PROFIL PELAJAR PANCASILA AS A MODEL FOR STRENGTHENING CHARACTER IN THE MERDEKA CURRICULUM

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Abstract

Character education has become an important concern in developing the education system in Indonesia over the past decade. To face complex challenges in an ever-evolving society, strengthening character education is important in shaping individuals with integrity, ethics and good personality. Therefore, this study aims to analyse and evaluate the innovation of the character education strengthening program model implemented in the curriculum in Indonesia. The approach of this research used descriptive qualitative with literature study method to collect information from various reliable sources such as scientific journals, books, and official publications. The results of this analysis and evaluation discuss various innovations in the character education strengthening model implemented in Indonesia during this period, including the approaches, strategies, and methods used. The findings of this research are. Firstly, various innovative models of strengthening character education have been implemented in Indonesia, including value-based learning approaches, character education through extracurricular activities, and the integration of character education in all subjects. Secondly, implementing these innovations has a positive impact on shaping students' character, such as increasing positive attitudes, social care, ethics, and integrity. However, there are also challenges including the lack of understanding and full involvement of all education stakeholders. The study concludes that the integration of character education should be an integral part of the curriculum at all levels of education. This research contributes to the development of character education in Indonesia by presenting innovative models of strengthening character education that have been implemented and highlighting the challenges that need to be overcome

Keywords: *Character Education, Curriculum, Indonesia*

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INTRODUCTION

Character education has an important role in shaping individual personality and morality, as well as realizing a quality society today. In the era of globalization marked by rapid social change and increasingly fragmented values, character education is becoming increasingly relevant in shaping the nation's generation with noble character (Budhiman, 2017). Character education aims to develop positive attitudes, values, and behaviors and strengthen a strong personality, including values such as honesty, responsibility, discipline, and cooperation. Through character education, it is expected that the younger generation will be able to face complex challenges in daily life, have mutual respect for diversity, and contribute positively to society (Fatturrohman et al., 2013).

Character education has great significance in building moral foundations and national values in the young generation under the nation's philosophy, which is Pancasila (Aziz, 2017; Irawan & Firdaus, 2021; Khisbiyah et al., 2023; Novitasari et al., 2021). Pancasila as the ideology and foundation of the Indonesian state contains deep values, such as cooperation, unity, justice, and democracy (Harefa & Hulu, 2020; Latif, 2017b, 2017a; Purnamasari & Ysh, 2022; Qomaruzzaman, 2012; Winarno, 2017). The application of Pancasila values in daily life, as well as its impact on character building and positive attitudes in Indonesia's young generation (Budimansyah, 2010). Character education can instill character values in students as a foundation for the creation of a quality generation that can live independently in everyday life. So that later they can become human beings who have the principle of a truth that can be accounted for (Dalyono & Lestariningsih, 2017a; Elihami & Syahid, 2018; Maunah, 2016). Strengthening character education in the current context is very relevant for overcoming the moral crisis that is currently plaguing this country (Mukti, 2018; Rolitia et al., 2016; Sholihah & Maulida, 2020). According to Megawangi, (2004: 62) character education is an effort to educate children to make wise decisions and practice them in everyday life. Although there have been great efforts to implement character education in schools, there are still challenges that need to be overcome, especially in the face of accelerating times, evolving technology, and dynamic social changes (Fatturrohman et al., 2013; Muslich, 2011; Ningsih, 2015; Wibowo, 2012). Strengthening character education in the current context is very relevant for overcoming the moral crisis that is currently plaguing this country (Andrianti, 2019; Mukti, 2018; Rolitia et al., 2016; Safitri et al., 2022; Sholihah & Maulida, 2020; Sujatmiko et al., 2019).

In essence, character consists of eight elements, such as urges, instincts, reflexes, character traits, sentiments, interests, virtues and will (Julaeha, 2019). Characters aren't inherited. One builds its daily by the way one thinks and acts, thought by thought, action by action (Jerome & Kisby, 2019). The term learning can be defined as "a set of external events that are created to support the internal learning process (Ozar, 2018). The word character comes from the Latin roots kharakter, kharassein, and kharax, which means tools for marking, to engrave, and pointed stake (Baehr, 2017). Moral actions are found in several aspects, such as competence, desire and habit (Lickona, 1991); Wueste, 2018a) Character education, thus, is a system of instilling character values in school members that include components of knowledge, awareness, willingness, and action that includes components of knowledge, attitude, and skills (Arthur, 2003; Jerome & Kisby, 2019; Supriati & Umar, 2018a; Walker et al. , 2015). Thus, according to the researchers, the purpose of character education focuses on developing the potential of students as a whole, to become individuals who are ready for the future and able to survive to overcome the challenges of a dynamic era with commendable behaviors (Park, 2004). Character education is considered as education of human morality values that are realized and carried out in real actions (Kusuma et al., 2020; Zhixiang, 1989), humans are able to overcome themselves and improve their quality of life for the better (Narvaez & Lapsley, 2008a).

The importance of character education in education units is also reinforced by several research results that show a person's success and failure in all aspects of life are not determined solely by knowledge and technical ability, but more by personality factors or attitudes. The results of the research include; the results of research at Standford University concluded that success is determined by 87.5% attitude (attitude) and only 12.5% due to one's academic ability (Mardiansyah et al., 2011: 88). The same thing is also shown by the results of research from the Carnegie Institute of Technology which says that of 10,000 successful people, 85% of success is due to personality factors and 15% due to technical factors (Kurniawan, 2010: 87). Similarly, Wiggam's research (in Kurniawan, 2010:87) states that out of 4000 people who lost their jobs, 400 people (10%) were due to technical ability, while 3,600 people (90%) were due to personality factors. The above view shows the importance of character education in forming a nation that is resilient, noble, competitive, tolerant, moral, patriotic, dynamically developing, and cooperative (Narvaez & Lapsley, 2008b; Sajadi, 2019; Supriati & Umar, 2018a). So that all of them are processed in learning which is part of the curriculum. The curriculum as the center of publication that character education functions as a developer of basic potential to have a good heart, think well and behave well, improve a competitive nation in world relations, strengthen and build multicultural national behavior (Choat et al., 2023; Lebeaume, 2011; Milner, 2010; Supriati & Umar, 2018b; Wueste, 2018b).

Meanwhile, according to Law No. 20 of 2003 concerning the national education system, the curriculum is a set of plans and arrangements regarding the objectives, content, teaching materials and methods used as guidelines for completing teaching and learning activities in order to achieve national education goals. As one of the means of character building, it is important to describe how the development and characteristics of the 2013 curriculum. The philosophical foundations of the 2013 curriculum include that education is rooted in the nation's culture, current life and development for future life. In addition, education is also a process of inheritance and development of a culture According to Syafa (2014: 86) the concept of the curriculum is the competence of graduates or the character of students who are packaged in the form of relationships by emphasizing character education, the character of learning that emphasizes the scintific approach and the character of a more detailed assessment by emphasizing process assessment (Harini, 2018; Zahri Harun, 2015).

The Merdeka Curriculum emerged as an educational innovation that allows schools to adapt the curriculum to local needs and potential and learners, which is the goal of the Ministry of Education, Culture, Research and Technology (2021) Pembelajaran Paradigma Baru (PPB) is learning that is oriented towards strengthening competencies and developing characters under Pancasila values or the realization of the Profil Pelajar Pancasila (Baharuddin, 2021; Laga et al., 2021; Rahmadayanti & Hartoyo, 2022; Sopiansyah & Masruroh, 2021; Suhartoyo et al., 2020; Susilawati, 2021). This definition can be interpreted as PPB ensures meaningful learning practices. To create meaningful learning, of course, learning must be based on and give independence to students. With learning and liberty, it allows students to engage in learning according to their developmental stages and characteristics (Baharuddin, 2021; Laga et al., 2021; Rahmadayanti & Hartoyo, 2022; Sopiansyah & Masruroh, 2021; Suhartoyo et al., 2020; Susilawati, 2021). Therefore, PPB is essentially learner-centered learning. By understanding the relationship between the Pancasila Student Profile and the Merdeka Curriculum, it is hoped that practical ways can be found to optimize the formation of student character and achieve more comprehensive educational goals.

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METHOD

The qualitative writing method is a research procedure that produces descriptive data. Furthermore, this research uses secondary data obtained from relevant sources such as journals, e-books, papers, books, research reports, and trusted electronic sources (Abdussamad, 2020; Irawan, Sundawa, et al., 2023; Kusumastuti & Khoiron, 2019; Rachman & Wijayanti, 2019; Umar & Choiri, 2019). The qualitative approach was chosen as a research approach that can be used in understanding social phenomena in depth and detail (Creswell, 2017; Moleong, 2010; Neuman, 2013; Sugiyono, 2014). The qualitative approach was chosen because the main purpose of this research is to produce in-depth analysis and synthesis. In addition, researchers use the literature review method which is carried out by collecting, evaluating, and synthesizing literature or references that are relevant to the research topic being studied (Neuman, 2013). Through comprehensive literature review and field research.

"Through the literature study method, the researcher reviewed 30 research articles on similar topics using keywords such as character education, the Merdeka Curriculum, and Pancasila Student Profile, and then interpreted them according to the topic and research needs (Blegur et al., 2023; Husniyah et al., 2021; Ramadhani, 2021). Furthermore, relevant information is obtained through literature studies by collecting national and international research journals that meet the criteria (Nguyen et al., 2021), especially those that discuss character education models in the curriculum in Indonesia. Furthermore, data collection is carried out indirectly and in the form of secondary data in line with Miles et al. (2014) suggesting data analysis techniques, namely data reduction data display and data conclusion or verification, and the data collected is then analyzed qualitatively by synthesizing, comparing, and evaluating relevant findings.

RESULT AND DISCUSSION
The Concept of Character Education

Philosophically, the concept of education has a very broad meaning, which means how the educational process is carried out, and what is the goal. Education as a process means that it is a procedure that must be carried out by an educator in carrying out educational activities in order to produce the best output or goal as planned. Education as a goal means that the result of education must make students better and meet the expected standards. Education also aims to make students smart, independent and have a strong character under the philosophy of the nation's ideology (Ningsih, 2015; Wibowo, 2012).

Indeed, education aims to prepare individuals in balance, unity, organic, harmonious, dynamic in achieving the goal of human life (Pasaribu, 2017; Sujana, 2019). Law No. 20 of 2003. Article 3 states that "national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, and develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." Furthermore, the educational process as an activity of mobilizing all components of education by educators is directed towards achieving educational goals.

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Character education is education about character, or education that teaches the nature of character in the three domains of cipta, rasa, and karsa (Acetylena, 2018; Dalyono & Lestariningsih, 2017b; Dewantara, 1977). Furthermore, according to the Indonesia Heritage Foundation (Megawangi, 2004: 94) has composed such three components into a set of values that should be taught to children such as: (a) loving the God and His creation, (b) independence and responsibility, (c) honesty and wisdom, (d) respect and politeness; (e) generosity, loving to help and cooperative; (f) self-confidence, creative and hardworking; (g) leadership and justice; (h) nice and modest; and (i) tolerance, peace and unity. Furthermore, the life values that need to be taught to students are (peace, respect, love, responsibility, happiness, cooperation, honesty, humility, tolerance, simplicity, freedom, and unity) into civic learning assessment by paying attention to the principles of authentic assessment, and ensuring conformity with core competencies and basic competencies in accordance with the Indonesian 2013 curriculum (Komalasari & Saripudin, 2018; Komalasari & Siti Masyitoh, 2022). Another fifth, in the learning process, living values-based authentic assessments through attitude assessment, self-assessment, and peer assessments (Litchfield & Dempsey, 2015).

Therefore, the foundation and source of character education of the Indonesian nation to be developed through educational institutions are extracted from the values that have been the character of the Indonesian nation, including religious values, Pancasila, national culture, and national education goals:
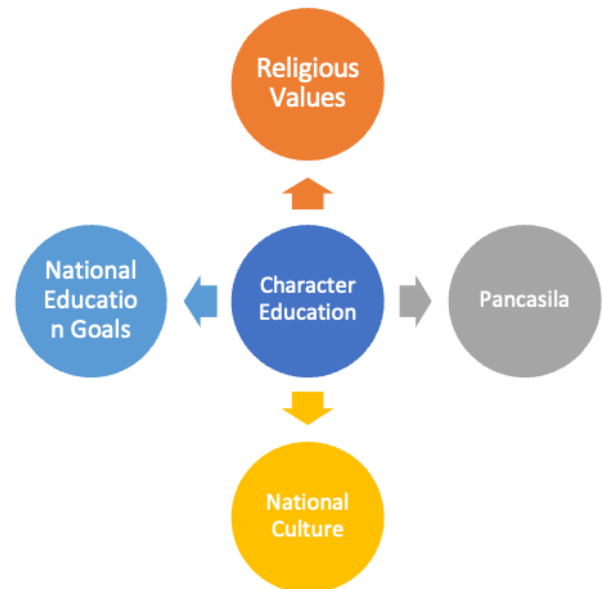
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Figure 1. Source of Indonesian character education
Source: (Pusat Kurikulum, 2010)

a. Religious values; Indonesian society as a religious society. Therefore, the aspects of individual, community and state life are always closely related to the principles of religion and their respective beliefs. In the political realm, the foundations of the life of the nation and state are also rooted in values derived from religious tenets. In line with these considerations, a foundation of character education values derived from norms and rules derived from religion is needed.

b. Pancasila; The unitary state of the Republic of Indonesia is founded on the principles of national and state life known as Pancasila. Pancasila is officially included in the Preamble of the 1945 Constitution and further elaborated through the articles contained in the document. In other words, the values contained in Pancasila are the foundation for the regulation of political, legal, economic, social, cultural and artistic life in Indonesia. National character education aims to prepare learners to become better citizens, namely individuals who have the skills, desire, and commitment to apply the values of Pancasila in their daily lives as society.

c. National culture; Culture is an undeniable fact that every individual living in a community cannot be separated from the cultural values recognized by their society. These cultural values become the basis for giving meaning to concepts and meanings in communication between members of society. The existence of culture in people's lives is very important, therefore culture must be used as a source of value in efforts to shape the character of the nation through education.

d. National education goal; The National Education Goals, which specify the quality standards that every Indonesian citizen should possess, are developed by various educational institutions at different levels and pathways. In Law No. 20 of 2003 on the National Education System, it is stated that national education plays a role in the development of abilities and the formation of valuable national character and civilization, intending to enlighten the life of the nation. This education aims to develop the potential of students to become faithful individuals, devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

STRENGTHENING CHARACTER EDUCATION IN THE MERDEKA CURRICULUM

The curriculum as an important system in education should be dynamically updated and refined. Curriculum influenced by various factors, one of which is to keep pace with the rapid advancement of science and technology that is so massive in the field of education. As a consequence of changing times the curriculum must continue to be refined in order to perfect education. Starting from the basic education level to higher education, education must always continue to familiarize itself with the demands of today's technology so as not to be left behind (Angga et al., 2022; Harini, 2018;

Sholekah, 2020). The curriculum needs to be updated for curriculum improvement to keep up with the rapid advances in science and technology that are so massive in the field of education. Education must continue to familiarize itself with the demands of today's technology so as not to be left behind. Curriculum changes are the government's way of adapting education to the demands of the times in the 21st century, where science and technology are developing very quickly without being controlled (Baharuddin, 2021; Hadiansah, 2022).

The Merdeka Curriculum pays special attention to the development of 21st century skills, namely critical thinking, creativity, collaboration, communication, problem solving, and digital literacy. This will help learners to be ready to face the increasingly complex and rapidly changing demands of the future (Ministry of Education and Culture, 2021). With a more adaptive, relevant, and holistic approach, it is expected that there will be an increase in academic achievement, skills development, and better character building in students.

The structure of the Merdeka Curriculum in its implementation can be described as follows:
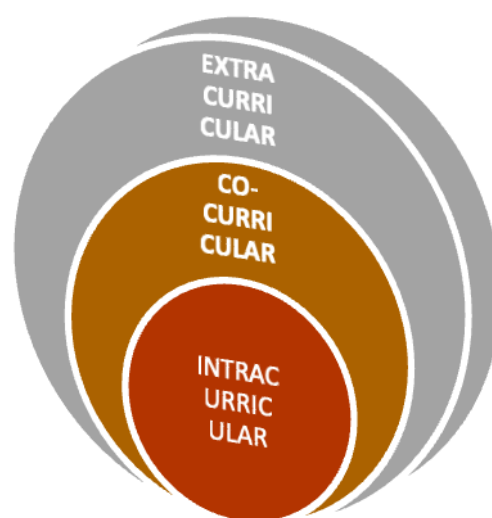

Figure 3. The component of Merdeka Curriculum
Source: Kemendikbud RI, 2020

Figure 3 explains the components of the merdeka curriculum, including habituation, exemplary and disciplinary activities at school

through intracurricular, namely learning activities in the classroom, then co-curricular activities based on learning outside the classroom in the form of practice and assignments and self-development activities through extracurricular activities. Character education in the Merdeka Curriculum has a holistic approach, where character values are not only taught through special lessons, but also applied in students' daily lives. In the Merdeka Curriculum, character education is integrated into all aspects of school life, including extracurricular activities, social activities, and interactions between students and teachers. This is in line with research (Rachmawati et al., 2022; Sari et al., 2022) which found that students involved in character education through the Merdeka Curriculum improved moral understanding, empathy, and social skills. This research shows that character education integrated in Merdeka Curriculum can contribute to holistic student development.

In addition, research by Akhmadi, (2023); Hadiansah, (2022); Hasibuan, (2022); Setia siregar, (2023) shows that character education in the Merdeka Curriculum also has a positive effect on student academic achievement. In this study, students involved in character education through the Merdeka Curriculum had better attendance rates, higher concentration levels, and improvements in academic test results. This shows that character education in Merdeka Curriculum can provide benefits that go beyond moral and social aspects, but also contribute to students' academic achievement. Character education integrated in Merdeka Curriculum can have a positive impact on students' personal and social development. They found that students involved in character education activities had higher levels of empathy and better empathizing abilities in interacting with peers and adults. Character education in the Merdeka Curriculum can help students develop the social skills necessary for success in everyday life. In his research, Johnson found that students involved in character education programs had better abilities to regulate emotions, work together in teams, and resolve conflicts in constructive ways.

Strengthening character education in the Merdeka curriculum, namely through the development of the Profil Pelajar Pancasila which contains the characters and competencies needed to become good global citizens, needs to be introduced early, at all levels of education. The Preamble of the 1945 Constitution, the National Education System Law, and the ideals of education according to Ki Hadjar Dewantara (Darmawan, 2021) contained in a collection of Ki Hadjar Dewantara's writings as the main reference in formulating the Pancasila Learner Profile and its dimensions.

Profil Pelajar Pancasila is a capability, or character and competence that needs to be possessed by 21st Century Indonesian students. Character and competence are two different things but support each other. Both are very important for every Indonesian student to have. Stephen Covey, (in Hasbi, 2021) says, "Character is what we are, competence is what we can do". Competence is understood as the ability or skill both cognitively, affective, and behaviorally, to do something that is considered important. Furthermore, the Pancasila Student Profile also states that Indonesian students are also students who apply the values of Pancasila. These Pancasila values are so comprehensive that if individuals can apply them consistently, it is believed that the impact will contribute to collective social welfare (Latif, 2017b, 2017a). In line with this, Latif, (2017a) explains that the first to the fifth precept is a formulation of the vision of Indonesia, both individual and collective. In line with Ki Hadjar Dewantara's ideals of liberating education, education is needed to build an independent attitude and foster the values of Pancasila (Acetylena, 2018; Dewantara, 1977).

Competencies are formulated as key dimensions. The six are interrelated and reinforcing so that efforts to realize a complete Profil Pelajar Pancasila require the development of all six dimensions simultaneously, not partially. The six dimensions are:

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Figure 4. The dimension of *Profil Pelajar Pancasila*

Source: Kementrian Pendidikan, 2020

Figure 4 is the dimension of the *Profil Pelajar Pancasila* that is implemented in teaching and learning activities, which has six dimensions including: 1) Faithful, devoted to God Almighty, and have noble character, 2) independence, 3) Critical Thinking, 4) Creative, 5) Gotong-royong, and 6) Global diversity (Badan Standar, Kurikulum, dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi Republik Indonesia, 2022). They need to grow together hence educators should not only focus on one or two dimensions. Ignoring one of them will hinder the development of the other dimensions.

CONCLUSION

The curriculum is a system that contains the goals and direction of education in Indonesia in which there are ideals and achievements, one of which is to build the character of the nation, therefore the curriculum must be dynamic and under the current needs of Indonesian society, namely equipping generations with character and resilience. Curriculum changes are natural and often occur as an effort to renew educational innovation, character education in the 2013 curriculum is integrated through exemplary, habituation and discipline which contains character values reflected in belief in God Almighty and obedience in worship, which should guide individuals to develop other main values, such as nationalism, independence, gotong-royong, and integrity. Furthermore, the merdeka curriculum as a response to the challenges of the 21st century has a goal of developing a true Indonesian student profile, namely through strengthening the character of *Profil Pelajar Pancasila*, which is a formulation of the ideals of national education as well as a synthesis of various references including the results of studies in Indonesia and also at the international level. *Profil Pelajar Pancasila* is the answer to the question, what are the characteristics of Indonesian students, and the response is summarized in the statement: "Indonesian students are competent lifelong learners, have character, and behave according to the values of Pancasila. Such an Indonesian learner is a learner who has 6 dimensions that are optimally developed and balanced. The six dimensions are: 1) Faithful, devoted to God Almighty, and have noble character, 2) global diversity, 3) gotong-royong, 4) independence, 5) critical thinking, and 6) creativity. Through good character education and according to the needs, Indonesia is expected to become a superior country and have Pancasila character.

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