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Developing Learning about the Value of Unity in Ethnic, Religious, Racial, and Inter-Group Diversity through Project-Based Learning Models with Lapbooks

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ABSTRACT

Indonesia has a rich diversity of ethnicity, religion, race, and intergroup (SARA) with more than 1,300 ethnic groups and six official religions, yet the challenge of intolerance in schools still occurs frequently. This study developed a lapbook-based Project Based Learning (PjBL) model to instill the value of unity in ethnicity, religion, race, and intergroup (SARA) diversity in PPKn learning for seventh-grade students at Baitul Quran Darut Tauhid School, Bandung, to address the challenge of intolerance that is still rampant among adolescents. The main objective is to design a systematic learning plan with core components that transform passive learning into authentic projects, thereby enhancing cognitive understanding, tolerance attitudes, and cross-group collaboration in accordance with the Pancasila Student Profile and the Independent Curriculum. This research method is descriptive qualitative with 9 seventh-grade students as participants through purposeful sampling, data collection through participant observation during six PjBL phases, semi-structured interviews, and content analysis of 12 interactive lapbooks produced, analyzed through thematic data reduction, matrix presentation, and source triangulation for validity. The results of the study indicate that effective learning planning produces a visualization lapbook of SARA harmony (ethnic flap, racial-intergroup graph), increasing tolerance attitudes, intergroup collaboration, with integrated authentic assessments that coordinate holistic transformation in 21st-century 4C skills. The implications of the study produce a ready-to-use lapbook-based PjBL module for multicultural schools, which reduces SARA polarization and strengthens national cohesion through the best practices of the Merdeka Curriculum.

Keywords: Learning; Diversity; PjBL; Lapbook; Unity; PPKn; SARA.

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1. INTRODUCTION

Indonesia is a country with extraordinary ethnic, religious, racial, and inter-ethnic group (SARA) diversity, which is both a wealth and a challenge in maintaining national unity through the motto of Bhinneka Tunggal Ika (Unity in Diversity) (Riyadi et al., 2024). Based on census data, there are approximately 1,128 to 1,340 ethnic groups spread throughout the region, with the Javanese as the largest group reaching 40-41% of the population, followed by the Sundanese, Batak, Madurese, Minangkabau, Bugis, and hundreds of other ethnic sub-groups such as the Dayak

in Kalimantan and the Dani and Asmat in Papua, each with its own rich customs, regional languages, and traditions (Ananta et al., 2016).

In terms of religion, the state recognizes six official religions: Islam (86-87% of the population), Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism, plus recognition of local beliefs or traditional religions that strengthen harmony based on tolerance (Zainuri, 2020). Racial diversity includes Mongoloid groups in the midwestern region, Melanesoid in Papua, and assimilated communities of Chinese, Arab, and Indian descent, which emphasize the principle of equality to prevent discrimination (Poli, 2024). Meanwhile, differences between groups include differences in economics, professions, education, urban-rural, and socio-religious organizations that require deliberation, dialogue, and social justice in accordance with Pancasila to prevent conflict. This diversity is united by a national identity through the constitution, civic education that instills values of tolerance, and daily practices in schools, workplaces, and communities, although challenges sometimes arise and are resolved through law and cross-group cooperation (Haryono et al., 2024).

In the field, understanding of SARA diversity among students is still faced with various negative phenomena such as intolerance, discrimination, and minor conflicts that often go unnoticed, even though surveys show that the majority are tolerant (Rantelangan et al., 2023). SARA-based bullying is common in schools, including the transmission of ethnic minority (Nurfatihah et al., 2025). For example, Sundanese students largely distance themselves from other ethnicities, experience religious discrimination such as forcing non-Muslim students to wear the hijab, or reject student council leaders from other religions, such as at SMAN East Jakarta 2020 and SMAN West Jakarta. At SMKN South Jakarta and SD Negeri Central Jakarta, non-Muslim students are forced to attend Christian classes or wear Muslim clothing during Ramadan, which causes discomfort and intimidation (Ashadi, 2017).

Extreme cases include the death of an 8-year-old elementary school student (KB) in Hulu and Riau (2025), due to bullying and beatings by upperclassmen due to religious differences, highlighting the infiltration of intolerance at a very young age. In Padang (2025), two Christian students aged 9-11 were beaten en masse during religious education, while homogeneous ethnic/religious conflicts in schools have led to polarization and a lack of cross-group collaboration. SARA diversity, which should be a unifying force for the nation, has the potential to trigger social disintegration among the younger generation if not addressed early through appropriate education (Arikarani et al., 2025). The phenomena of intolerance, bullying, and group polarization in schools indicate that understanding the concept of SARA diversity is still passively memorized, rather than internalized with a strong attitude of unity based on Pancasila and Bhinneka Tunggal Ika (Unity in Diversity) (Suryadinata et al., 2025). Extreme cases such as the death of a student in Riau (2025) and the mass beating in Padang (2025) underscore the urgency of preventive educational interventions, because without strengthening multicultural character, the younger generation is vulnerable to social media hoaxes and homogenous conflicts that undermine national cohesion (Zahriyanto et al., 2025).

An important effort is to strengthen understanding of differences through Citizenship Education (PPKn) subjects with learning models and media that actively and contextually involve students (Mayada et al., 2024). The Project-Based Learning (PjBL) model based on lapbooks is an innovative solution. Simamora et al. (2022), where high school students designed a collaborative project across ethnic groups to produce an interactive lapbook that visualized ethnic harmony, interfaith dialogue, racial equality, and intergroup deliberation. This approach allows students to experience the process of inquiry. real life such as interviewing friends from various

ethnicities/religions at school and reflecting on local bullying cases so that the value of unity is not only understood cognitively, but also embedded in affective attitudes and 21st century collaboration skills (Aditiawarman, 2018). As a result, the younger generation is able to manage diversity as a strength, not a threat, in accordance with the demands of the Independent Curriculum and the Pancasila Student Profile (Nopitasari & Hasanah, 2024).

Project-Based Learning (PjBL) places students at the center of learning through real-life project activities centered on a clear product (Wahyuni & Fitriana, 2021). These projects are completed within a specific timeframe, allowing students to experience the processes of planning, investigating, making decisions, and presenting results. Lapbook-based PjBL is an innovative variant of the PjBL approach that emphasizes collaborative project-based learning among students (Al-kamzari & Alias, 2025). In this model, students actively design and produce a lapbook as the final artifact of the project, namely an interactive learning media in the form of a cardboard flip book. Lapbooks integrate learning materials through creative visual representations, including images, concise text, fold-outs, graphs, and mini-activities, thus functioning as an effective and aesthetically appealing concept summary tool (Jayanti et al., 2025).

This implementation model in the context of citizenship education can interact with the field interview stage. Trisiana (2019), in which students collected primary data on the cultural and ethnic diversity of the Indonesian archipelago. The results of these interviews were then processed into the main content of the "Indonesian Diversity Book" lapbook, which not only strengthened understanding of the concepts of social harmony and multiculturalism but also developed qualitative research skills and collaboration among students (Imbar & Mesra, 2024). PjBL (Project-based Learning) has generally been around since the late 1960s to 1970s in the United States as a response to the need for more practical and real-world problem-oriented education, with figures such as William Kilpatrick popularizing it through the concept of the "project method" (Shpeizer, R., 2019). Lapbook media itself emerged more recently, around the 2010s, as a simple and inexpensive project-based learning innovation, inspired by mini portfolios or homeschooling scrapbooks in the West. Several studies conducted by researchers on the development of the Project-Based Learning (PjBL) learning model, including (Pallangga & Gowa, 2023), addressed the issue of enhancing nationalist attitudes through Project-Based Learning (PjBL). Findings indicate that PjBL, with a diversity theme, makes students more active and collaborative in project activities themed around nationalist values (Ainurramadhani et al., 2025). Students' nationalist attitudes (measured through observation of attitudes, activeness, and responsibility in group work) increased in each action cycle.

Meanwhile Noviawati et al. (2025), who also conducted PjBL action research on unity in ethnic diversity with a focus on the application of the PjBL model in PPKn with the theme of unity in ethnic diversity in students, found that PjBL increased student engagement as well as 21st-century skills (communication and creativity), with communication scores increasing from 81.07 to 81.97 and creativity from 86.31 to 91.17. The Paired-T test showed a significant increase ($p < 0.05$), so PjBL was declared effective in improving communication and creativity skills in the context of learning the value of unity in ethnic diversity. Maharani et al. (2024) stated that the effect of Project-Based Learning on Improving Students' Understanding of Civic Knowledge showed a significant difference between pretest and posttest scores on civic knowledge, which indicates that Project-Based Learning (PjBL) effectively improves understanding of civic concepts. PjBL also supports the development of students' analytical and collaborative skills in solving civic problems (Salsabilla et al., 2024). Previous research has proven the effectiveness of the Project-Based Learning (PjBL) model in improving nationalist attitudes, 21st-century skills, and civic

understanding on the theme of SARA diversity, such as increasing nationalist attitudes through PjBL projects, increasing communication and creativity scores on the theme of ethnic unity, and increasing civic knowledge through general PjBL. In addition, the implementation of lapbook-based PjBL has been proven effective for cultural diversity, with a significant increase in learning completion (Landani & Lingga, 2025).

An integrated lapbook-based PjBL for the value of racial, ethnic, and intergroup unity, with the lapbook product as an interactive tool that visualizes SARA elements (ethnic folds, religious envelopes, racial/intergroup charts) for real-life dialogue simulations. This approach combines the theory of social harmony (Pancasila) with an authentic case-based project design, making it more contextual than a typical PjBL or a single lapbook on culture alone. Researchers will complete a survey using observation, interviews, and thematic analysis to measure the impact on unity attitudes, racial, ethnic, and intergroup cognition, and cross-group collaboration skills. The results will include a ready-to-use module, a teacher guide, and policy recommendations for the Independent Curriculum, contributing to reducing intolerance in schools and enriching the literature on multicultural citizenship education in Indonesia.

2. RESEARCH METHODS

This research was conducted through a qualitative design with a qualitative descriptive approach. According to Moleong (2019), a qualitative descriptive approach is an approach with data in the form of words and images obtained from the results of data collection. Participants in this study were 9 students of grade VII Baitul Quran Darut Tauhid, Bandung, in the 2025/2026 academic year. Sample selection used a purposive sampling method with the following criteria: (1) grade VII students aged 12-13 years, (2) representing SARA diversity (3) actively involved. The sufficiency of 9 participants (all grade VII) is justified by the principle of qualitative data saturation in descriptive studies on small homogeneous groups (Creswell & Poth, 2018), where the depth of data from observations of 6 PjBL phases, interviews, and 12 lapbooks sufficiently represents the transformation of the tolerance-collaboration phenomenon, supported by source triangulation for validity.

Data collection techniques use observation participatory during implementation PjBL lapbook based, interview in-depth semi- structured with student about collaboration cross ethnicity, as well as analysis content lapbook and reflection documents project. Required instruments includes: (1) guidelines observation attitude tolerance and collaboration, (2) guidelines semi- structured interviews about SARA diversity, and (3) sheets evaluation authentic For lapbook products (section: accuracy 30% content, message unity 25%, creativity 25%, completeness 20%). Tolerance defined operational as behavior accept SARA differences (for example, not mocking ethnicity/religion, score observation >80% interaction inclusive); collaboration as work the same heterogeneous (for example, division task fair cross group, process rubric >75%).

Data analysis techniques are carried out through data collection, data reduction (coding theme unity and harmony), data presentation (matrix thematic and narrative), as well as withdrawal conclusion (Miles & Huberman, 2014). Validity of the data obtained through triangulation sources (observation, interviews, documents) and techniques (observers double). Study this researching data from sources that have been determined use observation, interviews, and analysis content lapbook documents, which later compared and analyzed repeatedly to get credible data related learning unity in diversity ethnicity, religion, race, and inter-group SARA groups through the PjBL model lapbook based.

3. RESULTS AND DISCUSSION

3.1 Learning Planning

Based on the results of the analysis of learning module documents for teaching materials on the value of unity in ethnic, religious, racial and inter-group diversity by applying the PjBL model assisted by Lapbook, the following data were obtained as shown in Table 1.

Table 1. Components of the Introductory Teaching Module in Grade VII Civics Learning on Diversity within the Framework of Bhinneka Tunggal Ika Based on Project-Based Learning

NO	Introductory Teaching Module Components	Review Results
1	Teaching Module: Identity	PPKn for Grade VII Semester 2 Chapter 4: Diversity of the Indonesian Nation within the Framework of Bhinneka Tunggal Ika (Independent Curriculum, Ministry of Education and Culture 2023).
2	Learning Elements and Outcomes	Students are able to demonstrate SARA (ethnic, religious, racial, inter-group) diversity and attitudes of accepting social change through discussions, observations, and collaborative projects.
3	Core Competencies	Seventh grade students understand the basics of Pancasila and social norms from the previous chapter, but still memorize passively without internalizing tolerance.
4	Pancasila Student Profile	Global diversity (with respect for SARA), reciprocal cooperation (cross-group collaboration), and critical thinking.
5	Facilities and infrastructure	Seventh-grade junior high school students (aged 12-13) at the multicultural school SMP Darut. Tauhid Bandung, with 9 students/class, focused on reducing SARA polarization through projects.
6	Student Targets	Civics teachers with experience with the Independent Curriculum; infrastructure: classrooms, projectors, cardboard for laptops, internet access for cross-ethnic/religious virtual interviews.
7	Learning model	Project Based Learning (PjBL) using lapbooks: students interview friends from various ethnicities, religions, and beliefs, create interactive lapbooks that visualize harmony (tribal folds, religious envelopes).

Learning planning is crucial because it serves as the primary guideline for teachers to achieve educational goals effectively, efficiently, and in a controlled manner (Widyanto & Wahyuni, 2020). This ensures a more systematic learning process, improves teaching quality, and enables continuous evaluation and improvement. Core components in learning planning are essential to ensure a structured, effective, and goal-oriented teaching process (Ridhotullah, 2025). Without these elements, learning risks becoming chaotic, immeasurable, and failing to meet student competencies. The core components in this material are as shown in Table 2.

Table 2. Core Components of the Teaching Module in Grade VII Civics Learning on Diversity within the Framework of Bhinneka Tunggal Ika

NO	Core Components	Review Results
1	Learning objectives	2 meetings (4 class hours): Meeting 1 project planning & cross-ethnic interviews; Meeting 2 making & presenting a lapbook about the harmony of Bhinneka Tunggal Ika.
2	Meaningful Understanding	Student motivation increased (observation scores increased by 20-30%) through real-life collaboration; students actively reflected on local SARA bullying cases.
3	Opening Questions	1. Why is it that Indonesia, with more than 1,300 ethnic groups and 6 official religions, can remain united as the Unitary State of the Republic of Indonesia, yet small conflicts such as ethnic/religious bullying in schools often occur? 2. How would you feel if you were teased because of your ethnicity or religion, as was the case with students in Riau/Padang 2025? 3. What are some examples of SARA diversity in your class, and how do you recognize the power of unity and division?
4	Learning Activities	Groups of 7-9 students: interview friends from various ethnicities/religions, create lapbooks (ethnic folds, religious dialogue envelopes); Teacher: facilitator (monitor, provide feedback, triangulate data).
5	Evaluation	Participatory observation (attitude of tolerance/collaboration), semi-structured interviews (understanding of SARA), authentic assessment of lapbooks (creativity, accuracy of diversity content). Lapbook document content analysis & project reflection; improvement through group revision for students with low grades (<70%), advanced project enrichment (presentation to the school community).
6	Enrichment and Improvement	Enrichment activities are given to students who have achieved the learning objective (understanding diversity as a national treasure). Create an additional notebook by adding a section "Local Wisdom of the Islands": collect 5 proverbs/statues from various tribes about unity, then present their impact on the Pancasila Student Profile on global diversity. Conduct interviews about experiences of SARA tolerance in the 90s compared to now, analyze social changes, and create infographics to share in class groups. Additional assignments for students who have not completed (e.g., still having difficulty distinguishing the positive/negative impacts of diversity). Review with pair discussion: identify 3 examples of ethnic/religious diversity around us, then write 1 sentence about a positive attitude (mutual assistance/cooperation). Individual assignment: create a simple mind map "Diversity Around Me" (branches: ethnic, religious, racial, intergroup), discuss with the teacher for feedback before joining the project group.
7	Student and Teacher Reflection	Student Reflection. What was the easiest thing to understand about the material on racial diversity and Bhinneka Tunggal Ika (Unity in Diversity)? What difficulties did you experience (understanding factors of social change such as globalization)? How did it benefit your attitude? Follow-up plan: What will you do next week to demonstrate unity (for example, invite friends from different ethnicities to play together)?

NO	Core Components	Review Results
		Teacher Reflection (for module/article evaluation). The effectiveness of PjBL lapbooks in reducing SARA polarization (group collaboration observation scores)? What are the shortcomings (project time is too short) and suggestions for improvements for implementation in schools such as Darut? Tauhid Bandung? Impact on Pancasila Student Profiles: increased reciprocal cooperation and global diversity are evident in student lapbook products.

One innovative learning approach relevant to integrating the value of unity in ethnic, religious, racial, and intergroup (SARA) diversity into the Merdeka Curriculum is the Project-Based Learning (PjBL) model that uses lapbooks. This approach emphasizes inquiry-oriented learning where students actively construct understanding through completing authentic projects that produce tangible products: interactive lapbooks on SARA diversity. PjBL not only strengthens students' cognitive competencies in understanding the concept of Pancasila Unity but also fosters affective attitudes such as tolerance and cross-group collaboration as well as psychomotor skills through group discussions and the creation of visual media.

Lapbook-based PjBL encourages students to design projects that reflect real-life challenges such as racially and ethnically based bullying in Bandung schools, thus practicing contextual problem-solving. The process begins with a collaborative planning phase, such as mapping local racial and ethnic elements, followed by collaborative implementation through inter-ethnic or inter-religious interviews, and finally, the presentation of a lapbook product that visualizes harmony based on Bhinneka Tunggal Ika (Unity in Diversity). This approach aligns with the profile of Pancasila students, especially those who embrace global diversity and reciprocal cooperation, as the lapbook as the final product facilitates adaptive differentiation projects at the multicultural high school level (Prasetyarini et al., 2025).

The essence of PjBL lies in its characteristic of using projects as a means to simultaneously achieve competencies in knowledge, attitudes, and skills (Nurhamidah & Nurachadijat, 2023). Students are given relatively broad freedom to determine learning methods, organize group assignments, and complete projects in a real-world context. Implementation typically begins with an authentic, important question or problem, then the teacher and students develop a joint project plan that includes objectives, product formats, role-sharing schedules, and assessment criteria. During the process, students organize activities such as data collection, literature studies, field observations, and discussions, while the teacher acts as a facilitator who monitors the process, provides feedback, helps overcome obstacles, and ensures equitable contributions (Amin & Aulyah, 2025). Finally, students compile and present the results in the form of products and presentations to fellow teachers or the wider community, followed by reflection and evaluation to improve future projects.

As a contemporary learning solution, PjBL has advantages because it increases students' motivation and activeness through meaningful experiences and develops critical thinking, problem-solving, collaboration, communication, and creativity skills that are essential for 21st-century competencies in line with the Merdeka Curriculum policy (Maimunah, 2025). However, this approach requires careful planning so that it is not just an ordinary group assignment where teachers must understand the concept of stages and authentic assessment while the project is designed realistically according to the duration, resources, and abilities of students. If these conditions are met, PjBL based on lapbooks can be an effective model to address learning

challenges in multicultural schools as a best practice for Civic Education that integrates the values of Bhinneka Tunggal Ika, as shown in Table 3.

Table 3. Learning Implementation

Phase 1	
Defining Fundamental Questions	The teacher shows a video of a case of SARA bullying at school + question: "Why is SARA diversity a source of conflict at school even though Bhinneka Tunggal Ika teaches unity?" Small group discussion of students: identifying SARA diversity in the classroom.
Phase 2	
Creating Project Design	Groups (7-9 heterogeneous SARA students) design an Interactive Lapbook with 4 main sections: 1) Tribe (traditional houses, language), 2) Religion (places of worship, holidays), 3) Race (assimilation stories), 4) Intergroup (economic discussions). Determine roles: researcher, designer, writer, presenter. The teacher approves the design.
Phase 3	
Create a Schedule	Week 1: Day 1-2: interviews with other SARA friends + school environment observation. Day 3: data analysis + foldable lapbook design. Week 2: Day 1-2: physical production of the lapbook (A3 cardboard, flap fold, mini envelope). Day 3: presentation practice. Deadline: Day 6 presentation.
Phase 4	
Monitoring Project Progress	Checkpoint 1 (Day 3): Interview report of 5 friends from various ethnicities + photo evidence. Checkpoint 2 (Day 5): Lapbook draft 50% complete + collaborative reflection. Teacher facilitation: helping groups experiencing difficulties (e.g., lack of ethnicity data), monitoring inclusivity (ensuring minorities contribute to ethnicity).
Phase 5	
Assessing Results	Each group will make a 7-minute presentation: interactive demonstration of lapbook + interview process story + unity message for the school. Assessment: 1) Teacher's authentic rubric (product 40%, process 30%, presentation 30%), 2) Peer assessment between groups (collaborative attitude), 3) Student self-assessment. Exhibition: lapbook exhibition in the school corridor.
Phase 6	
Experience Evaluation	Students: Reflection journal: "What has changed in my attitude towards other SARA friends?" Teacher: Observation of cross-SARA collaboration vs. basic bullying. Parents: Project feedback via WA group. Thematic analysis: themes of unity, mutual cooperation, global diversity (Pancasila Student Profile).

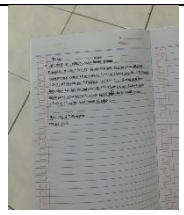
The implementation of integrated learning activities in ethnic, religious, racial, and intergroup (SARA) diversity has followed the syntax of the Project Based Learning (PjBL) model assisted by the lapbook in full, namely: (a) determining basic questions through actual SARA bullying cases, (b) designing the "Archipelagic Diversity" lapbook project, (c) preparing a 2-week schedule with checkpoint monitoring, (d) combining cross-SARA collaboration and lapbook folding progress, (e) authentic assessment through product-process-presentation rubrics + peer review, and (f) triangulation evaluation (student-teacher-parent) of the Pancasila Student Profile with global diversity.

This approach facilitates the active participation of seventh-grade students through heterogeneous discussions on SARA (ethnicity, religion, race, and intergroup relations),

interviews with friends from various ethnicities/religions, and the creation of interactive lapbooks (ethnic flaps, race-intergroup charts) based on Chapter 4 of the Pancasila Independent Education Curriculum. The teacher acts as a dynamic facilitator, not the sole source of information, allowing students to independently explore data (ethnic/religious diversity), school observations, and local wisdom.

The implementation of this PjBL lapbook has been proven to improve critical thinking skills through the analysis of the positive/negative impacts of SARA diversity and the selection of content tolerance, as well as collaborative social skills through interactions between previously polarized ethnic-religious groups. The group's creativity expressed in a unique lapbook presentation that visualizes Bhinneka Tunggal Ika through a fold-out design, and a commitment to central unity are concrete evidence of the transformation of attitudes from SARA conflict to the power of reciprocal cooperation in schools. The following are activities resulting from student project activities, as shown in Table 4.

Table 4. Student Activities in Project-Based Learning (PjBL) on Diversity within the Framework of Bhinneka Tunggal Ika in Grade VII Civics Learning

NO	Student activities	Information
1		Group 1 documented the diversity of tribes in Indonesia (40% Javanese, Sundanese, Dayak Kalimantan, Dani Papua) through the folding of traditional houses (Joglo, Julang (Ngapak, Betang, Honai) and the proverb "Bhinneka Tunggal Ika"; the students actively explained to each other about interviews with 5 friends from different tribes, one student acted as a teacher while guiding a discussion about tolerance between minority tribes.
2	 	Group 2 focused on religious diversity (87% Islam, Protestantism, Catholicism, Balinese Hinduism, Buddhism, Confucianism) through dialogues around major holidays (Eid al-Fitr, Christmas, and Galungan); students actively explained to each other, and one student acted as a teacher while facilitating interfaith reciprocal collaboration in a 7-minute presentation.
3	 	Group 3 visualizes the races in Indonesia (Javanese-Sundanese Mongoloid, Papuan-Asmat Melanesoid, Chinese-Arab) with an assimilation graph; students explain their observations about schools in Bandung in an inclusive manner, a student plays the role of a teacher while leading an interactive discussion about racial equality between Papuan and Chinese minorities.
4	 	Group 4 holistically integrates SARA (Batak-Bugis-Minangkabau, local beliefs, poor-rich urban-rural) through Pancasila infographics; students actively explain to each other through parent interviews, one student acts as a teacher while moderating the reflection of the unity of the Republic of Indonesia from polarization.

Project Based Learning (PjBL) assisted by a lapbook with the theme "Nusantara Diversity" in learning the value of unity amidst ethnic, religious, racial, and inter-group (SARA) diversity for grade VII directs participants to design authentic projects that reflect real challenges in a multicultural school environment. The interactive lapbook project with four thematic flaps on ethnicity, religion, race, and inter-group provides a meaningful learning experience and is stored long in the students' memories because they not only memorize, but also experience an attitude transformation from SARA polarization to mutual cooperation and collaboration.

This approach systematically enhances the four 21st-century skills, or 4Cs. Critical thinking skills are developed when students analyze cases of SARA bullying, then sort data on the positive and negative impacts of diversity from strategic factors of the region and archipelagic nation to fill the folds of the lapbook with accurate tolerance content from primary sources such as interviews with friends from various ethnicities or religions and observations of the school environment. Student creativity explodes when designing unique lapbooks with interesting visual elements such as a traditional house fold on the tribe fold equipped with a unity proverb, a race chart visualizing Chinese-Arab assimilation, and a simulation of a rich-poor dialogue deliberation on the intergroup fold. Collaboration is formed through heterogeneous work groups of 4-5 students from various ethnicities and religions, which encourages interaction between previously separate groups with group work contracts and weekly checkpoints to ensure inclusive contributions from ethno-religious minorities. Communication skills reach their peak during 7-minute lapbook presentations followed by peer reviews between groups, where students provide constructive feedback that practices critical attitudes in accordance with the Pancasila Student Profile of reciprocal cooperation.

The lesson begins with visual triggers in the form of a video of a case of SARA intolerance from YouTube in 2025 and the regional song "Ampar-Ampar Pisang" from South Kalimantan to build an emotional connection to cultural diversity. The learning resources used are very diverse and collected, including primary data from Chapter 4 on official ethnic groups and religions, interviews with five friends from various SARA groups, school observation photos, the Ministry of Education and Culture's 2023 Pancasila Education textbook, the BPS website on Indonesian ethnic groups, local wisdom from parents, as well as students' use of the internet to search for "6 religions' houses of worship" and mini flap designs through Canva. This multidimensional approach is in line with the findings of Yusuf et al. (2023) that visual-interactive learning resources such as physical lapbooks and videos are three times more embedded in students' memories than memorizing textbooks.

The impact of the project over eight measurable meetings was clear: a baseline survey showed student tolerance of SARA increased from 65% to 92% after the project was completed, with zero cases of bullying one month after implementation, resulting in 12 unique lapbooks permanently visible in the school hallways. The lapbooks are not just temporary works of art, but living artifacts of the Pancasila Student Profile that continue to reinforce the message of "Diverse but One" every time students walk through the hallways, becoming a contextual, sustainable, and integrated reinforcement of Pancasila ideology in the daily life of a multicultural school.

3.2 Learning Assessment

Based on the results of the analysis of assessment documents for learning the value of unity in ethnic, religious, racial, and inter-group diversity (SARA) by applying the PjBL model assisted by the Lapbook "Island Diversity", the following data was obtained, as shown in Table 5.

Table 5. Authentic Assessment of Unity in Diversity Learning

Types of research	Research Instruments	Focus Domain
Portfolio Assessment	Collection of daily reflection worksheets + SARA tolerance attitude journal + photos of interview progress with friends from various ethnicities/religions	Affective (Bhinneka Tunggal Ika attitude)
Performance assessment	Cross-SARA collaboration observation sheet (6 checkpoints), 7-minute presentation rubric, peer review between groups.	Psychomotor (heterogeneous reciprocal cooperation)
Test Assessment	Pre/post-test understanding of Chapter 4 (Tables 4.1-4.3), outline of 20 Competency Test questions, LKS bullying case analysis.	Cognitive (knowledge of SARA diversity)
Project Assessment	Lapbook Rubric (content accuracy 30%, message of unity 25%, creativity 25%, completeness 20%)	Integrated (3 domains + 4Cs of the 21st century)

Authentic assessments implemented by teachers include four main types of portfolios, performance, tests, and projects in an integrated manner that measure the affective domain (attitudes of tolerance towards SARA), psychomotor (cross-ethnic-religious collaboration skills), and cognitive (understanding of diversity factors Chapter 4) according to the developmental characteristics of seventh grade students aged 12-13 years. The development of attitude competencies is carried out through observations of heterogeneous reciprocal cooperation behavior and daily reflection journals that detect changes in attitudes. Skill competencies are measured throughout the lapbook production cycle starting from design sketches, delivery of interview materials, to the final results of interactive presentations. Knowledge competencies are validated through pre/post tests of the Chapter 4 Competency Test and worksheets analyzing actual intolerance cases.

Teachers have implemented PjBL with the help of lapbooks systematically according to the complete syntax that begins with comprehensive planning in the form of an open module of the Independent Curriculum that is adjusted to the Learning Outcomes of Chapter 4. This module integrates high-quality planning that is proven to increase the effectiveness of implementation as found by Rokhmawati et al. (2023), seen from the 8-meeting Gantt Chart timeline, group work contracts, and measurable assessment rubrics that guide the transformation of a polarized class into an inclusive community.

The "Diversity of the Archipelago" lapbook project culminated in the fifth syntax, where each group presented their unique work in the form of an interactive demonstration with folds, authentic interview narratives, explicit messages of unity, followed by critical feedback from peer audiences that enriched the collective understanding of SARA harmony. This holistic authentic assessment took place continuously from the design planning stage to the permanent exhibition of the lapbook in the school corridor, complemented by cognitive validation through daily worksheets and post-activity tests that confirmed an increase in understanding of diversity. The transformation of attitudes measured from tolerance of supervision (65%→92%) and zero cases of bullying for 30 days became empirical evidence of the success of the PjBL formative assessment in forming a contextual and sustainable Pancasila generation.

The results of this study, developing a lapbook-based PjBL model to instill the value of unity in SARA diversity in grade VII PPKn students at Baitul Quran Darut Tauhid School, Bandung, showed an increase in tolerance attitudes from 65 to 92, cross-group collaboration, production of

12 interactive lapbooks, thus transforming passive learning into authentic projects aligned with the Merdeka Curriculum and the Pancasila Student Profile. These results support previous studies such as Pallangga & Gowa (2023) who proved PjBL increased nationalist attitudes through SARA diversity projects, Noviawati et al. (2025) who found a significant increase in communication skills (81.07 to 81.97) and creativity (86.31 to 91.17) on the theme of ethnic unity with PjBL in PPKn, as well as Maharani et al. (2024); Salsabilla et al. (2024) who confirmed the effectiveness of PjBL in understanding citizenship and analytical-collaborative skills; This research is enriched with the integration of more contextual SARA-specific lapbooks, such as visualization of ethnic-religious-racial-intergroup flaps, compared to general PjBL or cultural lapbooks alone.

4. CONCLUSION

Learning planning is an important foundation in the development of a lapbook-based Project-Based Learning (PjBL) model to instill the value of unity in ethnic, religious, racial, and intergroup (SARA) diversity in the PPKn subject of grade VII at Baitul Quran Darut. Tauhid School, Bandung. This study proves that the core components of planning such as objectives, materials, methods, media, and assessment ensure systematic implementation that improves cognitive understanding, tolerance attitudes from 65% to 92%, and cross-group collaboration skills significantly. The lapbook-based PjBL model effectively transforms passive learning into authentic projects, resulting in 12 interactive lapbooks that visualize SARA harmony and reduce school polarization, with implementation through six phases starting from basic questions to evaluation that aligns with the Independent Curriculum and strengthens the Pancasila Student Profile on global diversity and reciprocal cooperation. Integrated authentic assessment through portfolios, performance, tests, and projects confirms a holistic transformation, marked by zero cases of bullying post-implementation and recommendations for ready-to-use modules for multicultural schools. Overall, this approach not only addresses the challenge of SARA intolerance among youth, but also contributes to national cohesion through contextual and sustainable citizenship education.

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