

Analysis of Character Development, Religious, Nationalistic, and Global Perspective Through Civic Education

Andi Aco Agus ¹, Muhammad Amin ², Dalilul Falihin ³, Khaedir ⁴, A. Rizal ⁵

¹ Universitas Negeri Makassar, Indonesia andi.aco.agus@unm.ac.id

² Universitas Negeri Makassar, Indonesia; muh.amin@unm.ac.id

³ Universitas Negeri Makassar, Indonesia; dalilul.falihin@unm.ac.id

⁴ Universitas Negeri Makassar, Indonesia; khaedir@unm.ac.id

⁵ Universitas Bosowa, Indonesia; a.rizal@universitasbosowa.ac.id

Received: 15/08/2025

Revised: 09/10/2025

Accepted: 13/12/2025

Abstract

This study aims to analyze how civic education can develop students' characters in terms of religious, nationalistic, and global perspectives. The research method employed is a descriptive qualitative approach. Research data were collected through interviews and observations, and then analyzed using data triangulation, adapted from Miles and Huberman, which involved data reduction, data presentation, and data/conclusion verification with MAXQDA 24 software. The results of this study found that the development of the characters of religious, nationalistic, and global perspectives in students through civic education learning is built through the simultaneous interaction of five main elements, namely: (1) the role and competence of teachers; (2) diverse learning models and methods; (3) the integration of religious, nationalistic, and global perspective values; (4) holistic assessment and evaluation; and (5) learning environment and school culture. This model offers a conceptual renewal for the revitalisation of civic education in the 21st century, while strengthening the Pancasila Student Profile as citizens who are faithful, love their country, and have a global perspective.

Keywords

Character Development; Civic education; Global Perspective; Nationalistic; Religious

Corresponding Author

Andi Aco Agus

Universitas Negeri Makassar, Indonesia andi.aco.agus@unm.ac.id

1. INTRODUCTION

The phenomenon of globalization presents complex challenges for the younger generation to maintain a balance between national identity and religious values, while simultaneously cultivating global awareness. In response to these challenges, the paradigm of citizenship education is evolving towards a multicultural and global orientation. Multicultural citizenship education aims to foster awareness, empathy, and the ability to coexist within social, cultural, and religious diversity (Lash, 2021; Starkey, 2021), whereas global citizenship education emphasizes the importance of preparing citizens to engage actively in global issues and contribute to a peaceful, inclusive, and sustainable world (de Vries, 2020; Sant et al., 2018). In Indonesia, civic education aims to cultivate citizens who think critically, creatively, and ethically; embody nationalism and a love for the country; participate responsibly in society; and engage proactively in global contexts through the use of technology, aligning with national values. However, various studies indicate a gap between the normative vision and the actual practice



© 2025 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

of civic education in schools, which still focuses primarily on cognitive and moral aspects, while the religious, national, and global dimensions have not yet been fully integrated into a contextual and reflective civic learning experience (Mulyatno et al., 2023; Nurhailiah et al., 2025). These studies highlight the significance of empirical research on the practical application of integrating religious, national, and global values in civic education, particularly in schools with an institutional vision that explicitly combines these three perspectives.

Previous studies have discussed aspects of religious nationalism, such as the development of students' national spirit based on Islamic teachings (Aulia et al., 2021; Widiatmaka, 2016) and the cultivation of students' nationalism through civic education (Ali, 2022; Fauziah & Dewi, 2021; Widiatmaka et al., 2022). Meanwhile, research on global citizenship education has also been conducted, including the strengthening of the Pancasila student profile through global citizenship education (Sutrisno et al., 2023), and the relationship between global citizenship, social capital, and moral values among Muslim students in the era of globalization (Wahono et al., 2024) as well as nationalism in the global era (Tridiatno & Suryanti, 2021). Nevertheless, research that simultaneously integrates religious, national, and global dimensions in civic education learning remains severely limited, resulting in conceptual and empirical gaps in contemporary civic education studies.

Based on observations conducted in July 2025, Islamic Senior High School Athirah Makassar was selected as the research site because its institutional vision emphasizes the integration of Islamic values, national spirit, and global awareness. This distinctive orientation provides an ideal context to examine how civic education embodies and operationalizes these values in everyday classroom practice. Specifically, this study aims to analyze how the development of a religious-nationalistic character and a global perspective occurs among students of Islamic Senior High School Athirah Makassar through civic education. This research is expected to contribute both conceptually and practically to the development of an integrative Pancasila and civic education learning model that balances religious, national, and global values in shaping reflective and adaptive citizens in response to contemporary challenges.

2. METHODS

This study employed a qualitative approach (Creswell & Creswell, 2018) to examine how civic education promotes nationalist, religious, and global perspectives. The research was conducted at Islamic Senior High School Athirah Makassar from July to August 2025. This school was chosen due to its unique characteristics: (1) it is not a *pesantren* (Islamic boarding school) or *madrasah* (Islamic school) but rather a private general school with a modern Islamic character, and (2) its vision is to become an excellent institution that embodies Islamic values, national spirit, and global perspective.

The selection of informants used a purposive sampling technique, which allows researchers to deliberately choose participants who are most knowledgeable and relevant to the research focus (Creswell & Creswell, 2018). Three civic education teachers were selected because of their in-depth understanding of how civic education is implemented to align with the school's vision. Examining their perspectives is essential to understanding how this vision is interpreted and enacted within classroom practices.

Data were collected through multiple qualitative methods. First, in-depth interviews were conducted with three civic education teachers to gain a comprehensive understanding of their perspectives and experiences in integrating religious, nationalistic, and global values into their civic education practices. Next, classroom observations were conducted over the course of one month to examine the processes and dynamics of civic education in practice directly. Finally, document studies traced the school's vision, mission, and activities that reinforce religious, nationalist, and global dimensions among students.

Data analysis was supported using MAXQDA 24 software (<https://www.maxqda.com/>), which enabled the researcher to organize and analyze interview transcripts, observation notes, and documents, and to create mind maps and conceptual diagrams for identifying patterns, relationships, and interactions among categories. The data were analyzed using data triangulation, adapted from Miles and Huberman, which consists of three interrelated activities: data reduction, data display, and conclusion verification (Miles et al., 2014). The data reduction involved sorting, summarizing, and focusing the raw data (e.g., interview transcripts, observation notes, documents) into information relevant to the research focus. The data display was conducted by presenting the data in the form of organized charts and concise narratives to assist the researcher in observing the interconnections among elements. The verification/conclusion stage involved interpreting the data's meaning and assessing the validity of the conclusions drawn from it. The researcher sought to identify patterns, causal relationships, or propositions while continuously verifying findings through triangulation, rechecking, and discussions with participants.

3. FINDINGS AND DISCUSSIONS

Through a comprehensive analysis of participant information derived from qualitative data processed with the assistance of MaxQDA 24 software, the researcher identified five categories that represent the development of religious-national character and global awareness through citizenship education. These categories, presented in Figure 1, are: (1) the roles and competencies of teachers; (2) a variety of learning models and methods; (3) the integration of religious values, nationalist, and global perspectives; (4) assessment and evaluation of learning; and (5) the learning environment and school culture. These five categories suggest that the development of religious, national, and global character should not be perceived as an instantaneous process, but rather as a result of integrating various elements of civic education.

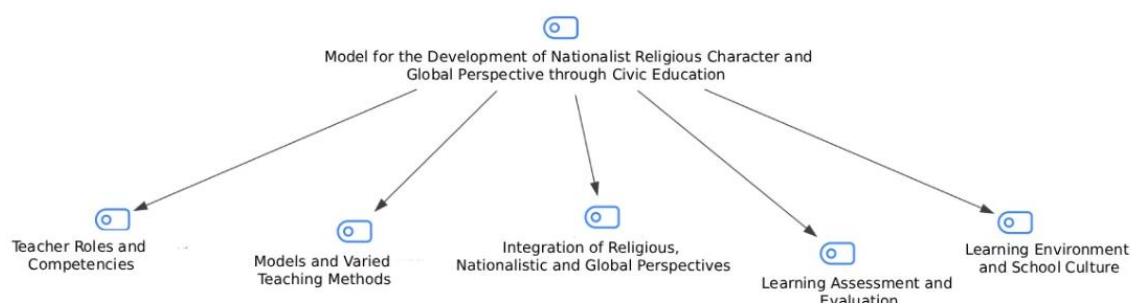


Figure 1. Thematic Model of Developing Nationalist-Religious Character and Global Perspective through Civic Education (Data Analysis Using MAXQDA 24)

Table 1. Summary of Themes, Subthemes, Example Quotes, and Interpretative Meanings

Main Theme	Subtheme	Example Quotation (with Interview Date)	Interpretative Meaning
Teacher Roles and Competencies	Moral Guidance and Role Modeling	"Teachers do not merely transfer knowledge; they also guide, advise, and train students to develop in alignment with their character." (Mr. Reza, Interview, July 11, 2025)	Teachers act as <i>value facilitators</i> who integrate moral, religious, and civic values through guidance and example, shaping students' holistic character.
	Assertive Guidance for Generation Z	"The students we are dealing with are Generation Z. They exist within a global	Assertiveness—rather than authoritarianism—helps teachers strike a balance

Main Theme	Subtheme	Example Quotation (with Interview Date)	Interpretative Meaning
Models and Varied Teaching Methods	Habitation and Exemplarity Practices	continuum; thus, teachers must assertively guide them." (Mr. Tawakkal, Interview, August 1, 2025)	between flexibility and discipline, preparing students for the digital-era challenges ahead.
	Meaningful and Contextual Learning	Observation: teachers consistently lead and rotate student-led prayers before and after classes. (Fieldnotes, July–August 2025)	Religious habituation fosters discipline, leadership, and the internalization of values, rendering civic education a lived, ethical experience.
	Case-Based and Participatory Learning	"Learning must be meaningful, enjoyable, and relevant to students' real lives." (Mr. Reza, Interview, July 11, 2025)	Civic learning emphasizes reflection and participation, enabling affective and cognitive engagement beyond rote memorization.
Integration of Religious, Nationalistic, and Global Perspectives	Storytelling and Narrative Pedagogy	"Students discuss global issues affecting Indonesia ... analyzing problems and seeking solutions grounded in Pancasila values." (Mrs. Perawati, Interview, July 25, 2025)	Case study methods encourage critical reasoning and contextual application of Pancasila, connecting national and global issues.
	Religious–National Synergy	"When explaining the Second Principle ... I relate it to the story of the Prophet Muhammad, emphasizing justice and compassion." (Mrs. Perawati, Interview, July 25, 2025)	Religious storytelling bridges moral imagination and civic reasoning, reinforcing inclusive and compassionate citizenship.
	Global Issues as Civic Gateways	"When discussing <i>Bhinneka Tunggal Ika</i> , we relate it to Surah Al-Hujurat verse 13." (Mr. Reza, Interview, July 11, 2025)	Linking Qur'anic ethics with national principles strengthens students' moral attachment to national identity.
Learning Assessment and Evaluation	Holistic and Authentic Assessment	"When discussing global issues such as climate change ... I emphasize Pancasila and religious values." (Mrs. Perawati, Interview, July 25, 2025)	Global contexts cultivate inclusive nationalism and ecological responsibility rooted in both Pancasila and spiritual ethics.
	Reflective and Character Monitoring	"We assess discussion, collaboration, and respect ... portfolios include reflections and social projects." (Mr. Reza, Interview, July 11, 2025)	Evaluation integrates knowledge, skills, and character, emphasizing authentic performance over cognitive recall.
		Observation: assessment includes moral reflection and participation in school	Assessment becomes a formative process linking classroom learning with civic

Main Theme	Subtheme	Example Quotation (with Interview Date)	Interpretative Meaning
Learning Environment and School Culture		activities. (Fieldnotes, July–August 2025)	behavior in daily life.
	Religious and Inclusive Climate	“Every morning, teachers and students recite the Qur’an together and perform midday prayer in congregation.” (Mr. Tawakkal, Interview, August 1, 2025)	A consistent religious routine fosters discipline, empathy, and a sense of community belonging.
	Experiential Learning through Local Wisdom	“Students join a week-long village observation program to explore local wisdom and diversity.” (Mr. Tawakkal, Interview, August 1, 2025)	Immersive community engagement connects civic ideals with real-life practice, reinforcing nationalism and social solidarity.
	Global Engagement	Document Study: “Annual cultural festival with national and international performances.” (School Document, Feb 2025)	Cultural exchange fosters global awareness while maintaining a sense of rootedness in religious and national values.

First, the category of teacher roles and competencies. The findings indicate that teachers play a central role as moral guides and role models in civic education. As expressed by Mr. Reza (Interview, July 11, 2025), “Teachers do not merely transfer knowledge; they also guide, advise, and train students to develop in alignment with their character.” This statement emphasizes that teachers function not only as cognitive transmitters but also as facilitators of values, helping students internalize morality, spirituality, and civic responsibility. In practice, teachers integrate religious, moral, and civic dimensions through guidance and personal example, shaping students’ holistic character.

Beyond being moral exemplars, teachers are also required to demonstrate assertive pedagogical competence in dealing with Generation Z learners. As Mr. Tawakkal (Interview, August 1, 2025) explained, “The students we are dealing with are Generation Z. They exist within a global continuum; thus, teachers must assertively guide them.” Assertiveness here does not imply authoritarianism, but rather the ability to guide students firmly while maintaining openness and fostering dialogue. This reflects teachers’ capacity to balance freedom of expression with moral responsibility amid the distractions and complexities of the digital era. Field observations (July–August 2025) revealed consistent religious habituation and exemplary practices, such as teachers leading and rotating student-led prayers before and after classes. Such routines serve as mechanisms for internalizing values, promoting discipline, leadership, and social responsibility. Within the civic education context, these acts turn morality from a theoretical construct into a lived ethical experience for students.

Second, the category encompasses a range of models and varied methods. The findings also show that teachers employ diverse, contextual, and participatory teaching strategies to bridge the values of Pancasila, religion, and the global community. Mr. Reza emphasized the need for meaningful learning: “Learning must be meaningful, enjoyable, and relevant to students’ real lives.” (Interview, July 11, 2025). This illustrates an effort to make civic education a reflective and participatory space rather than a process of rote memorization.

The case-based learning method enables students to connect global issues with national contexts. As Mrs. Perawati (Interview, July 25, 2025) stated, “Students discuss global issues affecting Indonesia ... analyzing problems and seeking solutions grounded in Pancasila values.” This method nurtures

critical reasoning and contextual application, allowing students to analyze global challenges—such as climate change or inequality—through the ethical and philosophical lens of Pancasila. This demonstrates the integration of global analytical competence with moral and national values rooted in local wisdom. Furthermore, religious storytelling and narrative pedagogy are used to foster moral imagination and empathetic citizenship. As Mrs. Perawati explained (Interview, July 25, 2025), “When explaining the Second Principle ... I relate it to the story of the Prophet Muhammad emphasizing justice and compassion.” This approach emotionally connects religious teachings with civic ideals, reinforcing the inclusive and compassionate dimensions of citizenship and linking moral virtue with democratic reasoning.

Third, the category of integrating religious, nationalistic, and global perspectives. This section reveals how teachers construct a synergy between religious and national values within civic learning. Mr. Reza (Interview, July 11, 2025) noted, “When discussing *Bhinneka Tunggal Ika*, we relate it to Surah Al-Hujurat verse 13.” This linkage is not merely symbolic but ethical, showing that the Qur’anic principle of equality and mutual respect serves as the moral grounding for Indonesia’s national motto, Unity in Diversity. The result is a form of inclusive religious nationalism—a civic identity that integrates spiritual faith and patriotic belonging rather than positioning them in opposition.

At the same time, global perspectives are integrated as entry points for cultivating intercultural awareness and ecological responsibility. As Mrs. Perawati (Interview, July 25, 2025) described, “When discussing global issues such as climate change ... I emphasize Pancasila and religious values.” Global contexts thus become gateways for civic learning, where global citizenship is grounded in moral and spiritual ethics. This demonstrates teachers’ ability to build a dialectical relationship between religiosity, nationalism, and globalism—an approach that situates Indonesian civic education as both rooted and cosmopolitan.

Fourth, the study found that assessment practices were holistic and authentic, integrating cognitive, affective, and behavioral dimensions. As Mr. Reza (Interview, July 11, 2025) explained, “We assess discussion, collaboration, and respect ... portfolios include reflections and social projects.” Evaluation is not limited to cognitive recall but extends to collaborative behavior, moral reasoning, and social engagement. In this sense, assessment functions as a formative and transformative process that helps students connect knowledge with lived civic behavior.

Field observations (July–August 2025) confirmed that reflective portfolios and moral monitoring are central in evaluating students’ growth. Portfolios contain self-reflections, notes on social activities, and evidence of moral participation in school life. This model transforms assessment into a continuous formative dialogue between classroom learning and daily civic engagement, reinforcing that civic education is not confined to theory but expressed through behavior, empathy, and participation.

Fifth, the observed school environment reflects a religious yet inclusive climate. As Mr. Tawakkal (Interview, August 1, 2025) noted, “Every morning, teachers and students recite the Qur’an together and perform midday prayer in congregation.” Such consistent routines cultivate discipline, empathy, and a sense of belonging within the school community. The environment supports both moral grounding and social cohesion, laying a foundation for balanced spiritual and civic identity. Another key finding is the implementation of experiential civic learning through local wisdom. As described by Mr. Tawakkal (Interview, August 1, 2025), “Students join a week-long village observation program to explore local wisdom and diversity.” This field-based learning provides direct exposure to community life, allowing students to practice values of cooperation, tolerance, and solidarity. Civic identity, in this sense, is not taught abstractly but lived through participation in real social contexts.

Furthermore, a document analysis (Document Study, February 2025) highlighted the annual cultural festival, featuring national and international performances. The festival functions as a platform for cultural exchange, fostering global awareness while affirming local and religious identity. Through such activities, students learn to appreciate diversity, collaborate across cultures, and embody the

inclusive principles of Pancasila in practice.

Overall, the findings confirm that integrating religious, national, and global values in Pancasila-based civic education is not a theoretical ideal but a lived pedagogical practice embedded in teachers' roles, classroom strategies, and school culture. This contribution expands the understanding of Pancasila as a reflective citizenship ecosystem, simultaneously bridging local, national, and global identities. The study underscores that civic education in the Indonesian context can serve as a model of ethical pluralism in the 21st century—rooted in spiritual morality, strengthened by inclusive nationalism, and oriented toward global responsibility.

Discussion

The findings of this study affirm that civic education is not merely a process of transmitting normative knowledge, but rather an integrative process of value internalization and holistic character formation (Bosio & Schattle, 2023). This aligns with the concept of curriculum as relations, which positions citizenship education as a relational practice among teachers, students, and the school culture (Kim, 2021). This finding reinforces the view that 21st-century civic education must foster ethical and reflective dispositions through social and pedagogical experiences, rather than relying solely on cognitive moral instruction (Bosio et al., 2023). Teachers serve as value facilitators, while schools act as ecosystems for character formation. The model demonstrates that religious and national identities can coexist harmoniously with global awareness, aligning with the Pancasila Student Profile, (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2020) and thus serves as a framework for revitalizing civic education that is both contextual and relevant to global challenges.

The Role and Essential Competencies of Teachers: The Main Catalyst for Transformation

Findings from this study indicate that the effectiveness of civic education strongly depends on the competence and active role of teachers, who guide the entire learning process, from setting objectives and selecting content to choosing methods, media, and assessment strategies. Teachers are not merely curriculum implementers; they function as character architects, designing, managing, and evaluating learning that fosters the internalization of religious values, nationalism, and a global perspective.

This aligns with international research emphasizing teachers' central role in civic and global citizenship education. Van Werven et al., (2023) Highlight that effective teachers in global citizenship education require curriculum design, facilitation, and moral-cultural competencies that are responsive to both local and global contexts. Chen (2021) Emphasizes that teachers must facilitate not only cognitive learning but also affective and dispositional development, such as empathy and global responsibility, through reflective dialogue. Alscher et al., (2022) and Ferguson (2024) Reinforce that teachers act as mediators and role models, shaping classroom ecosystems that promote the internalization of democratic and intercultural values.

These findings imply that teachers' competencies must extend beyond technical mastery to include cognitive, affective, moral, and identity dimensions. Specifically, four competencies are essential: (1) Personality competence, integrity, and exemplary behavior (Essabane et al., 2022)(2) Pedagogical competence, designing character-based learning, selecting contextual materials, and applying methods that foster dialogue, reflection, and action; (3) Social and intercultural competence, appreciating diversity and fostering global perspectives; and (4) Professional and ethical competence, consistency between beliefs and actions, and ongoing professional development. With these competencies, civic education teachers act as catalysts for character transformation, ensuring that learning moves beyond cognition to truly shape students' religious, nationalistic, and global identities.

Learning Cycle: Critical and Dynamic Flow

Effective civic education learning requires instructional design based on a continuous improvement cycle, as evidenced by empirical studies showing that iterative feedback enhances

relevance and learning outcomes (Schildkamp et al., 2020; Xuan et al., 2022). This finding aligns with instructional design theory, which emphasizes five interrelated elements: learning objectives, content materials, learning media and resources, learning models and methods, and assessment and evaluation as essential components that must interact dynamically to optimize learning.

First, learning objectives serve as the foundation, guiding the formation of intelligent, skilled, and characterful citizens. Empirical observations suggest that objectives oriented solely toward cognitive mastery limit students' engagement with values and critical thinking. Theoretically, effective objectives should integrate cognitive, affective, and critical domains, enabling students to internalize and reflect on civic values (Alscher et al., 2022). Second, content materials must be contextualized and selectively organized to stimulate critical thinking and ethical reasoning, for example, through the use of case studies and moral dilemmas. This approach enables students to connect civic knowledge with social realities, thereby reinforcing both local and global perspectives (Goren & Yemini, 2017; Kahne et al., 2016).

Third, learning media and resources enrich experiences and bridge theory with practice. Empirical findings show that multimodal resources, including digital, print, and environmental contexts, enhance engagement and understanding. (Halverson et al., 2025). Fourth, learning models and methods must be participatory and student-centered, incorporating elements such as group discussions, class discussions, case studies, and social projects that encourage dialogue, reflection, and real-world action. This approach enables students to actively engage in applying Pancasila values through practical experiences and critical reflection on their behavior and values.

Fifth, assessment and evaluation function as both formative and summative tools. Evidence indicates that authentic assessments, observations, portfolios, and reflective journals strengthen self-regulation and social-ethical development. Theoretically, this aligns with the concept of assessment for and as learning, which supports iterative improvement of learning design (Ismail et al., 2022; N. Hopfenbeck, 2018). Overall, integrating these five elements into a continuous learning cycle ensures that civic education transcends mere content mastery, promoting holistic character formation, reflective thinking, and democratic dispositions necessary for 21st-century citizenship.

School Environment and Culture as Reinforcers of Character Building

The learning environment and school culture are external factors that influence the process of shaping students' religious, nationalistic, and global perspectives. Observations reveal that values and attitudes are not only taught explicitly in civic education lessons but are also implicitly transmitted through daily interactions, routines, and the school's social climate. For instance, teachers' role modeling, peer interactions, and informal policies can either support or hinder the internalization of values such as tolerance, respect for diversity, and love for the country.

Theoretically, this aligns with the concept of the hidden curriculum, which posits that norms, beliefs, and social values are conveyed implicitly through school culture and daily practices (Gunio, 2021). A school environment that is inconsistent with the values promoted in the classroom, such as displaying discriminatory practices or exclusive behaviors, can weaken or even negate the intended pedagogical effects. Conversely, an open and inclusive school culture, characterized by positive habituation, teacher exemplars, and appreciation of diversity, reinforces the learning process and strengthens the internalization of civic values.

Empirical support is provided by Schulz et al. (2025), who found that an open classroom climate and participatory school culture significantly improve civic outcomes, including global awareness, national identity, and social responsibility. Therefore, the findings suggest that character education should adopt a whole-school approach, ensuring alignment across all components of the school—principals, teachers, staff, students, formal and informal policies, as well as extracurricular and intracurricular activities to reinforce the desired values consistently. In this model, school culture

functions as a moderator that can either enhance or diminish the effectiveness of civic education in fostering religious, nationalistic, and global perspectives, emphasizing that value internalization is inseparable from the broader social and organizational context of the school.

The Mechanism of Internalizing Values Through Habituation-Dialogue-Reflection as an Alternative to Cognitive-Doctrinal Pedagogy

Civic education practices in Indonesia are often criticized for emphasizing cognitive and textual aspects and for being doctrinal in nature. As a result, students may “know” the values of Pancasila without truly internalizing them in their daily attitudes and behaviors. This study proposes a mechanism for internalizing values through three stages: habituation, dialogue, and reflection, which culminate in the entire civic education learning process, enabling students to internalize the character values.

First, habituation functions as a key method in moral education, fostering ethical habits through repeated actions guided by an understanding of moral values. This finding aligns with the Aristotelian perspective, which emphasizes the integration of practice, reflection, and moral disposition (Athanasoulis, 2024; Sanderse, 2020). In civic education, habituation shapes not only students’ cognitive knowledge but also their affective and conative dimensions, enabling them to express religious, nationalistic, and global awareness values through practical behavior (Lu, 2024). This pedagogical strategy emphasizes the importance of cultivating emotional dispositions, such as empathy, a sense of justice, and social responsibility, which motivate active participation in society and the practice of good citizenship.

Second, dialogue serves as a democratic mechanism realized through classroom discussions, where students do not merely receive information but also test and negotiate the meaning of controversial issues, building intersubjective understanding (Ottander & Simon, 2021). This approach is consistent with deliberative pedagogy, which emphasizes mini public discourses as laboratories of democracy, equipping students with skills in listening, presenting rational arguments, respecting differences, and making collective decisions (Teglbjærg, 2024). Deliberative dialogue thus becomes a means of epistemic and affective transformation through active engagement and responsible stances (Lee & Dong, 2021).

Third, the reflective approach in citizenship education serves as a transformative mechanism that turns students’ concrete experiences into a deep understanding and personal commitment to citizenship values. As Dewey emphasized, reflection is not merely remembering experiences, but a critical process of assessing the assumptions, reasons, and consequences of an action, thereby encouraging students to move from simply “knowing” to the stage of “acting” (Holdo, 2023). Furthermore, critical reflection plays an important role in fostering critical consciousness, which is the awareness to question social structures, power relations, and the social impact of human choices, which in turn strengthens students’ moral commitment to religious, nationalist, and global responsibility values to be deliberative and morally motivated, rather than merely formal rituals (O’Flaherty et al., 2025). In learning activities, students not only expand their conceptual understanding but also reconstruct their civic identity and demonstrate a genuine commitment in their daily lives. The implications of these findings suggest that Pancasila and civic education should integrate moral practice, deliberative dialogue, and critical reflection to facilitate the holistic internalization of religious, national, and global values, thereby forming ethical, reflective, and responsible citizens.

Value Integration of Religious, Nationalist, and Global Perspectives as a Response to the Paradox of Contemporary Citizenship and Strengthening the Pancasila Student Profile

The paradox of contemporary citizenship emerges as religious identity, nationalism, and global demands intersect in increasingly transnational societies, creating tension between preserving local and national identities and adapting to a pluralistic global context (Ivic, 2018; Juergensmeyer, 2019). Theoretically, Saada (2023) Emphasizing that civic education must be able to accommodate diversity

while instilling tolerance and moral values. In Indonesia, integrating religious, nationalistic, and global values in civic education is crucial to strengthening the Pancasila Student Profile (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2020; O'Flaherty et al., 2025). The Pancasila Student Profile is a set of characteristics, competencies, and values that Indonesian students must possess to become democratic Indonesian citizens in the 21st century, enabling them to contribute to the nation's progress and sustainable global development. There are six elements of the Pancasila Student Profile, namely faith and devotion to God Almighty and virtuous character, global diversity, cooperation, self-reliance, critical thinking, and creativity (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2020).

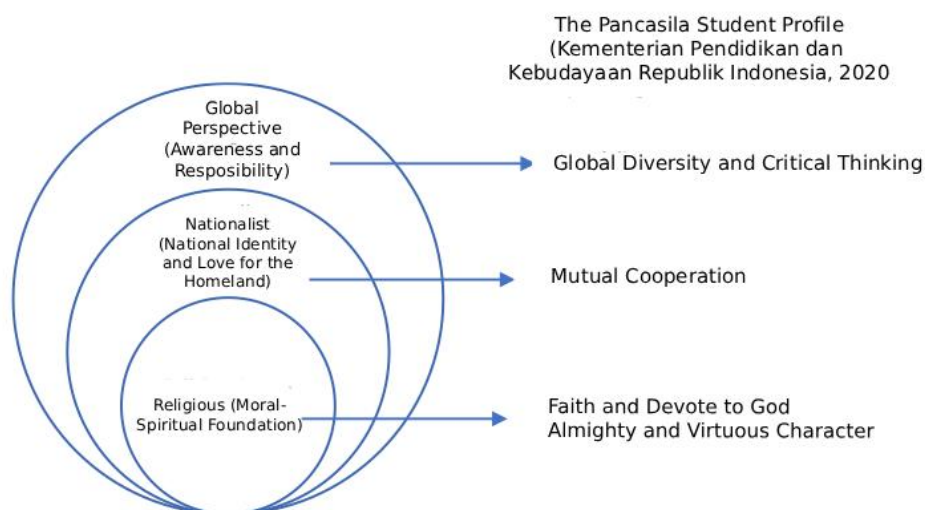


Figure 2. Value Integration of Religious, Nationalist, and Global Perspectives as Strengthening the Pancasila Student Profile

Figure 2 illustrates three concentric circles representing religious, nationalistic, and global values aligned with the Pancasila Student Profile. The innermost layer is comprised of religious values, serving as a moral-spiritual foundation that is in harmony with the elements of faith and devotion to God Almighty, as well as a virtuous character. Religiosity is not only interpreted as obedience in performing religious rituals, but also as the ethical capacity to discern good from bad, uphold human values, and maintain balanced social relations. Religiousness is positioned as a source of public virtue that guides citizens in exercising their rights and obligations as part of their religious responsibility. The implication is that religiosity in civic education functions as an epistemic safeguard against moral decadence arising from globalization and digital disruption.

The middle layer, nationalism, emphasizes national identity and love for the homeland as the basis for collective loyalty and social solidarity, aligning with the element of cooperation. The nationalism that is developed is not chauvinistic, but rather inclusive nationalism, which respects the diversity of ethnicities, religions, languages, and cultures within the framework of the Unitary State of the Republic of Indonesia. Cooperation becomes the concrete practice of nationalism, collaboration across differences, social solidarity, and a willingness to share responsibility for the common good. In the context of civic education, this spirit fosters collective virtue that strengthens the nation's resilience amid global competition and crisis, without being drawn into divisive populist narratives.

The outer layer, namely a global perspective, embodies global awareness and responsibility, aligning with the elements of global diversity and critical thinking. A global perspective necessitates openness to differences, cross-cultural adaptability, and sensitivity to universal humanitarian issues, including the climate crisis, migration, and social injustice. The balance of identity as citizens and humanistic global citizens encourages Indonesian citizens to develop a strong sense of identity,

representing the noble culture of their nation, while also being open, inclusive, and ready to contribute to the advancement of their nation and the world. The element of critical thinking emphasizes analytical capacity to sort information, evaluate arguments, and formulate evidence-based solutions. Civic education that instills these two elements encourages the emergence of citizens who can navigate the complexities of the digital and geopolitical world without compromising their moral footing and national identity.

This study introduces a new conceptual framework that positions Pancasila as both a national ideology and a civic architecture integrating three dimensions of character formation: religious, nationalist, and global. This innovation goes beyond a normative approach, offering a conceptual reflection on the new direction of 21st-century civic education that balances spiritual morality, national loyalty, and cosmopolitan awareness. Within this framework, Pancasila is understood not merely as a state ideology but as a dynamic and context-responsive value system relevant to global change—serving as a model for civic education oriented toward multidimensional character development.

In comparison to previous studies, the novelty of this research becomes evident. For instance, Gaus (2021) emphasizes the role of religious education in fostering global citizenship through inclusion and diversity in Global Citizenship Education, as well as in Inclusive and Diversity Learning in Religious Education. However, the study did not explicitly connect religious and national values as an ethical foundation for civic life. Similarly, Syakroni et al. (2024) noted that in developing reinforcement of Character Education by incorporating religious and nationalist values, Indonesia integrated these values into its character education. Still, it did not systematically incorporate a global dimension into its theoretical framework, which contrasts with ZA et al. (2024). In Pancasila as the Core Value for Character Building in Islamic higher education institutions, the relevance of Pancasila in strengthening religious and national character formation was confirmed. However, the research remained domestically oriented and did not explore its relevance to globalization or global citizenship.

Distinct from these studies, the present research presents a comprehensive conceptual synthesis by integrating three previously studied horizons of value. The religious dimension serves as the ethical and spiritual foundation for civilized civic behavior; the nationalist dimension strengthens social cohesion and national identity within cultural diversity; and the global dimension expands critical thinking and intercultural empathy. The integration of these three dimensions creates a new paradigm in which citizenship formation is not only oriented toward political loyalty but also toward universal moral awareness and human responsibility.

This framework presents an epistemological reorientation of civic education, which has often been trapped in the dichotomy between nationalism and globalism. Pancasila is positioned as a “value bridge” that harmonizes local spirituality with global ethics. This study highlights the importance of developing multidimensional citizenship—citizens who are grounded in religious morality, strengthened by inclusive nationalism, and guided by global awareness. In the context of moral crises and social polarization, Pancasila functions not merely as a state ideology but as an ethic of universal solidarity. Through this position, Indonesian civic education plays a strategic role in the global discourse, offering a distinctive conceptual contribution to global citizenship education, grounded in religious and nationalist values.

4. CONCLUSION

Civic education is shown not merely as a transfer of normative knowledge but as an integrative process where teacher competence, learning design, and school culture interact to foster character formation. Mechanisms such as habituation, dialogue, and reflection enable students to internalize values, while Pancasila provides a unifying framework connecting religious ethics, national identity, and global awareness. Teachers serve as catalysts, combining pedagogical, moral, and intercultural

competencies to guide students in applying these values in daily life.

Theoretically, this study contributes an integrative model that links morality, nationalism, and a global perspective, highlighting the interplay of individual, pedagogical, and institutional factors in civic education. Practically, the model offers guidance for designing curricula, learning activities, and formative evaluations that balance religious, national, and global dimensions, fostering a reflective and ethical learning environment.

However, this study has limitations. Its focus on a single school limits generalizability, and reliance primarily on teacher perspectives may not fully capture students' experiences or the long-term impact of civic education. Future research could address these limitations by conducting comparative studies across multiple schools, employing longitudinal designs to examine the lasting effects, testing the integrative model through mixed-methods approaches, and incorporating perspectives from students, parents, and community members. Such investigations would enrich understanding of how civic education interacts with the broader social ecosystem to cultivate well-rounded, reflective, and globally aware citizens.

REFERENCES

- Adams, N. E. (2015). Bloom's taxonomy of cognitive learning objectives. *Journal of the Medical Library Association : JMLA*, 103(3), 152–153. <https://doi.org/10.3163/1536-5050.103.3.010>
- Ali, Y. F. (2022). Strengthening nationalism and love of homeland in the global era through citizenship education as national defense education. *Jurnal Civics: Media Kajian Kewarganegaraan*, 19(2), 255–261. <https://doi.org/10.21831/jc.v19i2.53371>
- Alscher, P., Ludewig, U., & McElvany, N. (2022). Civic Education, Teaching Quality, and Students' Willingness to Participate in Political and Civic Life: Political Interest and Knowledge as Mediators. *Journal of Youth and Adolescence*, 51(10), 1886–1900. <https://doi.org/10.1007/s10964-022-01639-9>
- Aulia, S. S., Arif, D. B., Sofihara, I., Utami, A. P., Laelaturrohman, L., & Arpanudin, I. (2021). Nationalist character at Muhammadiyah school. *Jurnal Civics: Media Kajian Kewarganegaraan*, 18(1), 172–178. <https://doi.org/10.21831/jc.v18i1.39183>
- Bosio, E., & Schattle, H. (2023). Ethical global citizenship education: From neoliberalism to a values-based pedagogy. *PROSPECTS*, 53(3–4), 287–297. <https://doi.org/10.1007/s11125-021-09571-9>
- Bosio, E., Torres, C. A., & Gaudelli, W. (2023). Exploring values and knowledge in global citizenship education: Theoretical and empirical insights from scholars worldwide. *PROSPECTS*, 53(3–4), 195–202. <https://doi.org/10.1007/s11125-023-09658-5>
- Chen, A. S. (2021). *Teachers' Perspectives on Student Competency in Global Citizenship* (pp. 91–132). https://doi.org/10.1007/978-981-16-1959-5_6
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th Edition). In SAGE Publications, Inc.
- de Vries, M. (2020). Enacting Critical Citizenship: An Intersectional Approach to Global Citizenship Education. *Societies*, 10(4), 91. <https://doi.org/10.3390/soc10040091>
- Essabane, K., Vermeer, P., & Sterkens, C. (2022). Islamic Religious Education and Citizenship Education: Their Relationship According to Practitioners of Primary Islamic Religious Education in The Netherlands. *Religions*, 13(9), 826. <https://doi.org/10.3390/rel13090826>
- Fauziah, I. N. N., & Dewi, D. A. (2021). Membangun Semangat Nasionalisme Mahasiswa Melalui Pendidikan Kewarganegaraan. *IJoIS: Indonesian Journal of Islamic Studies*, 2(2), 93–103. <https://doi.org/10.59525/ijois.v2i2.30>
- Ferguson, C. (2024). Interculturalism in Student and Teacher Understandings of Global Citizenship Education in Three International Baccalaureate International Schools. *Journal of Research in International Education*, 23(2), 152–171. <https://doi.org/10.1177/14752409241276293>

- Gaus, R. (2021). Global (Citizenship) Education as inclusive and diversity learning in Religious Education. *Journal of Religious Education*, 69(2), 179–192. <https://doi.org/10.1007/s40839-021-00142-w>
- Goren, H., & Yemini, M. (2017). Global citizenship education redefined – A systematic review of empirical studies on global citizenship education. *International Journal of Educational Research*, 82, 170–183. <https://doi.org/10.1016/j.ijer.2017.02.004>
- Gunio, M. J. (2021). Determining the Influences of a Hidden Curriculum on Students' Character Development Using the Illuminative Evaluation Model. *Journal of Curriculum Studies Research*, 3(2), 194–206. <https://doi.org/10.46303/jcsr.2021.11>
- Halverson, L. R., Tucker, E., & Smith, G. H. (2025). Teaching Civics: An Overview of Instructional Strategies Using Primary Sources, Role-Play and Simulations, and Academic Service Learning for Teaching Civic Knowledge, Skills, and Dispositions. *The Social Studies*, 116(4), 211–231. <https://doi.org/10.1080/00377996.2024.2379908>
- Holdo, M. (2023). Critical Reflection: John Dewey's Relational View of Transformative Learning. *Journal of Transformative Education*, 21(1), 9–25. <https://doi.org/10.1177/15413446221086727>
- Ismail, S. M., Rahul, D. R., Patra, I., & Rezvani, E. (2022). Formative vs. summative assessment: impacts on academic motivation, attitude toward learning, test anxiety, and self-regulation skill. *Language Testing in Asia*, 12(1), 40. <https://doi.org/10.1186/s40468-022-00191-4>
- Ivic, S. (2018). Globalization and Postnational Model of Citizenship. *Glocalism*, 1. <https://doi.org/10.12893/gjcpi.2018.1.4>
- Juergensmeyer, M. (2019). Religious Nationalism in a Global World. *Religions*, 10(2), 97. <https://doi.org/10.3390/rel10020097>
- Kahne, J., Hodgins, E., & Eidman-Aadahl, E. (2016). Redesigning Civic Education for the Digital Age: Participatory Politics and the Pursuit of Democratic Engagement. *Theory & Research in Social Education*, 44(1), 1–35. <https://doi.org/10.1080/00933104.2015.1132646>
- Kementerian Pendidikan dan Kebudayaan Republik Indonesia. (2020). *Kajian Pengembangan Profil Pelajar Pancasila*. Badan Penelitian dan Pengembangan dan Perbukuan Kementerian Pendidikan dan Kebudayaan Republik Indonesia.
- Kim, E.-J. A. (2021). Global citizenship education through curriculum-as-relations. *PROSPECTS*, 51(1–3), 129–141. <https://doi.org/10.1007/s11125-021-09554-w>
- Lash, C. L. (2021). Multicultural Citizenship Education as Resistance: Student Political Development in an Anti-Immigrant National Climate. *Teaching and Teacher Education*, 105, 103405. <https://doi.org/10.1016/j.tate.2021.103405>
- Lee, C. D., W. G., & Dong, D. (2021). *Educating for Civic Reasoning and Discourse*. National Academy of Education.
- Miles, M. B., Huberman, M. A., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (Third Edit). SAGE Publications, Inc.
- Mulyatno, A. D., Triwinarso, A., & Nugroho, T. (2023). Pendidikan Pancasila bagi Penguatan Kebangsaan terhadap Dampak Globalisasi. *Asas Wa Tandhim: Jurnal Hukum, Pendidikan Dan Sosial Keagamaan*, 2(2), 189–200. <https://doi.org/10.47200/awtjhpsa.v2i2.1757>
- N. Hopfenbeck, T. (2018). Classroom assessment, pedagogy and learning – twenty years after Black and Wiliam 1998. *Assessment in Education: Principles, Policy & Practice*, 25(6), 545–550. <https://doi.org/10.1080/0969594X.2018.1553695>
- Nurhauliah, D., Rosalinda, R., & Sartika, R. (2025). Pendidikan Pancasila sebagai Sarana Penguatan Nasionalisme di Tengah Arus Globalisasi. *Journal of Citizenship Virtues*, 5 (2). <https://doi.org/https://doi.org/10.37640/jcv.v5i2.2356>
- O'Flaherty, J., McCormack, O., Lenihan, R., & Young, A. M. (2025). Critical reflection and global citizenship education: exploring the views and experiences of teacher educators. *Reflective Practice*, 26(1), 135–153. <https://doi.org/10.1080/14623943.2024.2421598>
- Ottander, K., & Simon, S. (2021). Learning democratic participation? Meaning-making in the discussion

- of socioscientific issues in science education. *International Journal of Science Education*, 43(12), 1895–1925. <https://doi.org/10.1080/09500693.2021.1946200>
- Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development*, 103, 102894. <https://doi.org/10.1016/j.ijedudev.2023.102894>
- Sant, E., Davies, I., Pashby, K., & Shultz, L. (2018). *Global citizenship education: A critical introduction to key concepts and debates*. Bloomsbury Publishing.
- Schildkamp, K., van der Kleij, F. M., Heitink, M. C., Kippers, W. B., & Veldkamp, B. P. (2020). Formative assessment: A systematic review of critical teacher prerequisites for classroom practice. *International Journal of Educational Research*, 103, 101602. <https://doi.org/10.1016/j.ijer.2020.101602>
- Schulz, W., Ainley, J., Fraillon, J., Losito, B., Agrusti, G., Damiani, V., & Friedman, T. (2025). Introduction to the International Civic and Citizenship Education Study 2022. In *Education for Citizenship in Times of Global Challenge* (pp. 1–14). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-65603-3_1
- Starkey, H. (2021). Classroom Counternarratives as Transformative Multicultural Citizenship Education. *Multicultural Education Review*, 13(3), 229–244. <https://doi.org/10.1080/2005615X.2021.1964266>
- Sutrisno, S., Sunarto, S., & Jumadi, J. (2023). Global citizenship education from the perspective of strengthening Pancasila student profiles. *Jurnal Civics: Media Kajian Kewarganegaraan*, 20(2), 322–331. <https://doi.org/10.21831/jc.v20i2.63983>
- Syakroni, A., Setyosari, P., Murtadho, N., & Sulthoni, S. (2024). Developing reinforcement of character education by implementing religious nationalism values. *JPPI (Jurnal Penelitian Pendidikan Indonesia)*, 10(2), 62. <https://doi.org/10.29210/020243819>
- Teglbjærg, J. H. (2024). Chasing Deliberation in the Social Science Classroom. A Study of Deliberative Quality in Whole-Class, Small Group, and Pair Discussions. *The Social Studies*, 115(6), 299–322. <https://doi.org/10.1080/00377996.2024.2322977>
- Tridiatno, Y. A., & Suryanti, C. (2021). Cinta Tanah Air di Era Global. *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan*, 6(2), 371. <https://doi.org/10.17977/um019v6i2p371-382>
- van Werven, I. M., Coelen, R. J., Jansen, E. P. W. A., & Hofman, W. H. A. (2023). Global teaching competencies in primary education. *Compare: A Journal of Comparative and International Education*, 53(1), 37–54. <https://doi.org/10.1080/03057925.2020.1869520>
- Wahono, M., Dasim Budimansyah, Elly Malihah, Susan Fitriyanti, & Wulung Alami, F. (2024). Kewarganegaraan Global Dan Modal Sosial: Trust Dan Norms Dalam Pembentukan Karakter Santri Di Era Globalisasi. *Journal Civic Hukum*, 9(2). <https://doi.org/10.22219/jch.v9i2.35245>
- Widiatmaka, P. (2016). Pembangunan Karakter Nasionalisme Peserta Didik Di Sekolah Berbasis Agama Islam. *JPK: Jurnal Pancasila Dan Kewarganegaraan*, 1(1).
- Widiatmaka, P., Muid, A., & Shofa, A. (2022). Strategi Mata Kuliah Pendidikan Pancasila Dalam Membentuk Karakter Nasionalisme Mahasiswa Di Era Society 5.0. 7(2), 110–122. <https://doi.org/10.22219/jch.v7i2.21595>
- Xuan, Q., Cheung, A., & Sun, D. (2022). The effectiveness of formative assessment for enhancing reading achievement in K-12 classrooms: A meta-analysis. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.990196>
- ZA, T., Walidin, W., Idris, S., & Huda, M. (2024). Pancasila as the Core Value for Character Building in Islamic Higher Education Institutions. *Jurnal Ilmiah Peuradeun*, 12(2), 565–592. <https://doi.org/10.26811/peuradeun.v12i2.1212>