that reveal the process of value internalization.

Excerpt 1: Classroom Interaction

Teacher: "When we work together on this project, we are practicing gotong royong, just as Pancasila teaches us. If someone is struggling, what should we do?"

Student: "We help each other, Bu, so everyone can finish. Like being one big family."

Teacher: "Exactly. That's the spirit of mutual cooperation. Remember, Pancasila is not just words—it's what we do together."

In this excerpt, the teacher explicitly frames the collaborative activity as an enactment of "gotong royong," a core Pancasila value. The teacher uses the metaphor of "one big family" to reinforce communal bonds, and employs persuasive language ("That's the spirit...") to encourage internalization. The dialogic shift from teacher question to student response and back to teacher affirmation illustrates a co-construction of meaning, moving Pancasila from abstract principle to lived practice. The teacher's statement, "Pancasila is not just words—it's what we do together," functions as a metadiscursive move, bridging ideology and action.

Excerpt 2: Teacher Reflection (Interview)

"Sometimes students think Pancasila is only for civics class. I try to show them that every subject, every project, is a chance to practice those values. For example, when they disagree, I remind them about respecting differences, as Pancasila teaches."

Here, the teacher challenges the compartmentalization of Pancasila, using persuasive language ("every subject, every project, is a chance...") to broaden its relevance. The phrase "I remind them about respecting differences" signals the teacher's role as a mediator of value discourse, actively linking classroom incidents to ideological principles.

This research method is designed to produce findings that can be implemented in the context of education in Indonesia, particularly in strengthening the profile of Pancasila learners through project-based learning.

Results and Discussion

The needs identification results show that one of the main challenges in strengthening the profile of Pancasila learners in Junior High School is the lack of practical guidance that can help teachers integrate Pancasila values into the learning process. Based on in-depth interviews with 10 teachers, most teachers

felt that although Pancasila concepts and values have been part of the curriculum, their implementation is often unsystematic. This is mainly due to the lack of resources in the form of modules or tools specifically designed to align project-based learning with Pancasila values.

Based on interview results, the teachers expressed the following issues:

1. Limited Practical Guidelines: Teachers complained that the available curriculum documents only provide conceptual guidance without concrete examples of the implementation of Pancasila values in daily learning activities.
2. Limited Time: Teachers often find it difficult to design project-based learning activities relevant to Pancasila values due to time constraints and administrative burdens.
3. Context Variation Constraints: Some teachers, especially in rural areas, face challenges in creating projects that are relevant to Pancasila values but still fit the students' local context.

To support the interviews, a survey was conducted among 10 teachers. The survey gauged teachers' needs for a project-based assessment module integrated with Pancasila values. The results are summarised in the following table:

Aspect	Teacher's Approve
Requires guidance on project steps	80%
Requires a value-based assessment rubric	90%
Requires local context-based project examples	80%
Requires supporting materials such as student worksheets	80%

Table 1. Measuring teachers' needs for a project-based assessment module

Through classroom observations, it was found that most teachers tend to use the lecture method to teach Pancasila values. Students are rarely involved in activities that allow them to practice values such as gotong royong, critical thinking, or creativity. For example, in one Civics class, learning about the value of gotong royong was only delivered through theoretical explanations without concrete group activities. This need identification confirms the importance of developing a project-based assessment module specifically designed to integrate Pancasila values. The module not only provides practical guidance but also includes assessment rubrics, sample projects, and supporting materials to facilitate implementation in various educational contexts. A well-designed module can help teachers overcome limitations in time, resources, and variations in student needs (Rahima, 2024).

The development of a project-based assessment module is designed to be a practical tool that assists teachers in integrating Pancasila values into the learning process (Drani et al., 2021). The module is systematically structured by considering the needs of teachers and students as well as the relevance to Merdeka Curriculum. The module structure consists of three main elements: learning objectives, project steps, and assessment rubrics. Each element is designed to support the strengthening of the six dimensions of the Pancasila learner profile, namely faith and piety in God Almighty, global diversity, mutual cooperation, independence, critical reasoning, and creativity (Nainggolan & Rachman, 2024). The learning objectives in the module are formulated with reference to the learning outcomes relevant to the Pancasila Learner profile. Each project has specific objectives that involve the development of Pancasila values through applicable and contextualised activities (Sudarmin et al., 2024). For example:

1. Environment Project: Students are able to identify environmental problems around them and design solutions that involve working together with local communities (mutual cooperation, critical reasoning).
2. Local Culture Project: Students explore local wisdom and present it through creative media, such as videos or exhibitions (creative, global citizenship).

The project steps in the module are designed to guide students and teachers systematically, from planning to evaluation. Here are the general project steps:

1. Problem Identification: Teachers and students discuss project topics relevant to the values of Pancasila.
2. Plan Development: Students design the project, determining the objectives, strategies, and tools needed.
3. Project Implementation: Students carry out the project collaboratively with teacher guidance.
4. Reflection and Evaluation: Students reflect on the results of the project and compile a report to be evaluated by the teacher.

The assessment rubric is designed to measure student achievement holistically. The rubric includes indicators that describe the extent to which students are able to internalise the values of Pancasila through the project. The indicators are divided into three aspects:

1. Cognitive: Students' understanding of Pancasila values related to the project.
2. Affective: Students' attitude and engagement during the project.
3. Psychomotor: Students' skills in carrying out the project.

Project	Activities	Pancasila Values Developed	Score
Problem Identification	Discussion on local issues	Critical reasoning, working together	3
Planning	Make a schedule of activities, division of tasks	Independent, creative	4
Project Implementation	Take action	Faith, piety, mutual cooperation	4
Reflection and Evaluation	Presentation of project and learning outcomes	Global diversity, critical reasoning	3

Table 2. Assesment in projects implemented in the module

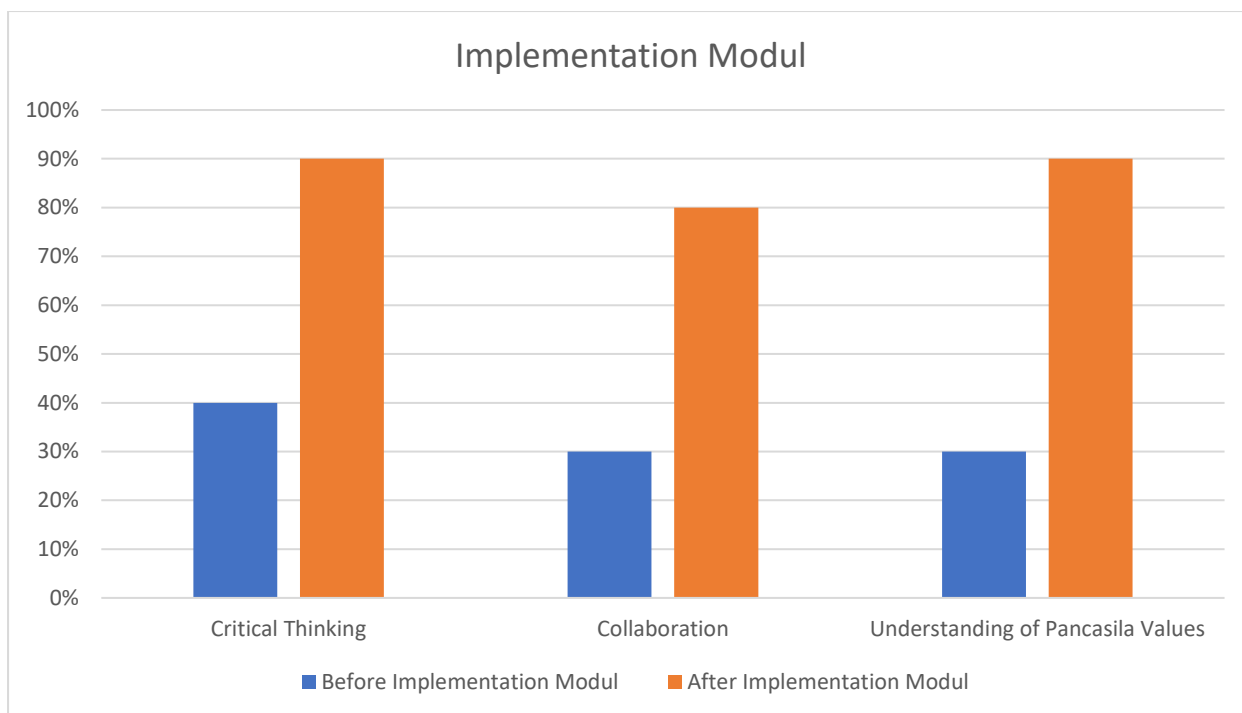
Score:

- 1: Bad
- 2: Not Good Enough
- 3: Good
- 4: Very Good

The implementation of the project-based assessment module was conducted in this school. During the implementation process, the module was integrated into the Pancasila and Citizenship Education (PPKn) subject as well as cross-curricular subjects such as Cultural Arts and Crafts. The module is designed with a project-based approach, which guides students in completing tasks by prioritising collaboration, critical analysis, and the application of Pancasila values in real life. At the implementation stage, students are given a project with the theme 'Building an Eco-friendly Village' which involves various activities such as group discussions, interviews with local communities, and presentation of project results. The process is designed to stimulate critical thinking skills, collaboration, and strengthen understanding of Pancasila values such as gotong royong, diversity, and creativity.

Aspect	Before Implementation Modul	After Implementation Modul
Critical Thinking	40%	90%
Collaboration	30%	80%
Understanding of Pancasila Values	30%	90%

Table 3. Implementation Modul



Picture 1. Implementation Modul

The table shows a significant increase in critical thinking skills, where students are better able to identify problems, analyse data, and provide logic-based solutions. In the collaboration aspect, students showed the ability to work in teams more effectively, such as sharing tasks fairly, listening to friends' opinions, and managing conflicts. Meanwhile, understanding of Pancasila values improved significantly, as seen from students' ability to connect values such as gotong royong and diversity in the context of the project (Hanjono et al., 2024).

1. Critical Thinking. During the project, students were encouraged to think critically through activities such as analysing case studies and developing solutions relevant to the project theme. For example, when identifying environmental problems in the village, students had to use interview and observation data to develop feasible solutions. Their ability to make logical arguments improved from average to good.
2. Collaboration. Collaboration improved significantly as the project required intensive teamwork. The division of tasks based on individual competence and group discussion sessions were key. Teachers reported that students interacted more and valued their friends' contributions, which was previously rare.
3. Understanding of Pancasila Values. Students' understanding of Pancasila values such as gotong royong, diversity, and independence improved. This is evident from the reflections students wrote after the project was completed, where they explained how Pancasila values were relevant to the challenges faced during the project. In addition, this value was applied in real life, such as in group discussions that respected different opinions.

Teachers felt this module to be an effective tool to integrate Pancasila values into learning that is relevant to daily life. Students also stated that they felt more connected to the abstract concepts of Pancasila as the project provided contextualised hands-on experience. The implementation of the project-based assessment module proved effective in improving critical thinking skills, collaboration, and understanding of Pancasila values in secondary school students. These results suggest that project-based learning can be an innovative approach in character education, particularly in supporting the achievement of the Pancasila learner profile. Further research can explore the implementation of this module in other subjects or at different education levels (Isnani, 2023).

Teacher and student responses to the implementation of the project-based assessment module were very positive. Teachers felt that the module provided clear and structured guidance in integrating Pancasila

values into the learning process. The module is considered to be able to answer the needs of practice-based learning that has been less considered. Teachers stated that the project steps designed in the module make it easier for them to develop learning activities that are interesting and relevant to students' real life. In addition, the assessment rubric included in the module helps teachers in evaluating students' learning outcomes objectively, especially in assessing non-cognitive abilities such as collaboration, critical thinking, and creativity, which have been difficult to measure with conventional assessment methods.

From the students' perspective, the module is considered interesting and provides a more meaningful learning experience. Students felt that the projects they worked on were not only relevant to the subject matter, but also provided opportunities to practise the values of Pancasila directly. For example, through projects that involve group work, students can hone their mutual cooperation skills and learn to appreciate the diversity of opinions. Projects designed to solve real problems also encourage students to think critically and creatively, so they feel more challenged and motivated to learn. Some students even revealed that they better understand how values such as social justice, freedom, and responsibility can be applied in daily life. In addition, students mentioned that this module helped them to be more active in the learning process, as they were directly involved in planning, implementing, and evaluating the given projects. This experience not only enriches their understanding of the subject matter, but also increases their confidence in communicating and cooperating with classmates. In interviews, some students admitted that project-based activities made them feel more responsible for their own learning process, as the success of the project relied heavily on their individual efforts and contributions. Teachers also highlighted the relevance of this module in the context of strengthening the profile of Pancasila learners, which is one of the priorities in Merdeka Curriculum. By using this module, they can more easily link the learning objectives to dimensions in the Pancasila Learner profile, such as gotong royong, critical reasoning and creativity. Teachers felt that this approach helped them fulfil their role as learning facilitators who encourage students to be active and independent. They also noted that the projects in the module fostered a sense of global diversity, as many of the activities were designed to appreciate the diversity of students' cultures and backgrounds.

Overall, both teachers and students agreed that the project-based assessment module is effective and relevant in supporting learning in secondary school. Teachers appreciate the practicality and flexibility of this module, while students feel that this module provides a more interesting and meaningful learning experience. The findings suggest that the development of this kind of module can be an important innovation in education, particularly in strengthening the implementation of Pancasila values in schools (Ningsih, 2024).

Discussion

The results show that project-based assessment (PBA) is a highly effective approach in strengthening the profile of Pancasila learners in Junior High School. This approach allows students to more deeply understand and apply the values of Pancasila, which include dimensions such as global diversity, gotong royong, independence, and critical and creative reasoning. Through projects designed to integrate these values, students are given the opportunity to interact with a variety of real-life situations that require them to think critically, collaborate and act with social responsibility (Zaenab et al., 2024). One of the main findings in this study is that the project-based assessment module provides a meaningful context for students in understanding the importance of Pancasila values. In the implementation of the project, students do not merely receive information theoretically, but they engage in a learning process that requires collaboration with classmates, thinking independently, and playing an active role in solving the problems at hand (Rohim et al., 2023). The projects developed are based on social, cultural and diversity issues that are relevant to the context of their lives, so that students feel directly connected to the learning they are undergoing (Pangestu et al., 2024).

Furthermore, the integration of Pancasila values in the projects provides space for students to not only develop academic skills, but also social and emotional skills needed in everyday life. For example, in projects that involve group work, students learn to respect each other's differences, cooperate, and communicate effectively with others who have different views and backgrounds. This is in line with the

values of Pancasila which emphasise the importance of harmony, gotong royong and a sense of community (Feraco et al., 2025).

The findings of this study are in line with various previous studies showing that project-based learning has a positive impact on improving 21st century skills, which include critical thinking, creative, collaborative and communication skills. Project-based learning not only helps students to develop academic competence, but also skills that are much needed in the ever-evolving world of work and social life. Skills such as solving complex problems, adapting to change, and thinking creatively, are highly relevant to the demands of an increasingly connected and challenging globalised world. Therefore, the implementation of project-based assessment in education not only reinforces the values of Pancasila, but also provides students with strong provisions to face future challenges (Rohmatin et al., 2024). The findings of this study carry significant implications for understanding how discourse—both written and oral—transforms abstract civic values like Pancasila into shared, actionable meanings within educational settings. By bridging theoretical frameworks from critical discourse analysis (CDA) and peace education, three key insights emerge:

Discourse as a Bridge Between Abstract Values and Lived Practice

Classroom discourse, when intentionally structured, serves as a critical mechanism for translating ideological principles into collective understanding. For instance, when teachers frame collaborative projects as enactments of Pancasila's gotong royong (mutual cooperation), they create dialogic spaces where students negotiate the meaning of these values through lived experiences. This aligns with Fairclough's (1995) assertion that language interactions in education shape cognitive and ethical frameworks, enabling students to see values not as static concepts but as dynamic practices. Similarly, Wodak's (2001) socio-political discourse analysis underscores how classroom dialogues can either reinforce or challenge dominant narratives, depending on how power dynamics and inclusivity are managed. So, the strategies for practice is:

1. Participatory Dialogue: Adopt Freirean dialogic methods (e.g., problem-posing discussions) to encourage students to critically analyze how Pancasila values intersect with local and global issues.
2. Critical Text Analysis: Use CDA tools to deconstruct curricular materials, media, or policy documents, helping students identify how language constructs societal norms and ideological biases.
3. Narrative Building: Integrate local wisdom (e.g., Nosarara Nosabatutu in Indonesian contexts) into peace education to ground abstract values in culturally resonant narratives.

Transforming Civic Education Through Reflective Discourse

The study's project-based assessment model demonstrates that discourse-mediated learning fosters transformative citizenship—a concept emphasizing agency in addressing structural inequalities. For example, when students engage in debates about environmental justice or social equity, they practice civic reasoning by weighing empirical evidence, ethical considerations, and diverse perspectives. This mirrors the National Academy of Education's (NAEd) call for civic education centered on "complex social issues meaningful to students". Van Dijk's (1998) ideological discourse framework further clarifies how such dialogues help students recognize how power structures influence value internalization, enabling them to critique and reimagine societal norms. In a classroom discussion on resource allocation, a teacher might ask: "How does Pancasila's principle of social justice guide our solutions?" This prompts students to connect abstract values to real-world decision-making, fostering skills in empathy, negotiation, and ethical reasoning.

Toward a Culture of Peace Through Dialogic Education

The integration of discourse analysis into peace education reveals how language can either perpetuate or dismantle cycles of violence. Bajaj's (2008) critical peace education framework emphasizes the need to address structural inequities through dialogic pedagogies that center marginalized voices. For instance,

restorative justice circles—a form of dialogic practice—create spaces where students collaboratively resolve conflicts by applying Pancasila values like tolerance and respect. These practices align with UNESCO’s vision of peace education as a means to cultivate “respect for all life” and “solidarity across differences” Overall, the project-based assessment approach proved to be effective in strengthening the profile of Pancasila learners by providing authentic and meaningful learning experiences for students. By integrating Pancasila values in every stage of the project, students can feel the connection between these values and their daily lives, thus shaping their character as individuals with integrity, creativity, and nationalistic insight (Miharja et al., 2024)

Conclusions

The development of a project-based assessment module represents a significant advancement in strengthening the Pancasila Learner Profile in Junior High Schools by providing a learning tool that is not only theoretical but also practical and contextually grounded. This module is purposefully designed to foster active student engagement in projects that emphasize collaboration, creativity, and critical thinking—core dimensions of the Pancasila Learner Profile such as gotong royong (mutual cooperation), critical reasoning, and innovation. In practice, the module offers structured guidance for teachers to systematically integrate Pancasila values—including tolerance, respect for diversity, and social responsibility—into each phase of project work, from planning through evaluation. Moreover, the module helps bridge the persistent gap between theoretical instruction and practical application of Pancasila values, thereby creating more meaningful and transformative learning experiences for students. By embedding value-laden discourse into classroom interactions and project activities, the module supports the internalization of national character and civic values in a way that resonates with students’ real-life contexts. To ensure the effectiveness and sustainability of this approach, further research is recommended—particularly studies employing discourse analysis to evaluate how value learning is mediated through language across different schools, regions, or age groups. Such research would allow for a deeper understanding of how Pancasila values are constructed, negotiated, and internalized in diverse educational and socio-cultural settings. Expanding the scope to include remote schools, communities with varying socio-cultural characteristics, and other educational levels will provide a more comprehensive validation of the module’s impact. Ultimately, this approach will contribute to the continuous refinement of educational strategies aimed at cultivating a resilient, character-driven, and nationally rooted young generation in Indonesia.

Declaration of Conflicting Interest

The authors state that there is no conflict of interest concerning the publication of this paper.

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About the Authors

Maysarah Silalahi is a student at Medan State University in the Indonesian Language and Literature Education Masters Study Program. Email: maysarah.8234091003@mhs.unimed.ac.id

Elly Prihasti Wuriyani is a lecturer at Medan State University in the Indonesian Language and Literature Education Masters Study Program. Email: ellyprihati@unimed.ac.id

M. Oky Fardian Gafari is a lecturer at Medan State University in the Indonesian Language and Literature Education Masters Study Program. Email: oky@unimed.ac.id