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FROM PRODUCT TO IMPACT: RECONNECTING EDUCATIONAL PURPOSE AND EVIDENCE THROUGH A MICRO-REDESIGN OF PANCASILA LEARNING

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Abstrak
Penelitian ini mengkaji desain ulang mikro satu episode pembelajaran Pendidikan Pancasila di kelas 6 SDN 195 Isola, Bandung, untuk melihat bagaimana perubahan rancangan tugas memengaruhi bentuk bukti pembelajaran yang dapat diamati. Dengan studi kasus instrumental kualitatif yang disertai data kuantitatif deskriptif, 30 siswa mengikuti kegiatan yang disusun dengan enam pertanyaan pemandu pada Impact Card (Find, Connect, Plan, Act, Measure, dan Reflect). Kegiatan ini menggeser tugas dari menghasilkan representasi nilai Pancasila (puisi, pantun, cerita) menuju mengidentifikasi masalah sehari-hari di sekolah, mengaitkannya dengan sila Pancasila, dan melakukan aksi kolektif. Data dikumpulkan melalui observasi, wawancara (n = 9), Impact Card (8 kelompok), dokumentasi, dan angket persepsi 20 butir (N = 30). Hasil menunjukkan bahwa desain ulang tersebut memperluas ragam bukti pengamalan nilai yang dapat diamati selama kegiatan: siswa mengidentifikasi masalah sekolah, mengaitkannya dengan sila, dan bertindak bersama. Berdasarkan angket, siswa mempersepsikan dampak aksi secara positif (dimensi Aksi dan Dampak: M = 3,242; 92,5% respons positif); angka ini menggambarkan persepsi siswa, bukan bukti perubahan lingkungan atau perkembangan karakter. Refleksi merupakan tahap yang paling menantang: meskipun persepsi siswa terhadap refleksi positif (M = 3,183; 85,8% respons positif), enam dari delapan kelompok pada awalnya hanya mengulang tindakan mereka. Temuan ini terbatas pada satu kelas dan satu episode pembelajaran dan tidak menunjukkan internalisasi nilai. Implikasinya, aksi kolektif perlu disertai perancah (scaffolding) guru yang menjembatani aksi, interpretasi, dan refleksi.
Kata Kunci: Pendidikan Pancasila, Bukti Pembelajaran, Nilai Kewargaan, Pembelajaran Berbasis Pengalaman, Kesenjangan Pengetahuan Tindakan

Abstract
This study examined a micro-redesign of a single Pancasila lesson in Grade 6 at SDN 195 Isola, Bandung, Indonesia, to explore how a change in task design shapes the forms of learning evidence that can be observed. Using a qualitative instrumental case study with embedded descriptive quantitative data, 30 students took part in an activity structured around six Impact Card prompts (Find, Connect, Plan, Act, Measure, and Reflect). The activity shifted the task from producing representations of Pancasila values (poems, pantun, stories) toward identifying everyday school problems, connecting them with Pancasila

values, and taking collective action. Data came from observation, interviews (n = 9), Impact Cards (8 groups), documentation, and a 20-item perception questionnaire (N = 30). The findings show that the redesign expanded the range of observable evidence of value enactment during the lesson: students identified school problems, linked them to Pancasila values, and acted together. Questionnaire results indicate positive student perceptions of the activity's immediate consequences (Action & Impact: M = 3.242, 92.5% positive responses); these are perceptions, not evidence of environmental change or character development. Reflection was the most demanding stage: although students' perceptions of reflection were positive (M = 3.183, 85.8% positive), six of eight groups initially restated their actions rather than explaining their meaning. The findings are limited to one class and one lesson and do not demonstrate value internalization. The study implies that collective action needs teacher scaffolding that bridges action, interpretation, and reflection.
Keywords: Pancasila Education, learning evidence, civic values, experiential learning, knowledge–action gap

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INTRODUCTION

Education is expected to do more than transmit conceptual knowledge. In value-oriented and civic education, learning becomes meaningful when students can connect abstract moral tenets with everyday situations in which those values must be interpreted, weighed, and enacted (Print, 2020; Thornberg, 2023). This is particularly relevant to Pancasila Education in Indonesian elementary schools, where students are expected not only to memorize the five principles but also to relate them to their daily social lives (Susanti et al., 2023b). The national framework for education likewise emphasizes character building, democratic capability, responsibility, and civic participation alongside cognitive development (Republik Indonesia, 2003).

A persistent pedagogical question, therefore, is not only whether young learners can recount what Pancasila means, but what counts as evidence that they are learning to apply these values in everyday situations (Biesta, 2021). Citizenship education often generates visible, product-oriented outcomes such as posters, poems, cultural stories, or individual presentations. These products are legitimate evidence because they show students' capacity to represent civic ideas, communicate normative meanings, and complete assigned tasks (Dhori et al., 2025; Susanti et al., 2023a). However, when the educational purpose includes applying values in social settings, product-oriented evidence alone may offer only a partial view of learning (Kisby, 2022). A finished poster or essay does not necessarily show how students identify a civic problem, deliberate with peers, connect a value to a practical decision, act collectively, or recognize the consequences of that action (Rubin, 2024; White et al., 2023).

Classical and contemporary perspectives help clarify this distinction without requiring extended theoretical exposition. Plato (1992) links the purpose of education with the formation of dispositions toward what is good, and Aristotle (1999) holds that moral virtue develops through situated practice and habituation. Contemporary scholarship similarly cautions against reducing civic participation to a checklist of cognitive tasks or decorative products (Westheimer, 2020). Dewey's (1938) experiential philosophy offers an operational lens: an activity becomes educative not because students are busy, but because it involves interaction with a real environment, allows learners to observe the consequences of their actions, and creates opportunities for interpretation and reflection (Bassey, 2010; Chanda & Mtonga, 2026). From this perspective, the question for Pancasila Education shifts from whether students completed a task to what forms of civic enactment become visible during an experiential episode (Evans et al., 2020; LeCompte et al., 2020; Pederson et al., 2022). These perspectives do not imply that a single lesson can establish moral character; they justify treating situated practice as one important site of evidence in values education.

Existing research on Pancasila and civic education in elementary schools has largely examined the effectiveness of instructional models, teaching devices, or programs for outcomes such as literacy, interest, achievement, and character (Apriono & Wiratama, 2026; Faisal et al., 2025; Hamidah et al., 2025; Komalasari et al., 2021; Neliana et al., 2026), or has addressed needs and syntheses related to civic skills and civic disposition (Lailelleru et al., 2026; Syahwaliana et al., 2025). Such studies suggest that experiential and project-based approaches are promising, but they generally treat the instructional model as the unit of evaluation. Less explored, to our knowledge, is a more modest question: how a small change in the design of a single task alters the kinds of learning evidence that teachers can actually observe, and how that evidence aligns with the stated educational purpose. This question matters because claims about values learning depend on what a task makes visible; a task that yields only finished products leaves the processes of deliberation and enactment largely unobserved. The present study addresses this gap by examining one micro-level redesign of a single Pancasila lesson. Its contribution is therefore not the Impact Card as an instructional product, but an empirical and conceptual account of how a change in task design expands the range of observable evidence, and of where that evidence remains limited.

The issue emerged during a diagnostic observation of Grade 6 Pancasila learning at SDN 195 Isola on September 15, 2026. The learning activities consisted of individual, home-based tasks such as composing poems, writing short essays, or delivering pantun (traditional rhyming poems) representing Pancasila ideals. Because these tasks were prepared individually at home, the processes through which students made decisions or collaborated remained largely invisible to the teacher. During the in-class presentations, peer interaction was mostly directed at voting for the next presenter or cheering for friends rather than engaging with the civic substance of the work. The baseline did not show that product-oriented tasks lack value; it indicated a gap between the educational purpose of applying values in everyday life and the limited forms of evidence that such tasks made visible.

This observation motivated a localized micro-redesign of a single Pancasila instructional episode. Instead of asking students to produce another representation of values, the redesigned activity invited them to identify an everyday problem in their school environment, connect it to Pancasila values, plan a collaborative response, carry it out, observe the result, and reflect on its

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meaning. A structured tool, the Impact Card, scaffolded these phases through six prompts: Find, Connect, Plan, Act, Measure, and Reflect. The card was not developed as a new instructional product to be validated; it was used to change the structure of the task and thereby widen the evidence the teacher could observe during the lesson.

This study responds to three research questions:

1. How does a micro-redesign of Pancasila learning shift students' learning activities from producing representations of values toward engaging with values through everyday action?
2. What distinct forms of evidence become visible when elementary students identify everyday problems, connect them with Pancasila values, take collective action, and recognize situated consequences?
3. What challenges in reflection and meaning-making emerge when the redesigned learning process moves from physical action toward reflection, and what do they suggest for the design of Pancasila learning?

By examining this micro-redesign, the study contributes to international debates on civic and values education (e.g., Jerome & Clemitshaw, 2021; Peterson, 2020) by exploring a pedagogical mechanism: how the design of a learning task shapes what a teacher is able to see as evidence of student learning.

Pancasila Education has a civic purpose that extends beyond the transmission of historical knowledge or legal facts. Students are expected to turn abstract national values, such as unity, mutual respect, deliberation, and social justice, into concrete practices in their immediate social surroundings. Recent studies in primary civic education argue that values learning should foster civic knowledge, civic skills, and civic disposition together rather than reduce Pancasila to examinable content (Komalasari et al., 2021; Lailelleru et al., 2026).

This expectation is demanding for classroom teachers, because concepts such as gotong royong (mutual cooperation) or social responsibility remain abstract when presented only as cognitive content. Their operational meaning emerges when students must decide what ought to be done and organize a collective response. Prasetiyo and Yuliastuti (2026), in their study of deep civic learning, show that primary school children encounter citizenship through the micro-politics of ordinary school life, such as assigning chores, sharing learning media, keeping the environment clean, and settling small conflicts. Knowing that cooperation is a national value differs from negotiating with a peer to clean a dirty floor, and this aligns with participatory pedagogies that regard children as present participants in their school communities rather than citizens-in-waiting (Neliana et al., 2026; Wood, 2022).

Dewey (1938) warned that experience and activity are not automatically synonymous with learning; an activity is educative only when it balances the objective conditions of the environment with the internal conditions of the learner. In primary citizenship education, this implies attention to the trajectory of students' experience, not only to the artifacts they produce.

In Indonesian citizenship education, the link between conceptual knowledge and action has been discussed through the civic knowledge-action paradox (Budimansyah, 2026): a person may recognize moral norms yet fail to act on them in concrete situations. In this study, the paradox is used as an interpretive lens for what students did and said, not as a variable that was measured.

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Recent literature also criticizes reliance on "proxy evidence" in values education, in which a teacher assumes that a well-made poster or an articulate speech proves ethical development (Biesta, 2021; Fatihah & Komalasari, 2026; Print, 2020). Addressing this concern suggests a more observable sequence of evidence: confronting a local problem, value-based deliberation, collective action, consequence recognition, and structured reflection. This study therefore treats task design as a condition that shapes which of these forms of evidence become visible.

Interpreting classroom data in values education requires clear boundaries about what a brief episode can demonstrate. From an Aristotelian view, moral development results from long-term habituation: one becomes just by repeatedly performing just acts across time and contexts (Aristotle, 1999; Kraut, 2022). A single 70-minute lesson therefore cannot confirm the long-term internalization of civic character or a lasting change in a child's moral disposition (Thornberg, 2023).

Accordingly, the study distinguishes four levels of evidence (Table 1) and positions its data at the second and third levels: value enactment and, more tentatively, reflection. Value internalization is not claimed.

Table 1 - Taxonomy of Evidence in Values Education.

Analytical Level	Conceptual Definition	Operational Evidence in This Study
Value Knowledge	The cognitive capacity to accurately identify, define, or name a core value/principle.	Students naming the correct Sila or abstract moral concepts during prompts.
Value Enactment	The situated application of a value to interpret an environment, negotiate a group choice, and execute an action.	Observed peer-to-peer deliberation, connecting local issues to Sila, and collective cleaning.
Value Reflection	The capacity to interpret an enacted action, explain its meaning in terms of Pancasila values, and relate it to civic responsibility.	Reflect entries on Impact Cards and students' explanations in interviews.
Value Internalization	The development of an unshakeable, cross-contextual habit or stable moral disposition over time.	Not established or claimed by this study due to temporal and design limitations.

By focusing on observable enactment and reflection, and by not claiming internalization, the study avoids conflating momentary classroom compliance with lasting character development (Fathurrachman et al., 2026; Malau et al., 2025; Westheimer, 2020).

METHOD

Research Design

This study used a qualitative instrumental case study design with embedded descriptive quantitative data (Stake, 2005). The bounded case is a single redesigned Pancasila learning episode (a 2 × 35-minute lesson on September 17, 2026) enacted by one Grade 6 class at SDN 195 Isola. The micro-redesign, implemented through the Impact Card, is the object of inquiry within this case rather than a separate case. The case is instrumental because the classroom was examined not for its

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intrinsic uniqueness but as an empirical site for exploring a broader theoretical question: how task design shapes the visibility of value enactment.

The design is distinct from Action Research and Research and Development (R&D). It is not Action Research because it did not involve iterative cycles of planning, action, monitoring, and revision aimed at ongoing professional improvement (Carr & Kemmis, 1986). It is not R&D because the Impact Card was not developed through formal product-development procedures, expert validation, or sequential field testing (Gall et al., 1989); it was used as a pedagogical scaffold to change the evidence generated in one lesson. The comparison between the baseline session (September 15) and the redesigned session (September 17) is contextual and descriptive, not experimental. The two sessions differ in task type, setting, and activity, and they are not treated as control and treatment conditions; the study therefore makes no causal claim that the redesign produced particular outcomes.

Participants and Context

The study was conducted in Grade 6 at SDN 195 Isola, Bandung, Indonesia. The participants were 30 students aged 11–12 years who took part in the redesigned lesson on September 17, 2026. The curriculum topic was "Mengajak Teman Mengamalkan Nilai Sila Pancasila," scheduled within a 2 × 35-minute block. The students worked in eight groups (K1–K8), and all 30 completed the questionnaire. The classroom teacher taught the lesson, while the primary researcher acted as an assistant who helped the teacher during the activity and carried out the data collection, including field notes on verbal and physical peer interactions.

Nine students were interviewed after the lesson. They were selected in three rounds of three students each, and each subsequent round was conducted to enrich and deepen the information obtained in the previous round.

Data Collection and Scaffolding Architecture

The micro-redesign was structured around the "Satu Aksi, Satu Dampak" Impact Card. The card provided six instructional prompts designed to shift student activity from artifact creation to environmental problem-solving: (1) Find: identify a physical or social problem within the school environment; (2) Connect: discuss which Sila of Pancasila is related to the problem; (3) Plan: formulate a realistic, collaborative strategy for an action that could be completed within about 20 minutes; (4) Act: carry out the action as a group; (5) Measure: document the immediate visual or qualitative changes using a before-and-after framework; and (6) Reflect: explain the broader meaning of the action in relation to civic responsibilities.

The six prompts were completed within two lesson hours (2 × 35 minutes), and the action planned by each group was designed to take about 20 minutes.

In addition to field observations, the Impact Cards produced by eight groups, and semi-structured post-lesson interviews with nine students, a 20-item descriptive questionnaire was administered to all 30 students. The questionnaire used a 4-point Likert scale (4 = Strongly Agree; 3 = Agree; 2 = Disagree Less; 1 = Disagree) to capture students' perceptions across five dimensions (Ease of Tool Use, Civic Engagement, Value Connection, Action & Impact, and Reflection Depth), with four items per dimension. The questionnaire was developed by the researchers for this study. For each dimension, the mean (M) was computed across all item responses (4 items × 30 students = 120 responses). "Positive responses" were defined as the proportion of responses scored 3 (Agree)

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or 4 (Strongly Agree). The questionnaire data were used descriptively to map student perceptions; they were not treated as a measure of instructional effectiveness, and no inferential tests were conducted.

Data Analysis

Qualitative data (field notes, interview transcripts, Impact Card entries, and documentation) were organized by source, group (K1–K8), and student code (S1–S9). The six Impact Card stages served as initial analytical categories, and within each stage the data were coded to identify recurring patterns, such as the types of problems identified, the values linked to them, forms of deliberation, and the content of reflective statements. Codes were then grouped into themes corresponding to the research questions: the shift from representation to enactment (RQ1), the forms of evidence made visible (RQ2), and challenges in reflection (RQ3). The reflection theme, including the pattern of behavioral repetition, was developed inductively from the Reflect entries and field notes. Data from observations, interviews, and Impact Cards were compared across sources to check whether a pattern appeared in more than one source, and themes were finalized through this comparison. In the Results, each theme is reported as Theme, Evidence, and Interpretation so that participants' statements can be distinguished from the researchers' interpretations.

Ethical Considerations and Student Safety

The study was carried out in coordination and cooperation with the classroom teacher, who taught the lesson. All activities took place within the school environment, so students remained under the supervision of the teacher and the researcher throughout, including during the cleaning tasks. Students are identified only by codes (K1–K8, S1–S9).

RESULTS AND DISCUSSION

Results

The results are organized according to the three research questions. To keep the scope of the findings clear, four kinds of information are distinguished: (a) observable activities, recorded in field notes and on Impact Cards; (b) students' perceptions, drawn from the questionnaire and interviews; (c) value-based reasoning, as expressed in students' Connect and Reflect entries and in their talk; and (d) character development, which was not assessed in this study. All findings concern a single lesson in one class of 30 students. Compared with the baseline session of September 15, which yielded individual products (poems and stories), the redesigned session made more of the process observable, including peer negotiation, physical coordination, and students' evaluation of the results.

RQ1: From Representation to Everyday Action

During the baseline session, field notes showed that students could represent values well; they read carefully composed poems about gotong royong. However, the poems were prepared at home, so the teacher could not see whether students practiced cooperation while producing them.

In the redesigned session, students faced social choices in real time. Field notes from September 17 record considerable movement as students formed eight groups (K1–K8). Instead of discussing rhymes or imagery, they were observed negotiating who would hold the broom, how to share a single cleaning cloth, and where to find water. In interviews, student S3 said: "Dulu Pancasila itu cuma cerita di buku atau bikin puisi di rumah. Sekarang kami tahu Pancasila itu

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ternyata bisa dilakukan langsung di kelas" (Previously, Pancasila was just stories in a book or making poems at home. Now we know Pancasila can actually be done directly in class). Interpretation: these observations indicate that the redesigned task made students' collaborative decision-making visible to the teacher and the researcher. S3's statement reflects one student's perception that Pancasila can be "done" in class; it should not be read as evidence of lasting change in understanding.

RQ2: Linking Everyday Problems to Pancasila Values

The eight groups identified school-based problems and linked them to Pancasila values on their Impact Cards (Table 2). Rather than treating Pancasila only as an abstract ideology, students connected specific Sila to concrete conditions in their school.

Table 2 - Matrix of Group Interventions and Value Mapping.

Group Code	Identified Local Problem	Primary Value/Sila Linked	Concrete Action Executed	Impact Reported (Impact Card and Field Notes)
K1	Muddy, dirty classroom floor	Sila 3 & 5 (Unity & Justice)	Collective mopping	Floor reported as cleaner and safer
K2	Scattered plastic waste in yard	Sila 3 (Solidarity/Cooperation)	Systematic yard sweeping	Yard reported as neater and more attractive
K3	Permanent marker scribbles on desks	Sila 5 (Social Responsibility)	Intense scrubbing with alcohol	Desks reported as clean again
K4	Accumulated dust behind book shelves	Sila 5 (Communal Cleanliness)	Dusting and restructuring	Order and cleanliness reported as improved
K5	Discarded snack wrappers near gate	Sila 3 (Civic Pride/Unity)	Waste collection & sorting	Gate area reported as cleaner
K6	Adhesive sticker residue on desk wood	Sila 3 (Shared Asset Care)	Scraping and surface washing	Desk surface reported as smooth again
K7	Overflowing waste bin in corner	Sila 3 (Cooperative Action)	Emptying and cleaning bin area	Odor reported as reduced; space clearer
K8	Smudged, dusty classroom windows	Sila 3 & 4 (Deliberate Care)	Multi-layered window wiping	Windows reported as clearer

Table 2 reports the value links that groups wrote in the Connect section of their Impact Cards. In some groups the link was further refined through the teacher's comments during the lesson (see K8 below). The value links in Table 2 were determined by the students within each group. The impacts listed were recorded by students on their Impact Cards or seen in field notes; no objective measurement of cleanliness or air quality was taken.

Group discussions indicated that the connection to Pancasila was rarely singular. Group K8 initially linked window cleaning to Sila 3 (Persatuan Indonesia) because of the teamwork required. During the Plan phase, student S8 described how the group's discussion about who would clean the

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upper and lower parts of the window, prompted by concern for safety, was later described by the teacher as an enactment of the fourth Sila: "Kami berdiskusi dulu untuk memutuskan siapa yang bagian atas dan bagian bawah jendela karena takut jatuh. Jadi kata Ibu, diskusi kami itu sudah mengamalkan Sila ke-4" (We discussed first to decide who cleans the top and bottom of the window due to safety. The teacher said our discussion already enacted the 4th Sila). Interpretation: the local problem appears to have prompted deliberation, but in this instance the value link was refined with the teacher's help, so the evidence reflects both students' reasoning and teacher mediation. The extent to which students would have recognized the link independently cannot be determined from these data.

RQ2: Recognizing Consequences and Students' Perceived Impact

The task created a direct feedback loop: observed problem, collective action, and visible change. The Impact Cards did not record quantitative measurements; students relied on visual and experiential descriptions such as "lebih bersih" (cleaner), "lebih nyaman belajar" (more comfortable to learn), and "lebih jernih" (clearer). These are students' reported impressions of change, not measured environmental outcomes.

Questionnaire responses were consistent with these observations (Table 3). Action & Impact had the highest mean (M = 3.242; 92.5% positive responses), followed by Value Connection (M = 3.225). The differences between dimensions were small (means ranged from 3.125 to 3.242), so the ranking should not be over-interpreted.

Table 3 - Descriptive Survey Responses Across Perceptual Dimensions (N = 30).

Perceptual Dimension	Questionnaire Item Focus (Examples)	Mean Score (M)	% Positive Responses
Ease of Tool Use	Clarity of the Find-Connect-Plan-Act prompts	3.158	83.3%
Civic Engagement	Personal interest and active group involvement	3.125	81.7%
Value Connection	Ability to map local actions to Pancasila tenets	3.225	86.7%
Action & Impact	Visibility of physical change after collective action	3.242	92.5%
Reflection Depth	Meaningfulness of the post-activity analysis	3.183	85.8%

These results describe students' perceptions of the activity and its immediate consequences. Each dimension comprises four items answered by 30 students (120 responses); M is the mean item score, and % positive is the proportion of responses scored 3 or 4. Because only M and % positive are reported and no inferential tests were run, the figures should be read as descriptive perceptions, not as proof of objective environmental change or lasting behavioral change.

RQ3: Challenges in Reflection and Meaning-Making

Students' perceptions of reflection were positive (Reflection Depth: M = 3.183; 85.8% positive responses), yet observations showed difficulty in the Reflect stage. Students reported that the activity was meaningful, but many struggled to explain why beyond restating what they had

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done. This divergence between perception and observed performance is examined here as an emerging interpretation from this case.

Analysis of the Reflect entries across the eight groups showed two patterns. Six groups (K1, K2, K4, K5, K7, K8) initially wrote behavioral repetitions, such as "Kita harus membersihkan kelas agar bersih" (We must clean the classroom so that it is clean). These entries restated the action and did not connect it to civic responsibility or to Pancasila. Field notes from September 17 describe the friction: "Siswa sangat lancar menyapu dan mengepel, namun saat disuruh duduk dan merefleksikan makna filosofis dari tindakan mereka terhadap nilai Pancasila, hampir semua kelompok mengalami 'stuck' dan membutuhkan guru untuk menyederhanakan bahasa pertanyaan" (Students were highly fluent in sweeping and mopping, but when instructed to sit and reflect on the philosophical meaning of their actions toward Pancasila values, almost all groups were stuck and required the teacher to simplify the language). Interpretation: fluency in action contrasted with difficulty in articulating its meaning. Several features of this lesson may have contributed: the Reflect prompt came after physical activity, its wording was abstract and had to be simplified by the teacher, and the cleaning tasks were concrete and familiar whereas the link to national civic responsibility is abstract. These explanations are plausible but were not tested.

A contrasting case appeared in Group K3, where a student scrubbed marker ink off a desk. In an interview, student S1 said: "Meja ini kan milik sekolah, dipakai bersama. Jadi meja juga harus dijaga, bukan hanya digunakan. Kalau dicoret-coret, berarti kita egois tidak memikirkan teman lain yang mau pakai" (This desk belongs to the school, used together. So it must be cared for, not just used. If we scribble on it, it means we are selfish and not thinking of other friends who want to use it). This response shows that a primary school student can articulate a value-based meaning, in this case that shared property should be cared for. However, it is a single case, and because most groups needed teacher support in the Reflect stage, it is best read as showing that such meaning-making is possible, not as showing how it can be reliably produced.

Discussion

The findings suggest that the micro-redesign expanded the range of learning evidence that became observable during one Pancasila lesson. By changing the task from an individual representational assignment to a situated, collective activity, the lesson made students' deliberation, coordination, and recognition of consequences visible to the teacher in ways that the baseline products did not (Biesta, 2021; Jerome & Clemitshaw, 2021). Because this is a case study of one class and one episode, this is an interpretation of what became visible in this context, not a claim that the redesign caused learning gains.

Read through Dewey's (1938) principles of interaction and continuity, the Impact Card appears to have shifted students' attention from textbook-style moral dilemmas to the physical and social conditions of their own classroom, where they could see the consequences of their actions. This is consistent with Prasetiyo and Yuliastuti (2026), who argue that everyday school occurrences such as managing waste or maintaining desks are core sites of deep civic learning. The present study extends this view in one respect: it suggests that the way a task is structured influences whether such occurrences become visible as evidence to teachers. A possible reason is that individual, home-based products conceal the interactions that a group task brings into the classroom. Care for the

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shared school environment also appears in discussions of character formation in madrasah ibtidaiyah (Shulhan, 2025), although the present data cannot establish that the pattern generalizes.

The findings are best understood through a distinction between value knowledge, value enactment, reflection, and internalization (Table 1). Students appeared able to name the relevant Sila, for example that gotong royong belongs to the third Sila, which suggests familiarity at the level of value knowledge. The redesigned lesson made a different level visible: enactment in group negotiations about allocating cleaning roles, sharing a single mop, and managing safety. This resonates with the Aristotelian distinction between knowing virtue and the practical wisdom needed to act on it (Aristotle, 1999; Kraut, 2022) and with participatory pedagogies for primary schools (Neliana et al., 2026; Wood, 2022). However, Neliana et al. (2026) examined student interest and achievement, whereas the present study examined what evidence of enactment became visible; the two are complementary rather than equivalent. The data do not show internalization, so statements about civic disposition or character formation are limited to what was observable in this lesson.

The most notable finding concerns what we tentatively call the "reflection paradox": students' positive questionnaire perceptions of reflection (M = 3.183) coexisted with observed difficulty in the Reflect stage. We present this as an emerging interpretation from the present case, not as an established theoretical construct. Three explanations are plausible. First, students may perceive an activity as meaningful because it is novel, active, shared with peers, and produces visible results, and these qualities do not require the ability to articulate why the activity matters. Second, a perception item asks whether students found the reflection meaningful, whereas the Reflect entries show what they could write; the two capture different things, and perceived meaningfulness is not equivalent to reflective competence (Thornberg, 2023). Third, self-reported agreement from young children may be influenced by enjoyment of the task or a wish to please the teacher, a possibility that was not examined here. Through the lens of Budimansyah (2026), the pattern may suggest that a gap between knowing and acting can reappear as a gap between acting and explaining, although this extension requires further testing.

During the Act phase, the physical tasks channeled students' energy into the environment and gave them concrete things to do and to see. The return to abstract moral conceptualization in the Reflect phase appears to have exposed a different difficulty: many groups fell back on descriptive statements such as "we must clean so that it is clean." This differs from the assumption, sometimes found in action-oriented pedagogy, that action itself leads to deeper learning, and it aligns with the caution that physical action without teacher-led scaffolding can become a series of unreflective chores (Asriadi & Marudin, 2026; Budimansyah, 2026; Dewey, 1938; Westheimer, 2020). The role of the teacher and the nature of the task are important here. The teacher simplified the Reflect prompts and, as in Group K8, linked group discussions to the Sila, so what students produced was partly shaped by teacher mediation. School-cleaning tasks are also concrete and low-risk, and the reflective challenge could differ for tasks that involve more contested civic issues.

Several implications follow for elementary teachers, with the caution that they derive from one case. First, action should be followed by guided steps that move students from physical action to interpretation, reflection, and civic meaning, rather than assuming that action automatically produces deeper learning. For example, teachers could simplify and sequence the reflection prompts (what we did, what changed, which Sila is involved and why), allow oral discussion before writing,

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model a sample reflection, and ask students to revisit their reflection after the activity. Second, the Impact Card can be viewed as a scaffolding structure for aligning educational purpose, learning activity, and observable evidence, and not only as an instructional tool: each prompt corresponds to a form of evidence that the teacher can look for. Third, designing such scaffolds requires pedagogical design competence, and prospective elementary teachers have been found to encounter learning obstacles when designing Pancasila Education lessons (Tarmizi et al., 2025); teacher preparation therefore deserves attention alongside classroom-level redesign.

Limitations and Context-Specific Scope

The findings come from one Grade 6 class of 30 students and one learning episode and should be read as context-specific; they do not imply that the redesigned approach will produce similar outcomes in other schools. Several limitations apply. The comparison between the baseline and redesigned sessions is contextual rather than experimental, so differences cannot be attributed to the redesign alone. The questionnaire captures students' self-reported perceptions, and the effects of the cleaning actions on the environment were not measured objectively. The researcher's dual role as assistant and data collector, and the teacher's role as instructor, may have shaped student behavior and the interpretation of value links. Finally, the study does not assess long-term internalization of values or character change.

CONCLUSION

This qualitative instrumental case study examined how a micro-redesign of a single Pancasila lesson in one Grade 6 class (30 students) shaped the evidence of value learning that became observable. In answer to the first research question, the redesign shifted students' activity from producing individual representations of values (poems, pantun, stories) toward group-based engagement with everyday school problems. In answer to the second, the lesson made several forms of evidence visible: students identified school problems, linked them to Sila, deliberated on roles and safety, acted collectively, and described the visible consequences, and their perceptions of these consequences were positive. These findings concern observable value enactment and students' perceptions. They do not demonstrate long-term internalization of values or character development, and they should not be read as showing that the redesign caused particular outcomes. In answer to the third question, reflection was the most demanding stage: most groups initially restated their actions rather than explaining their civic meaning, even though questionnaire perceptions of reflection were positive. This indicates that teachers need to provide explicit scaffolding between action and interpretation.

"From Product to Impact" does not argue for abandoning creative classroom products; rather, it points to the value of clear alignment between educational purposes, learning activities, and evidence of learning. For practice, the findings suggest pairing action-based tasks with structured support for reflection. Because the findings come from a single classroom episode, future research should use longitudinal, multi-classroom designs to examine whether such brief episodes of value enactment gradually contribute to more stable civic dispositions.

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