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The school strategy from the teacher's perspective in building a profile of Pancasila students

Budi Setiawan^{a*}, Universitas Negeri Yogyakarta, Yogyakarta, 55281, Indonesia, <https://orcid.org/0000-0003-4749-9526>

Wawan Sundawan Suherman^b, Universitas Negeri Yogyakarta, Yogyakarta, 55281, Indonesia, <https://orcid.org/0000-0002-5565-0751>

Wuri Wuryandani^c, Universitas Negeri Yogyakarta, Yogyakarta, 55281, Indonesia, <https://orcid.org/0000-0003-2483-0394>

Siti Irene Astuti Dwiningrum^d, Universitas Negeri Yogyakarta, Yogyakarta, 55281, Indonesia

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Abstract

Character crisis is experienced by elementary school students, and forming a student profile of Pancasila is a challenge in shaping the character of the nation of Indonesia. This study aimed to identify the problems faced by schools in building student profiles of Pancasila and to find school strategies for building student profiles of Pancasila students in elementary schools. This study used a phenomenological approach. The participants of this study were 12 elementary school teachers who teach fourth grade in Yogyakarta. A total of 4 teachers from public elementary schools and 8 teachers from private elementary schools. The data of this study were sourced from the selected school research subjects, namely SD Muhammadiyah Sapen and SD Negeri Ungaran 1 because the school had succeeded in character education. Data were collected through observation, in-depth interviews, and FGDs with respondents. Data analysis was performed using Creswell. The results of this study addressed teacher knowledge about the Pancasila student profile and school strategies for building the Pancasila student profile.

Keywords: Pancasila; national character; primary school; student profile

* ADDRESS FOR CORRESPONDENCE: Budi Setiawan, Universitas Negeri Yogyakarta, Yogyakarta, 55281, Indonesia
E-mail address: budisetiawan.2021@student.uny.ac.id

1. INTRODUCTION

The failure of the world of education is that there are still many problems that must be addressed comprehensively in building the nation's character. The Ministry of Education, Culture, Research, and Technology (Kemendikbud, 2021) is committed to eradicating the 'three major sins' in education, namely bullying, intolerance, and sexual violence. Various efforts have been made, the most recent of which is the stipulation of Regulation of the Minister of Education, Culture, Research, and Technology (Permendikbudristek) Number 30 of 2021 concerning the Prevention and Handling of Sexual Violence in Higher Education (Permendikbudristek PPKS). Permendikbudristek PPKS is present as a solution to various cases of sexual violence that occur in the scope of universities. A study shows that 84% of Indonesian children have been victims of bullying (Weekly, 2017). This data is very surprising because it places Indonesia as the country with the highest bullying rate among other Asian countries. The Ministry of National Development Planning and UNICEF presented the results of a survey conducted in 2015 by the Global School-Based Health Survey which showed that 32% of students aged 13 to 17 years in Indonesia had experienced physical violence and 20% of students become victims of bullying at school.

The Indonesian Child Protection Commission (KPAI) in the period 2011-2017 received 26,000 cases of child protection, of which 34% of the cases were cases of bullying. In 2018, KPAI received 161 child protection case reports, of which 36 cases (22.4%) were cases of victims of bullying and 41 cases (25.5%) were cases of perpetrators of bullying (Novianto, 2018). These three major sins in the world of education should be an in-depth study and reflection for us together on the future of the nation. These problems will certainly disrupt the ongoing national education system, namely the stability of the student education process in schools, and the intellectual, emotional, spiritual, and social growth of children, including realizing the hopes of the 2045 Golden Generation, namely the Pancasila Student Profile.

However, the realization of the Student Profile has not been maximized. The realization that building a profile of Pancasila students still requires the role of schools, families, and communities. Cooperation between schools, families, and communities, which is often referred to as the education tri-center, is important in building the character of students. Schools are not the only party responsible for building student character, but the role of family and community is needed (Qian et al., 2023). The synergy between schools, families, and communities, as an educational ecosystem, is needed in shaping the positive character of students as the nation's next generation.

Positive characters that are instilled in schools, need to be familiarized in the family and community environment. The values instilled in the three environments should be in line and mutually reinforcing. The strong synergy between the school, family, and community will make students feel full support from the environment in carrying out learning activities at school. Each element of the education tricenter contributes to educational activities, namely guidance, teaching, and training. Therefore, each program or policy must strengthen each other to achieve educational goals and build positive student characters (Kemendikbud, 2021; Rodriguez et al., 2024; El Fatah et al., 2022).

The profile of Pancasila students is stated in the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024 which is stated in Kemendikbud (2021) that the profile of Pancasila students is the embodiment of Indonesian students as lifelong students who have global competence and behave by the values of Pancasila. The profile of Pancasila students is the character of Indonesian students who hold Pancasila values. There are six characteristics of Pancasila students, namely; have faith, fear God Almighty, and have noble character, global diversity, cooperation, independence, critical reasoning, and creativity.

Global diversity is one of the characteristics contained in the student profile of Pancasila (Rizkyani and Wulandari, 2022).

The world of education has made efforts to build the nation's character, but while implementing character education, students' practice of the values of the Pancasila precepts has decreased. This is evidenced by deviant cases such as brawls, bullying, harassment, and vandalism that occurred in Indonesia. Public places have increased. The policy initiated by the government through the Ministry of Education and Culture is the Pancasila student profile, the purpose of implementing the Pancasila student profile is to improve the practice of the Pancasila precepts through six aspects. With the increasing practice of Pancasila by students, it is expected to reduce the number of cases in the school environment (Gunawan and Suniasih, 2022).

1.1. Purpose of study

The government's efforts to form a student profile of Pancasila students are still not optimally carried out by schools. Therefore, an empirical study of schools plays a role in shaping students to have the soul of a Pancasila student profile. This paper aimed to form a student profile of Pancasila students based on the knowledge of teachers who do not understand the concept of the Pancasila student profile and each school has a different strategy to try to build a Pancasila student profile.

1.2. Conceptual background

1.2.1. Character education

In terminology, character education was originally introduced in the 1900s by Thomas Lickona through his book entitled. After writing the book, he wrote his new book entitled "The Return of Character Education". Subsequently, he wrote a second book entitled "Educating for Character: How Our School Can Teach Respect and Responsibility". From the two books he wrote, he made the Western world aware of the importance of character education with three main elements in character education, namely knowing the good (knowing the good), loving the good (loving the good), and doing the good (doing the good) (Lickona, 1991). The purpose of character education is to improve the quality of the implementation and educational outcomes that lead to the achievement of character building and noble character of students in a holistic, integrated, and balanced manner (Muslich, 2011).

1.2.2. The character of the crisis nation by multidimensional

Character education absolutely must be revitalized. This was stated considering the moral decadence in today's era of globalization, which is considered to have been very worrying. These are also forms of cultural liberalization. Therefore, so that society can be protected from cultural attacks that are not by the cultural norms of Pancasila as the nation's morals, character education needs to be revitalized. The Indonesian nation is currently in the midst of a vortex of world hegemony. Advances in science and technology not only bring convenience and comfort to life for humans but also invite several new problems.

The current condition of human characters, especially the Indonesian people, seems to be experiencing an identity disorientation. Because of this, the hopes and calls from various circles for the rebuilding of human character or character are becoming increasingly louder and louder. At the international level, welfare, decent living, and peace are still far from what was expected, even today there are still many conflicts, violence, and wars in various parts of the earth. At the level of the Indonesian nation, it must be immediately recognized that it is not completely in a state of order, even on the contrary in many ways it is still in a state of disorder (Yuliana, 2010).

A good nation is a nation that can maintain its culture so that it can be distinguished from other nations. Maintaining national culture amid an onslaught of foreign cultures is not easy. At one of the national workshops held by the Ministry of National Education on January 14, 2010, it was declared "Education for Culture and National Character" as a national movement. This declaration is honestly acknowledged to be caused by the condition of this nation which increasingly shows disgraceful behavior and does not respect the nation's culture.

Such disgraceful behavior includes the waning of the attitude of diversity and cooperation in the life of the Indonesian people. In addition, the behavior of anarchism and dishonesty is rife among students. Such as brawls, cheating, and plagiarism. On the other hand, there is a lot of abuse of authority by state officials so corruption is increasingly rampant in almost all government agencies. Such behaviors show that this nation has been entangled by low morals, morals, or character.

1.2.3. Character values in Pancasila student profile

Referring to the Decree of the Minister of Education, Culture, Research and Technology Number 162/M/2021 concerning Driving Schools, the understanding of Pancasila Student Profile is a graduate profile that aims to show the character and competencies that are expected to achieve and strengthen the noble values of Pancasila for students and stakeholders. Pancasila Students are centered on efforts to realize Pancasila Students starting from basic education to higher education. The Pancasila Student Profile is an effort to translate the goals and vision of education into a format that is more easily understood by all education stakeholders. The formulation of the Pancasila Student Profile was made to be a compass for Indonesian educators and students. All learning, programs, and activities in educational units have the ultimate goal of the Pancasila Student Profile (Kemdikbud, 2021).

The Pancasila Student Profile is in line with the vision and mission of the Ministry of Education and Culture, which is to create Indonesian students as lifelong students who have global competence and behave according to the values of Pancasila. For this reason, a mechanism or movement for character development is needed, including through socialization, learning improvements, and various competitions, so that the profile of Pancasila Students can be realized; as competitions and cooperation improve the mental and academic performances of students (Rudolf & Lee 2023). Instilling Social norms and values in students is a measure to reduce bullying (Zaneva et al., 2023; Katikas & Sotiriou 2023). The 6 elements of the Pancasila Student Profile include faith, piety to TYME and noble character, global diversity, cooperation, independence, and critical and creative reasoning (Juliani and Bastian, 2021, Ministry of Education and Culture, 2020):

a. Have faith, fear God, and have a noble character

Faith, piety, and noble character describe their relationship with God Almighty. Students are taught religious teachings according to their beliefs and can implement their religious teachings in everyday life. Pancasila students understand the meaning of morality, social justice, spirituality, and love for religion, humans, and nature. The main elements of faith, fear of God Almighty, and noble character include religious morals, personal morals, morals to humans, morals to nature, and state morality.

b. Global Diversity

Students must maintain the national culture, local culture, and identity and maintain an open attitude towards other cultures as a form of respect for diversity and tolerance for differences. The key elements of global diversity are understanding and respect for culture, the ability to

communicate across cultures in interactions with others, and reflection and responsibility for the experience of diversity.

c. Worked together

As we know gotong royong is a characteristic of the Indonesian nation that we must preserve. Through the attitude of cooperation, students are expected to be able to work together in writing and sincerely. The main elements of gotong royong are collaboration, caring, and sharing.

d. Independent

Students are independent students, meaning that students must be responsible for the process and learning outcomes. The main elements of independence are self-understanding of the conditions being experienced and self-regulation.

e. Critical Reasoning

Critical reasoning means that students must be able to process information both qualitatively and quantitatively objectively, seek information, analyze, evaluate information, and then draw conclusions. The main elements of critical reasoning are obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thought processes, and making decisions.

f. Creative

Creativity means that students must be able to produce their work either from modifications or make original, meaningful, useful, and influential things. The main element of creativity is creating original ideas and creating original works and actions.

2. METHOD AND MATERIALS

This study uses a phenomenological approach (Creswell, 2013). The phenomenon that will be understood in this study is the problem of building a Pancasila student profile that comes from the knowledge of teachers who do not understand the concept of the Pancasila student profile and how to integrate the dimensions of the Pancasila student profile with subjects, as well as the strategies of each different school to try to build a student profile.

2.1. Participants

The participants of this study were 12 elementary school teachers who teach fourth grade in Yogyakarta. The data of this study were sourced from the selected school research subjects, namely SD Muhammadiyah Sapen and SD Negeri Ungaran 1 because the school had succeeded in character education. A total of 4 teachers from public elementary schools and 8 teachers from private elementary schools. The age range of elementary school teachers was from 25-58 years. There were 3 male teachers and 9 female teachers.

2.2. Data collection tool

Data collection was done by observation, in-depth interviews, and FGD. Initially, observations were made to capture general problems. Subsequently, individual semi-structured interviews were conducted with the 12 teachers to obtain credible data. Then a group FGD was conducted with representatives of state elementary school teachers and private elementary school teachers to obtain credible data. The interview and FGD materials included 1) Teacher and student knowledge about Pancasila student profiles, and 2) School strategies for building Pancasila student profiles.

3. RESULT

This study produced several findings related to school strategy from the teacher's perspective in building a profile of Pancasila students, in describing the results of research with the themes 1) Teacher knowledge about Pancasila student profiles, 2) School strategies in building Pancasila student profiles. The profile of Pancasila students is stated in the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024 which is stated in (Kemdikbud 2021) that the profile of Pancasila students is the embodiment of Indonesian students as lifelong students who have global competence and behave by the values of Pancasila. The profile of Pancasila students is the character of Indonesian students who hold Pancasila values. There are six characteristics of Pancasila students, namely; have faith, fear God Almighty, and have noble character, global diversity, cooperation, independence, critical reasoning, and creativity. Global diversity is one of the characteristics contained in the student profile of Pancasila (Rizkyani and Wulandari, 2022).

3.1. Teacher knowledge about values forming the character profile of Pancasila students in elementary schools

From the opinions of four teachers (M, AS, UM, and S) in grade IV SD Negeri Ungaran 1, it was concluded that the concept of teacher knowledge about the Pancasila student profile was correct, but for the values that formed it, there were only four value dimensions, namely faith, fear of God. YME, and have noble character, global diversity, cooperation, independence, without critical reasoning, and creative dimensions. The application of the value dimensions of faith, piety to God Almighty, and noble character, namely: praying, praying dhuha, infaq. The application of the value dimensions of cooperation, namely: picket and cooperation in schools. The application of independent value dimensions, namely: assignments at home given by the teacher.

From the opinions of eight teachers (EH, AW, WNW, DIP, S, M, P, INR) grade IV SD Muhammadiyah Sapen it was concluded that the concept of teacher knowledge about the Pancasila student profile is correct, but for the values that make up only four value dimensions, namely faith, fear of God Almighty, and noble character, global diversity, cooperation, independent, without dimensions of critical reasoning, creative. The application of the value dimensions of faith, piety to God Almighty, and noble character, namely: praying, praying dhuha, zakat, infaq. Application of the value dimension of global diversity, namely: ceremonies, and cultural parades. The application of the value dimensions of cooperation, namely: picket and cooperation in schools. The application of independent value dimensions, namely: assignments at home given by the teacher.

3.2. School strategy in building the profile of Pancasila students

From the opinions of four teachers (M, AS, UM, and S) in grade IV SD Negeri Ungaran 1, it was concluded that the school's strategy in building the Pancasila student profile was still not complete, only three school strategies, namely learning, extracurricular, and school culture, but project strengthening the profile of Pancasila students has not been implemented. Implementation of learning strategies, namely: refraction of material in textbooks, worksheets, and lesson plans. Application of extracurricular strategies, namely: Scouts, Sports, Dance, Olympic Development. The implementation of school culture strategies, namely: Environmental policy from students for discipline, environmental cleanliness, and a culture of tolerance to avoid bullying. In addition, there is a Student Parents Forum (FOS) to solve children's problems in school and 5S culture (smile, greeting, greeting, polite and courteous).

From the opinions of eight teachers (EH, AW, WNW, DIP, S, M, P, INR) for fourth grade at SD Muhammadiyah Sapen, it was concluded that the school's strategy in building the Pancasila student profile was still not complete, only three school strategies, namely learning, extracurricular, and school culture, but the project to strengthen the profile of Pancasila students has not been implemented. Implementation of learning strategies includes refraction of the learning module and lesson plans. Application of extracurricular strategies include Husbul Wathan, Karate, Literacy, Talent Interests, Sports, Dance, and Olympic Development. The implementation of the school culture strategy includes students representing zakat assistance to the community around the school, 5S culture (smiles, greetings, greetings, courtesy, and manners), seminar collaboration, and the Koran together with foreign countries.

Based on the results of data analysis on school strategy from the teacher's perspective in building a Pancasila student profile, it shows that there are two important themes of school strategy from the teacher's perspective in building a Pancasila student profile, namely: 1) Teacher knowledge about Pancasila student profile, 2) School strategy in building student profiles Pancasila. As it should be, the strategy requires a conceptual picture that has been structured and guaranteed its success. Conceptual to the application of the Pancasila student profile is very influential if it is applied from elementary school. It is necessary to know that students who are still in elementary school have a high level of curiosity and a strong grasping power, so it is very easy to indoctrinate or instill Pancasila values in the teaching and learning process to be applied in everyday life and for their survival later.

For this reason, it is hoped that teachers will have their conception of the Pancasila Student Profile. Conception itself is a person's understanding or interpretation of a certain concept in a framework that already exists in his mind and each new concept is obtained and processed with the concepts that he already has (Malikha & Amir, 2018). In addition, according to Berg (1991) Conception comes from the word "to conceive" which means to understand or understand. Therefore, it is necessary to know the teacher's conception of this, because this helps the teacher in instilling good values or character in students. In addition, the teacher must also have a strategy for how the teacher will implement or instill the values contained in the Pancasila Student Profile in the implementation of learning.

According to Juliani & Bastian (2021) in their research, it is stated that the effort to create a Pancasila Student Profile is not only a movement in the education system but also a community movement. Success in realizing the Pancasila Student Profile will be achieved if parents, educators, students, and all institutions in the community collaborate and work together to achieve it. In line with that, Siregar & Naelofaria (2020) stated that the education process leads to one goal, namely the intellectual life of the nation. The implementation of education cannot be separated from the values of Pancasila. The internalization of these values is carried out in learning activities. The teacher has the right to determine the internalization of Pancasila values in each particular activity in the learning process. By habituation that is carried out continuously in all learning situations, it is hoped that students can become individuals who are faithful and pious, as well as intelligent citizens who uphold and practice the values of Pancasila.

4. CONCLUSION

The values that form the Pancasila student profile are not easy to integrate because every school has a character to implement. Therefore, the formation of a Pancasila student profile requires values of faith, fear of God Almighty, noble character, global diversity, cooperation, independence, critical reasoning, and creativity from research findings. There is a discrepancy between the profiles of Pancasila students from six who only understand the four values of the teachers. So, there is a challenge for teachers regarding the overall profile of Pancasila students. On the other hand, the strategy to build a

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profile of Pancasila students is based on a study of two schools the presentation is different and varied. The student profile of Pancasila has not been maximized because it has a strategy that has not been maximized. After all, the effectiveness takes a different and long time.

Regarding the phenomenon of school strategy from the teacher's perspective in building the profile of the Pancasila students studied, further researchers who want to examine the same theme can develop the results of this study to better understand from the student's perspective. This study uses participants from public and private schools in Yogyakarta, namely SD Muhammadiyah Sapen and SD Ungaran 1 so that further studies can also be carried out in other areas. This research is also part of dissertation research on the character values of Pancasila students' profiles.

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