

Developing and Testing a Personalization–Internalization Character Education Model to Strengthen the Pancasila Student Profile in Indonesian Junior High Schools

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Abstract. This study developed and evaluated a personalization-internalization character education model to strengthen the six dimensions of the Pancasila Student Profile in Indonesian junior high schools. A research and development approach adapted from Borg and Gall combined needs analysis, model development, expert validation, and field testing. The field evaluation used a quasi-experimental, non-equivalent control group pretest-posttest design involving 112 eighth-grade students: 62 at SMP Labschool Jakarta and 50 at SMPN 29 Jakarta. Experimental classes received the model through curricular integration, extracurricular activities, and school culture reinforcement during a six-month intervention, while control classes followed conventional character instruction. Outcomes were assessed using a 57-item, four-point self-report inventory with reported internal consistency of $\alpha = 0.927$ and analyzed using paired-samples and independent-samples t-tests. At SMP Labschool Jakarta, the experimental-class mean increased from 189.77 to 205.03, a gain of 15.26 points; at SMPN 29 Jakarta, it increased from 198.04 to 207.87, a gain of 9.83 points. Both within-group increases were statistically significant ($p < 0.001$), whereas changes in the control classes were not significant ($p = 0.650$ and $p = 0.367$, respectively). The findings suggest that combining personalized guidance with structured value internalization may support improvements in students' self-reported Pancasila character profiles. The nonrandomized design, reliance on self-reports, and absence of long-term follow-up limit causal inference and conclusions about sustained behavioral change.

Keywords: Character education; internalization; Pancasila Student Profile; personalization; quasi-experimental design; secondary education.

Abbreviations: FGD: Focus Group Discussion; PPK: Penguatan Pendidikan Karakter (Character Strengthening Program); PPP: Profil Pelajar Pancasila (Pancasila Student Profile); R&D: Research and Development; SMP: Sekolah Menengah Pertama (Junior High School).

INTRODUCTION

In an era characterized by accelerating global dynamics and socio-cultural complexity, character education has emerged as a fundamental educational imperative for nurturing moral agency, civic integrity, and human dignity [1], [2]. In Indonesia, character formation is deeply anchored in *Pancasila* as the philosophical foundation and foundational ideology of the nation [1], [3]. Character education represents a deliberate, systemic endeavor to cultivate learners whose moral inclinations, ethical reasoning, and observable conduct embody Pancasila values and noble virtues [1], [4]. Within a multicultural society, such educational interventions are vital to sustaining national cohesion, mutual tolerance, and democratic engagement across diverse cultural and religious identities [3], [5]. At the institutional level, robust character education demands a multidimensional ecology—harmonizing cognitive value acquisition, emotional commitment, and habitual action through aligned curricula, supportive school climates, collaborative family–community partnerships, and systematic evaluation [4], [6], [7].

Policy initiatives in Indonesia have reinforced this imperative through national competency standards and the Character Strengthening Program (*Penguatan Pendidikan Karakter* / PPK), which promotes an integrated ecosystem connecting schools, homes, and society [5], [8]. However, formal policy mandates do not automatically translate into deep moral transformation within learners' daily lives [9]. Indonesian secondary schooling has faced ongoing scrutiny for producing cognitively adept graduates who remain deficient in moral consciousness and social ethics, largely because traditional instructional practices reduce character formation to rote memorization and treat students as passive recipients rather than autonomous moral agents [6], [7], [10]. This divergence underscores the necessity of instructional paradigms that

connect conceptual value knowledge with deliberate habituation, reflective praxis, and personal self-regulation so that moral principles become intrinsically internalized and consistently enacted [8], [11], [12].

This imperative is currently operationalized through the national framework of the Pancasila Student Profile (*Profil Pelajar Pancasila*), which articulates six interconnected dimensions of graduate competency: (1) faith, fear of God Almighty, and noble character; (2) global diversity; (3) mutual cooperation (*gotong royong*); (4) independence; (5) critical thinking; and (6) creativity [2], [13], [14]. Although schools have initiated thematic projects under this framework, existing implementations frequently remain fragmented, descriptive, or restricted to isolated, episodic themes (e.g., student council elections or single local wisdom modules) [1], [2], [15], [16]. Prior studies emphasize the conceptual urgency of character building for national resilience and the "Golden Generation 2045" [4], [17], but they rarely articulate replicable, mechanism-based instructional models subjected to rigorous empirical evaluation [18], [19]. Furthermore, school-based character management models frequently focus on organizational administration without delivering tested pedagogical mechanisms capable of addressing all six PPP dimensions simultaneously [18], [20].

A major structural deficiency in prevailing character education models lies in the lack of mechanistic clarity regarding value internalization [4], [8]. Conventional paradigms generally categorize character delivery as monolithic (a stand-alone subject), integrative (embedded across subjects), out-of-school (informal/family-based), or combined models [4], [8], [18]. While useful for curricular classification, these typologies fail to elucidate *how* ethical values are transformed from externally imposed instruction into internally governed behavioral habits [8], [11], [21]. Unassisted role modeling and passive habituation, absent structured guidance, feedback loops, and personal reflection, are insufficient for deep character consolidation [8], [11], [22].

To address these empirical and pedagogical gaps, this study developed and evaluated an operational character education model that integrates two complementary mechanisms: personalization (aligning moral learning with individual learner contexts, psychological readiness, and developmental potentials) and internalization (systematically embedding values through structured guidance, modeling, cognitive-behavioral reflection, rule enforcement, and motivational reinforcement within active learning spaces) [21]–[23]. The model is implemented across intra-curricular subjects and extracurricular activities, culminating in a consolidated school culture. Specifically, this study aims to: (1) develop an operational, school-based character education model integrating personalization and internalization mechanisms across the six dimensions of the Pancasila Student Profile, and (2) empirically evaluate the model's effectiveness in elevating students' Pancasila character outcomes across Indonesian junior high schools through a quasi-experimental design.

METHODS

Research Design and Development Framework

This study applied an educational Research and Development (R&D) methodology adapted from the Borg and Gall framework [24], [25], structured through five systematic stages: (1) preliminary exploration and needs analysis, (2) conceptual model and instructional module design, (3) expert validation and preliminary refinement, (4) limited field testing, and (5) broader experimental implementation and effectiveness evaluation.

To assess the empirical efficacy of the finalized model, the field trial incorporated a quasi-experimental, non-equivalent control group pretest–posttest design [26], [27]. This design was chosen because intact classroom cohorts were utilized to preserve natural educational routines, precluding individual-level random assignment [26], [27]. The research design is schematically represented in Equation (1):

where O_1 and O_3 represent baseline pretest measurements, X denotes the six-month personalization–internalization character education intervention, $-$ represents standard instructional practices, and O_2 and O_4 represent post-intervention evaluations.

Study Sites and Participants

The investigation was conducted across junior high schools (*Sekolah Menengah Pertama / SMP*) in Jakarta, Indonesia. Preliminary testing and model feasibility trials were executed with eighth-grade students ($n=50$) at SMPN 19 Jakarta. The broader experimental testing phase was carried out across two demographically diverse institutions: SMP Labschool Jakarta (a university-affiliated private laboratory school) and SMPN 29 Jakarta (a standard public secondary school).

The experimental sample at SMP Labschool Jakarta comprised 62 eighth-grade students divided equally into an experimental class ($n=31$) and a control class ($n=31$). At SMPN 29 Jakarta, the sample comprised 50 eighth-grade students assigned into an experimental class ($n=23$) and a control class ($n=27$). In both institutional settings, the experimental cohorts received the structured personalization–internalization character education model, whereas control cohorts participated in conventional character instruction without the personalized reflection and internalized monitoring modules.

Intervention Procedures and Implementation Window

The experimental intervention was conducted over a six-month duration (July to December 2023). This extended implementation window ensured sufficient duration for behavioral habituation, guided moral practice, and dispositional stabilization, satisfying established criteria for longitudinal character interventions [28], [29]. The intervention operationalized the six PPP dimensions through a tripartite implementation vehicle:

Intra-Curricular Integration: Infusion of moral dilemma discussions, critical inquiry, and contextual ethical scenarios within standard subjects (e.g., Islamic Education, Civics, Science, and Social Studies).

Extracurricular Activities: Experiential leadership projects, collaborative community service tasks, and intergroup simulations designed to foster mutual cooperation and independence.

School Culture Reinforcement: Daily schoolwide habituation routines, teacher exemplary modeling, peer-assisted accountability, and reflective journaling facilitated by teachers acting as moral mentors.

Measures and Instrumentation

Data Quantitative character outcomes were assessed using a 57-item Pancasila Student Profile Inventory developed specifically for secondary school contexts. The instrument operationalized the six PPP dimensions: Faith and Noble Character (10 items), Global Diversity (9 items), Mutual Cooperation (10 items), Independence (9 items), Critical Thinking (10 items), and Creativity (9 items). Items were rated on a 4-point forced-choice Likert-type frequency scale: 4 = *Always (Selalu)*, 3 = *Often (Sering)*, 2 = *Rarely (Jarang)*, and 1 = *Never (Tidak Pernah)* for positively keyed items, with reverse scoring applied to negatively keyed items. The forced-choice format was selected to eliminate midpoint response bias and enhance discriminative sensitivity in adolescent affective self-reporting [30].

Measurement quality was established through construct validation by five educational psychology and curriculum experts. Internal consistency reliability of the 57-item inventory was evaluated using Cronbach's alpha (α), yielding an overall index of $\alpha=0.927$, demonstrating high measurement reliability [31], [32].

Data analysis

Data analysis was executed using SPSS version 26.0. Prior to hypothesis testing, distributional assumptions were evaluated through Shapiro–Wilk normality tests and Levene's test for equality of variances [33]. Within-group changes from pretest to posttest were evaluated using Paired-Samples t -tests. Between-group baseline equivalence and post-intervention differences were assessed using Independent-Samples t -tests with a statistical significance threshold set at $\alpha=0.05$. To assess practical educational significance, effect sizes were calculated using Cohen's d , interpreted according to standard benchmarks: $d=0.20$ (small), $d=0.50$ (medium), $d=0.80$ (large), and $d\geq 1.20$ (very large) [33].

Ethical Consideration

The research protocol complied with ethical standards for research involving minor participants. Formal institutional research permits were granted by the relevant educational authorities and participating school administrations. Informed consent was obtained from parents/guardians, and informed assent was secured from all participating students prior to baseline testing. All response records were anonymized to protect participant confidentiality, and participation was entirely voluntary without academic penalty for withdrawal [34].

RESULTS AND DISCUSSION

Development of the Personalization–Internalization Character Education Model

The study produced an operational Character Education Model designed to strengthen the Pancasila Student Profile (PPP) across six dimensions—faith and noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity. The model is specified through implementable components—foundational principles, objectives, implementation principles, learning materials, and methods—so that it functions as a school-ready framework rather than a purely normative statement. Its

distinctive feature is the integration of two complementary mechanisms: personalization and internalization. Personalization aligns character learning with students' contexts and developmental needs, while internalization specifies how values become stable dispositions through structured guidance, modeling, correction, rule enforcement, motivation, and active learning practices. In line with this logic, the model is designed for comprehensive enactment across intra-curricular, co-curricular, and extracurricular programs and culminates in strengthened school culture, ensuring that values are reinforced as daily habits rather than temporary classroom knowledge.

The model's foundational principles reflect a broad civic-moral mandate: sustaining national ideology grounded in religious values and Pancasila; forming dignified citizens with ethical integrity and leadership; developing personal character; building unity and tolerance; strengthening civic participation; promoting legal obedience and social justice; fostering social concern and community empowerment; and cultivating global-mindedness. These foundations are translated into four operational objectives: enhancing learning quality, personalizing learning experiences, strengthening internalization of values and behaviors, and supporting students' continuous adaptation through sustained character-learning experiences.

Implementation is guided by principles of comprehensive and sustainable schoolwide delivery. Learning materials are contextual and student-centered, emphasizing that character values must be cultivated and embedded within educational environments rather than merely studied as abstract content. Accordingly, the model uses varied, active, and engaging methods aligned with the PPP dimensions. The learning materials operationalize the six PPP traits through concrete themes and illustrative strategies: (a) faith and noble character, developed through reflective practices and moral case discussion; (b) global diversity, strengthened through intercultural dialogue, collaborative projects, simulations, and community engagement; (c) mutual cooperation, cultivated through empathy-oriented collaboration and service-based tasks; (d) independence, fostered through goal-setting, self-regulation routines, and structured independent learning; (e) critical thinking, strengthened through information evaluation, debate, and inquiry-based projects; and (f) creativity, developed through idea generation, flexible problem solving, and creative production accompanied by reflection and presentation.

A central operational component of the model is its internalization method, defined as a structured process of instilling values through guidance, modeling, correction, rule enforcement, and motivation. This internalization process is enacted through strategies such as discussion, reflection, simulation, and assignments within learning environments that are participatory, creative, flexible, and not confined to the classroom, facilitated by teachers acting as learning facilitators. Through this approach, Pancasila values are expected to move beyond understanding and become visible in students' attitudes, behaviors, and moral actions across daily life in family, school, and community contexts. The philosophical foundation of the model synthesizes Indonesian national values, religious ethics, and social cognitive learning theories [12], [21], [22]. These foundations are operationalized into four sequential objectives: (1) elevating instructional quality through active moral engagement, (2) personalizing character learning to match student developmental stages, (3) deepening value internalization through structured behavioral habituation, and (4) consolidating values into a sustainable school culture [35], [23].

The integrated personalization-internalization model and its schoolwide implementation pathway are summarized in Figure 1 below.

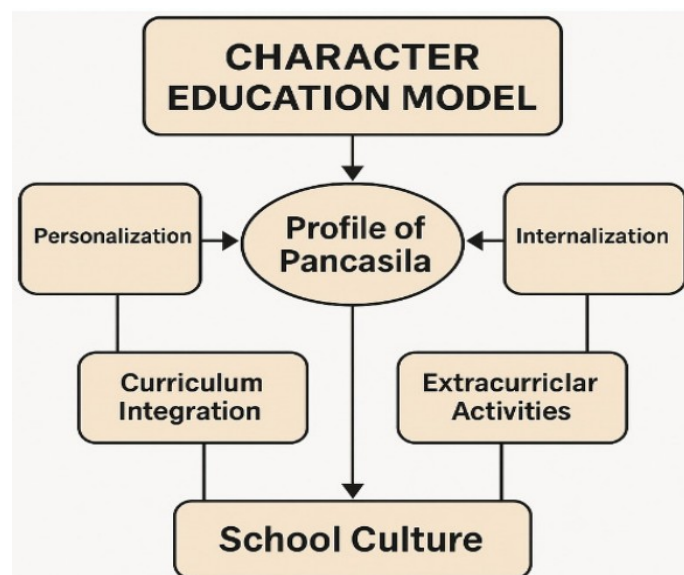


Figure 1. Operational framework of the Personalization–Internalization Character Education Model and its schoolwide implementation pathway.

As illustrated in Figure 1, the core engine of the model couples personalization with internalization:

Personalization tailors learning tasks to students' real-life contexts, socio-emotional readiness, and individual learning profiles, ensuring that moral concepts are personally meaningful [35], [23].

Internalization converts external moral rules into intrinsic habits through a five-stage pedagogical cycle: *Guidance* → *Modeling* → *Correction* → *Rule Enforcement* → *Motivational Reinforcement* [23], [36].

The learning materials operationalize the six PPP dimensions through specific active strategies: (a) *Faith and noble character* via reflective journaling and moral dilemma discussions [13], [37]; (b) *Global diversity* through intercultural dialogue, collaborative problem solving, and community engagement [14], [38]; (c) *Mutual cooperation* via group service projects and peer mentoring [14]; (d) *Independence* through structured goal-setting and self-regulation logs [10]; (e) *Critical thinking* through evidence evaluation, debates, and investigative inquiry [10]; and (f) *Creativity* through open-ended design challenges and collaborative product generation [14], [39].

Effectiveness and Quantitative Evaluation

The character education model in this study was tested at SMP Lab-school Jakarta and SMPN 29 Jakarta. Based on the field test of the model, the Pancasila Student Profile at Lab-school Jakarta, as measured by pretest and post-test scores for both control and experimental classes, is detailed as follows:

Table 1. Pancasila Student Profile at SMP Labschool Jakarta

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Pretest Experiment	31	173	208	189.77	9.091
Post-test Experiment	31	185	224	205.03	9.700
Control Group Pretest	31	176	214	193.29	9.768
Control Group Post-test	31	179	209	192.23	7.593
Valid N (list-wise)	31				

Source: Processed Primary Data, 2024

Based on Table 1 above, it can be observed that the Pancasila Student Profile for the control class had a pretest average score of 193.29, which decreased to 192.23 in the post-test. Conversely, the experimental class showed a pretest score of 189.77, which increased to 205.03 in the post test, reflecting an average improvement of 15.26.

The Pancasila Student Profile, as determined by statistical calculations using the Paired Sample T-Test formula at Lab-school Jakarta, is summarized for both control and experimental classes as follows:

Table 2. **Pancasila Student Profile at SMP Lab-school Jakarta Based on Paired Sample T-Test Results**

Statistic	Pair 1: Pretest Experiment - Post-test Experiment	Pair 2: Control Group Pretest - Control Group Post-test
Mean paired difference	-15.258	1.065
Std. Deviation	10.273	12.936
Std. Error Mean	1.845	2.323
95% Confidence Interval of the Difference: Lower	-19.026	-3.680
95% Confidence Interval of the Difference: Upper	-11.490	5.809
t	-8.270	.458
df	30	30
Sig. (2-tailed)	.000	.650

Source: Processed Primary Data, 2024

Based on Table 2, the control class at SMP Labschool Jakarta showed no statistically significant pretest-posttest change in Pancasila Student Profile scores ($p = 0.650$). Because this value exceeds 0.05, the null hypothesis of zero mean paired difference was not rejected. This result indicates insufficient evidence of a mean change; it does not establish that the scores were equivalent before and after the learning period.

In the experimental class at SMP Labschool Jakarta, the paired-samples test was statistically significant ($p < 0.001$, reported as .000 in Table 2). The null hypothesis of zero mean paired difference was therefore rejected. The mean score increased from 189.77 at pretest to 205.03 at posttest, indicating improvement within the experimental class during the intervention period.

The Pancasila Student Profile at SMPN 29 Jakarta, including pretest and post-test scores for both control and experimental classes, is summarized as follows:

Table 3. **Pancasila Student Profile at SMPN 29 Jakarta**

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Pretest Experiment	23	183	211	198.04	7.854
Posttest Experiment	23	195	223	207.87	8.109
Control Group Pretest	27	184	222	202.56	11.081
Control Group Posttest	27	188	223	200.11	8.666
Valid N (listwise)	23				

Source: Processed Primary Data, 2024

Based on Table 3 above, the Pancasila Student Profile for the control class at SMPN 29 Jakarta had an average pretest score of 202.56, which decreased to 200.11 in the post-test. In contrast, the experimental class had an average pretest score of 198.04, which increased to 207.87 in the post-test, reflecting an average improvement of 9.83. This indicates that the intervention of the character education model is effective in enhancing the Pancasila Student Profile.

According to the Paired Sample T-Test statistics, the Pancasila Student Profile pretest and post-test scores for both control and experimental classes at SMPN 29 Jakarta are as follows:

Table 4. **Pancasila Student Profile at SMPN 29 Jakarta Based on Paired Sample T-Test Results**

Statistic	Pair 1: Pretest Experiment-Posttest Experiment	Pair2: Control Group Pretest - Control Group Posttest
Mean paired difference	-9.826	2.444
Std. Deviation	6.394	13.841
Std. Error Mean	1.333	2.664
95% Confidence Interval of the Difference: Lower	-12.591	-3.031
95% Confidence Interval of the Difference: Upper	-7.061	7.920
t	-7.371	.918
df	22	26
Sig. (2-tailed)	.000	.367

Source: Processed Primary Data, 2024

Based on Table 4, the control class at SMPN 29 Jakarta showed no statistically significant pretest-posttest change in Pancasila Student Profile scores ($p = 0.367$). Since this value exceeds 0.05, the null

hypothesis of zero mean paired difference was not rejected. The test provides insufficient evidence of a mean change in the control class.

For the experimental class at SMPN 29 Jakarta, the paired-samples test was statistically significant ($p < 0.001$, reported as .000 in Table 4), and the null hypothesis of zero mean paired difference was rejected. The mean score increased from 198.04 to 207.87, supporting an improvement within the experimental class during the intervention period. A significant within-group change alone does not establish that the intervention caused the improvement.

An independent-samples t-test was also used to examine differences in mean scores between the experimental and control classes. At the prespecified significance threshold, $p < 0.05$ leads to rejection of the null hypothesis of equal group means, whereas $p \geq 0.05$ leads to failure to reject that null hypothesis. A nonsignificant result does not establish equivalence between groups. The results are presented in Table 5.

Table 5. **Pancasila Student Profile Based on Independent Sample t-test Results**

Statistic	Pretest Equal variances assumed	Pretest Equal variances not assumed	Posttest Equal variances assumed	Posttest Equal variances not assumed
Levene's Test for Equality of Variances: F	3.119		.010	
Levene's Test for Equality of Variances: Sig.	.084		.920	
t-test for Equality of Means: t	-1.633	-1.678	3.249	3.267
df	48	46.567	48	47.549
Sig. (2-tailed)	.109	.100	.002	.002
Mean Difference	-4.512	-4.512	7.758	7.758
Std. Error Difference	2.763	2.689	2.388	2.375
95% Confidence Interval of the Difference: Lower	-10.067	-9.923	2.957	2.982
95% Confidence Interval of the Difference: Upper	1.042	.898	12.560	12.535

Source: Processed Primary Data, 2024

For the equal-variances-assumed comparisons reported in Table 5, the pretest difference between the experimental and control classes was not statistically significant ($p = 0.109$). The null hypothesis of equal pretest means was therefore not rejected. At posttest, the difference was statistically significant ($p = 0.002$), and the null hypothesis of equal group means was rejected. These results support a posttest difference between the groups, but the nonsignificant pretest comparison does not establish baseline equivalence or eliminate confounding in this nonrandomized design.

To complement the statistical significance tests, effect size calculations using Cohen's d were conducted to determine the magnitude of the intervention's impact. The results showed that the character education model had a very large effect at SMP Lab-school Jakarta (Cohen's $d = 1.623$) and a large effect at SMPN 29 Jakarta (Cohen's $d = 1.231$). These values indicate that the model's implementation significantly improved students' Pancasila Student Profile in both contexts, beyond what would be expected by chance. Thus, it can be concluded that the character education model is effective in enhancing the Pancasila Student Profile among students at SMP Lab-school Jakarta and SMPN 29 Jakarta.

From a theoretical standpoint, this study contributes to the expanding discourse on character education by integrating two complementary pedagogical approaches: personalization and internalization. Personalization ensures that character development is tailored to individual students' contexts, experiences, and learning styles, thereby aligning with constructivist and learner-centered paradigms. Meanwhile, internalization emphasizes the depth of value absorption, enabling students to not only understand but also live the values of Pancasila in their daily behavior. By bridging these two paradigms, the study offers a holistic conceptual framework that extends beyond traditional character education models which often emphasize external behavior over intrinsic value formation.

Practically, this study offers a tested and replicable model that educators and policymakers can adopt to strengthen the Pancasila Student Profile through structured, multi-layered interventions across intra-curricular, co-curricular, and extracurricular domains. The empirical validation of the model in two different school environments—both public and lab-based—demonstrates its versatility and scalability. Moreover, the inclusion of specific strategies such as project-based learning, reflection sessions, and community engagement tasks provides a clear operational guide for practitioners seeking to embed character values effectively into school culture and curriculum. As such, the model serves not only as a pedagogical innovation but also as a policy-relevant tool for national character-building initiatives.

Character education cannot be solely provided by parents as the only source of "good morals," nor can it be "taught" through textbooks alone. Good character is shaped and influenced by the time and content of interactions. Numerous factors affect the development of an individual's character, including family, society, and school [40]. Building character is not as simple as giving advice or instructions but requires patience, habits, and repetition [39].

This emphasis is consistent with social-cognitive accounts of learning in which modeling, observation, and interactions among personal, behavioral, and environmental factors support learning and character formation [41], [42].

Character education is not unfamiliar to religious communities. All religions emphasize instilling good character values. In Islam, the Prophet Muhammad SAW not only brought prophetic teachings related to worship and piety towards Allah SWT but also served as an exemplary model (*uswatun hasanah*) for the followers. Allah guarantees in His word: "Indeed, in the Messenger of Allah you have a good example for anyone whose hope is in Allah and the Last Day and who remembers Allah often" (QS. Al-Ahzab [33]:21). This verse forms the basis for emulating the Prophet Muhammad in words, deeds, and state. The Prophet also said: "Indeed, I was sent to perfect good character." The Prophet's mission to perfect noble character is based on the pillars of truth (*shidiq*), trustworthiness (*amanah*), transmission (*tabligh*), and intelligence (*fathonah*) [40].

There are four models of character education: (1) The Monolithic Model, where character education is given as a separate subject. (2) The Integration Model, where character education is integrated into every subject area and thus becomes the responsibility of all teachers. (3) The Outside of Teaching Model, where character education is discussed and applied informally in families and non-formally in the community. (4) The Combined Model, which integrates both the integrated and outside of teaching models together [18], [8], [4].

Based on this perspective, the character education model for enhancing the Pancasila Student Profile in this study is categorized as a Monolithic Model, implemented holistically across intra-curricular, co-curricular, and extra-curricular activities using the internalization method as described.

CONCLUSION

The character education model developed in this study is designed to enhance the Pancasila Student Profile through a comprehensive approach that encompasses foundational principles, objectives, principles, content, and methods. Testing of the model at SMP Lab-school Jakarta and SMPN 29 Jakarta yielded significant results. At SMP Lab-school Jakarta, the pretest score for the control class was 193.29, which decreased to 192.23 in the post test, whereas the experimental class showed an increase from 189.77 in the pretest to 205.03 in the post test, with an average increase of 15.26. The Paired Sample T-Test results for SMP Lab-school Jakarta indicated a Sig value of 0.000 for the experimental class, signifying the model's effectiveness in improving the Pancasila Student Profile. At SMPN 29 Jakarta, the control class's pretest score was 202.56, which decreased to 200.11, while the experimental class improved from 198.04 in the pretest to 207.87 in the posttest, with an average increase of 9.83. The Paired Sample T-Test results for SMPN 29 Jakarta also showed a Sig value of 0.000 for the experimental class, confirming the model's effectiveness. Therefore, this character education model has proven to be effective in enhancing the understanding and application of Pancasila values in both schools studied.

The limitation of this study is the relatively short duration of model implementation. The research was conducted within a limited time-frame, which does not allow for an assessment of the long-term impact of the character education model on the Pancasila Student Profile. More in-depth and prolonged evaluations may be necessary to understand how this model influences student character over the long term and to ensure that the results are not merely temporary. For future research, it is recommended to conduct a more extended and sustained evaluation of the character education model's effectiveness. This would enable researchers to assess the long-term impact of the model and to identify potential modifications needed to enhance its implementation success. Additionally, involving a larger number of schools and student groups could provide broader insights into the model's success and challenges in various educational contexts.

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