

Strengthening Character Education as an Effort to Increase the Profile of Pancasila Students Through Pancasila Education Subjects

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Abstract

The Pancasila student profile is the character and competency that Indonesian students must have both when learning and when entering society. Through the application of the 6 dimensions of the Pancasila student profile, namely faith and devotion to God Almighty, global diversity, independence, mutual cooperation, critical reasoning and creativity, it is hoped that the Indonesian nation will become intelligent and characterized individuals and be able to face challenges in the current digital era and of course, instilling the values contained in Pancasila as our country's philosophy consistently and ultimately being able to realize a prosperous and dignified national life as one of the mandates of the 1945 Constitution. This article aims to discuss strengthening the profile of Pancasila students as an effort to improve character education to create a Pancasila student profile through Pancasila Education subjects. Data collection using library research. The results of the discussion were able to prove that strengthening the character education of Pancasila student profiles through Pancasila Education subjects and supporting and inhibiting factors in strengthening character education through Pancasila Education subjects

Keywords: Pancasila Student Profile; Pancasila Education; Character Education

Introduction

In this current era, with advances in digital information technology, it is increasingly speeding up and making connections between individuals in one country with other people in different countries. Technology is a real thing that is obtained through someone's efforts, this technology can be produced through new equipment or facilities. The results of this technology are not able to change products that were created late. The impact of technology on learning outcomes if there is a balance between technology, teachers, student guardians and education managers (Nasir, et al. 2020 quoted in Wijiyono, et al. 2021:6). Information Technology provides broad opportunities for everyone to learn from different countries, contexts and cultures. Moreover, seen from the realm of education, according to (Kustijowarno, 2023) educational technology is a medium that is able to support the implementation of education in the current

digital era. A transformative national education system, which is expected to produce citizens who are able to make changes and also have the capability and empowerment to improve the nation's quality of life. Education is one of the efforts to improve knowledge so that the nation's goals can be achieved in the future. This education also has the aim of improving the welfare of all people from various circles. From this education, people can have more knowledge so they can have a decent job to survive (Galuh et al., 2021). Education is able to process or change a person's thinking, feeling, intention and body which is expected to build and enrich the nation's culture, namely with a value system, knowledge system and shared behavior system (Kustijowarno, 2023). Learning is necessary because there are many benefits provided by learning. This matter is in accordance with the national learning objectives regulated by Law Number. 20 of 2003, Article 3 concerning the National Learning System (Sisdiknas), which reads: "National learning aims to improve the

ability of students to become human beings who believe in and obey God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen." Character education can be interpreted as an essential part of the educational process, a system of instilling character values in school members which includes the components of knowledge, awareness or willingness and action to carry out these values both towards God Almighty, others, the environment and also oneself. .

The implementation of character education is divided into three educational domains which are called three centers of character education. This tri-center character education means that character education is carried out in three educational environments, namely the family environment, community environment and educational unit or school environment (Wisnujati 2021). The character and moral development program functions to encourage the creation of moral reasoning and standards of ethical behavior for students. In the novel *Ibuk* by Iwan Setyawan, twelve character education values are found, namely (1) simple living, (2) responsibility, (3) compassion, (4) filial piety to parents, (5) religious, (6) cares about cleanliness, (7) appreciates achievements, (8) works hard, (9) loves the country, (10) is honest, (11) is empathetic, and (12) likes reading. The twelve character education values are the result of identification of eighteen character-forming values in the education unit. Therefore, the character education values contained in the novel can be used to support literature learning at the SMA/MA/SMK/SMK level. Students are the successors of the baton of the nation's struggle by holding great responsibility as the spearhead of Indonesia's development to become an advanced, just and prosperous country. In this way, there needs to be a strategy in an effort to implement strengthening the character of students in creating Indonesia's golden generation. The implementation of strengthening character education is very important as a strategic step in building Indonesian human resources with quality, adaptability and character. Implementation of strengthening student character education can be done through the habituation method. Habituation of kindness is the main key to creating good character in

students.

Pancasila education is really needed and has a role in providing guidance where the values contained in Pancasila can be used as a basis and guideline for education in Indonesia. Pancasila education certainly has a function that can shape or change a person's way of thinking and character because of the values contained in Pancasila. In this case, Indonesia is currently experiencing a moral crisis, where there are many young people whose morals are damaged due to various influencing factors, namely both internal and external factors. Internal factors that can influence include not being able to differentiate and limit what is good and what is bad, and not being able to control yourself to avoid actions that can lead to negative things. Then external factors that influence include social circles, inappropriate use of social media, drugs, brawls and alcohol. Planning for the Pancasila Student Profile is the capability, or character and competency that Indonesian students need to have in the 21st Century. Real actions to realize the Pancasila Student Profile which are currently being implemented, especially through character education, have inspired the author to try to express his thoughts and ideas. -ideas held through research on the topic Implementation of Integrated Quality Management Strengthening Character Education in realizing the Pancasila Student Profile.

Method

This research uses a descriptive research approach with qualitative methods (Sugiyono, 2014). The data used in this research is qualitative data in the form of primary data obtained and collected directly without intermediaries and secondary data that supports the needs of primary data. The data collection procedures used in collecting data were observation, interviews and documentation. The technique for determining research subjects in this research uses purposive sampling technique. Which is data collection based on certain considerations and objectives. The purposive sampling technique aims to select informants who are thought to understand and have a lot of information in accordance with fundamental phenomena. In this case, the subject of this research is a

person who has knowledge, experience and information according to his or her capacity that can be accounted for

Result and Discussion

In the current era of technological progress, the character education movement has been revived with improvisations adapted to developments in time and technology. This is because the role of character education is still needed to provide a balance between technological development and human development (Rachmawati et al., 2022). The role of national education is to increase potential and competence, build a national character that has dignity and manners, which aims to make the life of the nation intelligent. Therefore, education is not only related to learning capacity, but also the formation of students' character. A person's success not only depends on technical insight and competence (hard skills), but also on the management skills of oneself and others (soft skills). This shows that improving the quality of student character education is very important (Suwartini, 2017). Pancasila education has an important role in realizing national character education, which is able to provide guidelines where the values contained in Pancasila can be used as the basis and guidelines for education in Indonesia. Pancasila education certainly has a function that can shape or change a person's way of thinking and character because of the values contained in Pancasila. Pancasila education must be given to both the general public and young children. There are still many people who have not been able to apply Pancasila values in their lives. Pancasila can be used as a unifier of the nation if conflict occurs. The impact of globalization causes foreign cultures to enter society, resulting in a decline in national morals. The many influences, both internal and external, can certainly influence society. It is hoped that Pancasila can strengthen attitudes and characteristics in responding to globalization and technological developments.

Curriculum changes cannot be avoided due to the fact that the true form of education in Indonesia has not yet been discovered, the influence of social, cultural, political systems, economics and science and technology. Curriculum innovation should be implemented

dynamically, so that it can be adapted to changes and demands in society (Raharjo, 2020). The current curriculum in Indonesia, namely the independent learning curriculum, is a competency-based curriculum created in order to restore learning due to the pandemic. Learning recovery is carried out by the teacher by implementing a learning model in the classroom with a social learning approach. Izza et al (2020) stated that teachers have the freedom to independently translate the curriculum before explaining it to students so that teachers are able to answer each student's needs during the learning process. Freedom to learn also involves conditions of freedom in fulfilling the objectives, methods, materials and evaluation of learning for both teachers and students. The practice of the Pancasila Student Profile can be implemented through policies determined by the school and curriculum.

This practice can be integrated into a subject as well as in teaching and learning activities. The practice of the Pancasila Student Profile is carried out through intracurricular, extracurricular and school culture activities ((Faiz, A., Parhan, M., & Ananda 2022). With this, it can be seen that the learning process in the independent learning curriculum is more directed towards student needs (student-center) where previously the concept of learning was still centered on teachers or educators. In this independent curriculum there are several competencies. Lukum in Putriani & Hudaidah (2021) states that there are three major competencies in the 21st century, namely the competency to think, act and living in the world. Thinking competencies include critical thinking, creative thinking and problem solving. Acting competencies include communication, collaboration, digital literacy and technological literacy. Meanwhile, living in the world competencies include initiative, self-direction, global understanding and social responsibility. Independent curriculum This is a competency-based curriculum that helps and supports learning recovery, where this curriculum applies project-based learning to support student character in accordance with the Pancasila student profile. Quoting from Dewi's research results (2022), the factor in the Merdeka Curriculum that makes implementing P3 easier is the existence of the Pancasila

Student Profile Strengthening Project (P5) program which uses a project-based learning approach (project-based learning, PBL). PBL is interdisciplinary learning which aims to observe, think about and find solutions to various problems in the surrounding environment.

The Pancasila Student Profile is based on the Vision and Mission of the Ministry of Education and Culture contained in the Minister of Education and Culture Regulation Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024 which reads: "Pancasila Students are the embodiment of Indonesian students as lifelong students who have global competence and behaving in accordance with Pancasila values, with six main characteristics: faith, devotion to God Almighty, and noble character, global diversity, mutual cooperation, independence, critical reasoning and creativity." The Profile of Strengthening the Implementation of the Pancasila Student Project is implemented flexibly. In terms of content, activities and implementation time, the Pancasila student profile improvement project was designed independently of intracurricular activities. Project learning objectives, content and activities do not have to be linked to intracurricular objectives and materials. Education units can collaborate with communities or the global community to design and implement projects to strengthen the profile of Pancasila students. The Pancasila Student Profile in the new paradigm of the prototype curriculum is the answer to how to improve character and important abilities that need to be studied and developed continuously by every individual Indonesian citizen, from early childhood education until they complete high school.

The Pancasila student profile is expected to be able to produce graduates who demonstrate the characteristics and abilities or skills required and capable of being achieved, and also strengthen the noble values of Pancasila in students and stakeholders. Pancasila Student Profile is a program in the independent curriculum as an effort to improve the quality of education through character education. The Pancasila Student Profile has begun to be implemented in driving schools, namely at the elementary, middle and high school levels, which is implemented through

intracurricular, extracurricular and school culture learning (Nurislaminingsih, Rachmawati, and Winoto 2020). Students are expected to be students who are not only intelligent, but also have global competitiveness, character, and uphold the values of Pancasila. Students who take part in the Pancasila Student Profile project are known as Pancasila Students. There are other opinions regarding this matter but it has the same purpose, namely that Pancasila students are expected to become students who are not only intelligent, but also have global competition, character, and uphold Pancasila values (Daniel Zuchron 2021). According to Suwartini (2017), character education is a procedure that fosters character values in students including insight, self-understanding, determination, and spirit components as well as steps to implement values, both towards God Almighty, oneself, other people, the environment, and society, so that an intelligent human being will be realized. Character education is one step in instilling character to build a strong foundation for the nation's successors. Human character cannot be separated from a person's personality. Character can also be said to be an identity that shapes a person through attitudes, thought patterns, and polite values that are obtained through various interactions, both between people and the environment, and becomes the basis that influences the way one views, thinks, and acts (Soraya, 2020). So it can be concluded that character is the behavior of each individual which is a personal interaction in relation to God Almighty, himself, others and the environment which has an influence on the perspective, thought patterns and actions towards something. Therefore, according to the Language Center of the Ministry of National Education, character has the meaning of personality, behavior, character and disposition. By producing individuals with character, this can be the starting point for creating quality individuals who are able to advance their nation and state (Soraya, 2020). Character education is education about character, or education that guides the essence or guidance of character in the three domains of creativity, taste and intention (Daryono & Lestariningsih, 2017). The aim of character education is to develop affective, cognitive and psychomotor aspects. This is in line with

the aim of implementing the independent curriculum, namely to develop the profile of students so that they have the spirit and values contained in the Pancasila principles in their daily lives (Safitri et al., 2022). Educators have a big responsibility for forming the character values of their students. Education becomes an example if it is at the front, a motivator or encouragement if it is in the middle, educators become a driving force behind students if they are behind with various supports so that students can be independent. The form of educators' responsibility for the formation of character values can be realized by implementing the Pancasila student profile into the realm of education. Students are provided with the knowledge and resources they need to become citizens who can accept and utilize the diversity of resources, embedded cultural values, and maintain their characteristics and identity as future Indonesian citizens. Students are also expected to be able to improve and apply their knowledge and knowledge, as well as internalize and personalize noble moral values (Kemendikbud, 2020). By linking Pancasila as the basis of the state and the development of national character, this will result in the will of the state and government to prepare the nation's next generation who are capable and competent in facing changing times (Anton Leonard et al., 2021). Leonard in Tunas Pancasila 2022 then stated that the emergence of the Pancasila student profile was a manifestation of this desire and was embedded in primary and secondary education in Indonesia.

The supporting factors for the formation of the Pancasila Student profile at SMA N 5 Surakarta are the first, nature, human traits that have been possessed since he was born into the world. The characteristics that are supporting factors are reducing juvenile delinquency, worshipping Allah obediently, not only caring about the worldly world, focusing on ideals. Then the second is personality, in the personality development that humans experience when they have experienced an event or incident that they have gone through. A person's ability to understand religious issues or religious teachings is greatly influenced by the person's own intelligence in understanding Islamic teachings. Personality with supporting factors,

for example polite, diligent, disciplined and diligent. Then the third is the family, the family is a driving factor which is able to pay attention to the child regarding his education, always supporting the child's decision if it is good for him. The fourth is the teacher or educator, where the teacher must be able to demonstrate morals in everyday life, because the role and influence of an educator on students is very strong. The last one is the environment which is a supporting factor, if the environment in which they live is positive, it directs children to have characteristics such as Pancasila values. Pancasila values include five things in accordance with the five principles of Pancasila, namely divine values, human values, unity values, people's values and justice values. Pancasila has a position as a philosophical basis as well as the basis of the state and way of life of the Indonesian people. Each of the Pancasila precepts contains values that can still be applied or implemented by society. In Pancasila values, there are several key words that can be used as guidelines in living life, such as, how to humanize humans, obedience to religion, civilized and ethical living, cooperative living, mutual cooperation, sympathy, empathy, tolerance, being wise in life. everything, so that it is fair to all groups. Instilling the values and application of Pancasila is considered to be able to reduce the occurrence of violations by the community regarding policies made by the government. Good cultivation of Pancasila provides a stronger understanding of the value of Pancasila in the lives of Indonesian people

Then the inhibiting factors are those which in the implementation of the Pancasila Student Profile cause a lack of understanding conveyed by educators, limited time for teaching and learning activities, minimal lesson substance, limited knowledge of technology carried out by educators, very poor student interest in the subject, participants students are still passive in the learning process, teachers are limited in designing good lesson plans, there is a lack of variety in learning strategies from educators, parents pay less attention to children's learning patterns and there is a lack of teachers and there is speculation regarding the provision of learning materials. That's not the only problem, according to Shoimin in Tifani Mutia Putri, Nurbaity Nurbaity, Dara Rosita (2020), the

problem of educators today is that they tend to see students in terms of intelligence only, easy to understand a lesson, always oriented only towards passing, As for students who experience learning obstacles or problems tend not to be considered capable. This can cause discrimination against students. Then, meanwhile, the understanding and knowledge of correspondents in their living environment regarding the cultivation of Pancasila values is still very lacking, for example, divine values are only understood to be limited to the act of praying and making ceremonies. Inhibiting factors often occur in the awareness of the general public, who often underestimate the values of Pancasila, which can result in a decline in moral values in society. regarding the formation of Pancasila student profiles, and conditions after the pandemic which make it difficult to form Pancasila student profiles. The strategy offered is starting from the need for strengthening that is more related to the formation of the Pancasila student profile. The plan takes two parameters from the Pancasila student profile, namely diversity and independence (entrepreneurship). And also at SMA N 5 Surakarta, they have implemented these two parameters which can be seen from the bazaar activities, where the bazaar aims to provide training regarding entrepreneurship and also introduce typical foods from the surrounding area or other areas

Conclusion

Pancasila education certainly has a function that can shape or change a person's way of thinking and character because of the values contained in Pancasila. Globalization causes foreign cultures to enter society, resulting in a decline in national morals. The many influences, both internal and external, can certainly influence society. It is hoped that Pancasila can strengthen attitudes and characteristics in responding to globalization and technological developments . There are several supporting factors that exist in the implementation of the Pancasila Student Profile at SMA N 5 Surakarta which can be seen from internal and external factors, then don't forget there are also inhibiting factors, one of which is the general public's lack of awareness regarding Pancasila values which can lead to a decline in values. -moral values

of the nation. Then, this independent curriculum is a competency-based curriculum that helps and supports learning recovery, where this curriculum implements project-based learning to support student character in accordance with the Pancasila student profile. The Pancasila Student Profile in the new paradigm of the prototype curriculum is the answer to how to improve character and important abilities that need to be studied and developed continuously by every individual Indonesian citizen, from early childhood education until they complete high school.

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