

Strategies for Enhancing Students Civic Literacy through the Revitalization of Pancasila Education in Higher Education

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Abstract: The limited level of civic participation and the prevalence of political misinformation among students highlight the need to strengthen civic literacy within Indonesian higher education. This study aims to examine strategies for strengthening students' civic literacy through the revitalization of Pancasila Education by identifying transformative, contextual, dialogic, and participatory approaches to civic learning. A qualitative-descriptive approach was employed through a systematic literature review of scholarly journals, books, and academic articles published between 2015 and 2023. The collected literature was analysed thematically by focusing on teaching methods, student engagement, curriculum transformation, and the integration of civic learning into university life. The findings indicate that the predominantly normative and theoretical orientation of Pancasila Education may limit students' opportunities to develop critical reflection, analytical capacities, and active civic participation. The literature further suggests that dialogic, transformative, and community-based learning can connect Pancasila values with contemporary social and political issues and provide students with opportunities to engage in meaningful civic experiences. Based on these findings, the revitalization of Pancasila Education requires curriculum transformation, strengthened pedagogical capacities among lecturers, and the development of campus environments as civic learning spaces through dialogue, debate, student activities, and community engagement. The study conceptualizes Pancasila Education as an instrument for developing civic literacy that combines value internalization with reflective, analytical, and participatory capacities.

Keywords: Civic Literacy; Pancasila Education; Transformative Pedagogy; Active Participation.

1. Introduction

The limited involvement of university students in public policy discussions, growing apathy toward national issues, and the widespread circulation of political misinformation on social media indicate a civic literacy challenge among Indonesia's younger generation. Recent empirical evidence supports this concern. In a mixed-method study of 450 students from five public universities in Indonesia, Yanto and Sari (2025) found that 78% relied on social media as their main source of political information, while only 35% demonstrated sufficient ability to verify its accuracy. This finding suggests a gap between students' exposure to political information and their capacity to critically evaluate it. Political knowledge is closely associated with democratic attitudes and participation (Galston, 2001), while misinformation can undermine young people's ability to assess political claims accurately (Kahne & Bowyer, 2017). Research on civic competency further emphasizes that effective civic participation requires not only political knowledge but also analytical skills, participatory capacities, and democratic values (Torney-Purta et al., 2015). Strengthening civic literacy is therefore essential to enable students to critically interpret public issues, consider diverse perspectives, and participate responsibly in democratic life.

This situation suggests that higher education has not fully succeeded in fostering critical and reflective civic awareness among students. Although universities are expected to promote understanding of public issues and active participation in policy debates, learning processes often remain focused on normative knowledge transmission, limiting students' analytical and participatory capacities. Access to political information does not necessarily translate into the ability to verify and critically evaluate it (Yanto & Sari, 2025). Similarly, lecture-based, knowledge-centred pedagogy can contribute to student passivity and disengagement from public discussions (Epstein & Payne, 2025). Civic education therefore needs to develop not only students' knowledge but also the skills and democratic dispositions required for meaningful participation (Torney-Purta et al., 2015). Critical engagement and reflection on democratic values are likewise essential to strengthening civic learning (Mohammad-Roe et al., 2025). Civic literacy requires learning environments that enable students to analyse issues, deliberate with others, participate responsibly, and translate civic values into action.

In this context, Pancasila Education holds a strategic position in Indonesian higher education as a compulsory course for developing civic values such as deliberation, humanity, and social justice. However, its implementation often remains normative and theoretically oriented, with excessive emphasis on memorizing values and historical narratives that may limit opportunities for critical reflection. Consequently, Pancasila values may be understood as doctrines to be recalled rather than ethical principles to be applied in democratic practice. This limitation highlights the need to contextualize Pancasila Education within contemporary challenges, including democratic tensions, social divisions, and threats to national unity (Rizwan, 2024). In the digital era, students must also be equipped to distinguish credible information from misinformation, as exposure to political information through social media does not necessarily correspond to strong information-verification capacities (Yanto & Sari, 2025). Accordingly, this study understands civic literacy as a multidimensional capacity encompassing civic knowledge, critical and analytical skills, deliberative and participatory skills, democratic dispositions, and the ability to translate civic values into responsible civic action.

Pancasila Education can therefore serve as a strategic institutional space for cultivating civic literacy by connecting national values with students' responsibilities as citizens. Developing such literacy requires dialogic, reflective, and contextual pedagogies that enable students to connect civic values with real social problems (Widiatmaka, 2021; Pradana & Andriyana, 2022). Previous studies indicate that active and project-based learning can strengthen civic engagement by providing opportunities for participation, reflection, and engagement with social issues (Akirav, 2023; Maulana & Milanti, 2023). Dialogic approaches can further encourage students to engage critically with Pancasila values, while digital technologies can support learning in the context of contemporary democratic challenges (Tricahyono et al., 2024; Armianti et al., 2024). Project-based and interdisciplinary approaches can also connect Pancasila values with social issues such as sustainability, social justice, and community participation (Subekti & Haryanto, 2019; Mazid et al., 2025). Strengthening lecturers' pedagogical capacity is equally important in shifting instruction toward more participatory and civic-oriented learning (Mulyani & Sulton, 2026). These findings collectively demonstrate the need to move Pancasila Education beyond conventional knowledge transmission toward learning that integrates dialogue, participation, digital engagement, and real-world experience.

Despite these developments, previous studies have largely examined Pancasila Education through specific dimensions, including curriculum design, pedagogical methods, digital learning, student activities, and community engagement. Although these studies provide important insights, they generally address these dimensions separately and pay limited attention to how they can be integrated into a coherent civic learning process. Much of the literature also emphasizes value transmission rather than the praxis through which students connect Pancasila values with real social and political challenges. This fragmented approach limits the potential of Pancasila

Education to develop civic literacy as an integrated capacity involving knowledge, critical reflection, deliberation, participation, and civic action (Widiatmaka, 2021; Pradana & Andriyana, 2022; Wood et al., 2018; Pederson et al., 2022).

The theoretical foundation of this study is primarily Paulo Freire's Critical Pedagogy (1993), which views education as a process of dialogue, critical consciousness, and transformative action. Freire's perspective provides the basis for moving Pancasila Education beyond one-way knowledge transmission toward learning that enables students to critically examine social realities and act ethically. As an analytical framework, the study adopts Hoskins et al.'s (2012) Civic Competence Framework, which conceptualizes civic competence through political knowledge, participatory skills, and democratic attitudes. In this study, these dimensions are operationalized as civic knowledge, critical and analytical skills, deliberative and participatory skills, democratic dispositions, and the capacity to translate civic values into responsible action. Bandura's Social Learning Theory (1977) serves as a complementary perspective, explaining how civic values can be learned and practiced through observation and social interaction. Within the campus context, student organizations, community service, and other forms of participation can therefore function as spaces for practicing civic values. Together, these perspectives provide a foundation for examining how Pancasila Education can transform normative knowledge into critical, participatory, and applicable civic competencies.

The novelty of this study lies in positioning Pancasila Education as an integrated civic learning ecosystem that connects classroom learning, campus life, student organizations, community engagement, digital environments, and policy experiences as complementary spaces for civic learning. Rather than treating these dimensions as separate components, this study conceptualizes them as interconnected settings through which students develop civic knowledge, critical reflection, deliberative skills, and responsible participation. Civic literacy is strengthened when normative Pancasila knowledge is combined with dialogue, experiential participation, institutional support, and engagement with real social and policy issues. Pancasila Education is thus repositioned from a predominantly classroom-based subject into a broader form of civic praxis that enables students to interpret social issues, deliberate with others, and translate Pancasila values into meaningful civic action.

Within this ecosystem, civil society is not merely a stakeholder but a learning partner in civic praxis. Through advocacy, community empowerment, public discussion, and social initiatives, civil society organizations can provide students with opportunities to encounter real social problems, participate in democratic practices, and reflect on the application of Pancasila values (Youniss & Yates, 1997; Harkavy, 2006; Pederson et al., 2022). Universities, government, and civil society can therefore form a collaborative learning environment in which civic literacy develops through the interaction of knowledge, reflection, dialogue, and experience. Universities provide curricular and pedagogical foundations, government offers opportunities to understand actual policy processes, and civil society connects students with social realities and democratic practices. This collaboration enables students to move beyond understanding civic values conceptually toward experiencing and applying them in public life.

The contribution of this study is threefold. First, it provides a conceptual basis for developing Pancasila Education curricula that are more contextual, participatory, and responsive to contemporary civic challenges. Second, it encourages universities to develop campus ecosystems that support the practical application of civic values through student participation, community engagement, digital interaction, and experiential learning. Third, it contributes to education policy by positioning civic literacy as an important foundation for informed, ethical, and participatory democratic engagement. Accordingly, this study aims to: (1) analyse strategies for developing civic literacy through Pancasila Education in higher education; (2) formulate transformative learning approaches relevant to students' social contexts; and (3) provide policy recommendations for strengthening civic ethics-based education.

2. Methods

This study adopts a qualitative-descriptive approach to examine strategies for enhancing civic literacy through the revitalization of Pancasila Education in higher education. It is designed as a literature-based study focusing on the analysis of academic documents related to civic literacy and Pancasila Education. Data collection was conducted through a systematic literature review, accessing scholarly journals, books, and academic articles from reputable databases. Sources were selected based on thematic relevance and publication currency, specifically between 2015 and 2023, to ensure that the data used were both relevant and up to date.

Data analysis employed a thematic approach to generate in-depth findings. The collected data were categorized into key themes, such as teaching methods, student engagement, and curriculum transformation. The analytical process involved stages of data coding, thematic grouping, and synthesis to produce comprehensive insights. This approach enabled the study to provide a holistic overview of proposed strategies for strengthening civic literacy while ensuring that the findings remain relevant to the context of Indonesian higher education.

3. Discussion

3.1. Dominance of Normative Pedagogy and Limited Critical Reflection

The literature indicates that Pancasila Education in Indonesian universities continues to face challenges in moving beyond predominantly normative and content-oriented approaches. Conventional instruction may position Pancasila primarily as a body of principles to be understood and reproduced rather than as a framework for critically engaging with contemporary social issues. This concern is reflected in studies emphasizing the need for more active and contextual approaches to developing students' civic and Pancasila character (Setiadi, 2021; Widiatmaka, 2021; Pradana & Andriyana, 2022). Tricahyono et al. (2024) further demonstrate the relevance of dialogic learning in encouraging students to question social realities, express opinions, and reflect on Pancasila values. These findings are consistent with Freire's (1993) critical pedagogy, which emphasizes dialogue, reflection, and critical consciousness. From an international perspective, transformative and experiential civic education similarly connects academic learning with social action and democratic engagement (Pederson et al., 2022; Wood et al., 2018). Pancasila Education should be positioned not merely as a means of transmitting national values but also as a space for developing students' capacity to critically interpret and respond to contemporary civic issues.

The persistence of normative pedagogy creates a gap between learning Pancasila as normative knowledge and applying its values in social practice. While normative knowledge remains important for understanding national identity and civic responsibilities, excessive emphasis on content transmission may restrict opportunities for critical inquiry and contextual application. Recent research suggests that integrating cultural and civic literacy into learning can strengthen students' critical literacy and metacognitive skills (Nirmayani & Yudiana, 2025). Moreover, contemporary civic challenges, including political polarization, social inequality, and misinformation in digital spaces, require students to develop the capacity to critically interpret information and relate civic values to complex social realities (Sugara et al., 2026). Problem-based learning can provide such opportunities by connecting Pancasila Education with social problems while supporting student engagement and character development (Hidayah & Khunaivi, 2022). Therefore, the central challenge is not the absence of normative knowledge but the limited opportunities for students to transform such knowledge into critical understanding and meaningful civic action.

Addressing this gap requires a pedagogical transformation toward more dialogic, reflective, contextual, and participatory learning. Discussions, case studies, problem-based learning, and project-based activities can enable students to connect Pancasila values with contemporary problems and civic practices (Pradana & Andriyana, 2022; Tricahyono et al., 2024). Anggra and

Khoiri (2025) further highlight the potential of critical pedagogy in Pancasila and Civic Education to foster social awareness, encourage students to recognize issues of injustice, and engage with broader social and political concerns. Such approaches move Pancasila Education beyond value transmission by encouraging students to interpret social realities, deliberate on competing perspectives, and develop practical responses. This orientation is consistent with international scholarship emphasizing that effective civic education should connect knowledge with critical reflection, participation, and engagement with real-world democratic challenges (Galston, 2001; Kahne & Westheimer, 2003; Pederson et al., 2022). Accordingly, this study proposes that the revitalization of Pancasila Education should combine normative foundations with pedagogical approaches that provide students with sustained opportunities to deliberate, reflect, participate, and respond to real civic problems.

Pedagogical transformation should also encompass lecturers' capacity, digital learning, and assessment practices. The effective implementation of dialogic and participatory learning requires lecturers to facilitate discussion, reflection, inquiry, and engagement with contemporary issues rather than relying predominantly on one-way content delivery. Digital technologies can further expand these opportunities through interactive discussions, collaborative learning, and simulations that connect students with real-world civic issues (Armianti et al., 2024). At the same time, assessment should move beyond the memorization of historical facts and Pancasila principles toward analytical tasks, case analysis, reflective writing, problem-solving, and project-based assessment. Civic competency involves not only knowledge but also the skills and dispositions required for meaningful participation in civic life (Torney-Purta et al., 2015). Revitalizing Pancasila Education requires a broader transformation of the learning ecosystem, in which lecturers, digital platforms, curriculum, assessment, campus activities, and community engagement collectively support the development of civic literacy. Taken together, these findings support the repositioning of Pancasila Education as a dialogic and transformative form of civic learning that integrates normative knowledge, critical reflection, digital engagement, and social action.

3.2. Challenges in Lecturers' Pedagogical Competence

Findings indicate that many Pancasila Education lecturers still face challenges in implementing participatory and transformative learning, with one-way lectures often limiting critical dialogue and student engagement (Freire, 1993). Research emphasizes the importance of lecturers in facilitating character development, civic participation, and contextual learning (Widiatmaka, 2021; Pradana & Andriyana, 2022). Dialogical approaches can encourage students to express opinions, question social realities, and reflect on Pancasila values (Tricahyono et al., 2024). This challenge is partly associated with limited professional development in civic-oriented, dialogical, and problem-based learning. Strengthening lecturers' pedagogical competence should therefore be a central component of Pancasila Education revitalization, enabling lecturers to move beyond content transmission toward learning that connects Pancasila principles with contemporary social and political issues (Anggra & Khoiri, 2025; Hidayah & Khunaivi, 2022).

The findings also indicate that limited use of digital technology constrains contextual learning in Pancasila Education. Online platforms, interactive simulations, and other digital tools could enable students to examine issues such as political misinformation and social polarization in real time, yet their integration remains limited. Digital pedagogy training is therefore needed to strengthen lecturers' capacity to design interactive and transformative learning environments. In addition, value-based teaching should emphasize the reflective internalization of principles such as justice, diversity, and social responsibility rather than merely transmitting Pancasila concepts. Consistent with Freire's (1993) perspective, lecturers should function as facilitators who encourage dialogue and critical reflection. Strengthening these competencies is particularly important for developing the contextual civic literacy required to navigate contemporary political and digital environments (Hoskins et al., 2012).

Another challenge concerns the limited evaluation of lecturers' pedagogical competence and the lack of interdisciplinary collaboration. Without systematic competency assessment, conventional teaching practices may persist without adequate reflection or improvement. Universities should therefore develop evaluation mechanisms that assess lecturers' ability to facilitate active, contextual, and reflective learning. At the same time, integrating perspectives from sociology, political science, communication, and other relevant disciplines can help students understand the complexity of contemporary civic issues. Civic education research emphasizes the importance of developing knowledge, skills, and dispositions that enable students to engage meaningfully with democratic life (Torney-Purta et al., 2015). Pedagogical evaluation and interdisciplinary collaboration should be treated as institutional mechanisms that support, rather than merely complement, lecturers' professional development.

These pedagogical limitations ultimately affect student engagement. When lecturers rely predominantly on conventional instruction and provide limited opportunities for discussion and inquiry, students may become passive and perceive Pancasila Education as a formal academic requirement rather than a relevant civic learning experience. Problem-based learning, for example, can increase student engagement while connecting learning with concrete social problems (Hidayah & Khunaivi, 2022). Professional development should therefore equip lecturers with practical strategies such as group discussions, case studies, policy simulations, problem-based learning, and critical pedagogy (Anggra & Khoiri, 2025; Firdaus et al., 2025). Strengthening lecturers' pedagogical competence is not merely a technical improvement but a fundamental strategy for repositioning Pancasila Education as relevant, critical, participatory, and transformative civic learning in the digital era.

3.3. The Potential of Campus Life as a Civic Laboratory

Campus life, through student organizations, public debates, study groups, and community service, provides important opportunities for students to practice Pancasila values through direct social participation (Kaelan, 2013; Hidayat, 2021). Social learning through interaction and observation can support the development and application of civic values (Bandura, 1977), while university-community engagement provides opportunities for students to connect academic learning with social responsibility and civic action (Harkavy, 2006; Youniss & Yates, 1997). Community service, for example, enables students to apply principles such as social justice, mutual cooperation, and collective responsibility in real social contexts. However, the integration of formal Pancasila Education with campus activities remains limited, creating a gap between classroom-based learning and students' experiences of civic participation. Campus life should therefore be deliberately integrated into Pancasila Education as an experiential space in which students can practice, reflect on, and develop civic values.

Civic competencies are strengthened when students engage with real social challenges and participate in meaningful community-based activities (Hoskins et al., 2012; Pederson et al., 2022). Community-based and experiential learning can also strengthen students' civic engagement by connecting academic knowledge with social responsibility, reflection, and participation in real-world contexts (Harkavy, 2006; Youniss & Yates, 1997). Public debates on social and policy issues, for instance, can provide opportunities to develop deliberative skills consistent with the Pancasila principle of *musyawarah*. However, such activities may have limited educational impact when they are not connected to explicit learning objectives or accompanied by structured reflection. Universities could therefore integrate community service, public discussions, and policy-oriented activities into Pancasila Education through reflective assignments, issue analysis, or project-based assessment. Such integration would connect theoretical knowledge with practical civic competencies and strengthen students' ability to interpret social issues through Pancasila values. Digital platforms and simulations can further expand these opportunities by enabling students to discuss and examine contemporary issues such as misinformation, social polarization, and public policy in interactive environments.

Student organizations represent another important arena for civic learning and democratic participation. Participation in organizational activities can develop students' civic and political skills, leadership capacities, collective efficacy, and democratic dispositions, particularly when organizational structures provide meaningful opportunities for decision-making and collaboration (Robiadek et al., 2019). However, these opportunities may be weakened when student organizations focus primarily on routine or ceremonial activities without substantive deliberation, collective problem-solving, or engagement with social issues. Student organizations should therefore be positioned not merely as extracurricular units but as civic learning laboratories where students practice deliberation, collaboration, accountability, social responsibility, and collective action. This requires organizational programs and governance practices that intentionally connect student activities with contemporary social issues and Pancasila values (Robiadek et al., 2019).

The effectiveness of campus activities as civic learning spaces also requires systematic evaluation. Without structured reflection or assessment, activities such as community service and student organization programs may become formal requirements without producing substantial civic learning outcomes. Assessment should therefore examine not only participation but also students' ability to connect their experiences with Pancasila principles, analyse social problems, reflect on competing perspectives, and formulate responsible responses. Research on civic competency assessment emphasizes the importance of evaluating students' knowledge, skills, and dispositions rather than relying solely on participation or conceptual knowledge (Torney-Purta et al., 2015). Integrating reflective and competency-based assessment into campus activities is essential for ensuring that experiential participation produces meaningful civic learning. In this way, the university can function as a civic laboratory in which classroom instruction, student organizations, community engagement, and reflective assessment work together to develop critical, participatory, and socially responsible citizens.

3.4. Strategies for Revitalizing Pancasila Education

The analysis indicates that revitalizing Pancasila Education must begin with curriculum transformation toward more contextual and critical approaches. This is crucial because the course has long been trapped in normative patterns that emphasize rote memorization, failing to address the social challenges faced by students. Revitalization is necessary to ensure that Pancasila Education functions not merely as an ideological instrument but as a medium for cultivating civic literacy relevant to democratic life in the digital era.

Civic literacy requires students to connect Pancasila values with the contemporary issues they encounter daily. Without curriculum transformation, students will struggle to see the relevance of Pancasila to real problems such as environmental justice, digital polarization, or identity conflicts. Problem-based or case study approaches can encourage students to critically analyze social challenges, as advocated by Freire (1993: 67–70). For instance, discussions on political misinformation can be used to teach the values of justice and truth embedded in the second and fourth principles of Pancasila. In this way, Pancasila Education not only safeguards national integration but also trains students to become reflective, participatory citizens prepared to navigate the complexities of contemporary democracy.

Based on thematic analysis, three main strategies are proposed for revitalizing Pancasila Education as a vehicle for civic literacy development. *First*, curriculum transformation must integrate current issues such as environmental justice, digital polarization, and identity conflicts, which are directly relevant to Pancasila values (Setiadi, 2021; Arthaningsih et al., 2025; Wandeka et al., 2025). Problem-based or case study methods can encourage students to critically analyze social challenges, as Freire (1993) suggests. For example, discussions on political misinformation can be framed to highlight the values of justice and truth in Pancasila's second and fourth principles.

Second, strengthening lecturers' capacity through transformative pedagogical training is essential to shift teaching approaches from normative to participatory. Such training should include methods like problem-based learning, Socratic dialogue, and policy simulations, which enhance student engagement (Tricahyono et al., 2024; Wandeka et al., 2025). Cross-disciplinary collaboration with lecturers from fields such as political science or communication can further enrich teaching perspectives, as recommended by Torney-Purta et al. (2015: 15–20). This enables lecturers to act as facilitators who encourage students to become active subjects in the learning process. The benefits of this strategy extend beyond improving classroom interaction to fostering a more critical and reflective academic culture. When lecturers adopt transformative approaches, students are more motivated to connect Pancasila values with contemporary issues, thereby developing substantive civic literacy. Strengthening lecturers' capacity also creates inclusive learning environments where students feel valued as dialogue partners rather than passive recipients of information. As a result, Pancasila Education is no longer perceived as a mere formality but as a meaningful space for cultivating civic awareness relevant to modern democratic challenges.

Third, synergy with campus life must be reinforced by integrating extracurricular activities into the curriculum. For example, student organizations or community service projects can be incorporated into course assessments, with reflective assignments linking these experiences to Pancasila values (Hidayat, 2021; Wandeka et al., 2025). This approach aligns with Bandura's Social Learning Theory (Bandura, 1977), which emphasizes learning through social practice. By creating a campus ecosystem that supports civic praxis, universities can position Pancasila Education as a bridge between theory and practice. Implementation can be achieved through concrete steps. Universities may design assessment systems that include student organizational activities or community service as part of course outcomes, encouraging students to connect social experiences with Pancasila values. Each extracurricular activity could be followed by reflective reports or classroom discussions in which students evaluate the relevance of their experiences to principles such as deliberation, social justice, or collective responsibility. Lecturers can serve as mentors who facilitate the integration of these experiences into formal learning, ensuring continuity between classroom and campus life. In this way, Pancasila Education becomes not only an academic subject but also a civic praxis that shapes students into critical and participatory citizens.

The success of these strategies depends on institutional commitment to curriculum reform and lecturer professional development. Moreover, learning evaluations must be designed to measure not only knowledge but also democratic skills and attitudes, as emphasized in the Civic Competence Framework (Hoskins et al., 2012). By adopting these strategies, Pancasila Education can become an effective instrument for cultivating citizens who are critical, reflective, and actively engaged in democracy. To strengthen the implementation of the strategy as intended, this study recommends the importance of enhancing institutional capacity through the establishment of a dedicated unit within universities tasked with coordinating the revitalization of Pancasila Education. Such units could design curriculum guidelines, facilitate lecturer training, and ensure synergy between academic and extracurricular activities. This approach, consistent with Torney-Purta et al. (2015), can create an integrated educational ecosystem that supports the sustainable development of civic literacy.

This aligns with findings from research on *Analysis of Literacy Problem Solving for Students in Inclusive Schools Through the Project Citizen Learning Model*, which demonstrates that project-based learning can improve critical literacy skills while training students' problem-solving abilities in civic contexts. The model emphasizes active participation, reflection, and collaboration in addressing real issues, making it a valuable reference for universities in designing strategies to revitalize Pancasila Education. By adopting principles from the Project Citizen Learning Model, university-based units would not only serve as administrative coordinators but

also as drivers of transformative civic learning. Furthermore, this study proposes the empowerment of students through leadership training based on Pancasila values within student activities. By involving students as leaders in projects such as social campaigns or intercultural dialogues, universities can strengthen their sense of civic responsibility, consistent with Freire's (1993) principles of critical pedagogy. This approach not only enhances student engagement but also internalize Pancasila values as ethical guidelines for decision-making.

Finally, this study recommends the integration of technology-based evaluation to measure the success of revitalization strategies. Tools such as online questionnaires or digital learning analytics can provide real-time data on students' civic skill development, including critical analysis and democratic attitudes. Supported by the Civic Competence Framework (Hoskins et al., 2012), this approach enables universities to continuously monitor and refine revitalization strategies to remain relevant to contemporary democratic challenges. The monitoring and refinement process can be implemented through a continuous evaluation cycle. *First*, data from online questionnaires and digital analytics are periodically collected to map students' civic literacy development. *Second*, evaluation results are analysed by university teams to identify effective aspects and areas requiring improvement. *Third*, recommendations are formulated in the form of curriculum revisions, adjustments to teaching methods, or strengthening of student activities. In this way, revitalization strategies do not stop at implementation but are continuously updated in line with social dynamics and student needs. This approach makes Pancasila Education more adaptive, participatory, and capable of producing critical citizens prepared to face the complexities of contemporary democracy.

4. Conclusion

This study shows that strengthening students' civic literacy requires revitalizing Pancasila Education beyond the transmission of normative values toward dialogic, reflective, and contextual learning. Although Pancasila Education holds strategic potential as a civic learning space in higher education, in practice it often remains theoretical, limiting students' analytical and participatory capacities. Revitalization strategies include curriculum transformation that integrates contemporary social and political issues, the adoption of transformative pedagogical approaches to foster dialogue and engagement, and the use of campus life as a civic laboratory through debates, student activities, and community service. It cannot rely solely on classroom reforms but requires a broader ecosystem. Collaboration among universities, government, and civil society is crucial to create contextual and participatory civic learning spaces. Universities contribute through curriculum and pedagogical innovation, while government and civil society provide empirical experiences that connect students to public policy dynamics and democratic practices. Conceptually, this research positions Pancasila Education as an instrument for cultivating civic literacy oriented not only toward value internalization but also toward reflective and participatory capacities. Future research should empirically examine transformative pedagogical approaches and collaborative models to enhance civic literacy across diverse higher education contexts.

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