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INTEGRATING PANCASILA VALUES INTO ISLAMIC RELIGIOUS EDUCATION TO STRENGTHEN CONSTITUTIONAL CITIZENSHIP IN INDONESIA: A SYSTEMATIC LITERATURE REVIEW

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ABSTRAK

Masyarakat multikultural Indonesia membutuhkan pendidikan yang menghubungkan komitmen keagamaan dengan prinsip konstitusional dan kehidupan demokratis. Artikel ini menganalisis titik temu nilai Pancasila dengan etika Pendidikan Agama Islam (PAI), maqāṣid al-syarī'ah, dan wasatiyyah, serta merumuskan implikasinya bagi kewarganegaraan konstitusional. Kajian ini menggunakan tinjauan literatur terstruktur dengan penelusuran yang dilaporkan dalam naskah sumber pada Scopus, Web of Science, Dimensions, Google Scholar, Crossref, dan jurnal terindeks SINTA selama Januari–Maret 2026. Sintesis dilakukan secara tematik dengan membandingkan fokus, jenis bukti, konteks, dan keterbatasan sumber. Literatur menunjukkan bahwa PAI berpotensi mengembangkan literasi konstitusional, penghormatan terhadap keberagaman, musyawarah demokratis, dan tanggung jawab sosial apabila nilai-nilai tersebut diterjemahkan ke dalam tujuan dan aktivitas belajar yang terukur. Artikel ini mengusulkan kerangka yang menghubungkan Pancasila sebagai orientasi kewargaan bersama, filsafat pendidikan Islam sebagai orientasi pembentukan etis, maqāṣid al-syarī'ah dan wasatiyyah sebagai lensa refleksi, serta pembelajaran kontekstual, dialogis, dan berbasis proyek sebagai proses pedagogis. Kerangka ini bersifat konseptual dan memerlukan pengujian empiris. Catatan numerik pencarian dan penyaringan PRISMA tidak tersedia dalam berkas sumber sehingga tidak dilaporkan sebagai angka.

Kata Kunci: Pancasila; Pendidikan Agama Islam; Kewarganegaraan Konstitusional; Wasatiyyah; Maqāṣid al-Syarī'ah.

Abstract

Indonesia's multicultural society requires education that connects religious commitment with constitutional principles and democratic life. This article examines points of convergence between Pancasila values and the ethics of Islamic Religious Education (IRE), maqāṣid al-sharī'ah, and wasatiyyah, and considers their implications for constitutional citizenship. The study uses a structured literature review based on searches reported in the source manuscript across Scopus, Web of Science, Dimensions, Google Scholar, Crossref, and SINTA-indexed Indonesian journals between January and March 2026. Thematic synthesis compares the focus, type of evidence, context, and limitations of the sources. The literature indicates that IRE may contribute to constitutional literacy, respect for diversity, democratic deliberation, and social responsibility when these aims are translated into explicit learning objectives and assessable classroom activities. The article proposes a framework connecting Pancasila as a shared civic orientation, Islamic educational philosophy as an ethical formative orientation, maqāṣid al-sharī'ah and wasatiyyah as lenses for reflection, and contextual, dialogical, and project-based learning as pedagogical processes. The framework is conceptual and requires empirical testing. Numerical search

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and screening records required for a complete PRISMA flow diagram were not available in the source file and are therefore not reported.

***Keywords**: Pancasila; Islamic Religious Education; Constitutional Citizenship; Wasatiyyah; Maqāṣid al-Sharī'ah*

INTRODUCTION

Indonesia's constitutional life is shaped by religious, ethnic, linguistic, and cultural diversity. This plurality is a defining feature of national life, but it also requires sustained commitments to equality, social cohesion, democratic participation, and respect for human dignity. Education therefore has responsibilities beyond academic achievement: it should help learners understand rights and obligations, reason about public issues, and live constructively with people whose identities and convictions differ from their own. UNESCO's (2023) Recommendation on Education for Peace and Human Rights similarly places education within a wider commitment to human rights, fundamental freedoms, intercultural understanding, and global citizenship.

Islamic Religious Education (IRE) has a distinctive role because it shapes learners' religious knowledge, moral reasoning, and dispositions. IRE can connect Islamic teachings with social responsibility and public life. This contribution, however, is not automatic. When teaching is limited to memorization or the transmission of normative statements, students may have few opportunities to examine discrimination, assess competing claims, deliberate about public problems, or apply ethical principles to concrete situations. The educational challenge is not to dilute religious learning, but to connect religious understanding with responsible action in a constitutional and plural society.

Pancasila provides a shared normative foundation for Indonesian public life. Its five principles belief in God, just and civilized humanity, national unity, deliberative democracy, and social justice can be brought into dialogue with Islamic ethical concepts such as tawḥīd, al-'adl (justice), ukhuwwah (brotherhood), shūrā (consultation), and maṣlaḥah (public benefit). These relationships should not be treated as proof that Pancasila and Islamic teachings are identical systems. Pancasila functions as the shared state philosophy and constitutional reference, whereas Islamic concepts arise from religious sources and traditions of interpretation. Their relationship is therefore best understood as an ethical dialogue that preserves their distinct origins and functions.

Two further concepts deepen this dialogue. Wasatiyyah emphasizes balance, justice, and avoidance of excess. Maqāṣid al-sharī'ah directs ethical reflection toward the purposes and benefits of Islamic law, including the protection of life, intellect, family, property, and human dignity. Auda (2008) presents maqāṣid as a purposive framework for considering justice, rights, human welfare, and the common good. In education, these concepts can help

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students consider the consequences of actions for individuals and communities. They should function as ethical resources for reflection, not as substitutes for constitutional law or as labels used to predetermine conclusions.

In this article, constitutional citizenship refers to a combination of constitutional knowledge and civic practice: understanding rights and responsibilities, recognizing equality before the law, respecting democratic procedures, participating in public deliberation, and acting responsibly toward the common good. These dimensions are consistent with the constitutional commitments to equality, legal protection, freedom of expression and association, and education reflected in the 1945 Constitution of the Republic of Indonesia (Republic of Indonesia, 1945). Such capacities are not developed only in formal civic education subjects. IRE may also contribute when learning objectives and classroom practices explicitly address them.

Existing scholarship provides important but partly disconnected discussions. Siswanto (2020) analyzes the representation of moderation values in Indonesian IRE curriculum materials and identifies tolerance, democracy, simplicity, justice, and harmony. Sarbini et al. (2025) review inclusive education values in IRE and identify justice, equality, religious moderation, multiculturalism, and humanism. Yağdı (2025), drawing on group discussions with 41 Islamic Religious Education teachers in Austria, examines how religious education relates to participation, identity formation, and citizenship education. These contributions are relevant but differ in focus, method, and context. Curriculum content analysis does not establish student outcomes; a review of inclusive values does not itself demonstrate constitutional literacy; and findings from Austria cannot be transferred directly to Indonesian schools.

The research gap is therefore integrative and pedagogical. Previous discussions have not sufficiently connected (1) Pancasila as a constitutional-civic framework, (2) Islamic educational ethics and philosophy, (3) maqāṣid al-sharīʻah and wasatiyyah as ethical lenses, and (4) specific, assessable dimensions of constitutional citizenship within IRE learning. The novelty of this article lies in translating points of ethical convergence into a structured pedagogical framework that distinguishes normative foundations, learning processes, and expected civic outcomes. The article does not claim that the proposed framework has already been empirically validated.

Accordingly, this article addresses three questions: How can Pancasila values be brought into dialogue with Islamic educational ethics, maqāṣid al-sharīʻah, and wasatiyyah without conflating their distinct foundations? Which dimensions of constitutional citizenship can this integration support? What classroom practices and assessment strategies can translate the proposed relationship into learning? The article contributes a conceptual

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synthesis and practical framework for IRE curriculum development, teacher practice, and future empirical research.

METHOD

This article employs a structured literature review to synthesize scholarship on Islamic Religious Education, Pancasila, constitutional citizenship, religious moderation, wasatiyyah, and maqāṣid al-sharīʻah. The source manuscript identifies the review as a systematic literature review and states that searches were conducted between January and March 2026 in Scopus, Web of Science, Dimensions, Google Scholar, Crossref, and Indonesian journals indexed by SINTA. It also reports the use of combinations of the terms “Islamic Religious Education,” “Islamic education,” “Pancasila,” “constitutional citizenship,” “religious moderation,” “wasatiyyah,” “maqāṣid al-sharīʻah,” “civic education,” “Indonesia,” and “Islamic Studies,” combined with AND and OR.

Studies were considered relevant when they were scholarly publications or authoritative policy documents in Indonesian or English and addressed at least one core theme: IRE or Islamic education; Pancasila or Indonesian civic values; constitutional or civic citizenship; religious moderation or wasatiyyah; or maqāṣid al-sharīʻah. Sources were excluded from the synthesis when they lacked substantive relevance to the research questions, duplicated another record, were unsupported opinion pieces, or could not be bibliographically verified. The source manuscript states that literature was organized by bibliographic identity, purpose, approach, context, theoretical framework, main findings, and relevance to civic education through IRE.

The thematic synthesis followed four analytical domains. First, it identified points of ethical dialogue between Pancasila and Islamic educational values. Second, it examined maqāṣid al-sharīʻah and wasatiyyah as ethical lenses. Third, it identified dimensions of constitutional citizenship, namely constitutional awareness, respect for diversity, democratic participation, and social responsibility. Fourth, it translated these themes into pedagogical implications and a conceptual framework. In comparing studies, the analysis distinguishes conceptual arguments, curriculum-content findings, empirical evidence, and policy recommendations; these forms of evidence are not treated as interchangeable.

Methodological transparency requires an important qualification. Although the source manuscript names the databases and search period, it does not provide database-specific search strings, export files, the number of records identified, duplicate counts, title-and-abstract screening totals, full-text exclusion reasons, or the final number of included studies. These numerical data cannot be reconstructed reliably from the reference list. PRISMA 2020 is a reporting guideline that requires transparent reporting of how evidence was identified, selected, and included (Page et al., 2021); it is not appropriate to invent flow

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counts or to present an unverified diagram. For this reason, the present version reports the search information available in the source file and explicitly acknowledges that a fully reproducible PRISMA flow diagram remains unavailable. The authors should restore the original database exports and screening log, or rerun and document the searches, before claiming complete PRISMA compliance.

Another limitation concerns screening reliability. The source file does not document whether screening was undertaken independently by two reviewers, how disagreements were resolved, or whether a formal critical-appraisal tool was applied. The revised synthesis therefore does not imply that these procedures occurred. Future completion of the review should record the number of reviewers, the screening protocol, the appraisal criteria appropriate to each study design, and the reason for every full-text exclusion. This disclosure is necessary to distinguish what the source manuscript actually documents from what would be desirable in a fully reproducible systematic review.

RESULTS AND DISCUSSION

Points of Dialogue between Pancasila and Islamic Educational Ethics

The conceptual synthesis indicates that Pancasila and Islamic educational ethics can be brought into dialogue through shared concerns for moral responsibility, human dignity, social cohesion, deliberation, and justice. The first principle, belief in the One and Only God, can be discussed alongside tawḥīd and accountability before God. The second principle, just and civilized humanity, resonates with al-‘adl and the obligation to respect human dignity. The third principle, the unity of Indonesia, can be related to ukhuwwah and the responsibility to protect the common good without erasing legitimate differences. The fourth principle, democracy guided by the wisdom of deliberation and representation, provides a point of dialogue with shūrā. The fifth principle, social justice, can be discussed alongside al-‘adl and maṣlaḥah.

These relationships are pedagogical points of contact, not claims of doctrinal equivalence. In the classroom, students should be invited to identify convergences, examine differences in conceptual origin, and reason about how both frameworks can inform responsible action. Such an approach avoids reducing Pancasila to a religious doctrine or presenting Islamic ethics as merely a repetition of state ideology. It also avoids the opposite error of treating religious ethics as irrelevant to public responsibility.

Siswanto’s (2020) content analysis identifies moderation-related values in IRE curriculum materials, including tolerance, democracy, simplicity, justice, and harmony. Sarbini et al. (2025) identify justice, equality, religious moderation, multiculturalism, and

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humanism in the literature on inclusive IRE. The two studies support the relevance of inclusive and civic-oriented values, but their evidence has different limits. Siswanto analyzes curriculum content, so the presence of values in textbooks cannot be equated with students' internalization or behavior. Sarbini et al. synthesize a body of literature on inclusive education, but inclusive values alone do not demonstrate that learners understand constitutional rights or can participate effectively in democratic decision-making. This distinction supports the need to connect value analysis with explicit learning outcomes and assessment.

Maqāṣid al-Sharī'ah and Wasatiyyah as Ethical Lenses

Maqāṣid al-sharī'ah contributes an orientation toward human welfare, justice, and the consequences of action. In IRE, learners can use this lens to consider whether a decision protects life, intellect, family, property, dignity, and social well-being. Auda (2008) emphasizes the purposive and multidimensional character of maqāṣid, making it relevant to ethical reasoning about rights and the common good. For example, sharing an unverified accusation online may damage dignity, safety, and social trust. A maqāṣid-informed discussion asks learners to identify who may be harmed, what public benefit is at stake, and what responsible alternative is available. This ethical reasoning complements constitutional analysis but does not replace the Constitution, statutory law, or the rights of citizens.

Wasatiyyah contributes a disciplined approach to disagreement. It emphasizes balance, justice, and avoidance of excess, and can be translated into classroom norms: listen before responding, represent opposing arguments accurately, distinguish criticism of an idea from hostility toward a person or group, and justify conclusions with evidence. It should not be interpreted as requiring students to abandon strong convictions or as treating all claims as equally valid. Rather, it encourages students to express convictions without coercion, dehumanization, or incitement.

The available literature supports the normative relevance of moderation and inclusion, but the evidence base represented in the source manuscript remains limited. Siswanto (2020) analyzes curricular representation, Sarbini et al. (2025) synthesize inclusive education values, and Yağdı (2025) provides empirical insight into teachers' perspectives in Austria. Their designs and contexts differ, so findings should not be pooled as if they measured the same outcome. Yağdı's study, based on 41 teachers in Austria, can inform questions about participation and identity in plural settings, but it requires contextual adaptation before being applied to Indonesian schools. More Indonesian empirical studies involving teachers, learners, curriculum implementation, and civic outcomes are needed.

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From IRE to Constitutional Citizenship: A Critical Synthesis

Constitutional citizenship has at least four connected dimensions. Constitutional literacy concerns knowledge of constitutional principles, rights, obligations, equality before the law, and legitimate public institutions. Recognition of diversity concerns the ability to respect equal dignity and reject discrimination. Democratic participation concerns reasoned deliberation, listening, representation, and constructive engagement in collective decisions. Social responsibility concerns actions that contribute to the common good and protect people who may be vulnerable to exclusion or harm.

The reviewed sources contribute unevenly to these dimensions. Siswanto (2020) provides evidence about the presence of moderation values in curriculum content, but curriculum representation should not be equated with student learning or behavior. Sarbini et al. (2025) highlight inclusive values in Islamic education, but inclusion as a normative orientation does not automatically establish students' knowledge of constitutional rights or their ability to use democratic procedures. Yağdı (2025) examines teachers' perspectives in Austria and therefore contributes empirical insight into how religious education and citizenship may intersect in a plural context; nevertheless, its national and institutional setting differs from Indonesia. UNESCO (2023) supplies a policy framework connecting education with peace, human rights, and global citizenship, but it is a normative recommendation rather than an evaluation of a particular IRE intervention.

Taken together, these sources support the plausibility of connecting IRE with civic responsibility, while revealing three limitations. First, conceptual and curriculum studies are more visible than direct evaluations of student civic competencies. Second, the literature uses different definitions and indicators of moderation, inclusion, citizenship, and participation, making direct comparison difficult. Third, international findings cannot be transferred to Indonesia without attention to constitutional arrangements, curriculum, local religious diversity, and school conditions. The contribution of the present framework is to make these differences explicit and to specify learning outcomes that future empirical work should measure.

A Structured Framework for Integrating Pancasila and Islamic Values

The proposed framework consists of four interacting components. First, Pancasila and the constitutional order establish the shared civic horizon: equality, dignity, unity, deliberation, justice, rights, and responsibilities. Second, Islamic educational philosophy provides the formative orientation toward knowledge, ethical character, and responsible action. Third, maqāṣid al-sharī'ah and wasatiyyah operate as ethical lenses through which learners examine consequences, balance competing considerations, and engage

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disagreement. Fourth, pedagogical strategies translate these foundations into learning experiences through case analysis, structured dialogue, collaborative projects, reflective learning, and digital information literacy.

The expected outcomes are not a single undifferentiated attitude called "good character." They are observable and assessable capacities: explaining selected constitutional rights and obligations; identifying discriminatory conduct and explaining why it violates equal dignity; presenting arguments and responding respectfully to counterarguments; participating in a fair decision-making process; and proposing a socially responsible response to a community problem. These outcomes connect normative foundations to concrete civic learning.

Table 1. Proposed integration framework: foundations, learning processes, and outcomes

Component	Role in the framework	Learning translation	Expected citizenship outcome
Pancasila and constitutional principles	Shared civic and constitutional horizon	Analyze rights, duties, equality, deliberation, unity, and social justice in public cases	Constitutional literacy; respect for equal rights
Islamic educational philosophy	Formation of knowledgeable, ethical, responsible learners	Relate religious knowledge to moral reasoning, accountability, and public responsibility	Ethical reasoning; responsible conduct
Maqāṣid al-sharīʿah	Assess protection, harm, and public benefit	Evaluate who benefits or is harmed by a decision and consider alternatives	Social responsibility; harm prevention
Wasatiyyah	Guide balanced and respectful engagement with disagreement	Use evidence, listen, avoid excess, and distinguish disagreement from hostility	Respect for diversity; deliberative competence
Pedagogical strategies	Convert principles into learning activities	Case-based learning, dialogue, projects, reflection, and digital verification	Participation; collaboration; informed civic action

Source: Authors' conceptual synthesis.

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Concrete Classroom Applications and Assessment

Case 1: identity-based bullying and discrimination. Students examine an age-appropriate case in which a learner is excluded because of religious, ethnic, or cultural identity. The class identifies the harm, distinguishes disagreement from discriminatory treatment, and discusses relevant constitutional principles of equality and human dignity. Students then interpret the case through Islamic teachings on justice, human dignity, and brotherhood. The learning objective is for students to explain why discriminatory exclusion is ethically and civically unacceptable and to propose a fair, safe response. The teacher assesses the accuracy of students' rights-based explanation, the relevance of ethical reasoning, and the feasibility of the proposed response.

Case 2: misinformation and harmful online content. Students compare a viral claim with reliable sources and identify indicators of misleading information. They connect verification (tabayyun) and honesty with the civic responsibility not to spread content that may harm individuals or groups. Students prepare a short fact-checking note explaining the claim, evidence, uncertainty, and responsible action. Assessment focuses on source quality, accuracy of evidence, transparency about uncertainty, and awareness of potential harm not on whether students share the teacher's personal opinion.

Case 3: deliberation over a school or community issue. Groups consider a practical issue such as allocation of shared facilities, waste management, or access to school activities. Each group identifies affected parties, proposes options, considers fairness and public benefit, and participates in structured deliberation. The class relates the process to shūrā and the Pancasila principle of deliberative democracy while recognizing that the concepts arise from distinct traditions. Assessment examines whether students represent different interests fairly, use reasons and evidence, follow agreed procedures, and explain how the final decision accounts for minority concerns.

Assessment should combine several forms of evidence rather than rely on broad judgments about personality or religious commitment. A short knowledge task can assess constitutional concepts; a case-analysis rubric can assess ethical and civic reasoning; an observation checklist can record listening, turn-taking, evidence use, and respectful disagreement; and a reflective portfolio can document how students revise their views after considering evidence. Teachers should assess observable learning performances, not students' private beliefs or presumed levels of piety.

An illustrative analytic rubric may use four dimensions: (1) constitutional understanding, from an inaccurate or absent explanation to an accurate explanation supported by an appropriate example; (2) ethical reasoning, from unsupported assertion to reasoned use of relevant Islamic ethical concepts and public consequences; (3) deliberative

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practice, from interrupting or dismissing others to listening, responding to arguments, and following fair procedures; and (4) responsible action, from an impractical or harmful proposal to a feasible response that considers affected groups. Criteria should be shared with students before the activity and adapted to their age and educational level.

These classroom examples are proposed applications derived from the conceptual synthesis; they are not reported interventions with demonstrated effects. Their feasibility, cultural appropriateness, and learning impact must be tested in different school contexts. Teachers also require professional support to facilitate sensitive discussions, protect students from stigmatization, and distinguish legitimate religious or political disagreement from discrimination, harassment, and incitement.

Table 2. Illustrative assessment dimensions for constitutional citizenship in IRE

Assessment dimension	Observable evidence	Suggested instrument
Constitutional literacy	Accurately explains a relevant right, obligation, or principle and applies it to a case	Short knowledge task; case-analysis response
Ethical reasoning	Uses relevant Islamic ethical concepts and explains likely consequences for affected people	Analytic case rubric; written reflection
Deliberative competence	Listens, gives reasons, responds to counterarguments, and follows fair discussion procedures	Structured observation checklist; peer feedback
Social responsibility	Proposes a feasible action that reduces harm and considers the common good	Project rubric; reflective portfolio

Source: Authors' proposed assessment design; not a validated instrument.

Limitations and Research Agenda

This review has limitations. The source manuscript reports the names of databases and a search period but does not preserve the numerical search and screening records required for a reproducible PRISMA flow diagram. The exact database-specific search strings, yields, duplicate counts, and full-text exclusion log were not available in the uploaded source. Consequently, the review cannot claim exhaustive coverage or full PRISMA compliance in its present documented form. The sources also differ in design, geography, and outcome focus; the synthesis supports conceptual interpretation rather than statistical generalization.

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Future research should test the framework through multi-site case studies, classroom observations, teacher and student interviews, curriculum analysis, or design-based and action research. Studies should define constitutional citizenship outcomes in advance and use transparent instruments to assess knowledge, reasoning, deliberative behavior, and civic action. Comparative work across school types, regions, and educational levels would help identify which elements are transferable and which require contextual adaptation. For a fully systematic resubmission, the authors should retrieve the original search exports or rerun the search, document screening decisions, assess the quality of included studies, and report a PRISMA 2020 flow diagram using verified counts.

CONCLUSION AND RECOMMENDATIONS

This article argues that Pancasila values can be brought into constructive dialogue with Islamic educational ethics to support constitutional citizenship through IRE. The dialogue is grounded in points of ethical convergence belief and accountability, human dignity and justice, social solidarity, deliberation, and public benefit while preserving the distinct sources and functions of religious ethics and constitutional principles. Maqāṣid al-sharī‘ah and wasatiyyah deepen the framework by directing learners to consider human welfare, avoid harm, act justly, and engage disagreement responsibly.

The article’s principal contribution is a structured conceptual framework linking Pancasila and constitutional principles, Islamic educational philosophy, maqāṣid al-sharī‘ah and wasatiyyah, pedagogical processes, and assessable citizenship outcomes. It specifies constitutional literacy, respect for diversity, deliberative competence, and social responsibility as distinct learning outcomes. Case-based learning, reflective dialogue, collaborative projects, and digital verification are proposed as practical ways to translate these outcomes into classroom activity.

IRE teachers and curriculum developers should formulate learning objectives that connect religious understanding with constitutional knowledge and civic practice, while avoiding the conflation of religious doctrine and state principles. Assessment should focus on observable knowledge, reasoning, deliberation, and responsible action rather than subjective judgments about students’ inner beliefs. The framework remains conceptual and should not be presented as an empirically validated model. In addition, the authors must complete or reconstruct the documented search and screening process before describing the review as fully PRISMA-compliant. Subsequent empirical studies should test the framework across diverse Indonesian educational settings.

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