Building The Profile of Pancasila Students Through a Tolerance Learning Project : A Case Study in Sukowono Village as a Pancasila Village from a Global

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Abstract: This research examines the importance of strengthening character education based on Pancasila values in addressing the challenges of diversity in Indonesia. The focus is on integrating tolerance and global diversity values into the formation of the Pancasila Student Profile, which aims to enable students to live harmoniously in a multicultural society. Using a case study in Sukowono Village, known as Pancasila Village, this research identified best practices in tolerance-based character education, such as interfaith cooperation and joint celebrations of religious holidays. This qualitative research approach involved participatory observation, in-depth interviews, and document analysis to explore how Pancasila values, especially tolerance, were implemented in community life and formal education. The data were analyzed using Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing and verification. The study proposes an effective project-based learning model to internalize tolerance values in education. This model included stages such as introducing the concept of tolerance, field visits to places of worship, interfaith collaborative projects, and experience reflection. The research results showed that this learning model successfully enhanced students' understanding of the importance of tolerance and diversity, shaping more inclusive students who are prepared to face global challenges. These findings are expected to serve as a guide for educators and policymakers in developing curricula that support the character formation of Pancasila Students throughout Indonesia.

Introduction

Diversity in Indonesia is one of the defining features that distinguishes the country from others. Indonesia is home to over 300 ethnic groups, more than 700 languages, and various religions and beliefs practiced by its people. This diversity creates a rich cultural mosaic but can also be a source of conflict if not managed properly. In this context, understanding and appreciating differences in ethnicity, religion, race, and intergroup relations (SARA) is crucial for maintaining national unity (Anggraini et al., 2022; Peter, 2022; Purnama, 2021).

Indonesia's ethnic diversity is striking, with the Javanese, Sundanese, Batak, and Bugis being some of the largest ethnic groups. Each ethnic group has its own unique culture, language, and traditions. Additionally, religious diversity in Indonesia is significant, with Islam, Christianity, Hinduism, Buddhism, and local religions coexisting. However, these differences have often been sources of conflict, as seen in several cases of intolerance and radicalization across various regions (Juhaeriyah, 2022; Rizaludin, 2022; Satrio, 2019). Therefore, character education that emphasizes tolerance and respect for differences is essential to prevent conflicts that may arise from this diversity(Mahardika, 2020; Purnama, 2021; Tlonaen, 2023).

Character education, especially in the context of diversity, plays a crucial role in fostering tolerance among the younger generation. Through multicultural education, students are taught to appreciate and understand differences, as well as to develop an inclusive attitude toward others (Nur et al., 2022; Purnama, 2021; Sarnita, 2023). This education not only focuses on theoretical teaching but also on real-life practices, such as collaborative activities involving students from diverse backgrounds (Arfa, 2023; Robi'ah et al., 2023). Thus, well-implemented character education can help create a harmonious and respectful society, reducing the potential for conflict caused by differences in ethnicity, religion, race, and intergroup relations (SARA) (Hendrik, 2022; Peter, 2022; Rizaludin, 2022).

The ideology of Pancasila, as the foundation of the state, also serves as a cornerstone in managing diversity in Indonesia. Pancasila values, such as social justice and unity, provide a framework for building a tolerant and inclusive society (Rizaludin, 2022; Tlonaen, 2023). Therefore, strengthening character education based on Pancasila is essential in facing Indonesia's diversity challenges, enabling individuals to coexist peacefully despite significant differences (Chotimah, 2016; Purnama, 2021). Indonesia's diversity is a valuable asset, but it also requires wise management to prevent conflicts. Character education that emphasizes tolerance and respect for differences is key to creating a harmonious society. Through multicultural education and the reinforcement of Pancasila values, future generations are expected to live in peace and mutual respect, allowing diversity to become a strength for the Indonesian nation (Anggraini et al., 2022; Peter, 2022; Sarnita, 2023; Tlonaen, 2023).

The Pancasila Student Profile represents a significant effort within Indonesia's educational system aimed at cultivating the character and identity of future generations. This profile promotes core values such as faith and devotion to God, noble character, creativity, independence, critical thinking, mutual cooperation, and an appreciation for global diversity (E. Hasanah et al., 2022; Rohmah et al., 2023; Syofyan et al., 2022) A core tenet is to integrate these values within educational frameworks, thereby creating a conducive learning environment that nurtures character development (Muchtar & Iswandi, 2018; Nurhayati et al., 2022; Widarini & Suterji, 2023).

The implementation of the Pancasila Student Profile relies heavily on effective teaching practices, where educators play a crucial role in instilling these values through various pedagogical strategies (Komalasari et al., 2024; Susanti et al., 2023). This approach not only enhances students' academic competencies but also prepares them to be active and responsible citizens, embodying the essence of Pancasila (Parwati & Suastra, 2024; Wirayuda et al., 2024). Furthermore, fostering a multicultural perspective within the student body aligns with Indonesia's rich diversity, reinforcing the need for mutual understanding and cooperation (Idris et al., 2023; Widarini & Suterji, 2023). As such, cultivating these character traits through the Pancasila framework contributes significantly to the personal and societal development of students in an increasingly complex global landscape (Astuti & Suastra, 2024; Syofyan et al., 2022).

The first value, faith in and devotion to God Almighty, emphasizes the importance of spirituality and morality in an individual's life. This reflects the religious character that serves as a foundation for ethical and socially responsible behavior. In this context, character education that integrates religious values is crucial for fostering positive attitudes and behavior among students (Irawati et al., 2022; Susilawati et al., 2021). The next value, noble character, refers to the importance of ethics and morality in social interactions. Students are expected to demonstrate respect, empathy, and responsibility towards others. Education that emphasizes noble moral values can help students understand the significance of positive

relationships with others, which in turn strengthens social cohesion in a diverse society (Aryani et al., 2022).

The values of knowledge and creativity highlight the importance of learning and innovation in facing the challenges of the times. Pancasila Students are expected to continually learn and adapt to developments in science and technology. Education that fosters creativity and critical thinking is essential to equip students with the skills needed in an ever-changing world (Fajriansyah et al., 2023; Ulfah, 2023). The values of independence and critical thinking emphasize the individual's ability to analyze and make informed decisions. Students are encouraged to develop a proactive and responsible attitude in their daily lives. Education that allows students to practice critical and independent thinking will shape individuals who are confident in tackling challenges (Syahrin, 2023). The value of democracy teaches the importance of active participation in decision-making processes and respect for others' opinions. In the context of Indonesia's multicultural society, a democratic attitude is vital for fostering constructive dialogue and avoiding conflict. Education that emphasizes democratic values will help students understand the importance of civic engagement and involvement in society (Fajriansyah et al., 2023; Ulfah, 2023).

The value of global diversity encourages students to appreciate differences and recognize that they are part of a global community. In an increasingly interconnected world, being tolerant and open to cultural, religious, and background differences is crucial for fostering harmony in a diverse society (Anggraini et al., 2022; Ningsih et al., 2022). Tolerance, as a key value in the Indonesian context, is essential for maintaining national unity. It goes beyond merely accepting differences to actively appreciating and respecting the diversity that exists. In a society composed of various ethnicities, religions, and cultures, tolerance becomes the key to avoiding conflict and fostering peaceful coexistence (Muharam, 2020; Widiatmaka et al., 2022). Tolerance helps build harmonious relationships between groups, which is crucial for maintaining social and political stability in Indonesia (Syahrin, 2023; Ulfah, 2023).

The importance of tolerance in the context of Indonesia's diversity is also reflected in various educational policies and programs designed to internalize these values among the younger generation. Multicultural education that emphasizes tolerance can help students understand and appreciate differences, while encouraging them to contribute to creating an inclusive and peaceful society (Anggraini et al., 2022; Ningsih et al., 2022; Peter, 2022). Thus, tolerance is not only a moral value but also the foundation for sustainable social and cultural development in Indonesia (Muharam, 2020; Widiatmaka et al., 2022). The concept of the Pancasila Student Profile and the value of tolerance play a significant role in shaping the nation's character and preserving unity amidst diversity. Through education that emphasizes these values, future generations are expected to live in harmony and mutual respect, ensuring that Indonesia continues to progress as a strong and united nation (Anggraini et al., 2022; Irawati et al., 2022; Piesesa, 2023).

Sukoreno Village, Umbulsari District, Jember Regencyis known as Pancasila Village due to the strong implementation of Pancasila values in the daily lives of its residents. The concept of Pancasila Village emphasizes the principles contained within Pancasila, such as social justice, unity, and tolerance. In Sukowono, the community has demonstrated real practices of tolerance, where various ethnic and religious groups coexist harmoniously. For example, during religious activities, people from different backgrounds often participate in joint celebrations, such as religious holidays that involve all elements of the community, regardless of their differences (Shofa, 2022).

Concrete evidence of tolerance practices in Sukowono Village can be seen in social activities involving all residents, such as communal efforts in village infrastructure development. These activities engage not just one group but all community members, reflecting a spirit of unity and mutual respect. Additionally, interfaith dialogues are frequently held to strengthen relationships between groups, where religious leaders from various backgrounds gather to discuss issues related to harmony and tolerance (Shofa, 2022). The integration of tolerance values into the learning process at schools in Sukowono faces both challenges and opportunities. One major challenge is the presence of stereotypes and prejudices that may still exist among students towards other groups. This can hinder an inclusive and tolerant learning process. Furthermore, a lack of understanding of the importance of tolerance in the context of diversity also presents a barrier to teaching these values effectively (Anggraini et al., 2022).

On the other hand, there are significant opportunities for integrating tolerance values into education. With a curriculum that supports character and multicultural education, teachers can design learning activities that encourage students to interact and learn from each other. For example, collaborative projects involving students from different backgrounds can help them understand and appreciate diversity. Additionally, the use of information technology in learning can serve as a tool to introduce tolerance values more broadly and engagingly (Shalehah, 2023). In this context, it is important for educators to create a safe and inclusive learning environment where every student feels valued and accepted. By doing so, integrating tolerance values into education will not only shape students' character but also strengthen social cohesion in Sukowono Village (Anggraini et al., 2022). This research offers a novel integration of Pancasila-based character education with project-based learning to internalize tolerance in a real multicultural setting, using Sukowono Village—known as a Pancasila Village—as a living laboratory of best practices in interfaith harmony. The purpose of this research is to explore effective strategies for strengthening tolerance-based character education and to propose a practical learning model that supports the development of inclusive and globally-minded Pancasila Students.

Research Method

This research utilized a qualitative approach with a case study design, aimed at deeply exploring the process of shaping the Pancasila Student Profile through tolerance education in Sukowono Village, known as Pancasila Village. This approach was chosen because it allows the researcher to comprehensively understand social and cultural phenomena, particularly in the context of integrating Pancasila values within the educational environment and daily community life. Sukowono Village was selected as the research site because it is recognized for successfully applying Pancasila principles, especially tolerance, in its diverse community life.

Data collection was carried out through three main techniques: participatory observation, in-depth interviews, and document analysis. Participatory observation was conducted in schools and the community to directly observe how tolerance values are applied in both learning activities and everyday life. In-depth interviews were held with teachers, students, and community leaders to explore their experiences and views on character education and diversity. Document analysis was also performed on learning materials, syllabi, and village policy documents related to tolerance education programs, to understand how Pancasila values are formally integrated into the educational process.

The data collected was analyzed using a thematic approach, where key themes such as tolerance education, the integration of Pancasila values, and the role of teachers in character

education were identified and organized. To ensure data accuracy, this study employed source triangulation by comparing the results of observations, interviews, and document analysis. For instance, observations provide real-time data on behaviors and interactions, while interviews offer in-depth insights into participants' experiences and perceptions. Document analysis serves as a secondary source of information that can contextualize these findings within existing literature or historical frameworks (Widarini & Suterji, 2023). Moreover, triangulation fosters a richer narrative of the research topic by connecting qualitative and quantitative data, thereby producing holistic insights (Hasudungan & Abidin, 2020; Hidayah et al., 2020). This methodology is particularly valuable in social sciences and education research, where multifaceted human behaviors and experiences are investigated (Anisah & Marzuki, 2019; Herlina et al., 2024). Consequently, employing source triangulation is essential for achieving a well-rounded and validated understanding of the constructs being studied. The credibility of the findings was further strengthened through member checking, by inviting research participants to provide feedback on the interpretation of the analyzed data. This approach is expected to provide a comprehensive picture of the role of tolerance education in shaping Pancasila Students with strong character and global diversity awareness.

Results and Discussion

This research has uncovered several interesting findings regarding the application of unique values of tolerance in Sukowono Village, which can serve as a model for character education development in other regions. One of the main findings is the practice of mutual cooperation (*gotong royong*) across religious and ethnic lines, which has become part of the daily life of the Sukowono Village community. The village's population consists of diverse religious backgrounds, including Islam, Christianity, and Hinduism, yet they are able to live peacefully and harmoniously side by side. Active participation in communal activities, such as the repair of public facilities and joint celebrations of religious holidays, serves as tangible evidence of the implementation of Pancasila values, especially tolerance (Hasudungan & Abidin, 2020).

Interviews with community leaders and teachers in the village revealed that tolerance education begins early, both within the family environment and in schools. Parents and teachers actively instill Pancasila values through daily activities and a localized curriculum that is tailored to the diversity context of the village. This reflects the notion that character education must be grounded not only in formal teaching but also in lived experiences within the community (Anisah & Marzuki, 2019). For instance, one of the elementary schools in the village holds interfaith activities where students are invited to visit different places of worship, such as mosques, churches, and temples, as part of the learning process on tolerance. Students are not only taught to understand differences but also to celebrate diversity as part of the nation's cultural wealth (F. Hasanah, 2023). From participatory observations, it was revealed that the integration of tolerance values in education occurs not only in the cognitive domain but also in the affective and psychomotor domains. Teachers use participatory and contextual teaching methods, where students are encouraged to discuss and reflect on the meaning of differences and diversity.

Unique Tolerance Values in Sukowono Village

Sukowono Village showcases a distinctive set of tolerance values, which reflect the community's commitment to inclusivity and harmony. These values provide an inspiring model for other communities, particularly in terms of interfaith relationships and mutual respect. Here are some of the unique tolerance values identified in Sukowono Village:

1) Interfaith Social Interaction Tolerance

Residents of Sukowono are accustomed to interacting socially across religious boundaries without discrimination. During religious or traditional ceremonies, people from different faiths offer their support, both in terms of physical labor and logistical needs. This practice strengthens the bonds between different religious groups in the village.

2) Contextual Understanding of Tolerance

In Sukowono, tolerance is not merely about passive respect but about active participation in maintaining harmonious relationships. This is evident in community efforts to preserve public spaces like places of worship, where people of all faiths come together to contribute, regardless of their religious beliefs.

3) Joint Celebration of Religious Holidays

A particularly unique practice in Sukowono is the communal celebration of religious holidays. During Eid al-Fitr or Christmas, for example, all villagers, including those who do not observe these holidays, take part in communal activities. They help prepare food together and visit each other's homes, fostering a spirit of unity that transcends religious differences.

Table 1. Tolerance values found in Sukowono Village

Tolerance Values	Tolerance Values	Tolerance Values
Interfaith Tolerance	People from various religions help each other in religious and social activities.	Community participation in mutual assistance during interfaith religious ceremonies.
Contextual Understanding of Tolerance	Tolerance is understood as active involvement in maintaining social harmony, not just passive respect.	Community initiatives to jointly maintain places of worship.
Joint Celebration of Religious Holidays	All village residents participate in celebrating religious holidays despite differing beliefs.	Joint activities in celebrating Eid al-Fitr and Christmas with interfaith social events.

Model of Contextual and Effective Tolerance Learning Project

In addition to the findings related to tolerance values in Sukowono Village, this research has also successfully developed an effective and contextual model of tolerance learning projects. This model is based on a project-based learning (PBL) approach, adapted to the local needs of the village, and is designed to shape the profile of Pancasila students who are tolerant and capable of living in diversity. PBL has been widely recognized for its ability to foster critical thinking, collaboration, and real-world problem-solving skills in students, especially in character and civic education contexts (Komalasari et al., 2024). This project model consists of several key stages:

1) Introduction and Discussion on Tolerance

In the initial stage, the teacher introduced the concept of tolerance through class discussions. Students are encouraged to understand the definition, importance of tolerance, and how it is applied in everyday life. This discussion involves the use of visual media, such as videos or images depicting the cultural and religious diversity in Indonesia. This stage aligns with (Lickona, 1991) emphasis on moral knowing as the foundation for character development.

2) Field Visit to Places of Worship

The next stage involves field visits to places of worship in the village, such as mosques, churches, and temples. During this visit, students engaged in dialogue with local religious leaders to broaden their understanding of different worship practices. This aligns with

(UNESCO, 2015) recommendations on global citizenship education, which encourage experiential learning to foster respect for cultural diversity.

3) **Community-Based Collaborative Project**

The main stage of this model is the implementation of a collaborative project, where students work together with the local community in interfaith social activities. This project could involved mutual assistance at places of worship, organizing cross-cultural events, or holding interfaith discussions at school. This stage strengthens affective and behavioral components of tolerance and reinforces students' role as active contributors to a pluralistic society (Tilaar, 2004).

4) **Reflection and Project Evaluation**

After the project was completed, students were invited to reflect on their experiences. The teacher facilitated a class discussion where students could share their views on the importance of tolerance and how the project has influenced their perspectives on diversity. Reflection plays a vital role in internalizing character values, transforming knowledge into personal commitment and attitudes (Lickona, 1991).

Table 2. Stages of the tolerance learning project model

Project Stages	Project Stages	Project Stages
Introduction and Discussion on Tolerance	Introduction and Discussion on Tolerance	Introduction and Discussion on Tolerance
Field Visit to Places of Worship	Students visit mosques, churches, and temples in the village to understand different religious practices.	Direct experience for students in recognizing religious and cultural differences.
Community-Based Collaborative Project	Students collaborate with the community in interfaith social activities, such as mutual assistance or cultural events.	Strengthened attitudes of tolerance through active participation in interfaith activities.
Reflection and Project Evaluation	Students reflect on their experiences and discuss the importance of tolerance.	Increased awareness among students about the significance of tolerance in social life.

Evaluation of the Project Model and Contribution to the Curriculum

From the evaluation results of the implementation of this tolerance learning project model, it was found that students involved in the project showed an increase in understanding and attitudes toward tolerance values. Post-project interviews with students and teachers indicated that the majority of students felt more open to differences after participating in the activities. Additionally, teachers reported that students were better able to collaborate in diverse groups, both in terms of religion and social background.

One interesting finding from this evaluation is that community-based projects, such as those implemented in Sukowono Village, can create deeper engagement between students and the community. This project not only enhanced students' understanding of diversity but also taught them practical values such as mutual assistance, empathy, and openness. The evaluation results demonstrate that this project model is effective in shaping the profile of Pancasila students who are tolerant, creative, and morally upright.

This research provides important contributions to the development of character education curricula in Indonesia. The tolerance learning project model generated from this study can be adopted and adapted in other schools, particularly in areas with religious and

cultural diversity. The government and education policymakers are also expected to consider these findings when designing a more contextual and inclusive curriculum, emphasizing the importance of integrating Pancasila values into the learning process.

The results of this study provide important implications for the development of a more effective character education curriculum in instilling tolerance values in students. The findings regarding tolerance learning practices in Sukowono Village indicate that community-based and project-based approaches can be effective strategies for fostering tolerant attitudes among students. By involving students in direct activities related to diversity, such as interfaith and cultural collaborative projects, students gain authentic learning experiences that strengthen their understanding of the importance of tolerance (Kilpatrick, 1992; Nucci, 2001). Therefore, project-based learning models that integrate Pancasila values, particularly tolerance, can be adapted into the national education curriculum as part of a systematic effort to build students' character (Lickona, 1991; Zuchdi, 2008).

Additionally, this research also has broader implications for other schools, especially in areas with high levels of diversity. The replication of the learning model developed in Sukowono Village can provide a more contextual approach to educating students about diversity. Schools in other regions can adopt or adjust this method according to their local needs to shape the profile of Pancasila students who possess tolerance and the ability to thrive in multicultural environments. These findings align with UNESCO's (2015) Global Citizenship Education framework, which encourages context-sensitive pedagogical models that promote empathy, intercultural dialogue, and respect for others (UNESCO, 2015). Thus, the results of this study can serve as a reference for education policymakers in designing character education programs that focus not only on cognitive aspects, but also on moral development and social attitudes, preparing students to face the challenges of global diversity with inclusiveness and resilience (Arthur et al., 2017; Banks, 2008).

Conclusion

This research has successfully identified effective tolerance learning practices in Sukowono Village, a village known for its strong implementation of Pancasila values. Through this case study, it is found that a project-based learning model that actively involves students in interfaith and cross-cultural social activities can shape the profile of Pancasila students who are tolerant and globally diverse. The research results indicate that the integration of tolerance values in learning not only enhances students' understanding of diversity but also strengthens social relationships among students and between students and the community. The learning model developed in this research can serve as an example for other schools in their efforts to build students' character that is morally upright and capable of living harmoniously in diversity.

Recommendation

Based on the results of this study, several recommendations can be made:
1) Curriculum Development: The government and education policymakers should consider integrating tolerance and diversity values into the education curriculum more systematically.
2) Teacher Training: Teachers need to receive adequate training to implement project-based learning models that emphasize student participation.
3) Collaboration with the Community: Schools should establish closer cooperation with the community to create a conducive learning environment for the development of students' character.

4) Further Research: Further research is needed to explore in greater depth the factors that influence the successful implementation of tolerance learning models, as well as the long-term impact of this model on students' character development.

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