

THE PROFILE OF PANCASILA STUDENTS AS A SUPPORT FORCE IN DEMOCRATIC EDUCATION IMPLEMENTATION

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ABSTRACT

The implementation of the Merdeka Curriculum in Indonesia is always associated with the goal of shaping the Profile of Pancasila Students in producing intelligent and characterful Indonesian generations. The Profile of Pancasila Students is the embodiment of students who have global competencies and behave in accordance with the values of Pancasila. The dimensions within it are: faith, piety towards the One Almighty God and noble character, independence, mutual cooperation, global diversity, critical thinking, and creativity. Democratic Education is part of the effort to foster and develop knowledge about democratic attitudes and skills in the midst of multicultural life. Democratic Education instills awareness and guarantees the rights of citizens. The Profile of Pancasila Students is closely related to Democratic Education with its supporting force in the six dimensions within it.

Keywords: *Profile of Pancasila Students, Democratic Education, Support Force.*

1. INTRODUCTION

Education is the right of all Indonesian citizens, and no one can prohibit the desire to pursue education, whether it is the mandatory nine years of compulsory education or the subsequent stage of higher education. Because education is a fundamental right possessed by every citizen, there is no differentiation based on ethnicity, religion, race, customs, and background in pursuing education. With the legality in the implementation of education, every educational institution, be it elementary school, junior high school, or high school, can accept students from any background, thus creating diversity from various aspects within schools. This diversity can be seen in the differences in ethnicity, religion, race, customs, and background of students. This can be understood because Indonesia is a unitary state in the form of a Republic. As a unitary state, Indonesia naturally possesses various diversities found within society, which are framed within a cohesive unity that is the identity and entity of the Indonesian nation.

In life, learning is essential because it offers numerous benefits. This aligns with the purpose of national education as regulated by Law Number 20 of 2003, Article 3 regarding the National Education System (Sisdiknas), which states: "National education aims to enhance the abilities of learners to become individuals who are faithful and obedient to the One and Only God, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and contribute to the development of a democratic and responsible society." National education aims to enhance abilities and competencies, build the character of the nation with dignity and manners, and aims to enlighten the life of the nation. Therefore, education is not only about learning capacity but also about shaping the character of learners.

Educating or accompanying children until they reach adulthood does not inherently make them subjects or objects of every pedagogical activity by educators, including parents. Children are not robots waiting for buttons to be pressed. They are not tools waiting for their time to work. Children should not be used as a means to fulfill all the desires of those who raise them or their parents. The goal of education is liberation. Children do not need to be with you all the time as they grow. In other words, it may be necessary to give them the freedom and ability to stand on their own. As children grow, they become capable of standing on their own two feet and taking responsibility for themselves.

The success of an individual not only depends on knowledge and technical competence (hard skills) but also on self-management and interpersonal skills (soft skills). This underscores the importance of improving students' personality development significantly (Sewartini, 2017). There are several fundamental reasons underlying the importance of building the nation's character, whether philosophically, ideologically, normatively, or socio-culturally. Philosophically, nation-building is a fundamental necessity in the nation-building process because only a nation with a strong personality and identity can survive as a nation. Ideologically, character building is an effort to realize the Pancasila worldview in national and state life. Normatively, nation-building is a tangible form of steps to achieve the nation's goals of protecting all Indonesians and Indonesian bloodlines, promoting universal welfare, enlightening the nation's life, contributing to world discipline based on freedom, eternal peace, and social justice. Historically, nation-building is a core dynamic process of nationhood that continues relentlessly throughout history, both in the colonial era and in the era of independence. Conversely, culturally, nation-building is a necessity for a multicultural nation (Ariandy, 2019).

The Pancasila Student Profile is the embodiment of Indonesian students as lifelong learners who possess global competencies and behave in accordance with the values of Pancasila, with six main characteristics: faithful and devoted to the Almighty God, possessing noble character, embracing global diversity, practicing mutual cooperation, being independent, having critical thinking skills, and being creative. The existence of the Pancasila Student Profile is expected to proceed smoothly and be realized effectively, thus producing Indonesian students with noble character, quality that can compete nationally and globally, capable of collaborating with anyone and anywhere, independent in carrying out their tasks, possessing critical thinking, and having creative ideas to develop. Certainly, to achieve these aspirations, cooperation is needed from all students throughout Indonesia. Indonesian students must have high motivation to progress and develop into internationally quality students with local cultural values.

After reviewing the statement above, it indicates that the curriculum on Pancasila and character education requires revision. Therefore, the role of educators as the frontline is crucially needed. One of the issues why revision is necessary is because character traits are starting to fade and the practice of Pancasila values is becoming rare. These two issues are also accompanied by the inadequate role of educators in implementing character education and Pancasila in the teaching-learning process. The form of this curriculum revision is the implementation of values found in the principles of Pancasila into school learning or self-habitation. Thus, students can apply and implement them in their home environment. This implementation is articulated through the Profile of Pancasila Students. A profile is a universal thought initially seen to be identified and evaluated. The profile to be presented here is the

profile of Pancasila students, which is a concept of students who practice Pancasila values in their daily lives. The intention of the Pancasila student profile itself is a reflection or form/action of students who practice or implement Pancasila values in their daily lives, whether at school or in their home environment (Leuwol: 2020). One form of implementation of the Pancasila student profile is students who consistently practice Pancasila values such as piety towards the One Almighty God by performing religious duties according to their faith.

Democracy education must be based on this understanding. Indonesia is a modern democracy based on Pancasila, not a religious state, kingdom, or oligarchy. Democratic education is a perspective that emphasizes equal rights and responsibilities, as well as fair and equal treatment of all students by educators, without discrimination in all aspects of learning, both inside and outside the classroom. Democratic education provides equal opportunities for all in education without distinguishing religion, ethnicity, race, and social status, giving every individual the opportunity to express opinions and realize their potential through education. Furthermore, democratic education demands that students be active in learning and free to express their opinions, not just as passive recipients of information from teachers without any exchange of opinions or discussions during the learning process. The Pancasila student profile as a guide for learning democratic education is therefore not static as a distant vision but is present in everyday learning within educational units.

2. RESEARCH METODOLOGY

The research conducted by the researcher is a literature study. According to Nazir (1998: 112), a literature study is the way a researcher determines the theme or topic of their research, in which the researcher conducts a theoretical study related to the research topic. The researcher will search for and collect information obtainable from books, magazines, journals, research results (theses and dissertations), and other sources. Meanwhile, according to J. Supranto as quoted by Ruslan in his book "Research Methods in Public Relations and Communication," a literature study is data or research through print media derived from reference books, scientific journals, as well as publication materials (Ruslan, 2008:31). The explanation quote of literature study is research conducted by gathering a number of books, magazines related to a problem, and the research objective. According to Ruslan (2008:34), the process of collecting data in a literature study requires three important processes, namely: 1) Editing, which involves reviewing the data obtained by the researcher. 2) Organizing, which involves organizing the data obtained into the necessary framework. 3) Finding, which involves further analysis of the editing and organizing processes.

3. RELATED RESEARCH/LITERATUR REVIEW

In this research, data collection was obtained from news and articles in online journals. The researcher conducted a search for articles using the keywords "Implementation of Pancasila Student Profile" and "Implications for Character." Based on the search for the keywords "Implementation of Pancasila Student Profile" and "Implications for Character," the researcher obtained various news and articles. The criteria for selecting news and articles were the presence of discussions on the Implementation of Pancasila Student Profile and its Implications for Student Character in Schools. Out of the 10 sources obtained, the most relevant ones were

selected, resulting in 4 articles and 6 news pieces being chosen. The research technique used was documentation, which involved gathering data on things or variables in the form of notes, books, papers or articles, journals, and news. To test the validity, the researcher employed data source triangulation. Analysis was conducted using a four-stage process, including: 1) data collection; 2) data reduction; 3) data display; and 4) conclusion, as outlined by Arikunto (2010).

4. RESULTS AND DISCUSSION

The Pancasila Student Profile

In this regard, Indonesian students are expected to contribute to sustainable global development and face various challenges. The Pancasila student profile encompasses six competencies formulated as essential dimensions. These six aspects are interrelated and mutually reinforcing. Therefore, these dimensions must be developed simultaneously, not separately, to create a holistic Pancasila student profile. The six dimensions are: faith, piety towards the One Almighty God, noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity. These dimensions prove that the Pancasila student profile focuses not only on cognitive skills but also on attitudes and behaviors that align with their identity as Indonesian nationals and global citizens. They must grow together so that teachers are not solely focused on one or two dimensions. Neglecting one of these prevents the development of other dimensions. For example, critical thinking and creativity skills are needed to enhance independence. Independence as a dimension of the Pancasila student profile not only means individual freedom but also collective freedom. The collective independence of the Indonesian nation can be realized if every Indonesian citizen fulfills their state duties with trustworthiness, honesty, and integrity (Latif, 2015). In other words, collective independence requires the noble character of every Indonesian citizen, which is one dimension of the Pancasila student profile. In essence, teachers and everyone involved in the education ecosystem must synergize to implement a Pancasila-based student profile. The Pancasila Student program aims to educate lifelong learners with global competencies who behave according to Pancasila values, namely Faith, Piety towards the One Almighty God and Noble Character, Global Diversity, Mutual Cooperation, Independence, Critical Thinking, and Creativity. The emergence of awareness regarding the importance of providing education for Pancasila students is driven by Indonesia's educational vision of "realizing an advanced, sovereign, independent, and sympathetic Indonesia through the creation of Pancasila students." The six dimensions of the Pancasila student profile need to be viewed holistically as a unity so that every individual can become a lifelong learner who is competent, characterful, and behaves according to Pancasila values. Educators need to develop these six dimensions comprehensively from early childhood education onwards. Furthermore, to aid a more comprehensive understanding of the dimensions of the Pancasila student profile, each dimension is explained in meaning and sequenced according to the stages of psychological and cognitive development of school-age children and adolescents. Additionally, each dimension of the Pancasila student profile consists of several elements, with some elements further explained concretely as sub-elements. Here is an explanation related to the Pancasila student profile.

From the statement, we understand that the role of national education is not only in learning abilities and knowledge but also in shaping the character of learners. Another perspective put forward by Ki Hajar Dewantara is "Ing Ngarso Sung-Tulodo, Ing Madyo Mangun Karso, Tut Wuri Handayani." This means that teachers play a crucial role in shaping the character of learners in education. Education becomes a good example when it is in the front, a motivator when it is in the middle, and teachers become the driving force behind students (Rahayuningsih, 2019). According to the Merdeka curriculum, it provides freedom to educational institutions, teachers, and students to learn in a flexible and enjoyable manner. This means taking a self-directed learning approach based on your interests and abilities while investing in character development through the Pancasila Student Profile program."

The Ministry of Education and Culture's hope for the implementation of the Pancasila Student Profile is to make it a culture and habit throughout daily life. The realization of this hope can be achieved with students who can understand, comprehend, and apply the Pancasila student profile both in the school environment, workplace, and in their daily lives. The realization that can be achieved for the future of Indonesia is a productive culture, a more open culture that embraces each other, and self-improvement. The application of the Pancasila student profile should also be applied to educators because educators are the primary role models for students. To realize an effective Pancasila student profile, students must apply a lot of questioning, trying, and creating.

Based on the results of the literature study analysis above, it was found that the implementation of the Pancasila Student Profile in practice is not optimal due to various obstacles that lead to a lack of understanding conveyed by educators. These obstacles include limited time for teaching and learning activities, minimal subject substance, limited technological knowledge by educators, low student interest in subjects, students being passive in the learning process, limitations of teachers in designing good lesson plans (RPP), less varied learning strategies by educators, parents paying little attention to their child's learning patterns, and a lack of teachers and speculation about the provision of teaching materials. Meanwhile, the understanding and knowledge of respondents in the residential environment regarding the cultivation of Pancasila values are still very limited. For example, the values of divinity are only understood to a limited extent in terms of prayer and ceremonies. Obstacles often arise from the general public's disregard for Pancasila values, which can lead to a decline in moral values in society (Slameto, 2010: 133).

Democracy Education

Education is not just a means of imparting knowledge but is a broader tool for cultivating and disseminating cultural values and socializing them. The National Education Law No. 20 Article 3 of 2003 states: "National education aims to develop skills, shape character and civilization, and uphold the dignity and honor of humans to support national life. Its goal is for students to become people of faith, piety towards the One Almighty God, noble character, knowledgeable, skilled, creative, independent, and become democratic citizens who are responsible. In addition to the development of democratic values, shaping the democratic values mindset of students also includes the learning process in schools to enhance the quality of learning outcomes. This also involves dealing with topics that are naturally related to scientific-democratic values. Democracy is an educational process and not

something that can be created in an instant. Therefore, the importance of the education process and democracy education in social, economic, cultural institutions, especially political institutions, is paramount, as democracy only grows when there is a consciousness of democracy and a responsible attitude towards democracy. Democracy is essentially not just a means to acquire power but also a means to create a society that is increasingly educated and participates in democracy.

In the process of implementing democratic values, it is not only at the national level but also being democratic in the family, school, and community environments. Schools are the second place after home where the democratic system needs to be instilled. Educating the nation's children will produce future leaders of the nation, which is why it is necessary to realize a democratic life and the importance of efforts so that the education system can sow the seeds of democracy to students and produce intelligent and reliable democracy fighters. Schools, as small societies (mini-societies) that are platforms for developing students, are required to create a democratic learning climate so that a joyful learning process occurs. With such an educational climate, it is hoped that it will produce future development successors who are patient, competent, independent, critical, rational, intelligent, creative, and ready to face various challenges. Good education in democracy embraces and respects all groups for a more holistic, wise, and inclusive approach. One of our tasks domestically is to raise awareness of community involvement, particularly how we can empower citizens so that Indonesian democracy creates social justice and welfare. This means that equal, educated, and intelligent citizens enhance our democracy.

Application of the Pancasila Student Profile in Democracy Education

Indonesia is known as one of the countries that adopts a democratic system, realizing the importance of democracy education from an early age in a planned, systematic, and continuous manner in the development and formation of society, nation, and state in Indonesia. Democracy education also plays a role in shaping the nation's character to be honest, fair, and transparent. Education plays a crucial role in developing the values and aspirations of democracy for our younger generation. Schools, as educational institutions, must be able to provide democracy education. Attitudes and democratic mentality must be instilled and accustomed through language, studies, and the power of exemplary behavior (Amas Mahmud, 2011: 12). Democracy education from an early age is excellent because it can stimulate society to think critically. And with democratic thinking, we can build a better Indonesia as long as the government works with a pure democratic system. Therefore, education from an early age is needed. Not only in official schools but also in social environments, neighborhoods, and families. Democracy education is a prerequisite for creating a society that can think freely and creatively. Therefore, democratic principles such as political freedom, freedom of thought, and freedom of expression are principles that must be implemented in social and state life.

Citizenship education aims to increase understanding and awareness of democratic values so that citizens are no longer indifferent. Education should lead them to be independent individuals and to their negotiating positions of power. Therefore, teaching children democracy means instilling a set of democratic values as the basis of life philosophy, that human beings are free and equal creatures. This is important

for shaping the character and personality of children to grow into quality individuals who are tolerant in communal life. The Pancasila student profile that can be used by students in democracy education. The key elements of faith, piety, and noble character include religious morality, personal morality, morality towards humans, morality towards nature, and national morality. Examples of attitudes applied in daily life are following religious commands according to each person's beliefs, speaking and acting kindly according to religious teachings, being friendly, courteous, and respecting neighbors, loving and caring for the environment, and being law-abiding citizens. As part of Global Citizens, students must also be aware of and respect other cultures, capable of cross-cultural communication when interacting with others, reflecting on diversity practices, and being responsible for them. Examples of attitudes applied in daily life are getting to know and respecting friends from different ethnic groups; Explore effective ways to communicate with friends from various ethnicities and gather information about different cultures to build good relationships with others.

Gotong-royong (mutual cooperation) is one of the noble values firmly held by the Indonesian nation. The key elements in gotong-royong are collaboration, concern, and sharing. Because students can try to collaborate with others, instill concern for matters related to common interests, and be open to sharing knowledge, experiences, or other resources that enable it. These attitudes can encourage excellent collaboration to achieve maximum results. Independence is also one of the values that must be possessed as Pancasila Students in terms of being responsible for the learning process and outcomes pursued. Independence can be realized by having awareness of oneself and the situations faced and having self-regulation. For example, when faced with difficult situations, students can calmly seek their own solutions and deal with situations wisely.

Critical thinking skills are also essential for facing challenges in the 21st century. Then, what kind of attitudes indicate the formation of critical thinking? For example, how students obtain and process information and ideas, analyze and evaluate reasoning processes that occur in the mind, reflect on thinking and thinking processes themselves, and make decisions as a result of thinking processes. By continually evaluating reasoning and thinking processes, students can sharpen their critical thinking skills.

Pancasila students are also characterized by good creativity, where students can produce something original, useful, and beneficial, whether in the form of ideas, works, or actions. What are examples of creative attitudes? For example, providing different ideas from other friends in a project, being able to process information or seek inspiration and generate new ideas, and solving problems in different ways or approaches. Realizing the Pancasila Student Profile can be done across disciplines. This means that realizing the Pancasila Student Profile is not only through Pancasila and Citizenship Education but can also be realized in other subjects, especially in Democracy Education where every individual in the field of education without discriminating religion, ethnicity, race, and also social status so that individuals have the opportunity to express their opinions, develop their potential through education.

5. CONCLUSION

Pancasila students are the embodiment of Indonesian students as lifelong learners who have global competence and behave in accordance with the values of Pancasila, with six main characteristics: faith, devotion to the Almighty, noble

character, global diversity, mutual cooperation, independence, critical thinking, and creativity." These six indicators are formulated to develop superior human resources, lifelong learners with global competence and behavior in accordance with the values of Pancasila. The implementation of the Pancasila Student Profile is less than optimal due to various obstacles resulting in minimal information provided by educators. These obstacles include limited time allocated by educators, restricted teaching and learning activities, limited subject substance, educators' limited use of technology, students' lack of attention to subjects, and so forth. Alternative solutions to the obstacles encountered in creating Pancasila Students are as follows:

1. Involving subject teachers as driving forces;
2. Implementing programs for habituation, exemplary behavior, tutorials, and mentoring by guidance counselors or subject teachers;
3. Trying collaborative programs and coordination with other subject teachers;
4. Not leaving too much idle time for youth socialization, but rather encouraging more disciplined and efficient activities.

The Pancasila Student Profile has implications for building the resilience of individual participants in education, whether students or learners. The primary goal of the Pancasila Student Profile is to uphold the noble values and morals of the nation, readiness to become global citizens, realization of social justice, and achievement of 21st-century competencies. In our daily lives and attitudes within communities or professions, we must embody the Pancasila student profile.

The term "students" here refers to superior human resources who are lifelong learners with global competence and behavior in accordance with the values of Pancasila. Pancasila values are not only to be understood but also importantly, how to practice them in everyday life, whether in the family, community, learning units, or workplaces. This begins with the realization of individual resilience, which will then form family resilience, community resilience, regional resilience, and national resilience.

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