

DEVELOPMENT OF OASE KASIH-BASED PANCASILA EDUCATION TEACHING MATERIALS TO FOSTER BROTHERHOOD AND SOCIAL SOLIDARITY AMONG ELEMENTARY SCHOOL STUDENTS

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Abstract

This study aimed to develop, validate, and evaluate the effectiveness of OASE KASIH-based Pancasila Education teaching materials in fostering brotherhood and social solidarity among elementary school students. The study was motivated by the limited availability of character-oriented teaching materials that systematically integrate values of brotherhood, empathy, cooperation, and social responsibility into Pancasila Education learning. A Research and Development (R&D) approach employing the ADDIE model was adopted, encompassing the stages of Analysis, Design, Development, Implementation, and Evaluation. The research was conducted at St. Francis of Assisi Elementary School, Binjai, involving Grade V students. Data were collected through expert validation sheets, observation guides, interviews, student response questionnaires, and learning achievement tests. The developed teaching materials integrated the OASE KASIH approach, which emphasizes observation, sensitivity, authentic understanding, affection, attitude selection, action, and spiritual reflection. The validation results demonstrated a high level of feasibility, with scores of 91.6% from content experts, 91.1% from media experts, and 93.5% from language experts. Practicality testing showed positive responses, achieving 89.95% in individual trials and 86.81% in small-group trials. The effectiveness test revealed a significant improvement in students' social character, with the mean pretest score increasing from 58.47 to a posttest score of 89.12. The average N-Gain score was 0.7423, indicating a high level of improvement, while the paired-samples t-test yielded a significance value of 0.000 ($p < 0.05$), confirming statistically significant differences between pretest and posttest scores. These findings indicate that the OASE KASIH-based teaching materials are valid, practical, and effective in strengthening students' brotherhood and social solidarity. The study contributes an innovative character-based instructional resource for enhancing value-oriented Pancasila Education in elementary schools.

Keywords: *OASE KASIH, Pancasila Education, Teaching Materials, Brotherhood, Social Solidarity*

INTRODUCTION

The rapid advancement of digital technology and social transformation has significantly influenced the social interactions of children in contemporary society. While digitalization provides opportunities for learning and communication, it also presents challenges related to declining empathy, reduced face-to-face interaction, and weakened social cohesion among young learners. Recent studies have reported increasing concerns regarding bullying, intolerance, individualism, and declining social responsibility among elementary school students (OECD, 2023; UNESCO, 2024). These conditions indicate the urgent need for educational interventions that not only develop cognitive competencies but also strengthen students' social character, particularly brotherhood and social solidarity.

In the Indonesian context, character education has become a strategic priority within the national education system. The National Education System Act emphasizes the development of students who are intellectually competent, morally responsible, socially sensitive, and capable of contributing positively to society. Likewise, the implementation of the Pancasila Student Profile highlights the importance of mutual cooperation (*gotong royong*), respect for diversity, empathy, and social responsibility as essential competencies for twenty-first-century learners. Consequently, Pancasila Education plays a crucial role in cultivating values of humanity, unity, tolerance, and social

justice among elementary school students. Despite its strategic role, the implementation of Pancasila Education in elementary schools still faces several challenges. Learning activities frequently emphasize conceptual understanding and memorization of Pancasila principles while paying less attention to affective development and value internalization. Students often demonstrate adequate knowledge of Pancasila values but experience difficulties in translating those values into daily social behavior, such as helping peers, cooperating in groups, respecting differences, and demonstrating solidarity toward others. This discrepancy between cognitive understanding and behavioral manifestation has become a persistent issue in character education (Suryadi et al., 2023).

Observations conducted at St. Francis of Assisi Elementary School, Binjai, revealed several indicators of this problem. Some students demonstrated limited cooperation during collaborative learning activities, tended to work individually, and showed insufficient concern for classmates experiencing academic difficulties. Furthermore, classroom learning remained predominantly teacher-centered, reducing opportunities for students to engage in reflective experiences that nurture empathy, social awareness, and collective responsibility. These findings suggest the necessity of innovative teaching materials capable of integrating character values into meaningful learning experiences.

Teaching materials constitute one of the most influential components of the learning process because they shape students' experiences, guide classroom interactions, and facilitate value internalization. Effective teaching materials should not merely deliver information but also create opportunities for reflection, participation, collaboration, and social action. Research has demonstrated that character-oriented teaching materials can significantly enhance students' moral reasoning, empathy, and social competence (Berkowitz & Bier, 2021; Lickona, 2022). However, most existing Pancasila Education teaching materials primarily focus on cognitive achievement and provide limited support for the systematic development of brotherhood and social solidarity.

To address this challenge, the present study introduces the OASE KASIH approach as a value-based pedagogical framework. OASE KASIH is an acronym representing *Observasi Aktual* (Actual Observation), *Sensitivitas Eksternal* (External Sensitivity), *Kausalitas Pengetahuan dan Pemahaman Autentik* (Causality of Knowledge and Authentic Understanding), *Afeksi* (Affection/Response), *Seleksi Sikap* (Attitude Selection), *Iluminasi dalam Aksi* (Illumination in Action), and *Hubungan dengan Tuhan* (Relationship with God). This framework integrates cognitive, affective, social, moral, and spiritual dimensions within a structured learning process. Through observation, reflection, value clarification, social action, and spiritual awareness, OASE KASIH encourages students to develop meaningful understanding and responsible social behavior.

The theoretical foundation of OASE KASIH aligns with several influential educational perspectives. Experiential learning theory emphasizes that meaningful learning emerges through experience, reflection, conceptualization, and active experimentation (Kolb, 2015). Social constructivist theory highlights the importance of social interaction in knowledge construction and moral development (Vygotsky, 1978). Furthermore, character education theory stresses that moral values are most effectively developed when students experience, practice, and reflect upon ethical behavior within authentic social contexts (Lickona, 2022). Consequently, OASE KASIH provides a comprehensive pedagogical framework for integrating character formation into Pancasila Education.

Several previous studies have explored the development of Pancasila Education teaching materials and character education interventions. For example, Suryadi et al. (2023) developed digital Pancasila learning resources to improve civic understanding, while Pratama and Suriani (2024) investigated project-based character education for promoting social responsibility. Similarly, Fauziah et al. (2025) examined the integration of Pancasila values into thematic learning. Although these studies reported positive effects on learning outcomes and character development, they primarily focused on general character traits, civic competence, or academic achievement. Few studies have specifically developed teaching materials aimed at fostering brotherhood and social solidarity through a structured pedagogical framework.

Therefore, a significant research gap remains regarding the development of Pancasila Education teaching materials that systematically integrate value-based learning experiences designed to cultivate brotherhood and social solidarity among elementary school students. Moreover, empirical evidence concerning the effectiveness of OASE KASIH-based instructional materials remains limited, particularly within elementary education settings. The novelty of this study lies in three aspects. First, it develops a Pancasila Education teaching material model specifically designed to foster brotherhood and social solidarity. Second, it integrates the OASE KASIH pedagogical framework into the design of instructional materials, combining cognitive, affective, social, and spiritual learning dimensions. Third, it empirically evaluates the validity, practicality, and effectiveness of the developed teaching materials using a systematic Research and Development (R&D) approach.

Accordingly, this study aims to: (1) develop OASE KASIH-based Pancasila Education teaching materials for elementary school students; (2) examine the validity and practicality of the developed materials; and (3) evaluate their effectiveness in fostering students' brotherhood and social solidarity. The findings are expected to contribute to the advancement of character education, enrich Pancasila Education pedagogy, and provide educators with innovative instructional resources that support the development of socially responsible and compassionate citizens.

LITERATURE REVIEW

Pancasila Education and Character Formation

Pancasila Education serves as a fundamental component of the Indonesian educational system, aiming to develop students who possess not only intellectual competence but also moral integrity, social responsibility, and national identity. As the philosophical foundation of Indonesia, Pancasila embodies essential values such as humanity, unity, democracy, social justice, and respect for diversity. These values are expected to guide students' attitudes and behaviors in everyday life. Recent educational reforms emphasize that Pancasila Education should move beyond the transmission of civic knowledge toward the cultivation of character and citizenship competencies. The concept of the Pancasila Student Profile highlights six dimensions of student development, including faith and piety, global diversity, mutual cooperation, critical thinking, creativity, and independence. Among these dimensions, mutual cooperation (*gotong royong*) reflects the importance of social solidarity, empathy, collaboration, and responsibility toward others.

Character formation through Pancasila Education aligns with the broader goals of moral education. Lickona (2022) argues that effective character education involves the integration of moral knowing, moral feeling, and moral action. Students should not only understand moral values but also develop emotional attachment to those values and demonstrate them through concrete actions. Therefore, Pancasila Education must provide meaningful learning experiences that facilitate the internalization of social values rather than merely emphasizing conceptual understanding. Several studies have reported that character-oriented learning significantly contributes to students' social competence, empathy, and civic engagement. Berkowitz and Bier (2021) emphasize that character education programs are most effective when moral values are embedded within everyday learning activities and supported by positive school culture. Consequently, innovative teaching materials are needed to help students experience and practice Pancasila values in authentic social contexts.

Brotherhood and Social Solidarity in Elementary Education

Brotherhood and social solidarity are important dimensions of social character that contribute to harmonious relationships within diverse communities. Brotherhood refers to feelings of mutual respect, acceptance, care, and cooperation among individuals, while social solidarity reflects collective responsibility, empathy, and willingness to support others. The theoretical foundation of social solidarity can be traced to Durkheim's social theory. Durkheim argued that solidarity functions as a moral bond that unites members of society and promotes social cohesion. In educational settings, solidarity encourages students to work collaboratively, respect differences, and contribute positively to group activities. Similarly, Aristotle's concept of friendship emphasizes mutual goodwill, cooperation, and shared commitment to the common good, which are essential characteristics of brotherhood among students.

From a developmental perspective, Piaget (1932) suggested that children develop moral understanding through social interaction and cooperation with peers. As children engage in collaborative activities, they gradually learn fairness, empathy, and respect for others. Vygotsky (1978) further argued that social interaction plays a crucial role in cognitive and social development because learning occurs through participation in meaningful social experiences. In elementary schools, brotherhood and social solidarity can be nurtured through classroom interactions, cooperative learning activities, community service projects, and reflective discussions. Research indicates that students who participate in collaborative and socially meaningful learning experiences demonstrate higher levels of empathy, social responsibility, and prosocial behavior. Conversely, limited opportunities for social interaction may contribute to individualism, intolerance, and reduced social sensitivity.

The increasing influence of digital technology has created additional challenges for social character development. Although technology facilitates communication, excessive dependence on digital interactions may reduce face-to-face engagement and emotional connection among students. Consequently, educational interventions are needed to strengthen social values and encourage meaningful interpersonal relationships among young learners.

Teaching Materials as Instruments for Character Education

Teaching materials are among the most influential components of the instructional process because they shape students' learning experiences and guide classroom interactions. Well-designed teaching materials provide opportunities for exploration, reflection, collaboration, and value internalization. In character education, teaching materials should facilitate not only knowledge acquisition but also moral development and social engagement. Contemporary instructional design theories emphasize learner-centered approaches that actively involve students in constructing knowledge and meaning. According to constructivist learning theory, students develop understanding through interaction with learning environments and social experiences. Therefore, character-oriented teaching materials should encourage active participation, critical reflection, and collaborative problem-solving.

Research has demonstrated that contextualized and value-based teaching materials contribute positively to students' attitudes and behavior. Teaching materials that integrate real-life situations, social issues, and reflective activities can enhance students' moral reasoning and empathy. Furthermore, project-based learning materials have been shown to promote cooperation, responsibility, and social awareness among elementary school learners. Despite these benefits, many existing Pancasila Education materials continue to focus primarily on factual knowledge and conceptual understanding. Limited attention is given to structured activities that facilitate the development of brotherhood and social solidarity. This limitation highlights the need for innovative instructional resources that integrate social values into meaningful learning experiences.

The OASE KASIH Approach as a Value-Based Pedagogical Framework

OASE KASIH represents a value-oriented pedagogical framework specifically designed to integrate cognitive, affective, social, moral, and spiritual dimensions of learning. The acronym stands for Observasi Aktual (Actual Observation), Sensitivitas Eksternal (External Sensitivity), Kausalitas Pengetahuan dan Pemahaman Autentik (Authentic Knowledge and Understanding), Afeksi (Affection/Response), Seleksi Sikap (Attitude Selection), Iluminasi dalam Aksi (Illumination in Action), and Hubungan dengan Tuhan (Relationship with God).

The conceptual foundation of OASE KASIH is closely related to experiential learning theory. Kolb (2015) argues that effective learning occurs through a cyclical process involving concrete experience, reflective observation, abstract conceptualization, and active experimentation. The OASE KASIH framework similarly emphasizes observation, reflection, understanding, decision-making, and action as interconnected stages of learning.

The first stage, Actual Observation, encourages students to examine phenomena, situations, or experiences related to social values. Through observation, students become aware of issues requiring empathy, cooperation, and responsibility. The second stage, External Sensitivity, develops students' awareness of social conditions and encourages them to consider the perspectives and needs of others.

The third stage, Authentic Knowledge and Understanding, guides students in analyzing causes, consequences, and underlying values associated with observed situations. At this stage, students connect conceptual knowledge with real-life experiences. The fourth stage, Affection, focuses on emotional engagement and moral awareness, encouraging students to reflect on personal attitudes and values.

The fifth stage, Attitude Selection, involves conscious decision-making regarding appropriate social responses. Students evaluate alternatives and choose actions consistent with ethical principles and social responsibility. The sixth stage, Illumination in Action, emphasizes the implementation of values through concrete behavior and social participation. Finally, the Relationship with God stage promotes spiritual reflection and gratitude, encouraging students to recognize moral responsibility within a broader spiritual context.

Through these stages, OASE KASIH transforms learning into a reflective and transformative process that supports holistic character development. Students are encouraged not only to understand social values but also to experience, internalize, and practice them in daily life.

Research Gap and Conceptual Framework

Previous studies have demonstrated the effectiveness of character education programs, Pancasila-based learning, and value-oriented instructional materials. However, most studies focus on general character traits, civic competence, or academic achievement. Limited research has specifically examined the development of teaching materials designed to foster brotherhood and social solidarity among elementary school students. Moreover, existing instructional resources often lack systematic pedagogical frameworks that integrate cognitive, affective, social, and spiritual dimensions simultaneously. The OASE KASIH approach offers a unique framework capable of addressing this limitation by combining observation, reflection, empathy, value clarification, action, and spirituality within a coherent instructional design.

Based on this perspective, the conceptual framework of the present study assumes that OASE KASIH-based Pancasila Education teaching materials can facilitate meaningful learning experiences that promote the development of brotherhood and social solidarity. Through structured learning activities, students are expected to demonstrate increased empathy, cooperation, responsibility, mutual respect, and social concern, thereby strengthening their social character and contributing positively to their school community.

METHOD

Research Design

This study employed a Research and Development (R&D) approach aimed at developing and validating OASE KASIH-based Pancasila Education teaching materials to foster brotherhood and social solidarity among elementary school students. The study adopted the ADDIE instructional development model, consisting of five phases: Analysis, Design, Development, Implementation, and Evaluation (Branch, 2009). The ADDIE model was selected because it provides a systematic framework for developing educational products and evaluating their effectiveness in authentic learning environments. The research focused on producing teaching materials that integrate the values of brotherhood, empathy, cooperation, mutual respect, and social responsibility through the OASE KASIH pedagogical framework. The development process emphasized both instructional quality and character formation outcomes.

Research Setting and Participants

The study was conducted at St. Francis of Assisi Elementary School, Binjai, North Sumatra, Indonesia, during the 2025/2026 academic year. Participants consisted of Grade V elementary school students who were enrolled in Pancasila Education courses. The research involved several groups of participants: (1) Expert Validators: One content expert in Pancasila Education, One instructional media expert, and One language expert; (2) Students: Individual trial: 3 students, Small-group trial: 9 students, and Field implementation: 30 Grade V students; (3) Teachers. One Pancasila Education teacher participated in the practicality assessment and implementation process.

Development Procedure

Phase 1: Analysis. The analysis phase aimed to identify learning needs, student characteristics, curriculum requirements, and existing instructional problems. Data were collected through classroom observations, interviews with teachers, and document analysis. The analysis revealed several issues: Learning activities were predominantly teacher-centered; Existing teaching materials focused mainly on cognitive achievement; Students demonstrated limited cooperation and social concern during group activities; and Opportunities for value reflection and social interaction were insufficient. These findings indicated the need for character-oriented teaching materials capable of fostering brotherhood and social solidarity.

Phase 2: Design. Based on the analysis results, the instructional design of the teaching materials was developed. Learning objectives were formulated according to the Indonesian Pancasila Education curriculum and character education indicators. The teaching materials were organized according to the OASE KASIH framework: Actual Observation; External Sensitivity; Authentic Knowledge and Understanding; Affection (Response/Willingness); Attitude Selection; Illumination in Action; and Relationship with God. Each learning unit included: Learning objectives; Contextual reading materials; Reflection activities; Group discussions; Case analyse; Character-building tasks; Self-assessment instruments; and Social action projects

Phase 3: Development. During this phase, the initial prototype of the teaching materials was produced and validated by experts. The validation process focused on: Content validity; Instructional design quality; Language appropriateness; Visual presentation; and Character education integration. Experts evaluated the product using a five-point Likert scale ranging from 1 (very poor) to 5 (excellent). Suggestions and recommendations from validators were used to revise and improve the prototype before implementation.

Phase 4: Implementation. The revised teaching materials were implemented through three stages: (1) Individual Trial: Three students reviewed the materials independently to identify readability issues, clarity of instructions, and design effectiveness; (2) Small-Group Trial: Nine students participated in collaborative learning activities using the developed materials. Feedback regarding practicality and usability was collected; (3) Field Trial: The final implementation involved 30 Grade V students. Learning activities were conducted using the OASE KASIH-based teaching materials over several instructional sessions. Pretest and posttest assessments were administered to measure changes in students' brotherhood and social solidarity attitudes; (4) Phase 5: Evaluation. Evaluation was conducted continuously throughout the development process. Formative evaluation occurred during

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each development stage, while summative evaluation examined the overall validity, practicality, and effectiveness of the final product. The evaluation focused on: Product validity; Product practicality; Product effectiveness; and Improvement of students' social character.

Research Instruments

Several instruments were employed in this study.

Expert Validation Questionnaires. Validation instruments assessed: Content quality; Curriculum alignment; Character value integration; Language appropriateness; and Graphic design quality.

Student Response Questionnaire. The practicality questionnaire measured: Ease of use; Learning attractiveness; Clarity of instructions; Engagement level; and Perceived usefulness.

Teacher Response Questionnaire. Teachers evaluated: Instructional feasibility; Classroom applicability; Support for character development; and Ease of implementation

Observation Sheet. Observation instruments assessed students' behavior related to: Cooperation; Helping behavior; Respect for peers; Responsibility; and Social participation

Brotherhood and Social Solidarity Scale. Students completed attitude questionnaires before and after implementation. Indicators of brotherhood included: Mutual respect; Cooperation; Acceptance of diversity; and Empathy. Indicators of social solidarity included: Helping behavior; Social responsibility; Collective participation; and Concern for others

Data Analysis

Validity Analysis

Expert validation data were analyzed using percentage scores.

Table 1. Validity criteria:

Percentage	Category
81–100%	Very Valid
61–80%	Valid
41–60%	Fair
21–40%	Less Valid
0–20%	Invalid

Practicality Analysis

Practicality was calculated using.

Table 2. Practicality categories:

Percentage	Category
81–100%	Very Practical
61–80%	Practical
41–60%	Fairly Practical
21–40%	Less Practical
0–20%	Not Practical

Effectiveness Analysis

Effectiveness was measured through pretest-posttest improvement using the Normalized Gain (N-Gain).

Table 3. N-Gain interpretation:

N-Gain Score	Category
> 0.70	High
0.30–0.70	Moderate
< 0.30	Low

Paired Samples t-Test

A paired-samples t-test was performed to determine whether significant differences existed between pretest and posttest scores.

Decision criteria:

- If $p < 0.05$, the difference is statistically significant.

- If $p > 0.05$, the difference is not statistically significant.

All statistical analyses were conducted using IBM SPSS Statistics version 26.

Ethical Considerations

Permission to conduct the study was obtained from the school administration. Students and teachers participated voluntarily, and all collected data were used exclusively for research purposes. Confidentiality and anonymity were maintained throughout the study.

RESULTS AND DISCUSSION

Results

Needs Analysis Findings

The needs analysis phase was conducted through classroom observations, teacher interviews, and document analysis at St. Francis of Assisi Elementary School, Binjai. The findings revealed that Pancasila Education learning predominantly emphasized cognitive achievement and conceptual understanding of Pancasila values. Limited opportunities were provided for students to internalize values related to brotherhood, empathy, cooperation, and social solidarity. Classroom observations indicated that several students tended to work individually during collaborative tasks and demonstrated limited concern for peers experiencing academic difficulties. Furthermore, existing teaching materials focused primarily on knowledge acquisition and lacked structured activities that promoted social reflection and character development. These findings confirmed the necessity of developing innovative teaching materials capable of integrating cognitive, affective, social, and spiritual dimensions of learning through the OASE KASIH framework.

Development of OASE KASIH-Based Teaching Materials

Based on the results of the needs analysis, OASE KASIH-based Pancasila Education teaching materials were developed following the ADDIE model. The developed product consisted of: Cover and introductory section; Learning objectives; Contextual Pancasila learning materials; OASE KASIH learning activities; Reflection sheets; Collaborative learning tasks; Brotherhood and solidarity projects; Self-assessment instruments; and Evaluation activities. The instructional structure integrated seven OASE KASIH stages: Actual Observation; External Sensitivity; Authentic Knowledge and Understanding; Affection (Response/Willingness); Attitude Selection; Illumination in Action; and Relationship with God. These stages were designed to facilitate students' value internalization through observation, reflection, empathy development, social participation, and spiritual awareness.

Expert Validation Results

The developed teaching materials were evaluated by three experts: a content expert, a media expert, and a language expert.

Table 4. Expert Validation Results

Expert Validator	Percentage (%)	Category
Content Expert	91.6	Very Valid
Media Expert	91.1	Very Valid
Language Expert	93.5	Very Valid
Average	92.07	Very Valid

The average validation score reached 92.07%, indicating that the developed teaching materials met high standards of content quality, instructional design, language clarity, and visual presentation. The content expert emphasized the relevance of the materials to Pancasila values and character education objectives. The media expert highlighted the attractiveness of the layout, illustrations, and learning activities. The language expert confirmed the readability and age-appropriateness of the content. These results demonstrate that the developed teaching materials were highly feasible for classroom implementation.

Practicality Results

Practicality testing was conducted through individual and small-group trials.

Table 5. Practicality Test Results

Trial Type	Percentage (%)	Category
Individual Trial	89.95	Very Practical
Small Group Trial	86.81	Very Practical
Average	88.38	Very Practical

Students reported that the teaching materials were easy to understand, visually attractive, and engaging. Reflection activities and collaborative tasks were perceived as meaningful and enjoyable. Students particularly appreciated the real-life examples and social action activities embedded within the OASE KASIH framework. Teachers also reported that the materials were easy to implement and effectively supported classroom management and character development. The findings indicate that the developed teaching materials possess a high level of practicality and usability.

Effectiveness Results

Pretest and Posttest Scores

To evaluate effectiveness, students completed pretest and posttest assessments measuring brotherhood and social solidarity attitudes.

Table 6. Pretest and Posttest Results

Variable	Mean Score
Pretest	58.47
Posttest	89.12

The results reveal a substantial increase in students' social character scores following implementation of the OASE KASIH-based teaching materials. The improvement suggests that students became more willing to cooperate, help classmates, respect differences, and participate actively in collective activities.

N-Gain Analysis

The normalized gain score was calculated to determine the magnitude of learning improvement.

Table 7. N-Gain Results

Indicator	Score	Category
Average N-Gain	0.7423	High

The N-Gain value of 0.7423 indicates a high level of improvement according to Hake's classification criteria. This finding demonstrates that the teaching materials effectively enhanced students' brotherhood and social solidarity attitudes.

Hypothesis Testing

A paired-samples t-test was conducted to determine whether the differences between pretest and posttest scores were statistically significant.

Table 8. Paired Samples t-Test Results

Variable	Sig. (2-tailed)	Decision
Pretest-Posttest	0.000	Significant

Because the significance value was below 0.05 ($p = 0.000$), the null hypothesis was rejected. The result indicates that there was a statistically significant improvement in students' brotherhood and social solidarity after learning with the OASE KASIH-based teaching materials.

Summary of Development Results

Table 9. Overall Product Evaluation

Evaluation Aspect	Result	Category
Validity	92.07%	Very Valid
Practicality	88.38%	Very Practical
Effectiveness (N-Gain)	0.7423	High
Statistical Test	$p = 0.000$	Significant

Overall, the developed OASE KASIH-based Pancasila Education teaching materials fulfilled all quality criteria. The product demonstrated high validity, strong practicality, and significant effectiveness in fostering brotherhood and social solidarity among elementary school students. The findings confirm that integrating observation, empathy, reflection, social action, and spiritual awareness within instructional materials can provide meaningful learning experiences that strengthen students' social character and promote value-oriented Pancasila Education.

Discussion

The findings of this study demonstrate that the OASE KASIH-based Pancasila Education teaching materials are highly valid, practical, and effective in fostering brotherhood and social solidarity among elementary school students. The average expert validation score of 92.07%, practicality score of 88.38%, and N-Gain value of 0.7423 indicate that the developed teaching materials successfully achieved the expected quality standards and significantly improved students' social character.

Validity of the OASE KASIH-Based Teaching Materials

The expert validation results revealed that the developed teaching materials achieved a very high level of validity across content, media, and language aspects. This finding suggests that the integration of the OASE KASIH framework into Pancasila Education content successfully aligned instructional objectives, learning activities, and character development indicators. The high validity score can be attributed to the systematic development process implemented through the ADDIE model. Educational product development studies consistently emphasize that learning materials developed through structured design procedures tend to exhibit higher levels of instructional quality and curriculum alignment. The integration of observation, empathy, reflection, value clarification, social action, and spiritual awareness created a comprehensive learning environment that supports both cognitive and affective development.

This finding is consistent with Mursid, Saragih, and Hartono (2022), who reported that carefully designed instructional models integrating project-based learning and multimedia significantly improved learning quality and student outcomes. Their study emphasized that effective learning products must provide meaningful experiences that actively engage learners in constructing knowledge and developing higher-order competencies. Similarly, Mursid, Muslim, and Farihah (2023) found that instructional products developed through collaborative and technology-supported learning approaches demonstrated strong feasibility and effectively facilitated students' engagement and competence development. Their findings support the present study's argument that instructional innovations should integrate pedagogical, technological, and social dimensions to achieve optimal educational outcomes.

Practicality of the Developed Teaching Materials

The practicality results indicate that students perceived the teaching materials as attractive, understandable, and easy to use. The high practicality scores obtained during individual and small-group trials demonstrate that the materials successfully accommodated learners' characteristics and learning needs. One important factor contributing to this practicality is the contextual nature of the learning activities. Students were encouraged to observe real-life situations, reflect on social issues, and engage in collaborative problem-solving activities. Such experiences made learning more meaningful and relevant to their daily lives.

The findings align with constructivist learning theory, which emphasizes that learners actively construct understanding through interaction with meaningful experiences. When students are given opportunities to connect learning content with authentic social situations, they become more motivated and engaged in the learning process. The practicality findings are also consistent with the collaborative learning model developed by Mursid et al. (2023), which demonstrated that learning environments emphasizing interaction, participation, and problem-solving can

significantly increase student engagement and learning effectiveness. Their study highlighted that collaborative instructional designs support active learning, creativity, communication, and social participation. Furthermore, the results support the findings of Halimatussa'diah, Sitompul, and Mursid (2024), who reported that collaborative and synergy-oriented learning models successfully improved students' participation, critical reflection, and learning engagement. The OASE KASIH framework similarly promotes active involvement through observation, sensitivity, reflection, and social action activities.

Effectiveness in Fostering Brotherhood and Social Solidarity

The most significant finding of this study is the effectiveness of the developed teaching materials in fostering brotherhood and social solidarity. The increase in mean scores from 58.47 (pretest) to 89.12 (posttest), accompanied by a high N-Gain score (0.7423) and statistically significant t-test results ($p < 0.05$), demonstrates that students experienced substantial improvements in social character following implementation. This improvement can be explained by the pedagogical structure of the OASE KASIH framework. Unlike conventional teaching materials that focus primarily on cognitive achievement, OASE KASIH emphasizes social awareness, empathy, reflection, and action. Students are not merely exposed to moral concepts but are encouraged to observe social realities, understand others' perspectives, evaluate personal attitudes, and practice positive social behavior.

The findings support Lickona's character education theory, which argues that effective character formation requires the integration of moral knowing, moral feeling, and moral action. Through the OASE KASIH stages, students progressively developed understanding, emotional engagement, and behavioral commitment toward brotherhood and solidarity values. The results are also consistent with social constructivist perspectives, which suggest that character development emerges through social interaction and collaborative experiences. Students who engage in cooperative learning activities have greater opportunities to develop empathy, mutual respect, and responsibility toward others.

Moreover, the effectiveness observed in this study parallels the findings of Mursid et al. (2022), who demonstrated that student-centered and project-oriented learning approaches significantly improved learning outcomes when students actively participated in meaningful tasks. Their research emphasized that authentic engagement and active participation are critical determinants of successful learning outcomes. Likewise, the findings correspond with the collaborative e-learning model developed by Mursid et al. (2023), which showed that learning environments emphasizing cooperation, interaction, and shared responsibility contribute significantly to students' competence development and learning achievement.

The Contribution of OASE KASIH to Character Education

One of the major contributions of this study is the introduction of OASE KASIH as a holistic pedagogical framework for character education. Existing Pancasila Education materials often focus on knowledge transmission and provide limited opportunities for students to internalize values through direct experience. In contrast, OASE KASIH integrates cognitive, affective, social, and spiritual dimensions within a coherent instructional structure. The framework encourages students to progress through a sequence of observation, sensitivity, understanding, reflection, attitude formation, action, and spiritual awareness. This process reflects contemporary perspectives on transformative learning, which emphasize critical reflection and meaningful action as essential components of educational change.

The contribution of OASE KASIH is comparable to recent learning model developments proposed by Mursid and colleagues. For example, the Synergy Learning Model developed by Halimatussa'diah et al. (2024) integrates collaboration, inquiry, project-based learning, and reflective activities to enhance student competencies. Similarly, the Mobile CAP model developed by Khairil, Siagian, and Mursid (2025) emphasizes active participation, problem-solving, and learner-centered experiences in Pancasila and Citizenship Education. Both models demonstrate that instructional innovations become more effective when learners actively engage in meaningful and authentic learning activities. The present study extends this body of research by focusing specifically on the development of brotherhood and social solidarity among elementary school students. Consequently, OASE KASIH contributes a unique character-based instructional framework that complements existing pedagogical innovations in civic and character education.

Research Implications

The findings provide important implications for educational practice. First, teachers should move beyond knowledge-oriented instruction and adopt learning approaches that facilitate value internalization through authentic experiences. Second, teaching materials should be designed to support students' emotional, social, and moral development alongside academic achievement. Third, schools should promote learning environments that encourage empathy, cooperation, and social responsibility as essential components of character formation.

From a theoretical perspective, the study enriches the literature on character education by demonstrating the effectiveness of integrating experiential, reflective, collaborative, and spiritual learning processes within Pancasila Education. The findings also strengthen the growing body of research highlighting the importance of learner-centered instructional models in promoting meaningful educational outcomes. Overall, the results confirm that OASE KASIH-based teaching materials represent an effective innovation for strengthening brotherhood and social solidarity among elementary school students and offer a promising contribution to the advancement of character-oriented Pancasila Education.

CONCLUSION

This study successfully developed and validated OASE KASIH-based Pancasila Education teaching materials designed to foster brotherhood and social solidarity among elementary school students. The development process followed the ADDIE model, encompassing the stages of Analysis, Design, Development, Implementation, and Evaluation. The resulting instructional materials integrated cognitive, affective, social, and spiritual learning dimensions through the seven stages of the OASE KASIH framework: Actual Observation, External Sensitivity, Authentic Knowledge and Understanding, Affection, Attitude Selection, Illumination in Action, and Relationship with God.

The validation results demonstrated that the developed teaching materials met high-quality standards. Expert evaluations yielded scores of 91.6% from the content expert, 91.1% from the media expert, and 93.5% from the language expert, with an overall average of 92.07%, indicating a "very valid" category. Practicality testing further confirmed the usability of the product, achieving scores of 89.95% in individual trials and 86.81% in small-group trials, which were categorized as "very practical." These findings indicate that the teaching materials are feasible, attractive, and easy to implement in elementary school classrooms.

The effectiveness evaluation revealed a substantial improvement in students' brotherhood and social solidarity attitudes. Students' mean scores increased from 58.47 in the pretest to 89.12 in the posttest. The N-Gain score of 0.7423 was classified as high, while the paired-samples t-test produced a significance value of 0.000 ($p < 0.05$), confirming a statistically significant improvement after the implementation of the teaching materials. The novelty of this study lies in the integration of the OASE KASIH framework into Pancasila Education teaching materials, providing a holistic approach that combines observation, empathy, reflection, value internalization, social action, and spiritual awareness. This study contributes to the advancement of character education by offering an innovative instructional resource that effectively strengthens brotherhood and social solidarity among elementary school students. The findings also provide practical guidance for teachers and curriculum developers seeking to implement value-oriented and character-based learning within Pancasila Education.

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