

REVIEW OF EDUCATIONAL PHILOSOPHY: A CRITICAL ANALYSIS OF THE IMPLEMENTATION OF PANCASILA PROFILES IN THE SCHOOL CURRICULUM

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Abstract. This study explores the implementation of the Pancasila Profile in the school curriculum through the perspective of a review of educational philosophy. Pancasila, as the foundation of the Indonesian state, has a central role in shaping the character and morality of the younger generation. The focus of this research is on a critical analysis of how the values of Pancasila are reflected and integrated in the structure of the formal education curriculum. The research method uses a qualitative approach by collecting data through literature analysis, interviews with teachers, and observation of educational practices in selected schools. The context of the implementation of the Pancasila Profile involves an understanding of the way Pancasila values are articulated in curriculum objectives, education policies, and implementation strategies at the national and local levels. The

results showed that the implementation of the Pancasila Profile had a significant impact on the formation of student character and the integration of Pancasila values in learning. However, challenges such as resistance to change and inconsistent understanding of Pancasila values were also identified as aspects that needed attention. This research contributes to an in-depth understanding of how educational philosophy plays a key role in shaping the implementation of the Pancasila Profile. These findings provide a basis for recommendations for improvement and development of education policies that are more effective in making Pancasila values a key pillar in formal education. The implications of this research can help direct steps towards a more sustainable education system and in accordance with the spirit of Pancasila as a moral guide for Indonesia's young generation.

INTRODUCTION

Education in Indonesia has a long history that is closely related to the struggle for independence and the formation of national identity. Education is expected to be the main vehicle in the cultivation of Pancasila values, which are the basis of state philosophy (Istianah, et al., 2021; Widana et al., 2023). Understanding this historical context is important to see the evolution and role of education in the formation of national character (Ikhwani, 2023). A deep understanding of the basic principles of Pancasila as a state philosophy is key to detailing implementation in the context of education. Values such as social justice, unity, democracy, and humanity need to be explained in detail to understand how these values should be reflected in the curriculum (Saiin, 2017). The curriculum is focused on the

importance of character and moral education as an integral part of education that aims to form individuals who are not only academically intelligent but also have strong moral integrity in accordance with the values of Pancasila. Philosophy is a scientific discipline or intellectual approach that seeks to understand and formulate fundamental questions about existence, knowledge, values, morality, existence, language, and various other aspects. Philosophy attempts to answer these questions in a reflective and rational way, often through concept analysis, logical argumentation, and in-depth discussion (Wattimena, R. A., 2016).

The profile of Pancasila in the school curriculum refers to the incarnation of the basic values of Pancasila in learning and teaching plans in formal education environments. Pancasila is the basis of the Indonesian state consisting of five precepts or principles, namely the One and Only God, Just and Civilized Humanity, Indonesian Unity, Peoplehood Led by Wisdom in Consultation/Representation, and Social Justice for All Indonesian People (Pratiwi, 2021). Pancasila, as the basis of the Indonesian state, is not only a political ideology, but also a view of life that includes moral, social, and cultural values that are the foundation for national development (Istianah & Susanti, 2021). Education is considered as the main vehicle to implement and spread the values of Pancasila to the younger generation. Therefore, it is important to carry out a critical analysis of the extent to which the values of Pancasila are reflected in the school curriculum. This is necessary to ensure that the educational process not only focuses on aspects of academic knowledge, but also effectively integrates the moral, ethical, and spirit of mutual cooperation values upheld by Pancasila.

In this context, critical analysis will examine the extent to which the school curriculum describes and teaches the basic principles of Pancasila, as well as how these values are implemented in daily practice in the educational environment. A deep understanding of this implementation will open insight into challenges, successes, and potential improvements that can be made to strengthen the role of Pancasila in formal education (Pratama & Dewi, 2023; Purnadewi & Widana, 2023). The analysis also needs to consider the dynamics of community development and global challenges that can affect the implementation of Pancasila values in schools. Thus, the background of this analysis creates a stage to evaluate the relevance, sustainability, and impact of the effectiveness of Pancasila education in shaping the character and morals of Indonesia's young generation.

METHOD

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. The literature search process was carried out on November 22, 2023, using Google Scholar using the Publish or Perish (PoP) application with the keywords. Researchers limited the number of articles to 180 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= 180)
Keyword: Philosophical foundation underlying curriculum and education in Pancasila Student Profile. Application of Pancasila values in the curriculum. Analytical approach to evaluate the effectiveness of curriculum implementation based on Pancasila profile. Implementation of Pancasila student profile in schools.

Table 2. Eligibility Criteria

Inclusion	Exclusion
Published between 2019 and 2023	Content is not related to research topics and questions, namely: 1. What is the meaning Philosophy of Education? 2. Challenges in Forming a Pancasila Profile in School Curriculum? 3. Challenges in Forming of the implementation of the Pancasila Profile in educational philosophy?
Articles are journals or proceedings	
Content written in Indonesian or English	
	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.

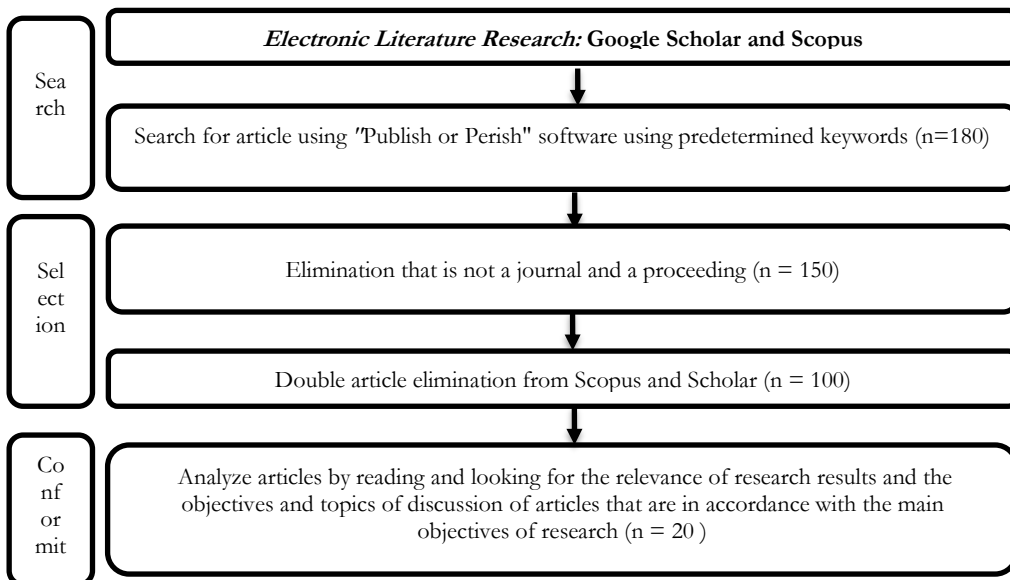


Image 1. PRISMA Systematic Literature Review

RESULTS AND DISCUSSION

Philosophy of education

Philosophy of education is a field of study that addresses the foundations, goals, meanings, and values underlying the educational process. The philosophy of education tries to answer fundamental questions about education, such as why we educate, what are its main goals, and how best to achieve them (Kristiawan, 2016). Educational philosophy often emphasizes on the integral development of individuals, encompassing physical, intellectual, emotional, and social aspects (Al-jannah & Ali, 2023). Education is considered as a means to empower individuals to reach their maximum potential and contribute to society. The philosophy of education provides a conceptual foundation for understanding the essence and values underlying education. An understanding of educational philosophy can guide decision-making at the policy level, design curriculum, and design effective learning experiences (Hendri, 2020).

Educators who care about their students will definitely think about their education, because an educator definitely wants their students to be smart, graduate, and succeed in achieving their goals (Wulandari, 2020). In the world of education, things that must and must be thought about and discussed by an educator are the nature, background, goals, methods, evaluations, and everything related to education (Uno, 2023). In thinking about and discussing everything related to education, it is called the philosophy of education. As Redja Mudyahardjo in his book "Philosophy of Education" said that the philosophy of education is knowledge that investigates the substance of the implementation of education related to the goals, background, ways, results, and nature of educational science related to critical analysis of its structure and usefulness. The philosophy of education aims to provide an in-depth understanding of the principles, goals, and values underlying any educational system. It also seeks answers to fundamental philosophical questions, such as "What is the purpose of human life?" and "What is the meaning and purpose of education?" (Marzuki, 2021).

According to John Dewey quoted by Jalaluddin and Abdullah in his book "Philosophy of Education" said, that the philosophy of education is a formation of fundamental basic abilities, both concerning thinking power (intellectual) and emotional power (emotional), towards human character, then philosophy can also be interpreted as a general theory of education. While Jalaluddin and Abdulah Idi in their book "Philosophy of Education" quoting from Ash-Syaibani explained, that the philosophy of education is an orderly activity of the mind that makes the philosophy a way to organize, harmonize, and integrate the educational process. This means that by philosophizing, it is hoped that the problems contained in education can be solved. This is in accordance with Muzayyin Arifin's opinion, that the philosophy of education is a philosophy that thinks about educational problems.

From some of the descriptions above, the philosophy of education is a branch of philosophy that studies the basics and essence of education. It includes an examination of the purpose of education, its underlying values, the source of truth, and the nature of man as a learning and educating being.

Profile of Pancasila

The profile of Pancasila in the school curriculum is important to ensure that the basic values of Pancasila are reflected and applied in the educational process (Nurasiah, et al., 2022). Pancasila is the foundation of the Indonesian state which consists of five precepts or principles. The profile of Pancasila in the school curriculum refers to efforts to integrate the basic values of Pancasila into the design, implementation, and evaluation of the educational

curriculum. Pancasila, as the basis of the Indonesian state, has five precepts which include One Godhead, Just and Civilized Humanity, Indonesian Unity, Peoplehood Led by Wisdom in Consultation / Representation, and Social Justice for All Indonesian People. The profile of Pancasila includes a series of basic values and principles that form the foundation and identity of the Indonesian state. Pancasila itself is a state ideology that contains philosophical, moral, and political values (Irawati, et al, 2022). The process of forming the Pancasila Profile is influenced by the history of the journey of the Indonesian nation and local values lived by the community. In this context, the Pancasila Profile is defined as a concrete and applicable picture of Pancasila values in various aspects of life in society, nation, and state (Irawati, et al, 2022).

The Pancasila Student Profile consists of six dimensions that include various elements. First, **the dimension of faith, fear of True Source, and noble character**, teaches students to have good morals in relation to God. The main elements in this dimension include religious morals, personal morals, morals to humans, morals to nature, and state morals. Furthermore, the **Global Diversity** dimension teaches the importance of maintaining Indonesia's noble culture, locality, and identity, while keeping an open mind in interacting with other cultures. Intercultural communication skills and reflection on the experience of diversity are important elements in this dimension. Then, the **Mandiri** dimension teaches students to become independent learners, responsible for their learning processes and outcomes. Self-awareness and the situation at hand as well as self-regulation become key elements in this dimension. Furthermore, the dimension of **Mutual Cooperation** teaches students about the importance of the ability to work together and collaborate with others. The ability to share and care for others becomes an element in this dimension. The next dimension is **Critical reasoning**, which teaches learners to objectively process information, analyze, evaluate, and infer various information accurately. Obtaining and processing information, analyzing reasoning, reflecting on thinking and thought processes, and making decisions are elements in this dimension. Finally, the **Creative** dimension teaches students to have the ability to be creative and produce original, meaningful, and useful work. Producing original ideas and original works and actions is an important element in this dimension (Wahyuningrum, 2023).

The Pancasila Student Profile is built through various aspects of students' daily lives, including school culture, intracurricular, co-curricular, and extracurricular learning. In school culture, these six profile dimensions are integrated in the school climate, policies, interaction patterns, and prevailing norms. Meanwhile, in intracurricular learning, learning outcomes and learning objectives already include elements of this profile (Irawati, et al, 2022). The Pancasila Student Profile is also activated through co-curricular and extracurricular learning. In co-curricular learning, the profile dimension is chosen as the goals and achievements in the project activities carried out, as well as being the basis for the implementation of project assessment. While in extracurricular learning, these six dimensions are integrated in interest and talent development activities (Aruncaya, 2023). With good implementation and understanding of the Pancasila Student Profile, it is hoped that the nation's next generation can grow and develop into individuals of faith, noble character, and diversity. They are expected to have independence, the ability to work together, critical thinking skills, and high creative power to bring a positive impact to the people and nation of Indonesia.

Pancasila profile in school curriculum

The presence of the Merdeka Curriculum is one of the efforts to improve the quality of education in Indonesia in accordance with the needs of the times. In the Merdeka

Curriculum, students are not only formed to be intelligent (Mulyasa, 2021). However, it is also characterized in accordance with the values of Pancasila or what is referred to as the form of the Pancasila Student Profile. The Pancasila Student Profile makes Indonesian students become lifelong students who have high competence, character, and behave in accordance with Pancasila. The purpose of the Pancasila Student Profile is as a compass for Indonesian educators and students. This Pancasila student profile helps Indonesian children grow into a generation that is smart and characterful and can face the career world and the upcoming era of globalization (Hidayat, 2021). In addition, the Pancasila Student Profile also describes the goals of national education in detail regarding the ideals and missions as well as the goals of education to students and all components in education. That way, educators and students can know the country's expectations from education and be able to realize them together.

Through the Pancasila Student Profile, Indonesian students have democratic competencies to become superior and productive humans in the 21st century in the era of increasingly sophisticated technology and globalization. In addition, Indonesian students are expected to participate in sustainable global development and be strong in facing challenges in the life to come (Qulsum, 2022). The Pancasila Student Profile is a long-term goal in learning activities that take place in schools to form competencies and characters that are important for every school citizen. Pancasila students are also a common thread that can unite all practices that can be carried out in schools (Rachman, et al, 2022; Darmada et al., 2020). In teaching and learning activities, teachers have an important role to be able to bring the direction of learning meaningful, effective, and fun. Teachers are not only obliged to teach learning materials to achieve student competence, but also explore students' potential to have good character. The reason is, good education not only prioritizes students' cognitive, but also can make the country cultured and have a good civilization in the future. Then, how is the implementation of the realization of the Pancasila Student Profile? There are three implementation paths that can be taken. The realization of the Pancasila Student Profile can be done through intra-curricular, extracurricular, and school culture learning activities.

The context of the implementation of the Pancasila Profile in educational philosophy

The implementation of the Pancasila Profile in educational philosophy includes understanding and placing Pancasila values within the basic framework of education. As the basis of the Indonesian state, Pancasila is not only a kind of symbol, but also the main guideline in shaping the character, morality, and identity of the nation through the educational process (Pratiwi, 2021). The development and implementation of the Pancasila Profile in educational philosophy is an effort to integrate Pancasila values into the education system as a moral and ethical foundation for Indonesian society. In this context, the Pancasila Profile includes the basic values of Pancasila which consists of five precepts, namely the One and Only God, Just and Civilized Humanity, Indonesian Unity, Peoplehood Led by Wisdom in Consultation / Representative, and Social Justice for all Indonesian people.

The implementation of the Pancasila Profile in the school curriculum is a systematic effort to realize education in accordance with the basic values of Pancasila. This includes integrating Pancasila values in every aspect of the curriculum, including learning design, teaching methods, evaluation, and the overall school environment (Nurasiah, et al, 2022). Here are some descriptions related to the implementation of the Pancasila Profile in the school curriculum:

1. Coordination with please Pancasila. Each subject and extracurricular activity is designed by considering the values in each precept of Pancasila. Learning materials are prepared to reflect the principles of One and Only God, Just and Civilized Humanity, Indonesian Unity, Peoplehood Led by Wisdom in Consultation/Representative, and Social Justice for all Indonesian people.
2. Character and moral formation. The curriculum is designed to support the character building of students based on the values of Pancasila. Character education becomes an integral part of the curriculum, with an emphasis on attitudes, behaviors, and ethics that are in accordance with the teachings of Pancasila.
3. Citizenship education. There are special subjects that teach the concepts of citizenship, rights, and obligations based on the principles of Pancasila. Students are invited to understand the meaning of unity, tolerance, and justice in the context of the Unitary State of the Republic of Indonesia.
4. An evaluation framework covering Pancasila values. The evaluation system is designed to reflect the achievement of Pancasila values. Scoring is not only based on cognitive aspects, but also affective and psychomotor aspects that reflect the character development of learners.
5. Community and stakeholder participation. Involve the community, parents, and relevant stakeholders in the curriculum planning and evaluation process. Build cooperation with external parties to support the implementation of Pancasila values outside the school environment.
6. Inclusive education and social justice. The curriculum is geared towards creating an inclusive and equitable educational environment, reflecting the spirit of Social Justice for all Indonesians. Specific programmes are designed to support learners from diverse backgrounds.
7. Learning material development. Learning materials are developed by utilizing local and global contexts that are in accordance with the values of Pancasila. Creativity and innovation in material development are the focus to achieve education that is relevant to the demands of the times.
8. Teacher training and development. Teachers receive training to improve understanding and skills in integrating Pancasila values into the learning process. Teacher professional development includes moral and ethical aspects as part of their contribution to the character building of learners.

The implementation of the Pancasila profile in educational philosophy aims to form a young generation who have character, morality, and skills that are in accordance with the basic values of the Indonesian nation (Tirtoni, 2022). In addition, it can also be the foundation for creating a just, civilized, and harmonious society. Through a strong and consistent implementation, a school curriculum that is rooted in the values of Pancasila can help produce young people who are not only academically intelligent, but also have strong morality, love for the country, and a spirit of togetherness. This analysis begins by evaluating the context of the implementation of the Pancasila Profile in the school curriculum. It involves an understanding of how Pancasila values are articulated in curriculum objectives, education policies, and implementation strategies at the national and local levels.

The integration of Pancasila Values in Learning is integrated in various subjects and learning activities (Lia, et al, 2023; Sudiarta & Widana, 2019). Focus on a multidisciplinary approach

and teachers' efforts to relate the concepts of Pancasila to specific subject matter. As part of the critical analysis, this study identifies challenges and obstacles that may be faced in the implementation of the Pancasila Profile. This involves evaluating resistance, inconsistent understanding, and other factors that may hinder the achievement of Pancasila educational goals. The impact of the implementation of the Pancasila Profile on the character and attitude of students. Involves evaluating students' behavior, ethics, and understanding of Pancasila values.

CONCLUSION

By summarizing the findings of critical analysis, this study presents conclusions that describe the successes and shortcomings of implementing the Pancasila Profile in the school curriculum. Recommendations were proposed to improve and improve the effectiveness of Pancasila education in the future. This research is expected to provide in-depth insight into the extent to which the values of Pancasila are reflected in formal education, as well as contribute to the improvement and development of education policy in the future. To realize the Pancasila Profile in the independent curriculum, there must be supporting human resources, without supporting resources, of course, what is expected in the independent curriculum in schools will be difficult to implement.

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