

The Pancasila Fortress Campus Tourism Model in Character Strengthening at Sebelas Maret University of Surakarta

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Received: 27/11/2025

Revised: 04/02/2026

Accepted: 06/02/2026

Abstract

This research aims to develop the Pancasila Fortress Campus Tourism Model at Sebelas Maret University (UNS) Surakarta as a character-learning strategy grounded in Pancasila values. The research approach uses mixed methods with descriptive qualitative dominance. Data were obtained through questionnaires, interviews, observations, and documentation involving 148 students of SMA Persatuan Kedungpring Lamongan and 12 mentors, with 100 students as questionnaire respondents. Qualitative data analysis used Miles and Huberman's interactive model, and the instrument's reliability was assessed using Cronbach's Alpha, yielding a value of 0.891, indicating high internal consistency. The study's results show that Pancasila Fort Campus Tourism activities significantly strengthen participants' character, particularly in tolerance, nationalism, and cultural appreciation. The developed model consists of five main components: understanding of the learning model, activity design, implementation, evaluation, and general assessment. Participants responded positively, with an average score in the good-to-very good range, and 90% stated that this program is feasible to implement continuously. This finding confirms that campus tourism is not only a means of introducing the university environment but also an effective experiential learning medium for internalizing Pancasila values in context. This model has the potential to be replicated across various educational institutions as a best practice for strengthening character education.

Keywords

Character Education; Model; Pancasila Fortress; Tourism; UNS

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1. INTRODUCTION

As an academic space, the campus not only functions as a place of formal education but also has strategic potential as a center for character formation, national values, and the strengthening of cultural identity (Oktavianus, 2022). Indonesia is a multicultural country, so universities need to design a learning model that instills the values of tolerance, inclusivity, and nationalism in a contextual and



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Published by Institut Agama Islam Sunan Giri (INSURI) Ponorogo; Indonesia

Accredited Sinta 2

sustainable manner (Karsidi, 2025). This is in line with the mandate of the Regulation of the Minister of Education and Culture No. 3 of 2020 concerning National Standards for Higher Education, which emphasizes that Postgraduate Learning Outcomes (CPL) must include aspects of national attitudes and values as part of the personal integrity of graduates (Ministry of Education and Culture, 2020). Regarding the degradation of national character, Agustian (2008: 8-9) revealed that there is a character crisis that hits Indonesian society, namely: (1) a crisis of honesty; (2) the crisis of responsibility; (3) lack of foresight; (4) a crisis of discipline; (5) the crisis of togetherness; (6) justice crisis; and (7) regarding the crisis (Agustian, 2008). Daryanto stated that a campus is an academic environment consisting of physical and non-physical facilities, which function as a place of higher education, research, and community service (Daryanto, 2013). Thus, the campus has a strategic role not only as a center for knowledge transfer, but also as a vehicle for strengthening character, shaping the nation's identity, and internalizing moral values that help create a young generation with integrity, nationalism, and readiness to face global challenges.

The phenomenon of moral crisis has not only hit Indonesia but is also felt in various countries, including the United States and the United Kingdom. A Pew Research Center report (2020) on the moral crisis in America found that 61% of people believe the younger generation is experiencing a decline in ethics and social responsibility compared to previous generations. According to Brooks (2024), the crisis of democracy in America is not primarily due to the political or economic system, but rather due to the weakening of civic virtues, namely "honesty, decency, and moral commitment in public life that are the basis for the sustainability of democracy." A report by The Guardian (2019) revealed public concern about rising intolerant behavior, declining respect, and increasing individualism among adolescents. However, the symptoms of moral crisis in Indonesia are considered more worrying (Muslich, 2011; Sudrajat, 2011; Suyanto, 2010; Wibowo, 2012). Data from the Indonesian Child Protection Commission (KPAI) in 2022 recorded an increase in cases of moral violations among students, including bullying, physical violence, and drug abuse, indicating a decline in character values in education. This situation is exacerbated by a survey by the Indonesian Institute of Sciences (LIPI), which confirms that education in Indonesia remains more cognitively oriented than affective, thus failing to shape the nation's character and morals optimally (Mulato, 2024) (LIPI, 2021). Thus, the moral crisis in Indonesia is not only a global phenomenon but also closely related to the failure of the national education system to integrate character education comprehensively and sustainably.

Surakarta is one of the regions in Indonesia with high ethnic diversity, including Javanese, Chinese, Arabs, and various other groups. This diversity can be a strength, but it can also trigger conflict if not managed properly. Based on data from the 2023 Tolerance City Index (IKT), Surakarta's tolerance rating has dropped drastically from 4th to 10th position. This is due to several factors, such as the rejection of the Javanese Christian Church Sunday School in Nusukan and the rejection of the construction of a house of worship in Banyuanyar (Mulato, 2024). Several cases of bullying in schools recorded in Surakarta, as revealed in a study conducted by the Child Care Foundation in collaboration with Surakarta City DP3AP2KB in 36 junior high schools throughout Surakarta City from April to September 2024, showed that 47% of students admitted to having experienced bullying, with 59% of incidents occurring in the school environment and 78% of perpetrators were classmates (Khaliza et al., 2021; Scott, 2025; Safaat, 2023). Another bullying case reported by Metrotvnews, a teenager named Abdul Karim Putra Wibowo (13), a student at the Az-Zayidiyy Sanggrahan Tahfidz Islamic Boarding School, allegedly died due to violence committed by his seniors (Prihatsari, 2015). One way to overcome bullying is through education. According to data from the Corruption Eradication Commission (KPK) through the 2024 Education Integrity Assessment Survey (SPI), as many as 98% of campuses are still found to be cheating, even 57.87% of students admit to continuing to commit academic cheating even though they realize it is wrong (Yulianti et al., 2022). This condition shows that character education in Indonesia remains a serious challenge.

The response of Universitas Sebelas Maret (UNS) Surakarta to this condition is to strengthen the

internalization of moral and national values through the idea of the Pancasila Fortress Campus, which was realized by the establishment of the Center for Pancasila Practice Studies (PSPP) in 2018 in collaboration with BPIP (Astuti, 2018). This program prioritizes Pancasila values through activities such as the Pancasila Fortress Campus Tour, which invites students to visit various interfaith houses of worship on campus, namely mosques, churches, temples, monasteries, and Chinese temples, so that the values of tolerance and nationality can be understood in real terms (Suhamdani, 2025). Pancasila as an open ideology is actual, dynamic, and able to adapt to the times. This is reflected in its three dimensions, namely: an idealistic dimension rooted in the philosophical values of the five principles, as a view of the nation's life (Kaelan, 2023). The normative dimension that demands the formulation of Pancasila values in a system of norms, especially the Preamble to the 1945 Constitution as a fundamental state norm, and a realistic dimension that requires Pancasila to be applied in real life, so that it is not utopian but operational in society and state administration (Kaelan, 2023).

This effort emphasizes that campuses play a strategic role in addressing the moral degradation of the younger generation amid global challenges. The development of this campus tourism model stems from the need for innovative character education grounded in direct experience, or experiential learning, as Kolb (1984) argued that learning from real experience is more meaningful and can change student attitudes (Damanik & Zainal, 2020). In the Pancasila Fort Campus tour activities, this experience is realized through direct interaction between students and symbols of diversity, historical narratives, and local culture presented in the campus educational tourism route. A study by Damanik and Zainal (2020) shows that the experiential character learning model is highly effective in instilling values such as tolerance and nationalism in students, as these values are not only taught but also experienced concretely. Based on the results of a questionnaire distributed to SMA N Kedungpring students and students after participating in the Pancasila Fortress Campus Tour at UNS, the majority of respondents stated that they "agree" to "strongly agree" that this activity improves their understanding of Pancasila values, with an average rating of 4.2 on a scale of 5. As many as 85% of participants found the design of this educational activity interesting and relevant, and 90% stated that it is feasible to carry out sustainably.

However, until now, there has been no standard conceptual or operational model for implementing the Pancasila Fortress Campus Tour, covering activity design, learning approaches, stakeholder involvement, and continuous evaluation instruments. The lack of this model has led to a partial implementation that is not optimally integrated with graduate learning outcomes. This presents a strategic opportunity to develop a campus tourism model that not only serves as a vehicle for strengthening student character but can also be replicated and adapted by various universities in Indonesia.

Various previous studies have shown that experiential learning approaches and educational tourism significantly shape students' character. However, no one has specifically developed a campus tourism model grounded in Pancasila values. Damanik and Zainal (2020) emphasized the effectiveness of *experiential learning* in fostering the internalization of character values. However, it has not led to the development of a structured learning model in campus tourism (Damanik & Zainal, 2020). Wisudawati and Maheswari (2018) develop educational tourism grounded in local culture, but do not link it to national education. Research by Sugiyarto and Amaruli (2018) shows that tourism grounded in local wisdom can strengthen the understanding of diversity. However, it is not directed at the formation of student character (Sugiyarto & Amaruli, 2018). Meanwhile, Daryanto's (2013) study highlights the importance of learning innovations that integrate moral values, but has not yet offered a concrete model for implementing campus tourism as a vehicle for character education (Daryanto, 2013). The internal findings of PSPP LPPM UNS (2025) also show that Pancasila Fortress Campus Tourism is effective in fostering tolerance and nationalism, but has not yet yielded a comprehensive operational model. Across the five studies, a gap emerges: no campus tourism model is systematically designed to internalize Pancasila's values through direct experience. Therefore, this research offers novelty by developing a

conceptual and operational model of Pancasila Fort Campus Tourism that integrates experiential learning, character education, and national learning, enabling it to be replicated as a best practice in other educational institutions.

The development of the tourism model for the Benteng Pancasila Campus is crucial for addressing the need to integrate co-curricular activities with CPL achievements, particularly in the dimensions of attitudes, national values, and the strengthening of student character. Based on this background, this research aims to develop a systematic and sustainable tourism model of the Benteng Pancasila Campus at Sebelas Maret University, Surakarta. The focus of development is directed at designing model components that include objectives, content, approaches, involvement of the academic community, and evaluation and sustainability mechanisms. With this model, it is hoped that UNS can become a pioneer in the development of campus tourism grounded in national values, and make a real contribution to the formation of a young generation with a strong, nationalist, and pluralistic character. This research aims to develop the Pancasila Fortress Campus Tourism Model at Sebelas Maret University (UNS) Surakarta as a character-learning strategy grounded in Pancasila values.

2. METHODS

This study uses a mixed-methods approach, with descriptive qualitative dominance, to obtain a comprehensive picture of the effectiveness of the Pancasila Fortress Campus Tourism Model in strengthening character. The quantitative approach is used to measure perceptions and the program's effectiveness through questionnaire instruments. In contrast, the qualitative approach is used to explore the experience, meaning, and internalization of Pancasila values during the activity. The combination of these two approaches allows for a more complete presentation of results, both statistically and narratively. The research subjects comprised 148 students from SMA Persatuan Kedungpring Lamongan and 12 mentors, of whom 100 were selected as questionnaire respondents. Data were collected through questionnaires containing 25 Likert-scale statements, in-depth interviews, direct observation during campus tours, and documentation (Clark, 2018).

The questionnaire instrument was tested for reliability using Cronbach's Alpha in SPSS, yielding a value of 0.891, indicating high internal consistency. Qualitative data analysis was carried out using Miles and Huberman's interactive model, which included data reduction, data presentation, and conclusion drawing (Miles, Huberman, & Saldaña, 2014). Meanwhile, quantitative data were analyzed descriptively using frequency distributions, mean values, and standard deviations to assess respondents' perceptions numerically. The validity of the data is strengthened by triangulating sources and methods and by applying the principles of credibility, transferability, dependability, and confirmability (Patton, 2015), thereby ensuring that the research results can be scientifically accounted for.

3. FINDINGS AND DISCUSSIONS

Findings

Tourism Model of the Pancasila Fortress Campus at Sebelas Maret University of Surakarta

The Campus Tour Model of Benteng Pancasila Universitas Sebelas Maret, Surakarta, brought together 148 students from SMA Persatuan Kedungpring, Lamongan. 12 mentors accompanied the students. This activity aims to introduce Pancasila values through academic programs and campus tours.



Figure 1. Visit to the UNS Temple

The series of activities was divided into two groups. The first group, comprising 95 participants, attended a material session in the LPPMP UNS room. The event began with an opening and presentation by Prof. Dr. Leo Agung, M.Pd., Head of the Center for Pancasila Practice Studies (PSPP) LPPM UNS. The event focused on the role of PSPP as a research center and a driving force in applying Pancasila values on campus and in the community. Participants also watched the screening of the PSPP profile video and the documentation of six houses of worship at UNS as a form of interfaith harmony.



Figure 2. Presenter



Figure 3. Kedungpring High School Students

The second group, 53 participants, took part in a campus tour with the PSPP team. They were invited to visit various UNS facilities and icons, including the rectorate building, UNS lake, library, and six places of worship. In the tour, Prof. Dr. Triyanto, S.H., M.Hum., motivated the participants to make education the key to their future and emphasized the uniqueness of UNS as a campus with six places of worship in one region.



Figure 4. Kunjungan ke Danau UNS



Figure 5. Presentation

The event ended with a group photo session in front of the Rectorate Building. Overall, the visit went smoothly and was greeted with enthusiasm. This activity is expected to foster student motivation to pursue higher education and instill Pancasila values in daily life.



Figure 6. Group photo in front of the UNS Rectorate

The results of a questionnaire completed by 100 respondents, comprising students of Persatuan Kedungpring Lamongan High School and Sebelas Maret University (UNS), provide an overview of the effectiveness and potential of developing the Pancasila Fortress Campus Tourism as a character-learning model grounded in Pancasila values. This analysis is divided into five main aspects: understanding the learning model, activity design, implementation, evaluation, and general assessment, with the following results:

Table 1. Statistics of the Pancasila Campus Tourism Questionnaire

No	Statement	Means	Std Dev	Score 1	Score 2	Score 3	Score 4	Score 5	Total Respondents
1	Clarity of understanding of the main objectives of	3.71	1.13	7	7	20	40	26	100

No	Statement	Means	Std Dev	Score 1	Score 2	Score 3	Score 4	Score 5	Total Respondents
	the Pancasila Fortress Campus Tourism model.								
2	The ability to explain the integration of Pancasila values into educational activities in an argumentative manner.	3.70	0.96	4	6	24	48	18	100
3	Awareness of the role and contribution of PSPP LPPM UNS in the implementation of the program.	3.44	1.10	7	10	32	34	17	100
4	Understanding the academic and contextual reasons for using the campus as a space for civic and national education.	4.02	1.10	3	9	14	31	43	100
5	The perception that these activities reflect an experiential learning approach.	3.90	1.15	6	8	12	38	36	100
6	Assessment that the sequence of campus tourism activities is designed systematically and logically.	3.91	1.09	5	6	18	42	29	100
7	Harmony between the learning material delivered and the purpose of the activity.	3.97	1.10	5	7	14	40	34	100
8	A structured campus tour flow is consistent with the time allotted.	3.85	1.05	6	8	15	45	26	100
9	Clarity of focus and achievement of specific learning outcomes in each session.	3.86	1.06	5	7	19	41	28	100
10	Contribution of the overall program flow to strengthening students' character.	3.93	1.07	4	7	17	42	30	100
11	The relevance of the material presented by the speaker to the values of Pancasila.	3.89	1.09	5	8	16	39	32	100
12	Representation of diversity through the	4.05	1.08	3	6	15	35	41	100

No	Statement	Means	Std Dev	Score 1	Score 2	Score 3	Score 4	Score 5	Total Respondents
	introduction of six houses of worship.								
13	The educational significance of campus tourism activities in providing meaningful experiences.	4.01	1.12	4	6	14	33	43	100
14	Delivery of communicative and inspirational material by speakers.	3.95	1.10	5	7	13	38	37	100
15	Active engagement between participants and facilitators during implementation.	3.88	1.06	4	8	17	39	32	100
16	The program's contribution to fostering an understanding of diversity and tolerance.	3.96	1.12	5	7	16	36	36	100
17	The influence of the program on student motivation to pursue higher education.	3.84	1.09	6	8	18	40	28	100
18	Provision of new learning experiences beyond formal classroom instruction.	4.00	1.07	4	7	15	35	39	100
19	Contextual delivery of Pancasila values through programs.	3.97	1.08	4	6	17	36	37	100
20	The program's positive impact on students' national character development.	4.02	1.09	3	6	16	34	41	100
21	Effectiveness and meaning of program implementation.	3.89	1.07	5	7	15	39	34	100
22	The potential for replication of the Pancasila Fortress Campus Tour model in other schools.	4.05	1.10	3	5	15	33	44	100
23	Evidence of strong collaboration between universities and schools.	4.00	1.07	4	6	14	36	40	100
24	Positive perception of the impact of the program on	4.03	1.08	3	6	14	35	42	100

No	Statement	Means	Std Dev	Score 1	Score 2	Score 3	Score 4	Score 5	Total Respondents
	student development.								
25	Belief that the program can be further optimized in the future.	4.07	1.05	2	5	13	37	43	100

The results of the descriptive analysis from the table above show that almost all statement items obtained an average score in the good to excellent category. For example, the statement about diversity represented through visits to six places of worship received an average score of 4.45, which is in the very good category. This shows that students directly feel the value of tolerance in campus tourism activities. Similarly, the statement on the impact of activities on the formation of national character received an average score of 4.50, indicating strong appreciation among participants for campus tourism's contribution to character education.

In general, these descriptive findings support the conclusion that the Pancasila Fortress Campus Tourism Model has been successfully implemented effectively and relevantly, in accordance with strengthening Pancasila values in students. Based on the validity test criteria ($r \geq 0.30$), all questionnaire items were deemed valid and suitable for use in the study. This means that each question item can measure aspects consistent with the construction being researched, namely, the effectiveness of the Pancasila Fort Campus Tourism Model.

Based on the results of the questionnaire table that was processed and related to the framework of the five components of the Benteng Pancasila Campus Tourism model (definition of learning model, activity design, implementation, evaluation, and general assessment), which are explained as follows:

a. Understanding the Learning Model

The questionnaire results showed that respondents had a fairly good understanding of the main objectives of the development of the Pancasila Fort Campus Tourism, with an average score of 3.71. The understanding of the integration of Pancasila values into educational activities is also quite high (3.70), although some respondents still give low scores (1 and 2). This suggests that some participants need a more comprehensive explanation of the basic concepts of the campus tourism model. However, in general, participants were aware of the role of PSPP LPPM UNS in initiating this activity (3.44), although this aspect ranked lowest and could be improved with more in-depth socialization.

b. Activity Design

In terms of design, the visit activities were considered systematic, logical, and structured, with an average score of 3.85-3.97. The indicator "continuity between material objectives and activities" scored 3.97, indicating that the Information material presented is relevant to the learning objectives. This shows that the activity's design aligns with the principles of experiential learning. However, scores of 1 and 2 for some items indicate the need to improve time allocation and strengthen consistency between activity sessions.

c. Implementation of Activities

The implementation of these activities achieved a relatively high average score (3.88-4.01). Participants assessed that the campus tour provided an in-depth educational experience (4.01) and that the resource persons delivered the material communicatively (3.95). The aspect of active involvement between participants and facilitators was also assessed positively (3.88). This shows that the campus tour model has successfully fostered productive interactions. However, there is still a need to expand the range of facilitation methods to ensure equitable participation for all participants.

d. Evaluation

Indicators measuring the impact of activities on understanding diversity, tolerance, and Pancasila values received high scores (3.96–4.02). Participants assessed that the value of Pancasila was conveyed in a contextual manner (3.97) and that the activity had a positive impact on the formation of national character (4.02). This shows that the campus tour model is not only informative but also reflective, fostering participants' critical awareness of social and national realities.

e. General Assessment

The dimension of character strengthening received the highest score, especially for indicators of confidence that this model can be further developed (4.05), campus-school collaboration (4.00), and optimism for the sustainability of future activities (4.07). These findings show that campus tours not only provide a momentary experience but also foster a positive outlook on strengthening the program's character and sustainability.

The Pancasila Fortress effectively strengthens students' character through the contextual internalization of Pancasila values. High scores in aspects of value comprehension, systematic design, and educational experience indicate that this model has significant replication potential in other schools. The relative weakness lies only in participants' understanding of the role of PSPP LPPM UNS and the distribution of activity time, which can be addressed through more intensive outreach and technical improvements to implementation. Thus, the campus tour model can be categorized as an innovative character-building strategy that significantly fosters tolerance, nationalism, and cultural appreciation among the younger generation.

Table 2. Reliability Test Results (Cronbach's Alpha)

Reliability Statistics	Score
Alfa Cronbach	0.891
N item	25

The reliability test results for the questionnaire instrument showed a Cronbach's alpha of 0.891, with 25 statement items. This value falls within the high-reliability category, so the instrument can be declared consistent and reliable as a research measurement tool. Thus, each item in the questionnaire regarding the Pancasila Fortress Campus Tour Model shows a strong relationship with the same aspect: strengthening character through educational tourism based on Pancasila values. This high reliability also shows that respondents provide stable, consistent answers across items, including model understanding, activity design, implementation, evaluation, and the impact of activities. Therefore, the research instrument is suitable for supporting the analysis and discussion of the development of campus tourism models as a character education strategy at Sebelas Maret University of Surakarta.

Discussion

The Role of Pancasila Fortress Campus Tourism in Strengthening Character

According to Glenn, the effective implementation of character education requires the application of several basic principles (Glenn, 2001). First, character education must focus on promoting ethical values as the foundation for character formation (Indriani et al., 2025; Jayana & Windariana, 2024). Second, characters need to be understood comprehensively, including cognitive, affective, and behavioral dimensions (Usmawati, 2025). Third, schools are required to use a proactive approach to build students' character. Fourth, the formation of a caring school community is crucial. Fifth, students need real space to demonstrate positive behavior. Sixth, the curriculum must be meaningful and challenging, to respect each individual, foster character, and support academic success (Anjarwati, 2025; Hayqal & Najicha, 2025; Nofrita, 2025). Seventh, character education is also directed to strengthen students' internal motivation. Eighth, all school staff function as a moral community with a shared

responsibility for character education and commitment to common values (Nasional, 2011; Samani & Hariyanto, 2011; Zainuddin & Mujahid, 2019). Ninth, shared moral leadership and broad support are needed to develop character education initiatives. Tenth, families and communities need to be positioned as partners in the character development process (Harizi et al., 2024; Octavia & Rube'i, 2017; Saputri, 2025). Eleventh, continuous evaluation of school culture, educator functions, and student character manifestations is an integral part of implementing character education. Thus, character education basically emphasizes providing opportunities for students to demonstrate positive behavior through a curriculum that is meaningful, challenging, and supports their success (Ariska, 2024; Risdiany & Anggraeni, 2021; Sutoyo, 2021).

The elements of character education basically include three main aspects: knowing the good, wanting the good, and doing the good. These three elements form the basic framework so that students not only understand moral values but also have the motivation to love and realize them in real action (Suparno, 2018) (Ariska, 2024; Risdiany & Anggraeni, 2021; Sutoyo, 2021). In addition, character education also includes psychological and moral dimensions, including attitudes, emotions, beliefs, habits, desires, and self-concept. These elements function to form a holistic personality, so that the behaviors that arise are not only the result of cognitive learning but are also internalized by the individual (Nurhayati, 2022).

According to Lickona, character education is formed through the integration of moral knowledge, moral feelings, and moral actions (Lickona, 2015). This aligns with the findings of research on the Pancasila Fortress Campus Tourism conducted by Sebelas Maret University. First, the moral element of knowledge is evident in the questionnaire results on participants' understanding of the purpose of the campus tour and the integration of Pancasila values (Brata, 2025; Hasbi et al., 2023; Romadhonnia & Zamili, 2025). A high average score (in the very good category) indicates that students have a clear understanding of the activity's meaning, including why the campus is used as a space to educate national values.

Second, the participants' responses to indicators of tolerance, nationalism, and appreciation for diversity reflect moral feelings. For example, statements about visiting six places of worship that represent diversity received high average scores, indicating increased moral sensitivity, empathy, and mutual respect between religious communities. This shows that tourism activities not only provide knowledge but also build students' emotional awareness.

Third, the element of moral action is clearly evident in participants' perceptions of the impact of activities on character development. Questionnaire data showed that the activities provided an immersive educational experience, encouraged further study, and demonstrated positive behaviors in respecting diversity. A high average score in this aspect indicates that Pancasila values are successfully applied in real-life practice through participants' direct activities. Therefore, the Pancasila Fortress Campus Tourism can be understood as a form of character education consistent with the Lickona framework. This activity not only increases moral knowledge but also fosters moral feelings and encourages real actions that reflect the values of Pancasila in students' lives.

The Pancasila Fortress Campus tour has proven effective in strengthening character education grounded in Pancasila values. Based on the questionnaire data, the majority of participants (66%) understood the activity's direction and purpose and appreciated the integration of Pancasila values through an experiential learning approach. This aligns with elements of character education that emphasize knowing the good, wanting the good, and doing the good (Suparno, 2018), in which participants not only gain cognitive understanding but also engage directly in real-world practice. In terms of activity design, the clarity of learning outcomes (75%) and the contribution of character formation (72%) show that the flow of activities has been designed to instill national values systematically.

The program's implementation strengthens character through the representation of diversity, for

example, by introducing six interfaith houses of worship, which were positively received by 79% of participants, underscoring the importance of tolerance and social harmony. These findings align with the psychological dimension of character education, which encompasses attitudes, emotions, and beliefs (Nurhayati, 2020). Participants not only understand the concept of tolerance but also experience it through hands-on experience. In terms of evaluation, this activity fosters an understanding of diversity (78%) and has a significant impact on the formation of national character (77%). The overall assessment also shows that the program is effective (67%), feasible to replicate (77%), and has future development prospects (77%).

The study's results show that educational tourism at the Benteng Pancasila Campus has strong potential as a medium for students to learn national values, tolerance, and character. The educational visit activity carried out by the Center for Pancasila Practice Studies (PSPP) of LPPM UNS, in collaboration with SMA Persatuan Kedungpring Lamongan, provided participants with direct experience in recognizing and internalizing Pancasila values through interaction with campus facilities that reflect religious and cultural diversity. The presence of six interfaith places of worship on one campus is a symbol of inclusivity and tolerance, a rarity at other universities in Indonesia. This is in line with the theory of multicultural education, which states that direct experience with diversity strengthens awareness of national values and identities (Banks, 2002).

Thus, the Pancasila Fortress Campus Tour can be seen as a character learning model that integrates cognitive, affective, and psychomotor dimensions in a balanced manner. While there is an increasing need to strengthen institutions, improve communication between resource persons, and facilitate participant participation, this program has the potential to become a national best practice in strengthening Pancasila-based character education.

4. CONCLUSION

The study's results show that the Pancasila Fortress Campus Tourism Model developed by Sebelas Maret University Surakarta is effective in strengthening character education grounded in Pancasila values. Questionnaire data from 100 respondents showed positive assessments, with average scores in the good-to-very good range, especially regarding understanding the value of tolerance, nationalism, and appreciation for diversity. The dimensions of participants' understanding of the activity's purpose, the suitability of the material, and the learning experience also provide strong evidence that the experiential learning approach can internalize the values of Pancasila in a more contextual and meaningful way.

The high reliability of the questionnaire instrument (Cronbach's Alpha 0.891) ensures that the findings of this study are valid and can serve as a basis for developing a more systematic campus tourism model. The five components of the model, understanding the learning model, activity design, implementation, evaluation, and general assessment, have been proven to be able to provide a clear and replicable structure for similar activities. The uniqueness of UNS as a campus with six houses of worship in one area is a symbolic force that enhances the program's effectiveness in instilling the values of diversity and tolerance.

Thus, the Benteng Pancasila Campus Tourism Model can be considered a good practice in character education in higher education and has the potential to be adopted and further developed by other educational institutions. The research also opens up opportunities for the development of more comprehensive advanced models, including integration with formal curricula, strengthening long-term evaluation mechanisms, and replication in different sociocultural contexts.

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