Character Building Profile of Pancasila Students As An Effort to Realize National Character

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ABSTRACT

In an attempt to realize national character, the purpose of this research is to identify the characteristics of Pancasila learners. A library method approach was employed in this study's methodology. The study's findings demonstrate that one of the strategies promoting the accomplishment of national education objectives and the ongoing implementation of the character-building initiative is the Pancasila student profile. The Pancasila student profile outlines the qualities and aptitudes Indonesian students need to possess in order to succeed in school and integrate into society. Using the six dimensions of the Pancasila student profile—faith and devotion to God Almighty, global diversity, independence, mutual cooperation, critical reasoning, and creativity—it is hoped that the Indonesian people will grow into intelligent, polite people capable of facing the challenges of the twenty-first century. They will also, of course, instill the values found in Pancasila, as our nation's philosophy is consistent and can ultimately fulfill one of the 1945 Constitution's mandates: create a prosperous and dignified national life. A key component of the approach for creating Pancasila student profiles is the integration of co-curricular and extracurricular activities into project-based formal education activities in order to enhance the profile of Pancasila students. It is envisaged that the Pancasila student profile strategy will enable the development of an exceptional Indonesian national character that can compete on a global scale.

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1. INTRODUCTION

The globe is becoming more interconnected, as seen by the problems facing the twenty-first century (Grinin, 2022). There are connections between one nation and its people in other nations. Connections between people in one country and those in other countries are becoming faster and easier because of advancements in digital information technology. Every nation is interdependent and becoming more so than it ever was. Everyone has the opportunity to learn from various contexts, cultures, and nations

thanks to information technology. Being a part of both the physical and digital worlds is what it means to be a global citizen. Include advancements in education-related technology. In the digital age of education, educational technology serves as a supplementary medium (Akour & Alenezi, 2022; Lin et al., 2022).

Education is supposed to develop the character, understanding, knowledge, and abilities necessary to bring about social justice, peace, and cooperation among people of different backgrounds and cultures (Tikly & Barrett, 2011; Pino, 2022). Numerous approaches, such as curriculum reform and other measures that bolster the values of equality and social justice, can be put into practice in Asian nations, including Indonesia. This suggestion is consistent with the national objectives found in Pancasila, including social fairness for all Indonesians. Put differently, the Pancasila philosophy, which emphasizes human values together with welfare and social justice, does not conflict in the slightest with education aimed at promoting the nation's noble ideals and culture (Pheeney, 2019; Kardiman et al., 2020; Andriawan, 2022).

It is anticipated that a transformative national education system will provide people with the capacity and empowerment to raise the standard of living in their country (Kyle, 2020; Glavič, 2020). It is anticipated that education that develops a person's body, mind, emotions, and will will be able to strengthen and enrich the country's culture, specifically the shared behavior system, knowledge system, and value system.

The goal of education as a civilizing process is to create both a good society and good individuals. Education must be dual-oriented in order to educate pupils who can understand both themselves and their surroundings as part of the civilizing process (Tastanbekova et al., 2021). This approach needs to be balanced, with education assisting people in realizing their own potential and giving them the chance to integrate their unique abilities into their surroundings. Education for cultivation, therefore, needs to focus on developing mental, emotional, creative, and physical capacities (Mahmoudi et al., 2012; Martinez, 2014).

Values education, moral education, and character education are some synonyms for character education. Put another way, character education is a crucial component of education and is defined as a system of teaching students moral principles (Elias et al., 2014; Jannah, 2023). These principles include knowledge, awareness, willingness, and action to put these principles into practice toward God Almighty, other people, the environment, and one's own country so that we can all become human. Similarly, a person who possesses moral strength in performing their duties as an educator and bases their values and views on the nature and objectives of education is said to have character (Khaidir & Suud, 2020; Metcalfe & Moulin-Stożek, 2021). Since character is the realization of values via deeds, character education is also frequently referred to as values education. Operational values, or values that are operationalized in deeds, are another term for character.

The fundamental goal of character education is to promote the conception of decent people with tough, beautiful, moral, modest, honest, clever, and caring personalities (Bates, 2021; Sartika & Dedy, 2023; Zhenzhao, 2023). Students who exhibit strong character will be inspired to grow in their ability and dedication to accomplish the best

they can, do everything correctly, and find meaning in life. By maximizing his potential and supporting it with knowledge, emotions, and motivation, a person of good and tough character seeks to accomplish the best for God Almighty, himself, others, the environment, the nation, the state, and the global community at large. A person's character and disposition can be changed or shaped through education in order to improve them, give them qualifying abilities, make them more courteous in both ethical and artistic contexts, and—most importantly—have better behavior in day-to-day interactions (Mendonça et al., 2023).

The Pancasila Student Profile, which is currently being implemented, especially through character education (Hidayah et al., 2021; Zakso et al., 2022; Musdalipah et al., 2023), is based on the objective phenomena mentioned above. This is what inspired the author to try to express the ideas and thoughts he had while conducting research on the subject of management implementation. In order to realize the Pancasila Student Profile, integrated quality-strengthening character education is necessary.

2. METHOD

The goal of this study is to examine and characterize values as the foundation of human civilization. In an attempt to realize national character, the author analyzes the research on the Pancasila student profile using a qualitative method. Qualitative research methods with the library, which emphasize the analysis of descriptive data in the form of observed written words, are employed in conjunction with the library research method in accordance with the peculiarities of the topic highlighted in this study (Taylor et al., 2015; Hennink et al., 2020; Connaway & Radford, 2021).

Both formal and material items make up the research objects in this study. The official goal of this research is to actualize national character through the analysis of data pertaining to a study of Pancasila student profiles. In the meantime, the material object serves as a data source; in this instance, it is a critical analysis of the research done on Pancasila students' profiles in an attempt to reveal the characteristics of the country.

Data was gathered using literature studies, which involved looking at materials linked to the research object, and documentation techniques, which involved surveying library materials to gather materials. Primary and secondary data were the sources of information used in this study. First-hand, or primary, data is information that has been gathered directly from the subjects of the study. Data that is available in libraries is referred to as secondary data. The primary sources of data for this study are books that provide critical analyses of studies on the characteristics of Pancasila students in an endeavor to establish national identity. Secondary sources of data included articles from both domestic and foreign periodicals.

Not only is data analysis done after the data is gathered, but the analysis process has been done from the beginning of data gathering. Based on this data analysis approach, an "inductive" thinking framework can be used to conduct the study and draw broad conclusions.

The study's data were gathered, chosen, and then categorized using pre-existing categories. A descriptive-analytical method is employed (Figueira et al., 2021). Following the collection of relevant information for the research topic, the author analyzes and narrates in order to develop conclusions

3. RESULTS AND DISCUSSION

The author attempts to outline alternative solutions, which are also educational policies, in order to address the various issues and challenges covered in the introduction. These solutions are primarily focused on formal education units, which are a continuation of one of the Minister of Education and Culture's regulations No. 20 of 2018 regarding character education in formal education units. Naturally, having a variety of critical competencies can help you overcome obstacles and engage in global life by enabling you to interact, communicate, and contribute.

3.1 Pancasila Student Profile

The Pancasila Student Profile, which outlines the qualities and skills required of excellent global citizens, must be implemented at all educational levels, starting at a young age (Fitriyani et al., 2023). The Pancasila Student Profile and its dimensions were formed primarily using the Preamble to the 1945 Constitution, the National Education System Law, and the educational principles found in Ki Hadjar Dewantara's collection of works.

Strengthening Character Education, which is governed by Presidential Regulation of the Republic of Indonesia Number 87 of 2017 and Minister of Education and Culture Regulation Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units, is one significant reference that is a government policy (Susilo et al., 2022). A movement in education known as "Strengthening Character Education" applies principles that are fundamental to Pancasila values. Religious values, honesty, tolerance, discipline, hard work, independence, creativity, national spirit, love for the country, respect for accomplishments, communicative nature, love of peace, enjoyment of reading, environmental care, social responsibility, and so on are the eighteen main values. Then, these eighteen ideals were condensed into five primary values: integrity, independence, nationalism, mutual collaboration, and religiosity. Several of the initial topics in the process of synthesizing the Pancasila Student Profile dimensions are the values found in this Strengthening Character Education.

In addition, this profile was created using data from research on 21st century skills carried out by the Ministry of Education and Culture as well as other findings from related studies carried out both domestically and abroad. References to 21st-century competencies refer to the skills and dispositions required to develop into democratic, productive people in the modern and emerging global community (Chu et al., 2017; Martini et al., 2019). This study is a valuable resource for determining the traits and competencies that are required for 21st-century skills, as are a number of foreign publications on the subject.

The best term to describe all the qualities and proficiencies that each and every Indonesian student should possess is Pancasila. The principles found in Pancasila are

also consistent with the competencies that are advised by the international community, according to this study, which looked at a number of publications pertaining to 21st-century character and competency (Taniredja et al., 2012; Rifai et al., 2020). As a result, a student who strongly identifies as Indonesian, loves and cares for his country, but is also capable and self-assured enough to participate in and contribute to the solution of global issues is considered a Pancasila student. One of the characteristics listed in the Pancasila Student Profile is being a lifelong learner; therefore, the idea is that someone can always remain a student, even after they have finished their schooling (Marsidin, 2022; Dasmana et al., 2022).

Education policies can be directed toward the development of the six dimensions of the Pancasila Student Profile as a whole and comprehensive (Chamisijatin et al., 2023), namely students who: 1) have faith, be devoted to God Almighty, and have noble character; 2) have global diversity; 3) work together; 4) are independent; 5) have critical reasoning; and 6) are creative. The Pancasila Student Profile explains the competencies and character that need to be built in every individual student in Indonesia.

3.2 Character Content and Competency Profile of Pancasila Students

The skills, values, and aptitudes that Indonesian students must possess in order to succeed in the twenty-first century are outlined in the Pancasila Student Profile (Fauzan et al., 2023). Although they are distinct concepts, skill and character complement one another. Both are essential for any Indonesian learner to possess. The capacity to perform a task that is deemed significant on a cognitive, affective, and behavioral level is referred to as competence. Human resource competencies are part of this. Competence is the capacity to distinguish between right and wrong behavior and act in a way that conforms to social norms (Westera, 2001). Nonetheless, the distinction between competence and character lies in whether this capacity stems from external pressure or internal motivation (Valdesolo, 2014).

Character can be developed through competence, and vice versa (Park & Peterson, 2006; Sturm et al., 2017). For example, to become an ethical student, one must be able to comprehend how one's actions affect others and oneself both now and down the road. This understanding won't, however, inevitably cause him to develop into a student of the highest integrity if he has strong character. Character has an impact on one's drive, outlook, and style of thinking (Sturm et al., 2017). As a result, a range of learning situations naturally impart character in addition to skill.

In its most basic form, the Pancasila Student Profile reads as follows: "Indonesian students are lifelong learners who are competent, have character, and behave in accordance with Pancasila values (Nurhuda et al., 2023)." The three main points of the profile statement—lifelong learning, competence, and character in accordance with Pancasila values—are summarized in one sentence. These three ideas are quite expansive. To become an independent lifelong learner, an individual must be self-aware, self-motivated, able to locate resources, and able to employ learning strategies that work for him. In essence, Ki Hadjar Dewantara's declaration of educational goal is this freedom.

As stated below, character, disposition, or character is the combination of mind, feeling, and will, which then gives rise to energy. This is Ki Hadjar Dewantara's opinion, and education is essentially character formation. Every human being has this "moral character," which makes them autonomous individuals with the ability to govern or control themselves. This is what it means to be a civilized human being, and that is the overall goal of education.

3.3 Dimensions of the Pancasila Student Profile

Six competencies make up the Pancasila Student Profile and are designed to be important aspects (Fitriyani et al., 2023; Chamisijatin et al., 2023). Since the six complement and reinforce one another, developing all six characteristics at once, rather than in stages, is necessary to achieve a full Pancasila student profile. These six qualities are as follows: 1) Independence; 2) Critical Reasoning; 3) Creativity; 4) Collaborative Work; 5) Global Diversity; and 6) Faith, devotedness to God Almighty, and noble character. Teachers should not limit their attention to just one or two dimensions since they must grow together. The growth of the other dimensions will be hampered if one is ignored.

One aspect of "faith, devotion to God Almighty, and noble character" is national character; hence, the growth of this dimension bears fruit in the form of an attitude of love for one's country (Fitriyani et al., 2023). The awakening of a sense of caring for others, of being aware of and attentive to the environment, which is a component of the mutual cooperation dimension, is what awakens the attitude of love for one's country in addition to faith-based values. Furthermore, the Global Diversity dimension pertains to the formation of personal identity and the capacity to perceive oneself as a member of the Indonesian national and cultural community as well as a global citizen (Chamisijatin et al., 2023). People will acquire a proportionate love for their country as the Global Diversity dimension grows because they will be able to recognize their place in the global community.

Have faith, be devoted to God Almighty, and have noble character

As stipulated in the National Education System Law, Indonesian students are those who have noble character, believe in, and are committed to God Almighty. The content of Strengthening Character Education, which covers an individual's relationship with God, people, and the universe, is consistent with the religious principles that have been created. There is a God, according to Indonesian schoolchildren. As a result, he lives in a loving and accountable relationship with God.

Indonesian students consistently delve deeper into and make practical applications of religious doctrine in their daily lives. Students from Indonesia are likewise outstanding individuals. They always uphold their moral standards and look for their physical, mental, and spiritual well-being. Additionally, Indonesian students always uphold honorable and just morals toward one another. He respects the differences that already exist and gives priority to similarities. Students in Indonesia react to diversity and differences with compassion and wisdom. Indonesian students' beliefs and

adoration for God Almighty are reflected in their attitudes and actions toward one another, their surroundings, and themselves. Religious morality, individual morality, human morality, environmental morality, and state morality are the essential components of faith, devotion to God Almighty, and noble morality.

Global Diversity

Indonesia is a diverse nation with respect to language, religion, ethnicity, and belief systems, in addition to other identity groups and social classes, including gender, occupation, and socioeconomic standing. As a part of this diversity, Indonesian students understand that diversity is an unavoidable aspect of existence. Indonesian pupils recognize and accept that they differ from other people in one or more identity-related ways, and they also have a proportionate self and sociocultural identity. His instillation of the value and knowledge of variety implanted in him an attitude of mutual respect and respect for the opinions of others. In this sense, diversity refers to the set of abilities and information that Indonesian students possess about their own existence as individuals, as well as the presence of groups and cultures in both the local and global world. complex ones.

In the context of a nation, global diversity encourages the development of pride and understanding of diversity and national identity, national spirit, unity, and complete patriotism, as well as love for the homeland as a form of nationalism. Indonesian students with global diversity are those who are cultured, have a mature self-identity, are able to show themselves as representatives of the noble culture of their nation, and at the same time have strong insight or understanding and are open to the existence of various regional, national, and global cultures.

Recognizing the existence of gaps between social groups, Indonesian students with global diversity are also encouraged to take a role in realizing and building an inclusive and socially just society, including in maintaining rights, equality, and position with others, as well as the principle of proportionality between their own and social interests and country. Indonesian students realize that global diversity is an important asset for living with other people peacefully in an interconnected world, both physically and virtually.

Global diversity encourages Indonesian students to be nationalistic, maintain their noble culture, locality, and identity on the one hand, and, on the other hand, be open-minded and interact with other cultures globally. This interaction is carried out with full respect and equality for the happiness and prosperity of the world as well as the survival of life in the future. The experience of diversity will guide Indonesian students to avoid prejudice and stereotypes, bullying, intolerance, and violence against different cultures and groups, and to then actively participate in realizing a just, democratic, inclusive, and sustainable society. The following are the key elements of global diversity: recognizing and appreciating culture; communication and interaction between cultures; reflection and responsibility for experiences of diversity; and social justice.

Worked together

Indonesian students possess the ability to collaborate, namely the capacity to engage in voluntary group activities that facilitate seamless, effortless execution of tasks. Among other things, fairness, respect for other people, consistency, accountability, caring, compassion, and generosity are the foundations of this skill. Additionally, Pancasila's democratic ideals serve as the foundation for this ability. Because Indonesian students are able to work together, they can think together and take proactive steps to improve the welfare and happiness of the people in their community. He also understood that other people's contributions were necessary for him to succeed.

Indonesian students' mutual cooperation ability shows that they care about their environment and want to share with members of their community to lighten each other's burdens and produce a better quality of life. The ability to work together enables Indonesian students to become democratic citizens, actively involved in society and advancing the nation's democracy. Indonesian students have the awareness that, as part of a group, they need to be involved, work together, and help each other in various activities aimed at making society prosperous and happy.

With this awareness, Indonesian students strive to continuously contribute to the nation and society. Driven by their desire to work together, Indonesian students always try to see the strengths that everyone around them has, which can provide mutual benefits. He has good interpersonal skills, always tries to prevent conflict, and does not impose his will on other people. He tried to find common ground between the conflicting parties.

Independent

Indonesian students are autonomous learners, meaning they take the initiative to develop personally and attain goals based on an awareness of their skills and weaknesses as well as the circumstances they encounter. They also take accountability for the actions they take and the outcomes they obtain. Indonesian students are able to set reasonable goals for their personal growth and success, create plans of action to reach these goals, be proactive and persistent in carrying out these plans, and act independently without feeling compelled to do so by other people's demands or pressure.

Independent students always carry out evaluations and are committed to continuing to develop themselves so that they can adapt to the various challenges they face in accordance with changes and developments that occur locally and globally. This will motivate him to excel and do his best according to his own abilities. Independent students have an urge to learn that comes from within themselves, so they will experience several benefits, such as good performance, being fully involved in self-development activities and achieving achievements, feeling positive emotions, perceiving themselves as competent, and being oriented towards mastering knowledge and skills as well as achievement. Proactive independent learners make choices based on reality as they see it by considering and managing risks, rather than just being passive recipients. The key elements of independence are understanding oneself and the situation at hand, and self-regulation.

Critical Reasoning

Critical reasoning is a skill that Indonesian students employ to grow as individuals and overcome obstacles, particularly those that arise in the twenty-first century. Students in Indonesia who use critical thinking skills are able to reason rationally and weigh multiple factors before drawing conclusions that are supported by facts and data. Critically thinking Indonesian students are able to construct connections between different pieces of information, process both qualitative and quantitative data objectively, analyze, assess, and draw conclusions. Moreover, he could communicate it in an organized and unambiguous manner.

Apart from that, students who reason critically have literacy and numeracy skills and utilize information technology. This makes Indonesian students able to identify and solve problems. Armed with critical reasoning skills, Indonesian students are able to make the right decisions to overcome various problems they face, both in the learning environment and in real life. Furthermore, Indonesian students who reason critically are able to see things from various perspectives and are open to new evidence, including evidence that can disprove previously believed opinions. This ability can lead Indonesian students to become individuals who have an open mind, are willing to improve their opinions, and always respect other people. The key elements of critical reasoning are: 1) obtaining and processing information and ideas; 2) analyzing and evaluating reasoning; and 3) reflecting on and evaluating one's own thinking.

Creative

Students in Indonesia are imaginative learners. It alters and creates something novel, significant, practical, and powerful. This uniqueness, significance, utility, and influence can be more widely felt by others and the environment, or they can be more specifically felt by the individual. In this case, creative thinking is a process of thinking that results in fresh concepts and inquiries, explores a range of other solutions, assesses concepts creatively, and is flexible in its thinking. In order for Indonesian students to become creative individuals, families, educators, and educational institutions must play a significant role in assisting them to maximize their creative thought processes.

Indonesian students learn to be creative in order to express themselves, grow as individuals, and deal with a variety of issues like the fast-changing world, uncertainty about the future, and overcoming obstacles in life. The three main components of creativity are coming up with original concepts, creating creative works of art and actions, and being adaptable in one's approach to problem-solving. Students who are creative may think creatively and come up with different ways to solve difficulties.

3.4 Integration of Pancasila Student Profiles in Learning

As a continuation of the efforts initiated in the Strengthening Character Education policy, education related to Pancasila values needs to be integrated into activities and a conducive learning environment. The dimensions of the Pancasila Student Profile are also designed holistically and comprehensively through habituation and example

(Maulida et al., 2023). These dimensions are not only long-term goals but are also integrated into learning in at least three ways, namely: 1) as learning material in extracurricular activities; 2) as learning experiences or teaching strategies used by teachers; and 3) as projects in co-curricular activities. These three methods are not an option for schools or educators, but all of them need to be fulfilled so that the Pancasila Student Profile can be built and developed in each individual student effectively.

As part of intracurricular activities, dimensions or dimensional elements are integrated into learning outcomes, learning objectives, and/or learning materials and topics (Irawati et al., 2022; Pratama et al., 2023). One example of how the Pancasila Student Profile is manifested in subject matter is by strengthening critical reasoning abilities in the learning outcomes of all subjects. An inquiry approach is integrated into each subject so that this ability can be developed more maturely. In other words, the dimensions of the Pancasila Student Profile are not limited to certain subjects but are integrated with the learning content. However, not all dimensions can naturally be included in every subject. For example, the dimension "faith, devotion to God Almighty, and noble character" is not forced to be the goal or standard of achievement in mathematics subjects. Pancasila Student Profile can be taught through pedagogical strategies used daily, or what Ki Hadjar Dewantara said is a habituation process (Sakban & Sundawa, 2023). The phases explained for each dimension and element of the Pancasila Student Profile are useful as a reference for curriculum developers and educational units for designing learning and also developing a supportive school culture. It is hoped that each phase can help educators—teachers, parents, and the community—understand what abilities need to be developed when children are in a certain phase. However, these phases are designed based on child development in general; this does not mean that each or all children of the same chronological age will reach the same phase. Therefore, when using the phases of the Pancasila Student Profile, schools also need to pay attention to the uniqueness of each child..

3.5 Development of the Project for Strengthening the Profile of Pancasila Students

The Pancasila Student Profile Strengthening Project is cross-disciplinary learning to observe and think about solutions to problems in the surrounding environment (Marsidin, 2022). The Pancasila Student Profile Strengthening Project uses a project-based learning approach, which is different from project-based learning in intracurricular programs in the classroom. The Strengthening the Pancasila Student Profile Project provides opportunities for students to learn in informal situations, flexible learning structures, more interactive learning activities, and also be directly involved with the surrounding environment to strengthen various competencies in the Pancasila Student Profile (Sobakh et al., 2022).

A project is a series of activities to achieve a certain goal by examining a challenging theme. Projects are designed so that students can carry out investigations, solve problems, and make decisions (Pratikno et al., 2022). Learners work within a scheduled time period to produce products and/or actions.

The intracurricular program that is commonly carried out by teachers in Indonesia is subject-based learning (and thematic at the elementary school level) based on a routine lesson schedule that has been set for one semester or even one school year (Pratama et al., 2023). However, learning outside the classroom requires a flexible process and an atmosphere that is not too formal and does not involve routine activities. More than that, the learning outside the classroom that Ki Hadjar Dewantara hopes for requires a student-centered learning approach, where the learning process and steps cannot be fully controlled by the teacher. Making changes to the intracurricular programs that have become entrenched in most schools in Indonesia is not an easy strategy to implement.

Realizing this, apart from increasing teacher competency, implementing the Pancasila Student Profile in the curriculum also needs to use a different approach (Chamisijatin et al., 2023). Thus, while teachers learn to implement student-centered learning in the classroom, co-curricular activities are also carried out. Co-curricular programs, which are usually designed to support intra-curricular programs, have the potential to strengthen the character and competencies contained in the Pancasila Student Profile (Purwanti, 2021). Co-curricular programs are usually less formal than intracurricular activities, and there is no strictly structured schedule of activities..

4. CONCLUSION

This research concludes by demonstrating that the Pancasila Student Profile is a synthesis of multiple references, including the findings of studies conducted both domestically in Indonesia and internationally, as well as a statement of national educational values. The answer to the question, "What are the characteristics of Indonesian students?" can be found in the Pancasila Student Profile, which can be summed up as follows: "Indonesian students are lifelong learners who possess competence, moral character, and conduct consistent with Pancasila values." These Indonesian students have six aspects that are balanced and developed optimally. These six dimensions are: 1) faith, devotion to God Almighty, and noble character; 2) global diversity; 3) working together; 4) independence; 5) critical reasoning; and 6) creativity. Expanding curriculum framework arrangements is necessary to support the development of the Pancasila Student Profile in schools. This includes controlling extracurricular and co-curricular activities in addition to intracurricular ones. Character and the general or global competencies listed in the Pancasila Student Profile can be developed through extracurricular activities that take place outside of the classroom and are less structured than intracurricular ones. The explanation of each dimension and its phases of growth is intended to assist educators in creating learning activities and programs that maximize character and competence development overall and track the evolution of each student's profile.

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