
RESEARCH ARTICLE

Implementation of the Pancasila Student Profile on Global Diversity Dimensions in Junior High Schools

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ABSTRACT

Globalization challenges national identity with global influences that disregard national borders and internal influences such as ethnic and regional ties. Pancasila is needed as a filter for new values to preserve local culture. This study explores the formation of the Profile of Pancasila Students in the Global Diversity dimension among 7th-grade students at Harapan Bangsa Outstanding Junior High School. This research used a qualitative method with data collection techniques through interviews, observations, and documentation. The research sample consists of 7th-grade students at Harapan Bangsa Outstanding Junior High School. The research instruments included interview guidelines, observation sheets, and related documents. The data analysis technique used was an interactive descriptive analysis by Miles and Huberman, which includes data collection, data reduction, data presentation, and conclusion/verification. The results showed that students can better explore, explain, and understand cultural diversity in Indonesia through active and interactive learning. Civics teachers' strategies in shaping the Profile of Pancasila Students with a Global Diversity dimension include jigsaw learning, Snowball Throwing, quizzes, and Pancasila Profile strengthening projects. The implications of this research contribute to the development of more effective and efficient learning to enhance students' ability to understand cultural diversity in Indonesia.

KEYWORDS

Pancasila, Pancasila Student Profile, Global Diversity, Character.

ARTICLE INFORMATION

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1. Introduction

Indonesian society is known to be highly diverse in terms of ethnicity, religion, race, inter-group relations, or multiculturalism, known as SARA (Jamaludin & Abdillah, 2023). This diversity increases the potential for conflict within the same dimensions. Other factors contributing to these conflicts include economic disparities, social injustices, and politics. In general, the greatest potential for conflict in Indonesia's diverse demographic and sociological society lies in the differentiation of communities and their categorization into groups based on cultural identity (Suyahmo, 2022).

The data indicate that interethnic and interreligious conflicts are increasing every year in almost all regions of Indonesia. Since the end of the New Order, the number of inter-ethnic and inter-religious conflicts has continued to rise, such as the Dayak-Madura conflict in Sampit, the conflict in Ambon, conflicts among Papuan communities, and conflicts arising from allegations of blasphemy. These conflicts are further complicated by political interests that seek to undermine the identity of certain groups, resulting in polarization and societal division (Suyahmo, 2022). The exploitation of inter-ethnic and inter-religious conflicts in political campaigns shifts the focus from nationalism to ethnic and religious narratives that divide, making voters prioritize group affiliation over candidates' abilities (Maheswari, 2018). In Syria, civil war highlights various identities, with armed groups promoting abstract identities, while civilians emphasize local affiliations, demonstrating the complexity of interactions between subnational and

transnational identities within national identity (Rosyid, 2020; Suherman & Sirajuddin, 2018). This shows how conflict and political strategies can significantly influence the construction and perception of national identity.

Every country has a national identity, and Indonesia is no different. National identity is the embodiment of cultural values that grow and develop in various aspects of life, with characteristics that differentiate it from other nations (Wibowo, 2022). Indonesia's national identity originates from Pancasila, which has noble values reflected in social, national, and state life. This identity includes various aspects of geography, natural wealth, religion, culture, and politics. However, rapid globalization can affect national identity and has the potential to erode original cultural values. People tend to ignore native cultures and adopt foreign cultures (Kurniawan, 2015).

In a case study at SMAN 2 Tambusai Utara, student fights were caused by external factors such as ethnic or tribal differences, offense, women's issues, and the selection of the student council president (Yulestrani, 2016). Another study at SMP Muhammadiyah 1 Kartasura found physical, verbal, and social bullying in the 8th grade. One contributing factor is the influence of friends who incite hatred towards the victim (NAZUHA, 2022). Considering these conditions, Pancasila, as the foundation of the state and the nation's way of life, plays an important role as a filter for new values, thus maintaining the existence of Indonesian regional culture. Post the Covid-19 pandemic, the government is making efforts to revitalize the learning process by adopting the Ministry of Education, Culture, Research, and Technology Decree Number 56-M-2022 on Curriculum Implementation Guidelines for the purpose of learning recovery. With these three options for curriculum implementation, schools are expected to make intelligent decisions to accelerate the learning process. These three options are the implementation of the 2013 Curriculum, the Simplification of the 2013 Curriculum, and the Merdeka Curriculum (Arifin et al., 2023).

The education offered must be in line with the nature and demands of the times. Every child needs to develop 21st-century skills, including creative thinking, critical thinking, communication, and collaboration (Trevallion & Nischang, 2021). Students must possess creativity, critical thinking skills, good communication skills, and effective collaboration skills. One brilliant idea inspired by Ki Hajar Dewantara is the motto "Ing Ngarso Sung Tulodho" (in front giving examples), "Ing Madya Mangun Karso" (in the middle building spirit), and "Tut Wuri Handayani" Tut Wuri Handayani (behind giving encouragement), which now serves as inspiration for the world of education and teachers (Romario et al., 2023). Furthermore, the spirit of Merdeka Belajar further strengthens the goals of National Education, as stipulated in the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System Article 3. This law emphasizes that education must be organized so that every individual can become a person who believes in and is devoted to the One Almighty God, has a noble character, is healthy, knowledgeable, skilled, creative, and independent, and becomes a democratic and responsible citizen. These two spirits have resulted in consistent policy guidelines for education in Indonesia, known as the Pancasila Student Profile (Anggraini et al., 2022).

The Pancasila Student Profile reflects the grand vision, aspirations, and main goals of education, as well as the commitment of educational providers to develop human resources in Indonesia (Rusnaini et al., 2021). This graduate profile also represents the characteristics and abilities that are expected to be fully developed in all Indonesian students (Kusumawati, 2022). The profile was designed with reference to the noble characteristics of the Indonesian nation and the challenges faced by Indonesian students in the 21st century (Ariusnita & Bayu, 2023). Therefore, the Pancasila Student Profile is the character and skills that are built and embodied in every student every day; these characteristics and skills are a manifestation of the values of Pancasila and also the goals of National Education (Safitri et al., 2022). Thus, the integration between the spirit of Independent Learning and the Pancasila Student Profile is expected to create a generation that is not only academically competent but also noble in character, capable of facing global challenges, and remains steadfast in national values.

The Pancasila Student Profile is a superior program in the Independent Curriculum, which attracts attention through its implementation. The implementation of the Pancasila Student Profile has succeeded in aligning the nation's character so that students can interpret learning as a lifelong activity (Nasution & Kunci, 2023). Furthermore, the first strategy in implementing the Pancasila Student Profile policy is to disseminate information about the Pancasila philosophy to students (Rusnaini et al., 2021). Thus, after graduating, students are equipped with sufficient skills to serve the nation and state.

As it is known, the relationship between philosophy and the liberating principles of education and the aim of education is to shape the Pancasila Student Profile. The Pancasila Student is a lifelong learner who possesses global competence and behaves in accordance with Pancasila values, with six main characteristics: faith, piety towards the One Almighty God, noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity (Rahmadayanti & Hartoyo, 2022). The character associated with Pancasila influences their personal resilience, thus shaping their character in accordance with Pancasila's values (Rusnaini et al., 2021).

In addition, researchers have highlighted one dimension in the Pancasila Student Profile, namely the Global Diversity dimension (Kurniawaty et al., 2022). This dimension is relevant to issues, such as the national identity crisis caused by global and local

influences. Global Diversity in the Pancasila Student Profile means that Indonesian students uphold their noble culture, locality, and identity while remaining open-minded in interacting with other cultures (Irawati et al., 2022). Thus, the Pancasila Student Profile serves as an effective guideline for improving the quality of education in Indonesia through the development of characters and skills that align with Pancasila values.

One of the schools in Mojokerto Regency that implements the Merdeka Curriculum with the Pancasila Student Profile is SMP Unggulan Harapan Bangsa Mojokerto. This school has a vision and mission to produce graduates with noble personalities, good behavior, and proficiency in three languages—Indonesian, English, and Arabic—to support the global era. According to an interview with a Civics teacher, the seventh-grade class consists of various ethnicities, and students tend to form groups based on ethnicity and social strata (Praresearch Data, November 25, 2022). During the ages of 13-15, adolescents undergo rapid changes in cognitive, emotional, social, and physical aspects. According to Piaget, in the formal operational stage (12+ years), adolescents begin to think logically about abstract problems, understand causes and effects, and solve problems on their own. Cognitive development includes critical thinking skills, decision-making abilities, and the development of intelligence and talent. Social cognition also develops, helping adolescents to understand and interact with others more effectively.

Referring to the various analyses and field findings mentioned above, this research is significant in describing how the implementation and formation of Pancasila characters in junior high school students can be achieved. Considering that the Pancasila student profile is a tangible output and encompasses the characteristics outlined in the independent curriculum, this study aims to describe the process of forming the Pancasila student profile that takes place at the junior high school level.

2. Methodology

The approach used in this study is qualitative research using descriptive qualitative research (Sugiyono, 2018). Qualitative descriptive research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviors (Salim, 2019). This research was carried out and located at Unggulan Harapan Bangsa Middle School, which is in the same environment as the Darul Hikam Islamic Boarding School, which is located in Tambaksuruh hamlet, Tambakagung village, Puri District, Mojokerto Regency, East Java with the research subjects being the Principal, Head of Curriculum, Class VII PPKn Teacher and class VII students at Unggulan Harapan Bangsa Middle School, Mojokerto, who were selected using a purposive sampling technique (Anggito & Setiawan, 2018), so that the data obtained was in accordance with research needs.

In this study, researchers used three data collection techniques, namely 1) observation, 2) interviews, and 3) documentation [22]. Followed by data collection instruments, namely the researcher as the main instrument in collecting data for this qualitative research (Alhammad & Ku, 2019). To maintain the validity of the data in the field, supporting instruments are used, namely interview guides, observation sheets, and documentation (Bhangu et al., 2023). Meanwhile, the data analysis technique used in this research is an interactive descriptive data analysis technique using the Miles and Huberman model (Miles & Huberman, 2012). This technique involves several stages of data analysis, which are performed cyclically and continuously until the data are saturated. The steps in data analysis, according to Miles and Huberman, include data collection, data reduction, data presentation, and drawing conclusions/verification, as illustrated in Figure 1.

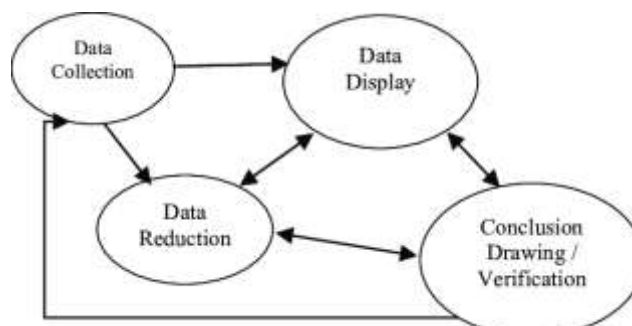


Figure 1. Interactive data analysis techniques

3. Results and Discussion

The implementation of character formation through the Pancasila Student Profile can be effective through Jigsaw and Snowball Throwing learning methods. The Jigsaw method allows students to work in small groups to understand the diversity of ethnicities, races, and cultures, developing competencies and characters in accordance with the Pancasila Student Profile. Teachers divided the students into small groups and assigned specific tasks related to the theme of diversity. The snowball-throwing method

involves pairs of students exchanging information and roles to ensure equal participation. Both methods enhance students' communication skills, cooperation, and critical thinking, as well as strengthen their national identity in a global context.

In Jigsaw learning, the Civics teacher divides students into small groups consisting of 4-5 people with themes of ethnic and cultural diversity, such as "Ethnic Diversity in Indonesia" or "The Influence of Foreign Cultures on Indonesian Culture." Each group member is given a specific task, while other members serve as "experts" providing input. Using the Jigsaw model, students can understand and appreciate diversity and develop global competencies.

Model Snowball Throwing requires the civics teacher to divide students into pairs. Each pair was given a theme related to the cultural diversity in Indonesia. One member acts as the "thrower" who provides information, while the other member acts as the "catcher" who responds. They took turns to ensure equal participation in the discussion. Both methods, Jigsaw, and Snowball Throwing, are highly effective in introducing ethnicities, races, and cultures in the implementation of the Pancasila Student Profile in the Global Diversity dimension, as well as in enhancing students' abilities in communication, cooperation, and critical thinking.

Furthermore, teachers also use a quiz model to engage students in learning about the diversity of traditional housing in Indonesia. Before the lesson began, the teacher explained traditional houses, musical instruments, and dances in Indonesia through videos and pictures. The students were then divided into five groups and given pictures of their traditional houses. Each group was asked to mention and explain the traditional houses, musical instruments, and dances based on the given pictures. In this learning process, students can explain the names of traditional houses, dances, and musical instruments, as well as understand and appreciate cultural diversity in Indonesia. This quiz model can enhance students' communication and cooperation abilities.

Learning P5 (Strengthening Pancasila Student Profile Project), SMP Unggulan Harapan Bangsa created an artistic work, namely, a drama performance entitled 'SANTRI.' Starting with planning, the actualization to evaluation is as follows:

- 1) Planning Process
 - Identification of Objectives: PPKn teachers and other subject teachers collaborate to identify the objectives of the "Santri" drama performance that will be held, namely, to strengthen the profile of Pancasila students and increase student awareness about the importance of the spirit of nationalism in maintaining Indonesian independence.
 - Formulate the Concept: Teachers collaborate to formulate the concept of the drama "Santri," which will contain elements of cultural diversity in Indonesia, such as language, values of tolerance, cooperation, and attitudes of nationalism.
 - Developing the Script: The teachers developed the drama script "Santri," which will contain elements of the values of tolerance, cooperation, and nationalist attitudes fighting for Indonesian independence, strengthening the profile of Pancasila students.
 - Determining Resources: Teachers determine the resources needed to produce the drama "Santri," such as props, costumes, and other equipment by self-help, collecting kebayas without having to rent them, and making decorations for the performance using mutual cooperation.
- 2) Actualization Process
 - Student Training: Teachers train students to act in the drama "Santri," including acting, dance, and music training.
 - Drama Production: Teachers produced the drama "Santri" with the help of students involved in this project, starting from the MC using three languages: Indonesian and Arabic.
 - Drama Performance: The drama "Santri" is performed in front of other students and teachers to strengthen the student profile of Pancasila and increase student awareness of the importance of cultural diversity, the spirit of nationalism, and the value of tolerance.
- 3) Evaluation Process
 - Evaluation of Results: Teachers evaluated the results of the drama performance "Santri" in strengthening the student profile of Pancasila and increasing students' awareness of the importance of cultural diversity, the spirit of nationalism, and the value of tolerance.
 - Analyzing the Impact: Teachers analyze the impact if they do not respect other cultures and the impact if they do not have Pancasila values.
 - Identifying Limitations: Teachers identify the limitations of the "Santri" drama performance and look for solutions to improve the quality of future performances.

Through these processes, teachers can ensure that the drama performance "Santri" successfully strengthens the profile of Pancasila students and increases students' awareness of the importance of cultural diversity in Indonesia.

Teachers use quizzes and project models to enhance students' understanding of cultural diversity in Indonesia, especially in terms of traditional houses, musical instruments, and dances. This quiz model involves intergroup competition, which motivates students to learn and collaborate (Rizal et al., 2016). Meanwhile, the Strengthening Student Pancasila Profile Project (P5) in the Independent Curriculum provides opportunities for students to develop competencies and characteristics in accordance with the Pancasila Student Profile through flexible and interactive extracurricular activities (Sugih et al., 2023). These projects challenge students to conduct investigations, solve problems, and make decisions, resulting in products and actions that reinforce learning (Triyatno & Fauziati, 2022).

The Strengthening Student Pancasila Profile Project (P5) is a project-based extracurricular activity in the Merdeka Curriculum that aims to equip students with competencies and character in line with the Pancasila Student Profile. The Pancasila Student Profile is an effort to improve the quality of education in Indonesia, with a focus on character formation (Irawati et al., 2022). Students are given the opportunity to learn in a formal setting with a flexible learning structure that allows them to adjust their time arrangements (Buchori et al., 2017). Learning activities become more interactive as students directly engage with their environment to strengthen various competencies in the Pancasila Student Profile. The projects in P5 consist of a sequence of activities that have specific objectives, challenging students to conduct investigations, solving problems, and making decisions. Therefore, the allocated time requires students to produce products and take action (Nursyifa, 2019).

The Student Profile of Pancasila is a grand vision, aspirations, and main goal of education, as well as the commitment of educational providers to building Indonesia's human resources. This profile serves as a guide for all stakeholders to enhance the quality of national education, designed with reference to the noble character of the Indonesian nation and its future challenges (Irawati et al., 2022). In line with this, it integrates with Jigsaw learning through small group activities for students to solve problems and complete tasks (Suendarti & Virgana, 2022). Teachers' instruction in shaping the Student Profile of Pancasila in the dimension of Global Diversity utilizes the jigsaw, snowball throwing, and quiz models. This model explains the diversity of customs, tribes, and cultures in Indonesia in accordance with Branson's theory, which is classified as civic knowledge (Branson, 1998).

Branson stated that there are three main citizenship competencies in Civic Education: civic knowledge, civic skills, and civic disposition (Halliday, 1992). The goal of civic education is quality and responsible participation in political and societal life at local and national levels. The National Standards for Civics and Government outlines the key components of civic competencies, including civic knowledge, skills, and dispositions (Komalasari & Education, 2020). Civic knowledge encompasses the material that citizens must know, including rights and responsibilities as citizens, political structures and systems, governments, social systems, and universal values in democratic societies. In addition to mastering knowledge, students can also analyze, identify, and explore the importance of respecting cultural diversity in Indonesia in line with civic skills. Civic skills include critical thinking abilities such as identifying, describing, explaining, analyzing, evaluating, taking, and defending positions on an issue (Branson, 1998).

The incorporation of the jigsaw learning model has been identified as a positive contributor to strengthening the profile of Pancasila students in PPKn education. This approach involves cooperative learning, where students work in small, heterogeneous groups, take responsibility for specific parts of the material, and teach each other (Fitriyah, 2019). The integration of the Jigsaw learning model to strengthen the profile of Pancasila students in PPKn learning can be a beneficial approach based on research findings. Projects aimed at enhancing the Pancasila Student Profile through project-based learning have shown positive outcomes in various educational settings (Novianti et al., 2021; Rusnaini et al., 2021). By utilizing the Jigsaw learning model within PPKn learning, educators can promote collaborative learning, critical thinking, and a deeper understanding of the principles of Pancasila, ultimately fostering well-rounded students with strong character traits and academic competencies.

Through this research, it is evident that the formation of the Pancasila Student Profile in the dimension of Global Diversity is implemented and realized through active learning methods, such as jigsaw, snowball throwing, and quizzes. Margaret Stimman Branson's Civic Knowledge theory serves as the foundation, emphasizing the importance of civic knowledge, skills, and attitudes toward quality participation in community life. This study has several strengths, including its relevance to the Merdeka Curriculum; the use of active learning methods such as jigsaw, snowball throwing, and quizzes that enhance learning effectiveness; and the application of Branson's Civic Knowledge theory, providing a strong academic basis. Furthermore, this study contributes to the development of character education, particularly in fostering appreciation for cultural diversity. However, this study also has limitations, such as the limited research scale to only one school, qualitative methods that may restrict result generalization, time constraints covering only a specific period, and variations in implementation depending on teachers' abilities and resources. These limitations highlight the need for further research to strengthen and expand our findings.

5. Conclusion

The teacher's planning to realize the Pancasila Student Profile in the dimension of global diversity requires the preparation of a good and mature plan so that the implementation can achieve the desired goals. The use of the jigsaw learning model, snowball

throwing, and quizzes increased students' enthusiasm for learning. The global diversity characteristic in students is reflected in their attitudes toward recognizing and appreciating culture, their ability to communicate interculturally in social interactions, and their ability to reflect and take responsibility for diverse experiences. Therefore, it can be concluded that teachers need to apply active and creative learning methods to help students shape the Pancasila Student Profile, especially in the dimension of global diversity. A suggestion for further research is to develop and test other learning models that can support the dimension of global diversity, such as project-based or collaborative learning, and to investigate the effectiveness of using technology to increase awareness and appreciation of cultural diversity among students.

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