

Research Paper



The role of the Pancasila student profile in building the civilization of the Indonesian nation

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ABSTRACT

Background: Indonesia's ambition to become a developed nation really depends, on preparing a good society that's educated and also has a strong character, and honestly education is kind a core pillar for national development. To shape this dream "golden generation", the Minister of Education and Culture Regulation Number 22 of 2020 about the Profile of Pancasila Students was made, as a kind guiding rope for character building in the national curriculum.

Objective: This research basically wants to describe the role of the Pancasila Student Profile in building the civilization of the Indonesian nation.

Method: A literature study method was used, by relying on both primary and secondary sources. The needed materials were gathered carefully, then the contents were examined in a systematic way, after that conclusions were taken by looking at repeating patterns, and interpretations that show up across the sources.

Result: The results show that the Pancasila Student Profile supports nation-building through three dimensions that are connected to each other. First, it brings in moral values, shown in attitudes of faith and devotion to God, as well as the ability to respect the variety of the world. Second, it nurtures normative values in community life, which can be seen through gotong royong, cooperation together and also independence. Third, it develops ethical along with aesthetic values, expressed through thinking that is critical, and also creative reasoning. In the end, these dimensions work as one integrated character design meant to form learners who are spiritually grounded, socially cooperative, and mentally capable.

Conclusion: the Pancasila Student Profile plays a pretty important role in shaping Indonesian civilization, because it slips moral, normative, and ethical-aesthetic values into the learning process, in a kind of quiet way. With belief, plus all that global diversity, mutual cooperation and self-reliance, then also critical and creative thinking, this approach helps create a generation that is not only filled with knowledge, but also has strong character.

This becomes a necessary base for Indonesia's progress toward becoming a developed nation, with foundations that still belong to its own cultural and philosophical identity.

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1. INTRODUCTION

Indonesia is one of the developing countries in ASEAN that aspires to realize its mission to become a country that is respected, strong, advanced and respected by nations in the world. Apart from being caused by science and technology, the Indonesian state, to realize these ideals, must be able to prepare a quality and educated society as well as having good and commendable character. Therefore, during the reign of both the Old Order, the New Order, the Reformation Order and even during the leadership of the current government, the Indonesian nation has prioritized development in the field of education as the main and superior program in the national development program [1]. The seriousness of the Indonesian people in placing education as the main and superior program in the national development program is clearly implied in the opening of the 1945 Constitution which reads "to educate the nation's life". Apart from that, Article 3 of Law No. 20 of 2003 concerning the National Education System emphasized that education functions to educate the life of the nation and develop the ability to form a dignified and civilized national character. Thus, to develop capabilities and form character as mandated in the function of national education in article 3 of Law no. 20 of 2003 must be carried out through education, because it will bring the Indonesian people to be more advanced [2].

Forming good citizens is the responsibility of all teachers who are at every level of education as stipulated in Law No. 20 of 2003. Specifically, to create good young people it is the responsibility of teachers to always hold fast to the values contained in Pancasila. This was also reinforced by 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, namely by strengthening the Pancasila Student Profile. Because the challenges of the 21st Century are so complex, and competitive that a comprehensive reform is needed for the development of students' potential in a comprehensive, creative, dynamic and democratic manner [3]. Then flooded again with so many "conveniences" from various sides so that the impact on both sides can be positive, but can also have a negative impact [4].

Some of the negative impacts that occur due to current moral deviations include murder, rape, brawls, drug use and so on, so a solution is needed to overcome this and can anticipate it well so that it does not develop further [5]. The essence of a nation can be measured whether it is civilized or not, namely by its human character and behavior. If the human behavior and character are mostly good, then of course it is a civilized nation. But if on the contrary, then he is not from the part of a civilized nation. For this reason, the author is interested in discussing the role of Pancasila student profiles in building national civilization.

2. METHODOLOGY

The method used is descriptive qualitative with a literature study approach which means directing research targets in efforts to find basic theories and more concerned with process than results so as to limit research studies to the focus of the problem [6]. Then the data collection uses documentation techniques

on primary sources, namely data related to the title, as well as secondary sources which means supporting data to strengthen arguments from answers in solving problems. Continued to analyze after making careful observations repeatedly, and the last is to conclude.

3. RESULTS AND DISCUSSION

3.1. Role

The word role, according to the General Indonesian Dictionary is defined as a player. In addition, he is also interpreted as a person who has certain characteristics so that he is located in society. The role itself is also a dynamic aspect of position (status) so that in human relations it is closely related to the implementation of rights and obligations. Meanwhile Soejono said that a role is something that can be interpreted as having a positive meaning which is expected to be able to influence something else [7].

The term "role" is often associated with a person's position or position which is very much discussed so that it can relate to what is played by actors in a drama film. And more clearly the word "role" is defined in the Oxford Dictionary as: Actor's part; one's or function. Which means the actor is tasked with carrying out the obligations and functions of a person (The New Oxford Illustrated Dictionary, 1982) [8].

From the elaboration of the meaning related to the role above, it can be said that the role is a player, actor or someone who has a position so that he can freely carry out all matters relating to his rights and obligations to the fullest. And that is of course interpreted by giving influence to others so as to obtain a positive value to provide opportunities and hope in its function of influencing something else.

3.2. Pancasila Student Profile

Pancasila students are the embodiment of Indonesian students as lifelong students who have global competence and behave in accordance with Pancasila values, with six main characteristics: faith, fear of God Almighty, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creative. This policy from the Ministry of Education and Culture gave birth to a new paradigm regarding education and learning and the role of the teacher which has a very noble task because teachers prepare young people for development. And it is difficult because teachers are not easy to educate people with all their characteristics, problems and needs [9].

In addition, the teacher also plays a role as written in law no. 20 of 2003 concerning the national education system and No. 14 of 2005 concerning teachers and lecturers, namely as implementers of various tasks ranging from service, profession, humanity and society. The other task of the teacher is to train, educate, teach and continue and develop science and technology, values of life, and various kinds of skills in students. As for Sri, some of the teacher's roles include being a counselor, motivator, manager, and instructional expert [10].

Meanwhile, Wina Sanjaya argues that some of the teacher's contributions to students include acting as a guide who shows a way out of problems in everyday life. Then as a facilitator, namely providing services to students whenever they are in the process of developing their potential. Then as a motivator which means spurring the enthusiasm of students so they can learn and perform superiorly. Then as an organizer which means being a manager in various learning components starting from methods, approaches, media, techniques, administrative management and others [11].

Through the development of the Pancasila Student Profile which contains the main characters and important competencies needed to become good citizens of the world, it needs to be introduced early on, starting from the family, school or community. The preamble to the 1945 Constitution, the National Education System Law, and educational aspirations according to Ki Hadjar Dewantara are important references for the government in making policy No. 20 of 2018 concerning Strengthening Character Education (PPK) in Formal Education Units. The PPK movement is carried out through the application of 18 values, including: religious values, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, communicative, love peace, love to read, care for the environment, social care, and responsible.

The eighteen values are then summarized into 6 main values, viz [12]:

- **Have Faith, Fear God Almighty, and Have a Noble Character:** Indonesian students who believe, fear God Almighty, and have noble character are students who have good morals in relation to God Almighty. He understands the teachings of his religion and beliefs and applies this understanding in his daily life. There are five key elements of having faith, fearing God Almighty, and having a noble character: (a) religious character; (b) personal morals; (c) morals towards humans; (d) morals towards nature; and (e) national character.
- **Global Diversity:** Indonesian students maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures, so as to foster a sense of mutual respect and the possibility of forming a noble culture that is positive and does not conflict with the nation's noble culture. Elements and keys to global diversity include knowing and appreciating culture, intercultural communication skills in interacting with others, reflection and responsibility for the experience of diversity.
- **Worked Together:** Indonesian students have the ability to work together, namely the ability to carry out activities together voluntarily so that the activities carried out run smoothly, easily and lightly. The elements of gotong royong are collaboration, caring, and sharing.
- **Independent:** Indonesian students are independent students, namely students who are responsible for their learning processes and outcomes. The key elements of being independent consist of self-awareness and the situation one is facing as well as self-regulation.
- **Critical Reasoning:** Students who think critically are able to objectively process both qualitative and quantitative information, build relationships between various information, analyze information, evaluate and conclude it. The elements of critical reasoning are obtaining, processing, analyzing, reflecting, evaluating, and making decisions based on information, ideas, reasoning, and thoughts.
- **Creative:** Creative students are able to modify and produce something original, meaningful, useful, and impactful. The key elements of being creative consist of generating original ideas and producing works and actions that are original and real.

The summary values above are the dimensions of the Pancasila Student Profile designed based on studies conducted by the Ministry of Education and Culture regarding 21st Century competencies in Indonesia and internationally. References related to 21st Century competencies represent the competencies and character traits needed to become fully human. The values above can be formed from 2 things, namely first, individuals who display the values of responsibility and freedom as the main prerequisites. This is also stated in the book *The Character of Man* by Mounier that actions and decisions must breathe a sense of freedom and creativity. Second, social society which is related to the relationship between individuals in organizing themselves which is assisted by political elements [13].

3.3. Indonesian Civilization

Civilization is the entire result of human cultivation which includes all aspects of life, both physical (buildings, roads) and non-physical (values, order). An advanced society in a certain culture means having a high civilization. Civilization has a form of morals, norms, ethics, and aesthetics. The term civilization is used to indicate opinions and assessments of cultural development. At the time when culture reached its peak of development, the cultural elements were refined, beautiful, high, polite and noble.

A nation can be said to be advanced in civilization if it fulfills the following 4 elements which can produce moral, ethical, normative and aesthetic values namely:

- Development of a new city with a good layout and beautiful.
- An orderly system of government (the existence of laws and regulations).
- The development of science and technology.
- Complex social strata and various occupations (skills) of the community.

So, if you look at the description above, it can be said that the Indonesian nation is still in the process of becoming an advanced civilized nation because the city development, government system, science and technology and social strata are still not optimal so that cooperation from all parties, both the government and the people, is needed so that it can become Indonesia's Golden Year. The advanced civilized 2045. And one way that can be done by the community is to continue to oversee all existing

government programs so that they can run as they should, one of which is related to the Pancasila student profile program in our current national education system.

3.4. The Role of Pancasila Student Profiles in Building Indonesian Civilization

After observing repeatedly regarding the profile of Pancasila students and the civilization of the Indonesian nation until it reaches a saturation point, it can be said that there are several roles in building this, including:

1. Participate in building the moral values of the Indonesian nation where in the first point of the Pancasila student profile is Belief in One Almighty God. Because with God a person will feel watched from above so that he will not dare to commit bad things or crimes that can harm himself or others. For example, he won't kill or steal when he's alone even though other people don't see him. In addition, the second point of the Pancasila student profile is global diversity, which means that he must have the morals to respect and respect differences because in essence the State of Indonesia is very diverse, be it religion, ethnicity, race or language, so a high value of tolerance and tolerance is needed.
2. Participate in building norms that exist in society. This is evidenced by the third point from the Pancasila student profile, namely mutual cooperation where Indonesians are known for their proverb, "Heavy is the same as being upheld, light is the same as being carried," which means that both in difficult and happy situations, we must be able to continue to work together so that a sense of care grows among humans. . For example, when disaster strikes such as floods and landslides, they will be assisted by giving donations of money, clothing or food obtained from the people. Besides that, the development of norms is also evidenced by the fourth point from the Pancasila student profile, namely being independent, which means not easily depending on others, let alone begging at a red-light intersection.
3. Participate in building the ethical and aesthetic values of the Indonesian nation. This is evidenced by the fifth point of the Pancasila youth profile, namely critical reasoning, that is, he will filter information and not easily take it for granted so that the truth is known. Apart from that, with critical reasoning, it will not be easy for someone to be excessively fanatical about a group, but he will open himself up and open up space for discussion so that a middle way and peace can occur if the two or more groups are at odds. Examples related to Hajj funds, halal certification and so on. In addition, there is also the last or sixth point of the Pancasila student profile, which is creative, which means he will make his original works in the fields of science, technology or others without plagiarism. Because he has modified these findings so that they become new things that are truly innovative and real. For example, when naming a product, writing, creating an application and so on.

4. CONCLUSION

Based on the explanation above, it can be concluded that the Role of the Pancasila Student Profile in Building the Civilization of the Indonesian Nation, among other things, participates in instilling moral values which are manifested in an attitude of belief in God and global diversity. Then the inculcation of normative values in the midst of society which is manifested in the attitude of mutual cooperation and independence. Then finally the cultivation of ethical and aesthetic values which are manifested in the attitude of critical and creative reasoning. The Role of The Pancasila Student Profile in Building the Civilization of The Indonesian Nation, hopefully by knowing this important role, Indonesian students can implement Pancasila values to the fullest so that a national civilization that has morals, norms, ethics and aesthetics is as expected. And of course, there must be cooperation and support from all parties, both directly and indirectly involved, so that the programs that have been planned can run smoothly.

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Author Contributions Statement

Name of Author	C	M	So	Va	Fo	I	R	D	O	E	Vi	Su	P	Fu
Abid Nurhuda	✓	✓	✓	✓		✓		✓	✓	✓	✓			
Ts. Engku Shahrulrizal Bin Engku Ab Rahman	✓	✓	✓			✓	✓	✓			✓	✓		
Inamul Hasan Ansori		✓	✓	✓		✓	✓	✓			✓	✓		✓

C : Conceptualization

M : Methodology

So : Software

Va : Validation

Fo : Formal analysis

I : Investigation

R : Resources

D : Data Curation

O : Writing - Original Draft

E : Writing - Review & Editing

Vi : Visualization

Su : Supervision

P : Project administration

Fu : Funding acquisition

Conflict of Interest Statement

The authors declare that there are no conflicts of interest regarding the publication of this paper.

Informed Consent

All participants were informed about the purpose of the study, and their voluntary consent was obtained prior to data collection.

Ethical Approval

Not Applicable.

Data Availability

The data that support the findings of this study are available from the corresponding author upon reasonable request.

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