

CRITICAL STUDY OF EDUCATIONAL PHILOSOPHY ON THE PANCASILA STUDENT PROFILE IN THE ERA OF REVOLUTION 4.0 AND HUMAN SOCIETY 5.0

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Abstract. Indonesian needs a generation that needs to implement Pancasila values in their lives. Pancasila student profile is basically a name for the character of students in everyday life which is instilled based on school culture in the form of intra-curricular, extracurricular, and student profile character strengthening projects. Pancasila through work culture using literature study methods that refer to relevant previous studies or research. Literature study is a literature review which is a description of literature that is relevant to a particular field or topic. The design of this research is to collect literacy data source related to the Pancasila student profile. Then it will be explained using a comprehensive descriptive-analytical analysis method. This Pancasila Student Profile was created as a guide for Indonesian education. Not only is education policy at the national level, it is hoped that it will become a guide for educators in building children's

character. Students who have this profile are students who have fully awakened the six dimensions that form it, namely Faith, devotion to God Almighty and noble character. Independent. Collaborative. Global diversity. Critical reasoning. Creative. This strategy is the Pancasila student profile with a project to strengthen the Pancasila student profile. Instilled in students in Indonesia starting from elementary school level to high school and/or vocational level. So that students can become complete 5.0 citizens who are able to face the demands of work in the industrial revolution 4.0 era when they finish school and enter society.

INTRODUCTION

Indonesia has experienced various changes in the education sector since Indonesia's independence, starting from the old order era to the reform era, including the implementation of various educational policies (Fatoni, 2022). Changes in the education system in Indonesia, which include progress and innovation, are greatly influenced by the role of education system itself. Therefore, the introduction of an independent curriculum is a concept that gives teachers and students the freedom to determine the learning method that will be adopted (Choirul, 2020). Merdeka learning is a program that aims to improve the

national education system which previously seemed monotonous to learning in happy atmosphere through a learning environment that is free of expression (Kemdikbud, 2021).

Freedom to learn is part of the new policy established by the Ministry of Education and Culture of the Republic of Indonesia (Sherly, et al, 2021). In Merdeka learning, the learning system has a different nuance, learning always use the classroom, so in this independent curriculum, students and teachers are given the freedom to use the surrounding environment as a medium and place for learning. The learning process also places greater emphasis on the formation of student character as outlined in the dimensions of the Pancasila Student Profile. The new learning paradigm in the independent curriculum aims to realize the Pancasila Student Profile in accordance with the goals of Indonesian Education as stated in the Minister of Education and Culture Regulation Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024. In the Minister of Education and Culture regulation, it is explained that Pancasila Students are the embodiment of Indonesian students as lifelong learners who have global competence and behave in accordance with Pancasila values, with six main characteristics: faith, devotion to God Almighty, and noble character, global diversity, mutual cooperation, independent, critical reasoning, and creative (Salamah, 2015).

These changes in learning are an inseparable part of the Pancasila student profile which is the core of the national education system. Which is in accordance with the provisions of Law no. 20/2003 concerning the primary and secondary education system which mandates that religious education must be included in the curriculum, with the aim of designing children to become individuals who believe to God Almighty, and have noble character (Salamah, 2015). It is hoped that the existence of the Pancasila Student Profile will run smoothly and be well realized so as to produce Indonesian students who have noble character, have qualities that can compete nationally and globally, are able to collaborate with anyone and anywhere, are independent in carrying out their duties, have critical reasoning, and have creative ideas to develop. Of course, to achieve these goals there must also be cooperation from students throughout Indonesia. Indonesian students must have high motivation to progress and develop into international quality students with local cultural values.

There are six Pancasila student profiles, namely global diversity, noble character, critical reasoning, independence, mutual cooperation and creativity (Widana, et.al., 2023). Education about Pancasila in everyday life has an important role because it can have a positive impact on society, especially students. By understanding and practicing Pancasila values, students can internalize and apply these values in everyday life. Therefore, it is important for schools to provide a good understanding of Pancasila in order to strengthen Pancasila student profile. According to Widana, et.al. (2023), in their research, 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, participants of education, and all agencies in society collaborate and work together to achieve it. In line with that, Siregar & Naelofaria (2020) stated that the process education culminates in one goal, namely to make the life of nation smarter. The implementation of education cannot be separated from the values of Pancasila.

Internalization of these values is carried out in learning activities. Teachers have the right to determine the internalization of Pancasila values in each particular activity in the learning process (Raharjo, 2020). With continuous habituation in all learning situations, it is hoped that students can become individuals who are faithful and devout, as well as intelligent citizens who uphold and practice the values of Pancasila.

Indonesian students are lifelong learners who are competent, have character and behave in accordance with Pancasila values (Kemdikbud, 2021). Making the nation's life intelligent is the goal at the end of the implementation of the education process, and this cannot be separated from the values of Pancasila where the internalization of these values is carried out in the learning process (Siregar & Naelofaria, 2020; Kahfi, 2022). In responding to these global challenges, Indonesia is preparing a strategy with the Pancasila student program. Pratiwi, (2021) in her research explained that the aim of strengthening character education in realizing Pancasila student profile is basically encouraging the birth of good humans, who have six main characteristics, namely critical reasoning, creativity, independence, faith and devotion to God Almighty, noble character, mutual cooperation and global diversity. The hope is that students will be able to independently improve, use their knowledge, study, internalize and personalize character values and noble morals which can be realized in everyday behavior.

Based on the statement above, schools as educational institutions have a responsibility to develop and strengthen character to produce students with good characters. Teachers have an important role as good examples or models for students to emulate. With the Ministry of Education and Culture's policy regarding the Pancasila student profile, teachers must understand it and be able to apply it in schools.

METHOD

The method used to compile this article is a literature study. This literature review is a study in the form of books, articles, references related to the implementation of character education in the Pancasila student profile in schools which can be used as a reference in carrying out similar research, also carried out to obtain valid and accurate conclusions. According to Kartiningrum (2015) the literature review method is related to methods for collecting library data, reading, storing and managing research. This research is the result of a literature study from several previous studies. Articles in several online journals and proceedings were searched and collected related to the implementation of character education in the Pancasila student profile in schools reviewed from the perspective of educational philosophy.

This research was prepared based on a literature review using the Systematic Literature Review (SLR) method, which involves identifying, reviewing, evaluating, and interpreting various existing research. Researchers systematically review articles relevant to the research topic. The review process is carried out with a defined structure, following pre-defined steps. To ensure that this research was carried out systematically, this study refers to PRISMA guidelines (Widana, 2021). The literature search process was carried out on Desember 22, 2023, using Google Scholar using the Publish or Perish (PoP) application with the keywords. Researchers limited the number of articles to 170 from 2019 to 2023, and after analysis, only 20 articles relevant to the main title and purpose of the study were chosen.

Table 1. Search Strategy

Google Scholar (n= 170)
Keyword: Philosophy profile of pancasila students, development of education in the era of revolution 4.0, human society 5.0, Factors That Influence the Effectiveness of School Literacy Movement Policies, Effective Strategies to Increase the Effectiveness of School Literacy Movement Policies, School Literacy Policies, National Education Goals, achieving 21st century skills.

Table 2. Eligibility Criteria

Inclusion	Exclusion
Published between 2019 and 2023	Content is not related to research topics and questions, namely:
Articles are journals or proceedings	1. What is the meaning of Pancasila student profile?
	2. Challenges in Forming a Pancasila Student Profile in the era of industrial revolution 4.0?
Content written in Indonesian or English	3. Challenges in Forming a Pancasila Student Profile in the era of human society 5.0?
	Outside of primary education and secondary education

The selected articles are then analyzed by following the steps, namely (1) Data sorting using Microsoft Excel to facilitate selection and focus on important points relevant to the research topic, (2) Display of data in the form of tables, narratives, and diagrams that have been formulated before, (3) Draw conclusions aimed at answering previously formulated research questions.

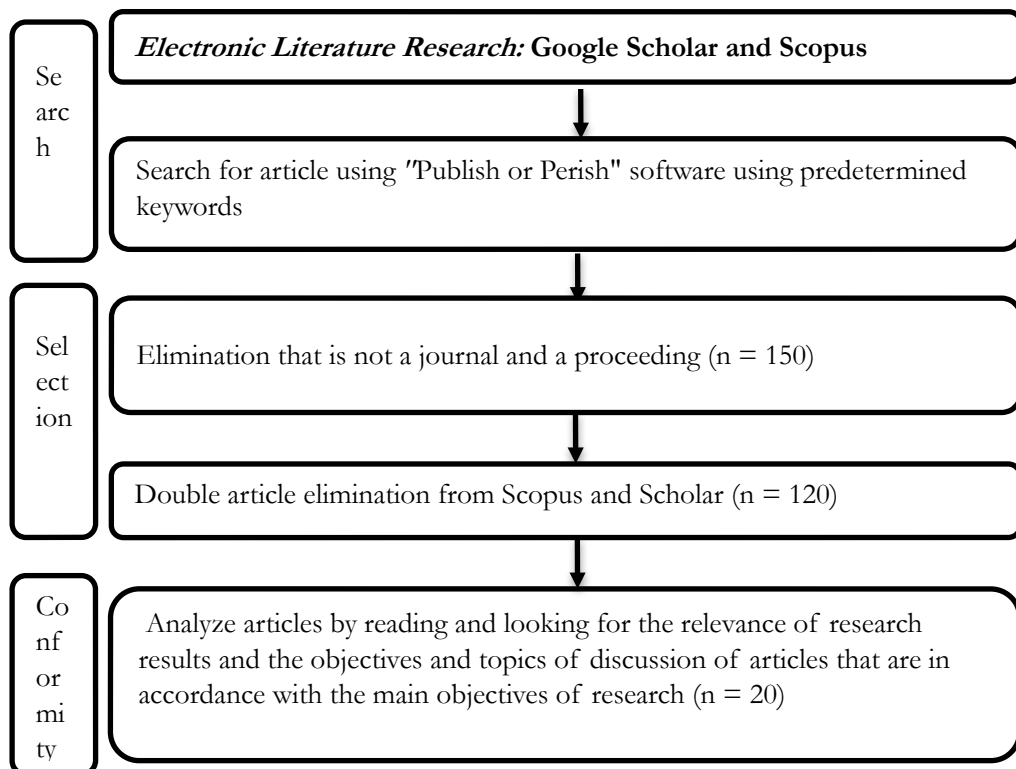


Image 1. PRISMA Systematic Literature Review

RESULTS AND DISCUSSION

The Pancasila student profile is an implementation of independent curriculum which underlies the expected implementation. The Pancasila learning profile is implemented when

learning takes place in the classroom. It is in line with (Santoso, et al, 2023), teachers must implement the Pancasila student profile as regulated by the Minister of Education and Culture regulations (Permendikbud) No. 22 of 2022 concerning the strategic plan of the Ministry of Education and Culture for 2020–2024, the project to strengthen Pancasila student profile requires implementation in classroom learning in order to create students who are faithful, devoted to God Almighty, and have noble character, global diversity, mutual cooperation, independence, critical reasoning and creativity.

Education is considered the backbone of individual character formation. In the midst of the dynamics of Indonesian society, the values of Pancasila have been recognized as a philosophical foundation that describes the nation's identity and morality. Character formation through Pancasila student profiles in schools not only explores the richness of national culture and ideology, but also becomes the foundation for producing a generation with integrity, responsibility and high social awareness. Teachers as the spearhead of implementing learning have a big role in guiding and focusing students. The mentoring process carried out by teachers is not only related to intellectuality but also strengthening personality learning, one of the things that is in the spotlight in the world of learning and especially for teachers is improving students' morals. In learning, teachers also have an important role in shaping students' personalities at school.

Teachers are reliable educators who have the main task of educating, teaching, guiding, focusing, training, calculating and evaluating students. The position of a teacher as an educator is a position related to the tasks of providing encouragement, supervisory and coaching tasks, and tasks related to disciplining children so that they comply with the rules at school. Ki Hajar Dewantara (Pratiwi, 2021) explains that character is the main key in developing educational people while still paying attention to and developing their talents. Ki Hajar Dewantara's concept of freedom to learn frees children from learning, namely through freeing them from the things they like or are interested in, even their talents. The concept of independent learning was inspired by the father of Indonesian National Education, namely Mr. Ki Hajar Dewantara "*Ing Ngarso Sung Tulodo, Ing Madyo Mangun Karso, Tut Wuri Handayani*".

In the statement above it is quite clear that educators have a big responsibility for forming the character values of their students. Education becomes a role model if it is in the front, a motivator or encouragement if it is in the middle, educators become a driving force behind students if they are behind with various supports so that students can be independent (Darmada et al., 2020). Educators' responsibility for the formation of character values can be realized by implementing the Pancasila student profile into the realm of education.

For this reason, a mechanism or movement for character development is needed, including through socialization, improving learning, and various competitions, so that the Pancasila student profile can be realized. The Pancasila student profile contains six competencies/dimensions including: 1) faith, devotion to God Almighty, and noble character, 2) independence, 3) working together, 4) global diversity, 5) critical reasoning, and 6) creativity. The explanation refers to the decision of the Head of Educational Standards, Curriculum and Assessment Agency of the Ministry of Education, Culture, Research and Technology Number 009/H/KR/2022 concerning Dimensions, Elements and Sub-elements of the Pancasila student profile in the Independent Curriculum, as follows: Kemdikbud (2021).

1. **Have faith**
Have faith and devotion to God Almighty, and have noble morals. There are five elements in this dimension, including religious morals, personal morals, human morals, morals towards nature, and national morals. Religious morals include students of Pancasila carrying out His commands and abandoning His prohibitions, actively participating in religious activities and continuing to study in order to deeply understand the teachings, history, important religious figures and their beliefs. Personal morals take the form of a student's affection and concern for himself. The things that Pancasila students do regarding personal morals are being honest, fair, humble, behaving respectfully and always taking care of their health and spirituality. Morals towards humans include maintaining harmony in life with tolerance and respect for adherents of religion and their beliefs as well as being empathetic, caring and generous towards others. Morals towards nature are in the form of Pancasila students' concern for the surrounding natural environment and having awareness of the impact that their behavior will have on the surrounding natural environment. State morals lie in the behavior of Pancasila students who prioritize common interests over personal interests so that a sense of humanity and unity of the nation and state can be realized.
2. **Global diversity**
In the concept of global diversity, Indonesian students have an attitude of respect for diversity and tolerance for differences. To achieve global diversity, Indonesian students can get to know their own culture, can communicate and interact between cultures, reflect and be responsible for experiences of diversity and social justice. Thus, what Pancasila students do can be in the form of describing and analyzing their own culture, appreciating the uniqueness of each culture, studying cultural diversity and being active and participatory in building a peaceful society.
3. **Independent**
Pancasila students have self-awareness regarding the conditions they face and have responsibility for the process and results of their learning. Independent character includes attitudes and behavior that do not depend on other people, using energy, thoughts and time to realize goals. Apart from that, he also has a good work ethic, is tough, is a creative professional, and is a lifelong learner and applies character values and noble morals in everyday life.
4. **Mutual cooperation**
In this context, students have the ability to carry out activities together without coercion. This mutual cooperation includes collaboration, caring and sharing activities. Regarding collaboration, students are able to contribute and work together sincerely to achieve a common goal. Meanwhile, student behavior that reflects concern is that they are sensitive to environmental and community conditions, thereby giving rise to behavior to create better conditions. As for behavior that reflects the ability to share, students give and receive various things in both personal and collective life, and are able to live a life in society.
5. **Critical reasoning**
Students who have the ability to reason critically are able to think objectively, including being able to consider information from various aspects based on data and facts, and being able to digest/understand information in the form of quantitative and qualitative then carry out analysis, evaluate and conclude. Elements of critical reasoning include obtaining and processing data/information, analysis, evaluation, and concluding.

6. Creative

Students have the ability to produce something original, meaningful, useful and impactful. This ability can be realized in the ability to produce original ideas, works and actions. Creativity is an important thing to explore because it can support the future. Apple legend, Steve Jobs said that creativity is about connecting the dots (Faiz & Kurniawaty, 2022). So it can be concluded that creativity is the center of connecting several points. Creative is an effort that has creative power: has the ability to create: is (contains) creative power: work that requires intelligence and imagination. So to have a creative character a person must have the ability to create and be able to imagine.

The Pancasila student profile is one of a number of efforts to maximize the quality of education in Indonesia, namely by prioritizing character formation. In the current period of technological progress, the role of values and character education is very crucial in balancing technological changes and human changes (Faiz & Kurniawaty, 2022).

Strengthening the Pancasila student profile focuses on instilling character and skills in everyday life for each student through school culture, intra-curricular and extra-curricular learning, project work culture as well as strengthening Pancasila students profile (Faiz & Kurniawaty, 2022). The Pancasila student profile was created not only as an educational guideline, but can also be used to instill character education in students. Character learning for students will also not be successful if the supporting factors are not fulfilled, therefore the war between those closest to them and their parents also has a very big impact. Character learning for children must be trained truly diligently.

Based on the results of literature study analysis above, information was obtained that the implementation of Pancasila student profile is not optimal because there are various obstacles that cause a lack of understanding conveyed by educators, including limited time for teaching and learning activities, minimal lesson substance, limited knowledge of technology carried out by educators, very little student interest in the subject, students are still passive in the learning process, limitations teachers in designing good lesson plans, learning strategies that lack variety from educators, parents pay less attention to children's learning patterns and there is a lack of teachers and there is speculation regarding the provision of learning materials.

For this reason, the role of educators as the front guard is very necessary. One of the problems why it needs to be revised is because the current characters have already started fade away and rarely practice Pancasila values.

CONCLUSION

The Pancasila student profile is created as a guideline for Indonesian education, and can also be used to instill character learning in students with lessons delivered by educators in schools. Character learning for students is expected by the generation of current era of technological revolution, Pancasila values are expected to be used as a guide to life, therefore learning Pancasila values and character education must be conveyed in school learning by educators.

The Pancasila student profile has implications for creating individual student resilience. The Pancasila student profile has the main goal of maintaining the noble values and morals of the nation, readiness to become a world citizen, realizing social justice, and achieving 21st century competence. In our daily spirit and attitude in the community or profession, we must have a Pancasila student profile. The students defined here are superior human resources who are

lifelong students who have global competence and behave in accordance with Pancasila values.

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