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Pancasila Education for Social Sustainability: A Narrative Review of Character Formation and Radicalisation Prevention Among Children

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ABSTRACT

Preventing intolerant and radicalising influences among children is relevant to education for peaceful, inclusive and socially sustainable communities. This narrative literature review examines how Pancasila education in Indonesian primary and secondary schooling is discussed as a means of strengthening character, tolerance and resistance to radicalism. Using a qualitative, descriptive approach, the review drew purposively on academic literature concerning Pancasila values, character education, contextual pedagogy and radicalisation prevention, with emphasis on studies from 2022–2025 and selected earlier contextual sources. The synthesis organises the reported arguments into five interrelated domains: moral and civic character formation, contextual and project-based learning, teacher competence and role modelling, cooperation among schools, families and communities, and the cultivation of tolerance and national belonging. Across these domains, the literature supports the educational relevance of connecting Pancasila principles to students' everyday experiences rather than relying solely on content transmission. The analysis interprets these themes through the social dimension of sustainable development, particularly Sustainable Development Goal target 4.7 on a culture of peace, non-violence and respect for diversity. However, the reviewed account does not establish causal effectiveness or supply a fully reproducible search and screening record. The paper therefore proposes a cautious, practice-oriented conceptual synthesis, rather than an experimentally validated intervention, and identifies transparent review procedures and outcome evaluation as priorities for future research.

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1. INTRODUCTION

Pancasila education is concerned with the moral character, civic values and national identity of Indonesian learners. As a constitutional and civic reference point, Pancasila emphasises humanity, justice, unity and respect for diversity. Its educational application is frequently associated with the development of tolerance, mutual assistance and social responsibility, alongside a sense of national belonging (Suroto & Najicha, 2024; Budiarti, 2023). In this article, the concern is not ideological uniformity but the educational cultivation of respectful and non-violent relations among children.

This problem also has an identifiable sustainability dimension. Sustainable development includes the conditions needed for peaceful and inclusive social life, not only environmental protection. Target 4.7 of the United Nations Sustainable Development Goals (SDGs) explicitly addresses learning for a culture of peace and non-violence, global citizenship and appreciation of cultural diversity (United Nations, 2015). UNESCO (2020) similarly places the acquisition of knowledge, skills, values and action-oriented competencies at the centre of education for sustainable development. These frameworks provide a relevant interpretive lens for understanding the discussion of Pancasila education, tolerance and the prevention of radicalising influences in schools; they do not constitute a claim that the reviewed studies measured SDG outcomes.

Previous publications describe the potential of contextual Pancasila education to strengthen learners' capacity to respond to intolerance. Fadilah et al. (2023) discuss the importance of teachers' integrity and role modelling for moral awareness, while Nofridasari and Hidayati (2023) consider approaches to character formation in digitally changing primary-school settings. Much of the literature discussed in the review remains descriptive or conceptual, however, and provides limited direct evaluation of the effects of particular classroom practices on children's vulnerability to radicalisation.

Pedagogical and institutional constraints form a second problem. Nuryadi and Widiatmaka (2022) address difficulties in citizenship learning and character formation, whereas Kholipah and Laksana (2024) point to the relevance of teachers' capacity to enact Pancasila values in everyday instruction. In a digitally mediated environment, teachers require

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approaches that are meaningful to learners and responsive to social change. The available claims nevertheless need to be interpreted cautiously because not every cited study directly investigates radicalisation.

This review examines Pancasila education as a means of encouraging tolerance among primary- and secondary-school students and responding to extremist influences. It also examines pedagogical strategies that connect values to everyday experience, including projects, cooperation and digital learning. This analysis retains those objectives while making its wider contribution explicit: how the reported educational practices can be conceptually related to social sustainability, especially inclusive school communities and the culture-of-peace dimension of SDG 4.7.

The review consequently addresses two questions: (1) Which character-building and pedagogical approaches to Pancasila education are emphasised in the cited literature as relevant to countering intolerance and radicalising influences among children? (2) What reasonable implications do these approaches have for socially sustainable, peaceful and inclusive school environments? The contribution is a thematic synthesis and an interpretive connection to sustainability education, rather than new field data or a measured estimate of intervention effectiveness.

2. METHOD

2.1. Review design and scope

The study is presented as a qualitative, descriptive narrative literature review. The analytical unit is published academic material on the educational implementation of Pancasila values, character formation, contextual instruction, and efforts to counter radicalising or intolerant influences among children. The documented procedure describes a structured reading of academic publications rather than the database-search, screening and appraisal procedures required to warrant the label 'systematic review'. The narrative-review designation is therefore used to avoid implying an undocumented review protocol.

The review prioritises 2022–2025 as its main publication window and indicates purposive selection based on topical relevance and the depth of discussion. The bibliography also contains studies published before 2022 that supply background on pedagogy, character education and community engagement. These earlier sources are retained as contextual literature rather than silently excluded or misrepresented as meeting the principal date criterion.

2.2. Sources, selection and synthesis

The review draws on scholarly articles and other secondary documents and describes purposive selection of work that directly considers Pancasila-based character education. Its analytic procedure is described as qualitative reduction of documentary material, thematic categorisation, comparison across publications and triangulation of sources. In the thematic synthesis, the substantive findings are grouped into recurring themes: moral and civic character, contextual learning, teacher competence, school–family–community cooperation, and tolerance and national belonging.

Sustainability education is used here as an explicit secondary interpretive framework, not as an additional empirical finding. The themes are considered in relation to SDG target 4.7 and its concern with peace, non-violence and cultural diversity (United Nations, 2015; UNESCO, 2020). The thematic table in the Results section illustrates this interpretation and should not be read as a frequency count, a quality appraisal or a quantitative effect estimate.

2.3. Methodological transparency and ethics

The available review documentation does not specify the databases or repositories searched, exact search strings, dates of searches, counts of records retrieved or retained, screening decisions, or a documented quality-assessment procedure. These details must be supplied from the authors' actual research records before the review can be described as reproducible; no unverified retrieval counts or search procedures are reported. As the manuscript analyses previously published material and reports no direct recruitment or collection of children's personal data, informed-consent procedures for primary participants are not described. The authors should nevertheless confirm applicable institutional ethics and research-integrity requirements.

3. RESULTS

3.1. Pancasila education and shared character-building practices

Pancasila education is discussed in the literature as a means of offering children moral guidance across their school experiences. Malaka et al. (2020) emphasise the integration of Pancasila values into educational practice, while Subekti et al. (2022) describe practical strategies for educators. Locally recognisable stories, situations and cultural knowledge can make abstract values more intelligible to young learners. Their importance lies in helping learners connect civic principles with actions and relationships rather than merely recalling formal definitions.

Character-oriented practice is also described as extending beyond individual lessons. Teachers provide educational and moral examples, and opportunities to reflect and participate can support the relevance of learning (Septiani & Kurniawan, 2022). Schools, families and communities are depicted as interconnected settings in which pupils encounter fairness, tolerance and mutual cooperation. Sudargini and Purwanto (2020) discuss multicultural educational approaches relevant to character and national identity. The combined implication is the importance of consistency between classroom instruction and lived social experience.

Project work and the collaborative examination of social problems can provide situations in which learners practise the principles being discussed (Syafila & A'yun, 2024). The broader orientation is towards tolerance, national belonging

p-ISSN: XXXX-XXXX
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and socially responsible participation (Melati et al., 2024). The literature supports these strategies as plausible educational approaches, but the reviewed material does not establish that any one approach independently prevents radicalisation.

3.2. Moral and civic character formation

Within the Indonesian civic-education context, Pancasila is used as a reference for moral judgement, rights and responsibilities, and collective life (Sa'aadah & Dewi, 2024). The synthesis associates the everyday application of these values with young people's ability to engage with social challenges and respond constructively to extremist or exclusionary ideas (Sabir et al., 2024). This claim is best interpreted as a proposed educational pathway rather than a verified causal relationship.

Integrity, empathy, social responsibility and respect for ethnic and cultural differences recur in the cited literature (Farwati et al., 2023). These values matter in a society characterised by substantial cultural plurality. A coherent character-education approach can link academic learning to how pupils understand others and their own civic responsibilities. Learning activities must therefore offer a context in which pupils can discuss and put these commitments into practice.

Projects rooted in community life are discussed as one way to make moral and civic commitments tangible. Sabir et al. (2024) consider character development through the Pancasila Student Profile Strengthening Project. The review consequently emphasises the contribution of families, schools and local communities to a holistic educational environment in which such lessons can be reinforced.

3.3. Moral values, inclusive classrooms and assessment

A further theme is the integration of moral development with cognitive learning rather than treating character as an isolated subject. Sofwatul et al. (2025) discusses professional competencies relevant to learning quality, while the synthesis highlights students' participation in discussion and group projects as opportunities to practise empathy and cooperation. These activities provide a classroom setting in which relational competencies can be developed and observed.

Teachers are expected not only to describe the principles of Pancasila but also to exemplify them in their interactions with students (Hapsari & Sukarya, 2020). Budiarti (2023) likewise foregrounds value-based character formation. Respectful classroom management and inclusive teaching are therefore important features of the educational process, particularly where pupils differ in social, religious and cultural backgrounds.

The review also considers technology-supported learning and character assessment. Nurhasanah et al. (2024) examine a digital character-assessment approach based on the Pancasila Student Profile. The use of reflective rubrics and educational technologies may help teachers monitor intended learning processes. Nevertheless, the long-term effects of such tools should not be assumed without systematic outcome evidence.

3.4. Contextual and community-based learning

Contextual pedagogy seeks to connect formal ideas with situations pupils encounter in their everyday lives. Wahyuni and Muhibbin (2024) discuss contextual learning as a means of supporting social literacy in citizenship education. Community projects and experiential tasks may make the application of Pancasila values observable, giving learners opportunities to reflect on social problems and relationships in familiar settings.

Cooperation, mutual assistance (gotong royong) and shared projects illustrate how civic values may be learned through action (Sabir et al., 2024; Hasanah et al., 2024). The review stresses that these approaches should remain accessible to pupils across socioeconomic backgrounds. This inclusive emphasis is relevant to social sustainability because participation in learning is diminished when some students are systematically excluded from civic activities.

The synthesis highlights consistency between school, home and community. Sa'aadah and Dewi (2024) provide background on the educational implementation of Pancasila values across generations. Families and community organisations can support classroom learning by giving children opportunities to practise mutual respect, responsibility and cooperation outside school.

3.5. Teacher competence and digitally responsive pedagogy

The review identifies the continuing development of teachers' pedagogical and professional competence as a major enabling condition. Sofwatul et al. (2025) discusses professional preparation in early-childhood education, and Jabbar et al. (2024) consider academic supervision and professional development in educational institutions. Although these sources do not directly evaluate anti-radicalisation programmes, they support the broader importance attached to competent, reflective teaching.

Teachers also require appropriate learning resources and opportunities for training. Anggraini (2025) addresses the integration of educational technology with Pancasila values in the curriculum. Digital material, interactive tasks, seminars and workshops are discussed as ways to make classroom instruction more relevant to learners and changing communication environments.

The underlying synthesis is that teachers' subject knowledge, pedagogical judgement and behaviour in the classroom jointly shape the opportunities pupils have to internalise civic values (Budiarti, 2023). Capacity-building should therefore be linked to inclusive practice and character learning, not treated solely as technical training.

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3.6. Patriotism, tolerance and participation in diverse communities

Pancasila education is associated in the literature with both national belonging and respect for diversity. Sa'aadah and Dewi (2024) situate Pancasila values within civic education, while Budiana et al. (2021) address professional teacher development as part of the wider educational environment. The reviewed discussion argues that meaningful civic learning can help students recognise responsibilities towards others and the communities of which they are part.

Embedding relevant values in routine school activities can provide repeated opportunities to practise tolerance and respectful participation (Hapsari & Sukarya, 2020). Pupils' experiences of collaborative work and fair treatment offer concrete expressions of civic responsibility. Patriotism is therefore interpreted here as compatible with the protection of pluralism rather than the rejection of difference.

The thematic synthesis emphasises the joint responsibilities of parents, teachers and local communities. Shared environments that model respect for Pancasila and for different backgrounds may support young people's ability to live with diversity (Sabir et al., 2024). This argument supplies a direct bridge to education for peaceful and inclusive communities, while remaining an interpretation of the literature rather than an experimentally established anti-radicalisation outcome.

Table 1. Thematic synthesis and interpretive relevance to social sustainability

Theme	Educational approach described in the source	Interpretive connection to SDG 4.7
Character and values	Civic ethics, empathy, responsibility and respect for diversity	Socially inclusive learning and mutual respect
Contextual pedagogy	Local projects, problem-solving and gotong royong	Learning through participation and non-violent cooperation
Teacher competence	Professional development, positive role modelling and digital pedagogy	Capacity to support peaceful and inclusive instruction
School–community partnership	Consistent practice of values across home, school and community	Social cohesion and shared responsibilities
Tolerance and belonging	Respect for plurality and responsible participation	Culture of peace and appreciation of cultural diversity

Note. This table is a qualitative synthesis and conceptual mapping, not an estimate of effectiveness or a measured SDG indicator.

4. DISCUSSION

Across the six themes, the central educational argument is that Pancasila values are more meaningful when experienced through interaction, projects, inclusive teaching and community relationships than when taught solely as abstract material. The review combines the original emphasis on children's character formation with a practical account of the conditions—teacher competence, family engagement, local relevance and digital adaptation—that may support such learning. It does not demonstrate that curriculum participation causes lower levels of radicalisation or violence.

This synthesis has a substantively relevant relationship to social sustainability. SDG target 4.7 situates education for a culture of peace, non-violence and appreciation of cultural diversity within education for sustainable development (United Nations, 2015). These themes of tolerance, empathy, gotong royong, civic responsibility and inclusive classroom practice correspond conceptually with those learning purposes. UNESCO's (2020) action-oriented framework further provides a reason to examine whether learners can apply values in collective activities. This mapping helps articulate the wider significance of the Indonesian case without suggesting that the cited articles collected SDG indicator data.

The discussion also relates to SDG 16, which calls for peaceful and inclusive societies (United Nations, 2015). Pancasila education may have a preventive educational role insofar as classrooms foster dialogue and resist intolerance, but prevention must not be conflated with enforcing agreement or suppressing legitimate disagreement. Schools need to distinguish violent or exclusionary radicalising influences from critical political views, and interventions involving children should protect inclusion, freedom of conscience and safeguarding responsibilities.

For educational practice, a cautiously derived model combines four elements: (1) explicit moral and civic reflection; (2) contextual projects that make cooperation and tolerance observable; (3) teachers who practise inclusion and receive continuing professional support; and (4) constructive engagement with families and communities. Relevant formative indicators could include pupils' participation, respectful dialogue, response to difference and collaborative problem-solving. These are proposals for future observation, not outcomes measured in the reviewed study.

Several limitations constrain the strength of the conclusions. The available review documentation contains no reproducible database log, complete search query, selection flow, quality appraisal or documented corpus size. Its cited references are heterogeneous and include studies of professional development and curriculum implementation that are not direct tests of radicalisation prevention. The review also does not measure changes in radical attitudes, discriminatory behaviour, violence, or long-term civic conduct. Accordingly, statements of 'effectiveness' in the source are recast as patterns and educational possibilities, with causal evaluation reserved for future empirical work.

Further research should explicitly define radicalisation-related and social-sustainability outcomes, document transparent review protocols, and test contextual approaches in schools through ethically appropriate longitudinal or comparative

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designs. Such inquiry would help distinguish which educational features are associated with inclusive attitudes and whether results transfer across age groups, cultural settings and school resources.

5. CONCLUSION

This narrative review reaffirms the central argument that Pancasila education is most meaningful when moral and civic values are practised in children's everyday school and community experiences. Its synthesis identifies contextual projects, positive teacher role modelling, continuing professional development, and collaboration among schools, families and communities as recurring strategies associated in the literature with character formation, tolerance and respect for diversity. The paper extends the interpretation of these strategies to social sustainability, particularly the aims of peaceful and inclusive education under SDG target 4.7, without presenting them as proven reductions in radicalisation. The contribution is therefore a context-sensitive conceptual account of how character education may support the foundations of peaceful social coexistence. To strengthen this proposition, subsequent studies should provide reproducible literature searches and directly evaluate learner outcomes using clearly defined, ethically appropriate measures.

DECLARATIONS

Author Contributions

Conceptualization, D.A. S.J; Methodology, D.R.; Formal analysis, M.D.H and R.S; Investigation, R.S, and D.A; Data curation, S.J.; Visualization, D.A.; Writing –original draft, D.A, S.J.; Writing-review & editing, M.D.H and S.J. All authors have read and approved the final manuscript

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Ethics Approval and Informed Consent

This research did not involve primary human-participant data collection; institutional applicability should be assessed by the authors.

Data Availability Statement

No new empirical data were generated or analyzed in this study. All literature and concepts supporting this article are cited within the text and listed in the references section

Artificial Intelligence Use

Not applicable.

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