
Strengthening The Profile of Pancasila Students in Philosophical Ki Hajar Dewantara

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Abstract: The purpose of this study is to determine the definition of strengthening the profile of pancasila students in the perspective of the philosophy of Ki Hajar Dewantara. This type of research is quantitative research with the method used is literature review. The educational values of Ki Hajar Dewantara are contained in the profile of pancasila students in the independent curriculum. The concept of Ki Hajar Dewantara Education is liberating education. The meaning of freedom is that everyone has the right to choose anything according to their needs and abilities without coercion, and must respect each other's independence so that it is in accordance with the educational philosophy that was triggered. Pancasila Student Profile is a form of implementation of national education goals which refers to educational policies as guidelines for educators in shaping the character of Indonesian students who continue to be maintained throughout their lives who are equipped with competence, character and behave in accordance with the values of Pancasila in the independent curriculum. There are 6 profiles of Pancasila students, namely faith, global diversity, cooperation, independence, critical and creative thinking.

Keywords: Pancasila Student Profile, Ki Hajar Dewantara Philosophy

INTRODUCTION

Education is one of the supporting factors for the creation of a progressive and civilized society and forms an intelligent character, critical thinking, independent and has the ability to develop potential and be globally competitive (Sumarsih et al., 2022). Along with the challenges of the times in the era towards the industrial revolution 5.0, the transformation that must be carried out first begins with education by revising the curriculum. In its journey, the curriculum in Indonesia has changed, both the concept and its implementation, starting from K13 which puts the dominance of learning to students, continued with the revised edition of K13 and finally developed by the Merdeka curriculum (Nikma & Rozak, 2023) initiated by the Indonesian Minister of Education Nadiem Makarim. In implementing the independent curriculum, the learning process provides opportunities for each student to develop their knowledge, potential, interests and talents (Mutmainnah, 2020).

Before curriculum development to the Independent Curriculum, there were several foundations that were used as references for curriculum preparation, including; goals, content,

learning activities, and evaluation components (Zaini, 2009). The four domains must be based on philosophical, psychological, sociological and science and technology foundations. The curriculum is generally an overall plan that details what will be taught, how to teach, and how to evaluate learning in an educational program. The curriculum is also a framework used by educational institutions, schools, or colleges to design the learning experience of their students (Dendodi, 2023). According to Suryaman (2020), the curriculum is the core of education that must be evaluated periodically, creatively, and in accordance with the times and science and technology to meet the needs of the community and graduate users. Meanwhile, according to Manalu et al., (2022) the curriculum is a reference for every educator in implementing the teaching and learning process which includes lesson designs, teaching materials, and learning experiences that have been programmed in advance.

Mardiana and Umiarso (2020) said that the independent curriculum is simpler and more adapted to student conditions. They also said that the independent curriculum focuses more on basic learning materials and prioritizes the development of students' character and abilities.

Thus, a curriculum like this is expected to develop students' talents, interests, character, and abilities so that they can coexist. In addition to changes in students, the independent curriculum is expected to bring a new perspective in the world of education, especially on learning patterns and curriculum tools used to create creative, innovative, and developing teachers. The concept of an independent curriculum can also be adjusted to the conditions of the student learning environment, both in terms of culture, local wisdom, social and economic backgrounds and facilities and infrastructure (Efendi, 2023). Freedom of learning is considered relevant and appropriate to be implemented in the current era of educational democracy. This meaning of independence can be applied to educators in the classroom to be free to choose the right teaching method for their students and free to choose the best elements in the curriculum. The meaning of independence and freedom is education that emphasizes educational democracy (Susilawati, 2021).

The independent learning curriculum is closely related to the development of student character and morals and the development aims to realize the Pancasila Student Profile (Rusnaini et al., 2021). The student profile in question is noble character, independent, critical reasoning, creative, mutual cooperation and global celebrity. These six profiles are indicators of the Pancasila student profile (Kemendikbud Ristek, 2021). The competencies and characters described in the Pancasila Student Profile will be realized in students' daily lives through school culture, one of which is gotong royong (Mery et al., 2022). Gotong royong is one of the important values in the Pancasila Student Profile. The value of gotong royong, reflects the spirit of cooperation, solidarity, and concern for others. In an educational context, this includes students' ability to work together in groups, provide assistance to their peers, and contribute to the common good. The value of gotong royong also reflects mutual help and sharing, which is an integral part of Pancasila culture and Indonesia in general.

The role of educational philosophy is important today, because without being accompanied by the right philosophy will affect the progress of education. Along with changes in curriculum policies in Indonesia, learning patterns in schools have also changed (Kusumaningpuri et al., 2021; Sabilla et al., 2021). This change is certainly based on the

development of zama needs in the current era. The change in question is a change in the category according to the needs and demands. This is inseparable from the role of philosophy in the realm of education which participates as a determining basis for curriculum development as an operational tool in schools (Elijah et al., 2022; Faiz et al., 2020). The importance of philosophy in education also determines the quality of education, philosophy is used as a guide in planning, implementing and improving the quality of education (Kurniawan et al., 2022). Education is a planned conscious effort that has a function to develop the potential that exists in humans or students as an effort to maintain survival (Indarta et al., 2022; Sintiawati et al., 2022).

In this case, the philosophical perspective is believed to be the source of science (The Mother of Knowledge) that will be able to solve problems and answer questions and find solutions to problems, such as problems related to the universe and humans and all the problems of life (Armadani et al., 2023; Maulida, 2022). The study of life in philosophy aims to help educators understand the nature of life for students or other individuals in society. Philosophy is believed to be helpful in developing the curriculum from time to time. The fact is that the current independent curriculum of education aims to produce good objects that come from the senses of hearing, reason, authority, inclusion, wealth and so on (Muslim, 2023; Nadia, 2022). The survival of a nation's time is greatly influenced by the level of control over the nation itself. Science in the midst of society is used as a light to overcome ignorance. The purpose of this independent curriculum is to improve the competence of graduates in the form of both hard skills and soft skills (Muhmin, 2018; Sandroto, 2021).

The Education Program will not be separated from one of our Education Figures, namely Ki Hajar Dewantara. Ki Hajar Dewantara is a figure of the Indonesian independence movement, and a pioneer of education for the Indonesian nation (Yanuarti, 2017; Witasari 2022). He has a great role and contribution to his thoughts for the benefit and progress of the nation. Throughout his lifetime, he devoted himself to education. The philosophy of Ki Hajar Dewantara has a great influence on the world of national education. Ki Hajar Dewantara's ideas about the basis of education are summarized in

the motto: *ing ngarso sung tulodo* (in front of giving examples); *Ing Madyo Mangun Karso* (in the middle encouraging), and *Tut Wuri Handayani* (behind giving encouragement). This idea can be relevant in strengthening the profile of Pancasila students in the independent curriculum. Based on the description above, through this study researchers feel interested in describing or conceptually describing how the meaning of the philosophical foundation of Ki Hajar Dewantara towards strengthening the Pancasila Student Profile.

METHODS

The method used in this study is qualitative research which is a literature research method, using a philosophical hermeneutics approach, with elements: description, interpretation, and comparison (Ramadani, 2022) through reference studies related to the theme of the problem to obtain a comprehensive understanding of this research. The purpose of this research is to analyze the strengthening of the Pancasila's profile based on the philosophy of Ki Hajar Dewantara.

FINDINGS AND DISCUSSION

Profile of Pancasila Students in Review of Philosophy of Science

The view of education initiated by Ki Hajar Dewantara refers to the concept of Eastern education. Humanist, populist, and national education are the pillars of Eastern education. These three principles formed the basis for Ki Hajar Dewantara to build an effective national education to educate the country and steer it towards the politics of independence. According to Wiryanto & Anggraini (2022), the humanist education model adopted by Ki Hajar Dewantara is based on the school model of Maria Montessori in Italy and Rabindranath Tagore in India. This model served as the basis for national education that emphasized the principles of independence. Ki Hajar, through this model, created a term that until now has become a role model for the education system and has become a character of education in Indonesia, namely *Patrap Guru*, or teacher behavior that is a role model for students and the community (Wiryopranoto et al., 2017).

Merdeka Belajar is an adoption of the thought of Ki Hajar Dewantara who became the figure of Indonesian education, this thought has

provided a directed and clear educational foundation (Istiq'faroh, 2020). Kampus Merdeka also hopes for independence and freedom of education in the scope of its concept and practicality, accommodating the among system (serving and guiding) which provides critical and creative learning in facing problems and contains the meaning that teaching means educating students to become free people of heart, mind, energy (istiq'faroh, 2020; Nanggala & Suryadi, 2020). The same opinion was expressed by (Ainia, 2020) that freedom of learning is the right way to create ideal education that is in accordance with the times in order to prepare a generation that is smart, creative, resilient, and reflects the character of the values of the Indonesian nation.

Suparlan (2015) concluded that the philosophy of education among developed by Ki Hajar Dewantara contains a convergence of the philosophy of progressivism which explains the natural ability of students in efforts to solve problems faced through freedom of thought as widely as possible. In freedom of thought, civil servants (Tutwuri Handayani) have the right to take over if they start endangering students. Then, as the basis for the education of students to achieve their goals, a culture that has been tested by the development of time is used. In this case Ki Hajar Dewantara collaborates Indonesian local culture with western culture that has been filtered according to the theory of *trikon* (continuity, convergent and concentric).

The Pancasila student profile is the character and ability that is built in the daily lives and lives of individual students through the culture of educational units, intracurricular learning, projects to strengthen the profile of Pancasila students, and extracurriculars (Ministry of Education and Culture, 2021). In the student profile, Pancasila has a project to realize the program, namely the project of strengthening the profile of Pancasila students. The project of strengthening the profile of Pancasila students is interdisciplinary learning to observe and think of solutions to problems in the surrounding environment (Ministry of Education and Culture, 2021). In the home environment and in the school environment where every day in life the values of Pancasila are practiced or practiced by students as an act / form or reflection of the intentions of the Pancasila student profile (Leuwol: 2020). The generation of students that we know today as the millennial generation, is one of the targets chosen

and aimed at to realize the profile of Pancasila students. There is a lot of unrest caused by several parties that often occurs with the existence of humans today, not a few from among students. Pancasila students manifest from this background. From that, Pancasila as a form of action for the next generation of the nation whose goal is to achieve noble ideals until the end of the life of the Indonesian nation. Pancasila Man is the philosophical basis of the State of Indonesia. The close relationship of Pancasila humans with human morality, social nature and individuality, where it is for all humans to be formed (Wreksosuharjo, 2007). Based on the philosophy of the State that is so strong that it formed a project to strengthen the profile of Pancasila students to create a complete human formation. The Pancasila Student Profile is a character and ability that is built in everyday life and brought to life in each individual student through the culture of educational units, intracurricular learning, projects to strengthen the Pancasila Student Profile, and extracurriculars. With the character built through the project of strengthening the Pancasila Student Profile, it is hoped that it can create a society with a strong character with Pancasila ideology.

In the philosophy of science, the Pancasila strengthening project can be viewed from several foundations including the ontological foundation, epistemological foundation and axiological foundation. Of all knowledge, science is knowledge whose ontological, epistemological and axiological aspects have been far more developed than other sciences and implemented consequently and disciplined (Suriasumantri, 2009). The Pancasila student profile when viewed from the ontological basis of the Pancasila student profile discusses efforts to answer one question related to students with profiles (competencies) as desired by the Indonesian education system. Indonesian students are lifelong students who are competent, have character, and behave according to the values of Pancasila (Ministry of Education and Culture, 2021). The statement has two things related, the first is the competence to become a democratic citizen of Indonesia, and to make society a superior human being and can be a product in the 21st century. Indonesian students are expected to actively participate in building a sustainable global and able to face various challenges.

Epistemologically, the Pancasila Student Profile is obtained and formed from several principles. Strengthening the profile of Pancasila students has four key principles (Ministry of Education and Culture, 2021), including 1) Holistic principles, which have the meaning of seeing something as a whole and comprehensively, not partial or fragmentary. In the context of designing projects to strengthen the profile of Pancasila students, the holistic framework encourages to examine a theme as a whole and see the connection of various things to understand an issue in depth. A holistic perspective also encourages to see meaningful connections between components in project implementation, such as students, educators, educator units, communities, and everyday realities; 2) Contextual, related to efforts to base learning activities on real experiences faced in everyday life. By basing the project on real experiences faced daily, it is hoped that students can experience meaningful learning to actively improve their understanding and abilities; 3) learner-centered, related to learning schemes that encourage students to become learning subjects who actively manage their learning process independently. It is expected that each learning activity can hone the ability of students to come up with initiatives and improve data to make choices and solve the problems they face; 4) Exploratory or related to the spirit to open a wide space for the process of inquiry and self-development. It is hoped that it can encourage the project of strengthening the Pancasila Student Profile to fulfill and strengthen the abilities that students have gained in intracurricular lessons. With these four principles, the project of strengthening the profile of Pancasila students was built. All of these principles lead to character strengthening which aims to make a whole person, who is able to analyze a problem related to everyday life where the problem solver is each individual himself, and can open a wide space in everything to develop the potential of the individual.

The Pancasila Student Profile is axiologically created to answer and face global challenges, namely the various challenges presented in the era of the industrial revolution 4.0 and human society 5.0. In responding to these challenges, the Pancasila student profile has provided six competencies formulated as key dimensions. These key dimensions are faith, fear of God Almighty, and noble character, faith,

noble character, independence, critical reasoning, creativity, mutual cooperation, and global diversity All are interrelated and strengthen so that efforts to realize the profile of Pancasila students who fully require the development of the six key dimensions inseparably, or in other words together. All of these dimensions provide clues to the profile of Pancasila students, the focus is not only on cognitive abilities, but on attitudes and behaviors that are in accordance with the identity of the Indonesian nation and at the same time as global citizens (Aristiawan, et al., 2023).

The Pancasila student profile can be viewed as a knowledge that is built on the ideology of Pancasila and in-depth philosophical studies. This can be seen from several reviews of the philosophy of science on the profile of Pancasila students ontologically, epistemologically, and axiologically. The Pancasila student profile is not formed originally, but conducts a philosophical study to obtain the position of the Pancasila student profile in the true nature in Indonesia. The close compatibility between the three philosophical reviews is that ontologically with the conditions that occur in the world involving the Indonesian nation, a Pancasila student profile is formulated and formed, and epistemologically the Pancasila student profile is formed from four principles that are the basis for the formulation of the Pancasila student profile where all these principles complement each other to realize it, and axiologically all that has been formulated and formed to equip and preparing students in Indonesia later in facing global challenges in the era of the industrial revolution 4.0 and realizing human society 5.0 in a resilient manner.

The Principle of Free Learning and the profile of Pancasila students according to Ki Hajar Dewantara

Ki Hajar Dewantara is an Indonesian education figure who has several thoughts related to education. Ki Hajar Dewantara's thoughts on education include the main discussion in this article is free spirit education. Merdeka is defined as (1) not living orderly, (2) standing tall because of one's own strength and (3) being able to manage his life in an orderly manner (Dewantara, 2013). One of the requirements of an independent system is that there must be agreement between teachers and students about the correction or punishment that must be given first. In addition, students are given the freedom to work

independently, without the help of the teacher, and the teacher will remind and tell students what to do if they make a mistake. Students must understand what they do, what is good and what is bad. They should also be taught about the meaning of independence, which includes three meanings: freedom from the orders of others, not depending on others, and good at managing the order of their own lives. They must also be educated to respect the independence of others or participate in regulating public order and security and endure peaceful (social) conditions (Dewantara, 2013).

The education provided by Ki Hadjar Dewantara is liberating. According to Nyi Iman Sudiyat, a direct disciple of Ki Hadjar Dewantara, education will run well if students have inner independence, birth, mind, and energy (Prihatni, 2014). This is in accordance with the purpose of education, which is to build human beings as a whole and with the nobility of reason and physique into useful members of society and responsible for the welfare of the country, the motherland, and humans in general. "The education provided should be able to make people free", said Ki Hajar Dewantara in the motto Tamansiswa. Independence here does not mean being free to act as you please; Rather, independence should be based on order and respect for the rights of others.

According to Ki Hajar Dewantara, the essence of independence does not mean that a person is free and free from the power and orders of others. However, their strength and independence do not depend on others. In education, keep in mind that independence is of three types: standing alone (selfstanding), not depending on others (onafhankelijk), and being able to govern itself (vrijheid, zelfbeschikking). Free people outwardly possess the following: 1) the right to govern their own lives in harmony with each other, 2) freedom from fear and destitution, 3) freedom outwardly, 4) the ability to see the world based on reality and truth, and 5) a sense of selfless devotion and sincerity devoted to God, humanity, and truth according to their own beliefs (Prihatni, et al., 2015). The concept of independent learning Ki Hajar Dewantara also lies in its motto, namely Tut Wuri Handayani. The motto of education contains three elements that highlight the distinctiveness of Indonesia, namely first, Ing Ngarsa Sung Tuladha, meaning that an educator is always in front of setting an example. Second, Ing Madya Mangun Karsa,

meaning that an educator is always in the midst of his students and constantly initiates/motivates his students to work, builds intention, enthusiasm, and cultivates ideas so that his students are productive in their work. Third, Tut Wuri Handayani, meaning that an educator always supports and supports (encourages) his students to work in the right direction for community life.

According to Ki Hajar Dewantara (Dewantara, 2013) the meaning of "pedagogic" consists of three elements, namely *Momong*, *Among* and *Ngemong*, which means that education is nurturing. Educating is nurturing children in a world of values. In this *among* system, teaching means educating children to become human beings who are free of mind, free of mind, and free of energy. Cuddling a child means giving the child freedom to move according to his will, but the civil service will act, if necessary by force, if the child's wishes have the potential to endanger his safety. Looking at these three elements, the *among* element is used as the basis for the establishment of the Freedom of Learning policy.

The Pancasila Student Profile is a form of implementation of national education goals that lead to educational policies as a reference for educators in shaping the character of Indonesian students who continue to be maintained throughout their lives who are equipped with competence, character and behave in accordance with the values of Pancasila in the independent curriculum. The Pancasila Student Profile is divided into six main characteristics, namely (1) Faith, fear of God Almighty and noble character, where the characters planted by students are religious morals, personal morals, morals to humans, morals to nature and state morals, (2) Global diversity, where students are taught to respect each other and not forget the culture they have lived, (3) Mutual cooperation, where students are taught to work together to do something to advance the nation, (4) Independent, where students are required to be responsible for the process and results that have been chosen, (5) Critical reasoning, where students are expected to be able to reason critically and actively think able to objectively process information both qualitatively and quantitatively, (6) Creative, where students are expected to be sensitive to the development of everything and can be able to modify or even produce something new that is useful originally.

The essence of the independent curriculum is the concept of independent learning to strengthen the profile of Pancasila students. The concept was proposed by Ki Hajar Dewantara, namely education is (1) guiding children's potential in accordance with the nature of nature and the nature of the times to achieve the highest safety and happiness, (2) education in accordance with the among system, and (3) independence-based education. This concept is currently a reference for the formation of an independent curriculum. The concept of Ki Hadjar Dewantara Education is liberating education with the aim of independence. The meaning of Merdeka is that everyone has the right to choose anything according to their needs and abilities without coercion, and must respect each other's independence (Pratiwi, 2023). Ki Hadjar Dewantara also has three mottos in Javanese language which are used as the concept of liberating education, the motto is "ing ngarsa sung tulada, ing madya mangun karya, tut wuri handayani". The meaning of the motto is that in front of giving examples, in the middle encouraging, and in the back giving encouragement. From the understanding of the motto above, students can be considered independent in learning and in accordance with the Pancasila Student Profile, because the meaning of the motto is that an educator gives something to students, namely first students are given a good example (view) by an educator because educators have more knowledge and experience. Second, educators must be able to cultivate the interests, desires and desires of students, so that students can be creative, work, and can devote themselves to lofty and ideal ideals. Third, educators lead from behind or monitor attentively and responsibly based on love and affection without having any self-intention, and educators also provide freedom, opportunities to students so as to allow students of their own volition and own experience so that they are able to develop according to their personal nature lines (Tarigan et al, 2022).

Main Features of Pancasila Student Profile

There are 6 profiles of Pancasila students, namely faith, global diversity, cooperation, independence, critical and creative thinking: Faith, fear of True Source, and noble character. The expectation of the main characteristic of the first Pancasila student profile is that students must be fully able to practice the value of the first

pancasila, namely "One Godhead" and must have good morals and deeds. If students already have criteria that are in accordance with the 1st precept, there will be no chaos. The purpose of education will be in accordance with what is expected because all religions have been taught that students must believe in the existence of God, believe in a religious teaching that is embraced, and how we have good morals. In addition, religion can also be used as a limitation for behavior. Meanwhile, according to the Minister of Education and Culture there are five key elements of faith, fear of True Source, and noble morals in religion, morals personally, morals to humans, morals to nature and morals in state.

Global diversity. In this second characteristic, students are expected to be global, the purpose of global diversity is to be able to interact with fellow humans without having to discriminate between tribes, customs, races, and religions. It can be said that this characteristic is in accordance with the second precept "Just and civilized humanity" which symbolizes that humans will depend on each other or can be called social beings. The key to global diversity is respecting various cultures in Indonesia, having good interaction with the environment, and tolerance in terms of religion, customs. In addition to aiming for mutual respect, students are also taught to be proud and must maintain the customs, tribes, races, and religions that have been embedded in students so that if they take education in a new environment they are not affected or faded from what has been instilled before.

Work together. The hope for this third main characteristic is that students have the ability to work together, carry out activities together voluntarily so that the activities carried out can run smoothly, easily and become lighter. The essence of mutual assistance is collaboration, care, and sharing. Collaboration aims to understand each other's intentions, care aims not to be selfish, and sharing to help each other so that a job does not feel heavy. The act of mutual assistance today is considered to have been eroded because many people are only selfish, therefore the act of mutual assistance must be grown again. Because a country, company, or group if you want to succeed must prioritize mutual assistance.

Self-sufficient. Indonesian students are required to become independent learners. The

meaning of independent here is a student who has responsibility for the learning process and outcomes. The key to independence is self-awareness and the situation at hand as well as self-regulation.

Reasoned critically. Students who reason critically are students who are able to objectively process information both building relationships between various information, analyzing information, evaluating and concluding it. The key to critical reasoning is acquiring information and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thought processes, and making decisions.

Creative. In this sixth characteristic, it is expected that students must be creative. Creative is originality in imaginative expression carried out by someone (Pamilu, 2007). The key to creativity consists of generating ideas, producing work, and producing concrete actions. The hope of creative students is that students are able to modify and produce something tangible, meaningful, useful, and have a good impact in the future. Creative is needed to create new ideas so that they can be applied in problem solving (Munandar, 2012). Therefore, educators must always support and motivate students so that students always hone their creativity.

CONCLUSION

Based on the discussion above, it can be concluded that the educational values of Ki Hajar Dewantara are contained in the profile of Pancasila students in the independent curriculum. The concept of Ki Hajar Dewantara Education is liberating education. The meaning of freedom is that everyone has the right to choose anything according to their needs and abilities without coercion, and must respect each other's independence so that it is in accordance with the educational philosophy that was triggered. Pancasila Student Profile is a form of implementation of national education goals which refers to educational policies as guidelines for educators in shaping the character of Indonesian students who continue to be maintained throughout their lives who are equipped with competence, character and behave in accordance with the values of Pancasila in the independent curriculum.

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