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Analysis of the Implementation of the Pancasila Student Profile in Pancasila Education Subjects to Improve Democratic Character

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Abstract

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The Pancasila learner profile is an implementation of the Merdeka curriculum which includes the character building of students. Character education is closely related to the Pancasila learner profile in the Merdeka curriculum in a formal education environment which aims to shape character in accordance with the values of Pancasila. Pancasila education is one of the subjects integrated with the Pancasila learner profile. Meanwhile, the character of democracy research can develop through the Pancasila learner profile applied in the classroom. So, the purpose of this study is to describe the form of implementation of the Pancasila learner profile in Pancasila education subjects to improve the democratic character of 4th grade elementary school students and to determine the impact of the implementation of the Pancasila learner profile on democratic character. This research is a qualitative research. This research data comes from observation results, interview results, and results, documentation. Data analysis is in the form of data reduction, data display, and concluding drawing. The results showed that the implementation of the Pancasila learner profile at SDN Barengkrajan 2 in the Pancasila Education subject found no obstacles, it's just that teachers still need adjustments in its implementation. The Pancasila learner profile has a good impact on the development of students' democratic character because the implementation of the Merdeka curriculum emphasizes students so that students can be free in shaping democratic character in learning activities.

Keywords: Pancasila Student Profile, Pancasila Education

INTRODUCTION

Based on Presidential Regulation of the Republic of Indonesia number 87 of 2017 and Minister of Education and Culture Regulation number 20 of 2018 which uses on Strengthening Character Education in formal education units regarding Strengthening Character Education (PPK) in formal education units. Strengthening Character Education (PPK) is the implementation of a values-based education program which is the basic or main essence of the values of Pancasila, which consists of 18 basic

principles, namely tolerance, religion, honesty, discipline, creativity, independence, democracy, curiosity, love for the country, have good communication, love peace, love to read, social care, responsibility, care for the environment, respect for achievement, hard work, national spirit. From the twelve values, it is assembled into 5 values consisting of religion (religiosity), national pride, independence, mutual cooperation, and integrity which are used as initial themes in the dimensions of the Pancasila student profile (Grawati et al., 2022).

According to Suwartini (2017) Character Education is a way that can be used to develop character values for students consisting of insight, self-understanding, enthusiasm in implementing good values towards God, self, others, the environment and the surrounding community, determination that can realize insan kamil. Qomaruzzaman (2017) argues that character education is for everyone, meaning that not only schools are required to implement character education, but each party has the same authority or responsibility in developing character education. Character education should be introduced or taught from an early age as Kosim (2011) argues that character education should be taught from an early age systematically and comprehensively based on how to understand, love, and do good (Asarina & Bastian, 2023).

According to Warsono, character education is the process of educating or guiding students to become a whole human being who has good character in heart, soul, body, taste, and taste or in other words character is defined as a form of quality of a person who has good personal motivation, to do good and behave well (Anatasya & Dewi, 2021). According to Komara, 2018, Prihatmojo et al., 2019 states that how a person instills values, attitudes, manners, morals, and character so that students can make good and bad choices in their lives both in the school environment and the environment outside of school is what is known as character education. Character building is not only in the form of knowledge (moral) but also requires a sense of loving the good, moral feeling and moral action (Sinta et al., 2022).

This character education is closely related to the Pancasila learner profile in the independent curriculum in a formal education environment which has the aim of showing the expected character in accordance with the Pancasila values of students and other parties. This Pancasila learner profile has been included in formal learning activities, namely in the new curriculum (independent curriculum). This independent curriculum is a basic curriculum centered on basic material and improving student abilities. Mustagfiroh (2020), Saleh (2020), Marisa (2021) state that "the Ministry of Education and Culture states that there are 4 areas of change that can support the independent learning program related to the Learning Implementation Plan (RPP), Zoning New Student Admission Regulations (PPDB), National Standardized School Examinations (USBN), and National Examinations (UN). The Ministry of Education and Culture describes independent learning as a learning process that gives authority and freedom to each institution to be free from complicated administration. According to Sherly et al., 2020 the independent curriculum is to restore the National Education system to provide independence (freedom) for schools to freely form the basic competencies of the curriculum into independent assessments (Rahayu et al., 2022).

Pancasila education is one of the compulsory lessons that exist at all levels of education from basic education to higher education and one of the characteristics of Pancasila education is as moral and value education because Pancasila education is not only a transformation of knowledge but also a place for character and personality formation of students in accordance with the values of Pancasila. According to Ibda

(2012), Pancasila Education is an attitude and behavior based on the values of Pancasila in everyday life. According to Sayektiningsih et al., 2017 religious studies and Pancasila Education are one of the various subjects that can be used to implement character education. From this, Pancasila Education has a lot of impact on students and the surrounding environment (Nurgiansah, 2021).

Pancasila education is one of the education used to instill morals and broad insight for each person in the life of the nation and state. Pancasila education is very important in the world of education and daily life because Pancasila is the philosophy of the Indonesian nation which contains basic values in accordance with the life and development of the nation. Pancasila is the source of life character and all sources of law in Indonesia. The value of Pancasila Education is an implementation that must be applied in the norms, laws, and life of the nation. The profile of Pancasila Students is in accordance with the vision and mission of the Ministry of Education and Culture contained in the regulation of the Minister of Education and Culture in 2020-2024 concerning the Strategic Plan of the Ministry of Education and Culture in 2020-2024 which reads "Pancasila Students is an embodiment of Indonesian students as lifelong or lifelong learners who have competence and have behavior in accordance with the values of Pancasila, consisting of 6 main characteristics, namely faith, devotion to God, noble character, unity in diversity, mutual cooperation, independence, critical thinking, and creativity" (Istianah & Susanti, 2021).

According to Amin Rais, democracy is the basis of life in a state which means that at the final level the people can provide provisions in the basic problems of their lives through government policy (Irawan, 2007). According to Abdi, Ellis, and Shiza (2005) define democracy as accepting cooperation fairly, Levinger (2000) defines democracy as the view that no one has a special position before the law. Meanwhile, according to KBBI, democracy is defined as a form of government in which all the people participate in governing through representatives of the people. There are other definitions in the KBBI, democracy is a way of life that prioritizes equal rights and obligations and gets the same treatment as all people (Khuzaimah & Farid, 2022). In essence, democratic education is education that guides students to be more mature in democracy by socializing democratic values so that they can be applied in life. According to Zamroni (2011: 25), democratic education is learning and school management that provides opportunities for students and teachers to participate freely and equally in activities at school. The purpose of democratic education is to develop skills, shape the character and civilization of a dignified nation to educate the nation's life, develop the potential of students to be devoted as people who believe in God Almighty, have noble character, healthy, knowledgeable, creative, capable, independent, and become democratic and responsible citizens.

According to Zamroni, there are values contained in democracy, including freedom of opinion, tolerance, respect for differences of opinion, respect for diversity, communication and openness, upholding human values, self-confidence, not depending on others, mutual respect, togetherness, balance, and being able to restrain oneself (Winarno, 2019) therefore, democracy education is needed not only for life in society but also needed in the classroom and school environment which can be used as a way for students to implement democratic characters in their environment (Muhammad Sobri, 2022). Based on the meaning and understanding of democracy above, with the

existence of democratic education, students can improve their ability and understanding of the importance of democratic education as an important thing in society and can be disseminated to the public, can improve students' skills in informing democracy and implementing it in the form of games or in their lives (Khaerah et al., 2021).

In today's development, the character of democracy is less recognized by students, it can be seen from the phenomena that there are still many students who are less able to apply democratic characters such as lack of respect if their peers have certain shortcomings, lack of awareness in mutual cooperation, bullying. Character education is an effort to train, educate, and cultivate good values that can foster good character, and wise so that it can have a positive impact on the environment and other communities. Sofyan (2018) states that character education is one of the things that must be continuously carried out and practiced.

According to Rahmawati et al., 2021 character education is not only teaching good things, but character education is also a good ladder in habituation so that students can understand more (cognitive), can have positive values (effective) and ordinary (psychomotor). Character education is not only applied at school but also in the surrounding environment, as Julaiha, 2017 argues that character education can be applied in learning and in everyday life while at school. To apply the character of democracy to students, teachers must create appropriate learning. Zamroni (2013: 23) states that democratic learning must include meaningful messages and learning, learning materials should be weighty, theoretical, and realistically integrated with the community so that it can be an encouragement and willingness to practice the values that have been taught in their lives (Paramita, 2016). Meanwhile, according to (Sundawa.D 2011: 7) states that strategies and efforts to create democracy in the classroom are with alternative learning models that can fill learning (Umar et al., 2022).

According to Suhaida et al., 2020 states that there are many student behaviors that do not reflect democracy at school, including students who are still shy in expressing their opinions, not applying freedom of opinion, not wanting to respect the opinions of others, many students are reluctant to accept the results of the class leader election decision, many students do not participate in the class leader election. Zahroh & Na'imah stated that this character needs to be developed through formal education, family, and society. This character development can be developed in formal education (schools) through teachers who are good examples for students, teach the meaning of manners to students, teach good values that exist in learning activities. If in the family environment this character can be developed through both parents modeling good character in the family, respecting each other's opinions in the family, teaching rights and obligations when at home, or teachers can work with student guardians to instill and shape children's character. In addition, there are several basic indicators related to democratic character attitudes, namely familiarizing deliberations with peers, being able to accept defeat in elections, being able to express opinions, providing work opportunities to other friends, and participating in activities that have been designed (Wijaya et al., 2019).

The community environment also plays a role in shaping children's character, such as inviting children to contribute to creating security in the neighborhood around the house (Rohana et al., 2022). Therefore, democratic character education needs to be applied in students so that students can have a positive impact on their environment and themselves. To develop or shape students' democratic character, teachers must be able to provide examples of democracy through small things such as when electing class

leaders, but the fact is that there are still many students who when conducting elections are less able to apply democratic character or lack of understanding of democratic character. So a teacher must have a good strategy so that the application and teaching of student democracy education can be implemented and can run well.

There are several previous studies related to this, namely from the results of interviews, observations, and literature studies that the method used by teachers in implementing democracy is by dividing students into several discussion groups then working on the assignments given and asking students to submit the results of their discussions in front of the class. From the results of previous research observations that the implementation of democratic values in learning through several steps, namely the initial activity which contains the teacher giving examples of mutual respect to students by greeting and greeting other students. The core activities contain the delivery of material about regional and central level legislation and ask students to read the material in their books, in this case the teacher can instill mutual respect, confidence, free speech, and cooperation. The closing activity contains students being asked to make conclusions or the teacher gives assignments related to the material that has been delivered. From these learning activities, the teacher has applied democratic character attitudes to students, namely through mutual respect, religion, and tolerance (Rini, 2017). There is another research conducted on April 20, 2020 which states that students conduct questions and answers in class, students are given the freedom to ask and answer, students are free to argue, students are asked to do the exercises given by the teacher, and the teacher also asks students to have democratic traits during question and answer activities such as respecting friends' opinions, tolerance, not to be selfish, and students are asked to be more confident (Ayu et al., 2020).

In this regard, a teacher must be able to apply several characters to students including the Pancasila student profile of democracy which can have a long-term impact and benefit the surrounding environment. This study aims to describe the form of implementation of the Pancasila student profile in Pancasila education subjects to improve the democratic character of 4th grade elementary school students and to determine the impact of the implementation of the Pancasila student profile on democratic character.

¹⁰ METHOD

The research method used is qualitative, according to Moleong (2014) qualitative research aims to understand phenomena and events related to research topics such as motivation, behavior, actions, perceptions and others in a description in the form of words and descriptions of variables using natural methods (Rahman & Suharno, 2019). According to Setiawan & Anggito, the purpose of qualitative research can be seen from the object of research, interpreting phenomena, and explaining phenomena (Fadli, 2021). Seidel stated that qualitative data analysis goes through several processes, namely making field notes, collecting, classifying, looking for patterns of relationships and making general findings. According to Moleong, the qualitative data analysis process starts from reviewing the data obtained from interviews, observations written in field notes, documents, image or video documentation and so on. Then proceed with data reduction, unit arrangement, categorization and data interpretation. (Siyoto & Sodik, 2015).

1. Research subject

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The subject of this research is the 4th grade teacher at Barendkrajan 2 Elementary School.

2. Data collection techniques

The data collection techniques used were observation, interview, and documentation.

a. Observation

Observation is the direct observation (seeing, hearing, and feeling) of the events to be studied. According to Nasution (1988), the meaning of observation is the basis of science because a fact can be obtained from observation. In this study, researchers used participant observation, namely the researcher participates in the daily activities of the object being observed (Soegiyono, 2011). Observations were made to observe students in Pancasila education learning activities in the classroom.

b. Interview

An interview is a conversation between the interviewer and the interviewee through the media used. (Saihu & Marsiti, 2019). The type of interview used is an unstructured interview. So, in conducting interviews the researcher gives the interviewee freedom in conveying answers, opinions, and ideas about the questions asked by the researcher. Interview activities are aimed at the 4th grade teacher of Barendkrajan 2 Elementary School. The data taken can use tools such as cameras, researcher notes and school records.

c. Documentation

The use of documentation aims to explore evidence in the form of photos or videos related to the implementation of the Pancasila student profile on the democratic character of 4th grade elementary school students.

3. Data analysis techniques

In this qualitative research, data analysis techniques are carried out when researchers collect data, and when conducting the interview process, observation. Researchers carried out the process of analyzing the answers obtained from the interviewees. The components in qualitative data analysis consist of:

a. Data reduction (data reduction)

Data reduction involves compiling what is important and discarding what is not important. With this, it will provide a clearer picture related to data collection obtained from the field.

b. Data display (data presentation)

The second step is data presentation. Presentation of data in qualitative research can use narrative form.

c. Conclusion drawing

In this third step, researchers use the results of data analysis to answer the formulation of problems that have been formulated. Conclusions can be drawn from data from interviews, observations, and documentation.

4. Checking data validity

In qualitative research, data can be declared valid when there are no problems between the researcher's report and actual events. The data validity checking technique used is triangulation technique, namely researchers can use interview data which is then checked using observation data, and documentation. If there

are differences in data, the researcher can discuss with the data source concerned so that it can produce data that is considered correct and valid.

5. Research instrument

In this study, the instruments used were researchers, observation sheets, and interview sheets for teachers.

FINDINGS AND DISCUSSION

The data for this study were obtained from interviews, observations, and documentation. Interviews were conducted with the 4B homeroom teacher. The aspects studied in this study are related to the implementation of the Pancasila learner profile to improve the democratic character of grade 4 elementary school students. The independent curriculum has been implemented at SDN Bareng Krajan 2 Krajan, one of which is in grade 4. The Pancasila learner profile consists of dimensions of faith and fear of God Almighty and noble character, which is expected that students have a good relationship with God Almighty and have good manners so that they can be applied in all environments. Global diversity is that teachers can teach students as the importance of maintaining culture in order to respect each other between cultures. Gotong royong, which can be used as an implementation of a voluntary attitude of cooperation. Independent is the ability of students to manage situations, self-regulation and self-awareness. Critical reasoning, where students can manage, process, and analyze the information received. Creative is students can produce something original, meaningful, and useful. However, teachers do not apply all of these dimensions during learning activities, but teachers have applied these dimensions in activities outside of learning.

The results of the interview with the class teacher which was carried out on October 25 2023, from the class teacher's statement, showed that in the dimension of having faith, being devoted to God Almighty, and having noble morals in class 4 at SDN Barengkrajan 2, namely in religious morals, the teacher always starts learning by giving greetings and praying together. From the statement of Mr. Arief as the class teacher, "Joint prayer activities are led by one of the students according to the class picket schedule." For personal morals, students always complete the assignments given because the teacher always instills responsibility and discipline in all students in the class. Human morals are students sharing and helping friends and teachers in the classroom. This is usually done by students when doing picket assignments and when helping teachers in preparing learning media. State morals mean that teachers always make it a habit for students to recite Pancasila and sing the song Indonesia Raya which is led by one of the picket officers on that day.

The global diversity dimension consists of knowing and appreciating culture, according to the class teacher, stating that "the implementation of this dimension occurs outside of learning activities, such as students taking part in dance extracurriculars, whereas in learning activities this adapts to the material presented. Intercultural communication and interaction as well as reflection and responsibility for experiences of diversity both have continuity, namely the teacher provides students with an understanding of the importance of respecting different cultures even though the class still has the same culture. "Social justice means that students are taught not to choose friends, either for group learning activities or for hanging out with friends, and usually the teacher is the one who divides students into group work activities."

The dimension of mutual assistance consists of collaboration, where teachers randomize sides in group activities so that all students are evenly divided, both those

with low and high abilities, Caring and sharing. The creative dimension is to produce original ideas, teachers once asked students to interview their families regarding origin and ethnicity then students were asked to describe the information obtained. Producing original works and actions, namely students have been asked to make traditional house forms. Having flexibility in thinking in finding alternative solutions and problems, namely teachers provide case studies and ask students to provide solutions and opinions. Furthermore, it is related to the character of democracy which consists of freedom of opinion, tolerance, respect for differences of opinion, respect for diversity, confidence, and mutual respect. Of all these indicators, it is related that in the classroom students are taught to freely express opinions, respect differences of opinion, respect differences in class both physical and other forms and students are taught to always be confident such as Come to the front of the class to present the results of his ideas.

Based on observations made on October 11, 2023, in Pancasila Education learning, teachers apply several dimensions in the Pancasila student profile and democratic character. For the dimension of faith and fear of God Almighty and Noble Morals, namely by starting learning activities by greeting students and asking one of the picket students to lead prayers, lead reading Pancasila, sing the song Indonesia raya, sing songs from Sabang to Merauke and the song one nusa one nation. For the global diversity dimension, the teacher gave a video of the proclamation of independence which then the teacher gave an explanation of the content of the video, besides that the teacher also introduced the country of Indonesia as an archipelagic country and formed several groups fairly.

For the independent dimension, the teacher familiarizes students to follow the learning seriously. For the critical reasoning dimension, the teacher gave new material to students related to the map of Indonesia and asked students to interpret a song and gave some questions after being shown a video. After the teacher provides the material, the teacher responds to the answers submitted by the students. For the creative dimension, the teacher asks to express different opinions from other students, besides that the teacher also gives homework to students. After forming a group and being given a problem, students are asked to come to the front of the class to present the results of the discussion. For the democratic character of teachers more emphasis on students' freedom of opinion, mutual respect for differences of opinion and confidence. From these elements of democratic character, teachers have applied it in learning activities that have taken place. The results of observations carried out on November 1, 2023, namely teachers applying several dimensions of Pancasila student profiles and democratic characters. The dimension of faith and fear of God Almighty, and noble morals, namely teachers start learning activities by saying greetings and prayers together then continued by reading Pancasila, singing the song Indonesia Raya and reading youth vows besides that teachers also apply morals to fellow humans, namely by helping each other in preparing learning media. For the global diversity dimension, it is related to learning materials about unity in diversity and Pancasila. The independent dimension is that students have self-awareness to follow learning seriously and can condition themselves during learning. The critical reasoning dimension is that the teacher provides material in the form of videos to students and then asks students to answer questions related to the material, besides that students also get new information from their textbooks. The creative dimension is that students can express opinions, this is related to the implementation of producing original ideas. For the character of democracy in today's learning, the teacher provides freedom of opinion to all students,

the teacher invites students to respect each other's opinions expressed by their classmates and the teacher always asks students to be confident in expressing their opinions.

The result of observations on November 9, 2023 is that teachers apply seven dimensions of Pancasila student profiles and democratic characters. The dimension of faith and fear of God Almighty, and noble character, namely the teacher begins learning activities by saying greetings and prayers together then continued by reading Pancasila, singing the song Indonesia raya and read the Youth Oath besides that teachers also apply morals to fellow humans, namely by helping each other in preparing learning media. The independent dimension is that students follow the learning seriously and listen carefully to the teacher. For the creative dimension, the teacher gives several questions through the quizziz application then students are asked to do the questions. The character of democracy applied by teachers in today's learning is freedom of opinion in answering questions, respecting opinions or answers submitted by their classmates, students are always confident in conveying the results of their ideas and answers.

DISCUSSION

The Pancasila student profile is the implementation or application of the Merdeka curriculum. One of the things behind the formation of the Pancasila student profile is technological advances, environmental changes, socio-cultural shifts, and differences in the future world of work in the field of Education in every culture. The Pancasila student profile is a form of manifestation of students in Indonesia as students who have competence and behavior in accordance with the values of Pancasila which consists of 6 main characteristics, namely faith, fear of God, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity (Kahfi, 2022). In order for the implementation of the Pancasila student profile to run well, good cooperation between teachers and students is needed in learning activities in the classroom. As for the character of democracy, teachers can relate in learning activities such as teachers giving freedom of opinion to students, respecting differences and confidence.

The Pancasila student profile is an implementation of the Merdeka curriculum which emphasizes the formation of students' character. Character education can be carried out both in learning activities and outside learning hours. One of them, as done by the teacher in class at SDN Barengkrajan 2, is that the teacher applies several dimensions related to the Pancasila student profile, this is so that students can have characters that are in accordance with Pancasila values. In learning activities the teacher delivers learning through three stages, namely as follows:

First, in the introduction to this activity, the teacher opens the lesson by applying the dimensions of the Pancasila student profile, namely having faith, being devoted to God Almighty and having noble character. In class, students pray together as an embodiment of knowing the qualities of divinity. This is reflected in the prayer activities before starting learning. Apart from that, students also sing the Indonesian Raya song and recite Pancasila. This is done as a form of reflection of national morals.

Second, namely the core activity. In this activity, the teacher also applies several dimensions of the Pancasila student profile and democratic character, namely creativity, critical reasoning, freedom of opinion, and mutual respect for opinions. This is related to learning activities, namely the teacher develops this attitude through expressing opinions so that students can practice creating, conveying the ideas they have, and mutually respecting the ideas of other people.

Third, namely closing, the teacher closes the learning activity with a prayer activity together. This is related to religious morals which are in accordance with the dimensions of faith, devotion to God Almighty and having noble morals.

One of the subjects in which emphasizes the profile of Pancasila students and the formation of student character is Pancasila Education because in these subjects there is basic knowledge related to state defense related to society and state in order to become a person who is useful for the nation and state and can nurture the individual (Khasanah & Meilana, 2022). The role of teachers is needed in the application of Pancasila student profiles both in the school environment and in the classroom, especially in Pancasila Education subjects, namely teachers as role models, learning concepts are designed in accordance with Pancasila values, learning is used based on local wisdom forming project-based learning activities, learning is made freely meaning it is not limited to space and time, Learning used using technology-based media as well as the evaluation used centered on a scientific approach (Rudiawan & Ajji Asmaroini, 2022). With the role of teachers in its implementation, the implementation of the Pancasila student profile will run in accordance with the principles owned.

The implementation of the Merdeka curriculum can be said to be a new curriculum for educators so that there are several supporting and inhibiting factors in its implementation. The following are some supporting factors in the implementation of the Pancasila student profile in general, namely derived from external factors contained in the 2013 curriculum related to the formation of student character in the curriculum document so that it can be used as an initial framework for character building. This character building can be applied through the eyes of Pancasila Education students as according to Magdalena (2020) states that Pancasila Education and citizenship have an important role for personality formation and can be used as subjects that train, instill, familiarize, and strengthen student character. While the inhibiting factors of the implementation of the Pancasila student profile in general are the lack of teacher understanding to interpret the Pancasila student profile and the lack of teacher knowledge related to the Pancasila student profile. If the teacher does not understand a theme, it will be affected by the method or model to be used. As according to Shah (2014) that models and methods have a relationship with the learning approach, namely learning efforts which include strategies and methods when teaching and learning. As for external inhibiting factors, namely the absence of socialization and bimtek related to the formation of Pancasila student profiles (Sutiyono, 2021).

Based on the results of the study, it shows that the implementation of the Pancasila student profile at SDN Barengkrajan 2 grade 4 in the Pancasila Education subject has not found any obstacles it's just that teachers still need adjustments in its implementation. This can be seen from the teacher's activities in learning that relate the

material to the values in the Pancasila student profile, besides that the teacher also applies democratic character in accordance with the indicators observed during observation activities. The profile of Pancasila students has a good impact on the development of the democratic character of students because in the implementation of the Merdeka curriculum more emphasis is placed on students so that students can be free in shaping democratic character in learning activities.

CONCLUSION

Based on the results of research on the implementation of the Pancasila student profile to improve the democratic character of elementary school students, it shows that with the Pancasila student profile, students can shape their democratic character well. In addition, the implementation of the Pancasila student profile at SDN Barengkrajan 2 grade 4 has no obstacles, but teachers and students still need to adjust learning so that it can run in accordance with the Merdeka curriculum that has been running.

The results of this study can be used as material for teacher evaluation in implementing the profile of Pancasila Students at SDN Barengkarajan 2, especially in grade 4. Based on this, the researcher recommended that the existence of a Pancasila student profile can be used as a tool to shape student character. In addition, the researcher also recommended that there be further research related to the implementation of the Pancasila student profile to improve the democratic character of elementary school students, Because this character will still be needed both in the school environment and outside the school.

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