

CONCEPT AND APPLICATION OF CHARACTER EDUCATION IN THE PROFIL PELAJAR PANCASILA AS AN EFFORT TO STRENGTHEN CHARACTER IN THE ERA OF DISRUPTION

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Abstract. Character education is an important aspect in preparing a generation with good character and morality. In the era of disruption, with rapid technological and information advancements, it is crucial to strengthen the character of the younger generation to face constant challenges and changes. One of the current concepts of character education being applied is the Pancasila student profile. The Pancasila student profile consists of six dimensions, including faith and devotion to the One and Only God, noble morality, global diversity, mutual cooperation, independence, critical thinking, and creativity. This concept of character education can be implemented through various activities in schools, such as promoting good behavior, introducing Pancasila values, and enforcing discipline. The research methodology used in this article is a qualitative descriptive approach, employing literature review and observation techniques to collect relevant articles related to the research topic. The research findings demonstrate that the concept and application of the Pancasila student profile serve as character education efforts to equip the younger generation in the era of disruption. Through its six dimensions, it is expected that students will develop Pancasila character in line with the nation's worldview. By strengthening students' character, we can prepare them to become a younger generation ready to face future changes and challenges.

Keywords: Disruption Era, Character Education, Profil Pelajar Pancasila

1. INTRODUCTION

The current process of globalization has a significant impact on the social order. According to Muliawaty (2019), globalization has brought about fundamental changes in various sectors of human life. This has resulted in social changes in society, which are caused by the advancement of information and communication technology (ICT) in society (Susilaningtyas, 2016:1-3). The ease of access to information and communication has both positive and negative impacts on life. The positive impact of globalization is the ease and sophistication of global information and communication distribution, which accelerates the progress of a nation's civilization. However, without realizing it, globalization also has many negative impacts on various aspects of life, such as the influx of foreign cultures that are irrelevant to the Indonesian national character (Nurhaidah & Musa, 2015).

Social changes, in addition to their positive impacts, also have negative consequences. This is due to the influence of mass media, which often provide content and information lacking in educational values. As a result, many young people experience social disorientation, which affects their personalities and leads to a lack of proper behavior and character in accordance with societal norms. Negative social changes lead to the continuous degradation of social care values, particularly among students (Efendi & et al., 2020). The emergence of indifference, the desire to win at all costs, and disloyalty among friends are signs of a decline in an individual's character. The diminishing of good values and character is due to the increasing selfishness of individuals, the lack of understanding or cultivation of social care values, resulting in a low level of tolerance, sympathy, and empathy towards others (Muhamadi & Hasanah,

2019). One of the issues currently occurring in the education environment is the problem of moral degradation. Research conducted by KPAI found that cases of school fights in Indonesia increased by 1.1% in 2018 compared to previous years. Furthermore, based on KPAI data, the number of bullying cases recorded as child-related issues increased in 2020 (KPAI, 2020).

The importance of building a good national character aligns with the goal of national education, which is defined as a means to construct individuals towards a better direction through education, aiming to develop Indonesian individuals with Pancasila character. This is in line with the function of national education stated in Article 3 of Law No. 20 of 2003 on the National Education System (Sisdiknas), which mentions that: "National education aims to develop the potential of learners to become individuals who are faithful and obedient to the One and Only God, have noble morals, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens." The role of national education is to enhance potential and competency, build a nation's character with dignity and manners, with the aim of enlightening the nation's life." Therefore, education is not only related to learning capacity but also to the formation of learners' character (Juliani & Bastian, 2021).

In essence, character education is a process of teaching and instilling various life values that are firmly rooted in an individual, ultimately contributing positively to their lives. With a focus on shaping holistic individuals with noble character, character education plays a strategic role in developing spiritual, social, creative, and innovative attitudes in molding the character of the nation's younger generation (Onde et al., 2020). As a platform for national educational orientation, character education seeks to place morals, norms, and values as the flame of character that becomes the guiding torch of Indonesian education in transforming character education values as the fundamental basis through the balance of heart, feeling, mind, and body, known as ethics, aesthetics, literacy, and kinesthetic, which serve as the main foundation for implementing character education (Budhiman, 2017).

The foundation of character education lies in the values of Pancasila as the life source of Indonesia. Pancasila serves as the philosophical foundation of the Indonesian nation and holds a position as the source of all positive legal sources in Indonesia. The implementation of Pancasila embodies a value system that includes the values of belief in the One and Only God, humanity, unity, democracy, and justice. In the current process of nation-building, the overall values of Pancasila seem to lack meaning. This is due to the excessive freedom experienced after the success of the reformation without significant spiritual and material changes, which means that the values of Pancasila as the foundation and goal of national development have been without direction. In the life of Indonesian society, nation, and state, complex problems are suspected to exist.

The strengthening of character in the era of disruption aligns with the New Paradigm Learning according to the Ministry of Education and Culture and Research (2021), which emphasizes competency strengthening and character development in accordance with the values of Pancasila or the realization of the Pancasila Student Profile. This understanding implies that meaningful learning is ensured. To create meaningful learning, it is necessary to provide autonomy to the learners. By allowing learners to have learning autonomy, they can engage in learning according to their developmental stages and characteristics. Therefore, learner-centered learning at its core focuses on the learners. Learner-centeredness entails that planning, the learning process, and assessment should consider the needs, abilities, and characteristics of the learners, both within the classroom (intracurricular) and outside the classroom (co-curricular and extracurricular) activities.

Based on the objective phenomena outlined above, concrete actions should be taken to realize the current implementation of the Pancasila Student Profile (Irawati et al., 2022). The Pancasila Student Profile encompasses the character and competencies required to become a good global citizen and should be introduced from an early age at all levels of education. The opening of the 1945 Constitution, the National Education System Law, and the educational ideals according to Ki Hadjar Dewantara (Darmawan, 2021), as contained in a collection of Ki Hadjar Dewantara's writings, serve as the primary reference in formulating the Pancasila Student Profile and its dimensions.

2. LITERATURE REVIEW

2.1 Character Education

According to the language, character refers to nature or habit, and it is often equated with personality, nature, behavior, or morality. Doni Koesoema A (in Gunawan, 2022) understands that character is synonymous with personality. Personality is considered as the distinctive or characteristic traits or style of an individual that originates from environmental influences (Kosim, 2011; Mustakim, 2011; Budhiman, 2017).

Furthermore, the meaning of character is a system of beliefs and habits that guide a person's actions. Therefore, if knowledge about a person's character is known, it can also be understood how that individual will behave in certain circumstances (Masyitoh, 2011). Education aims to develop students to be intelligent, independent, and have strong character in accordance with the philosophy and ideology of a nation. Educational thinkers (including moral and character education) such as: (1) Thomas Lickona; (2) Ki Hadjar Dewantara, and (3) Lawrence Kohlberg, define the concept of education emphasizing the goal of equipping students with good intellectual and moral qualities, national character, noble character, and this is achieved through a directed learning process with adequate procedures and resources (Acetyalena, 2018).

Ideally, education is not merely the transfer of knowledge from the teacher to the student, but it also teaches students to sincerely respect themselves and others and appreciate differences (Wibowo & Gunawan, 2022). Lickona (1991: 20-22) in his book titled "Education for Character: How Our Schools Can Teach Respect and Responsibility" states that one of the reasons why character education is necessary for a nation is the fact that the most noticeable deficiency in children is in terms of moral values (Ningsih, 2015). Character education is an education of values, virtues, moral education, and character education aimed at developing students' ability to make good-bad decisions, maintain what is good, and embody that goodness in their daily lives wholeheartedly (Ministry of National Education in Komalasari & Sapruji, 2022).

2.2 Pancasila student Profile

Strengthening character education is oriented towards the inculcation of character values based on Pancasila values in the education process, encompassing formal, informal, and non-formal education. In this regard, the process of strengthening character education plays a central role in shaping students' character (Fitriasari et al., 2020). The Pancasila student profile becomes the primary goal pursued by educational developers, including the Ministry of Education and Culture, as stated in the Minister of Education and Culture Regulation No. 20 of 2020 concerning the Strategic Plan for Education and Culture for the period 2020-2024 (Kusumah & Alawiyah, 2021).

The Pancasila student profile represents Indonesian students as lifelong learners who possess global competence and behave in accordance with Pancasila values, characterized by six main attributes: faith, piety towards God Almighty, noble character, global diversity, cooperation, independence, critical thinking, and creativity (Juliani & Bastian, 2021). According to the Ministry of Education and Culture (Kemendikbud, 2021), Rachmawati et al. (2022), and Hadiansah (2022), the Pancasila student profile consists of six core competencies that serve as the main focus of the teacher-driven program in realizing the Pancasila student profile. These include: 1) faith, piety towards God, and noble character; 2) independence; 3) critical thinking; 4) creativity; 5) cooperation; and 6) global diversity. The Pancasila student profile emphasizes the principle of lifelong learning, involving teachers and students with critical thinking skills in learning, high levels of empathy, and a spirit of cooperation (Kurniawaty et al., 2022).

The Pancasila student profile represents Indonesian students as lifelong learners packaged within the framework of learning achievements, which are pursued through a series of intra-curricular (subject-based) programs and character strengthening programs. The character development program aims to maximize intellectual, socio-emotional, and physical development to achieve the Pancasila student profile. This program directly targets the elements of the Pancasila student profile and is an integral part of the school curriculum. Student participation and development in this program are continuous (Purnamasari & Ysh, 2022).

2.3 Disruption Era

The on going development of time has led us into the era of disruption, which poses its own challenges to the ideology of the Indonesian nation, Pancasila. The era of disruption can be defined as a fundamental change that can alter various aspects of human life (Irawan & Firdaus, 2021). Technological advancements, characterized by the increasing use of social media, have significantly transformed communication patterns and digital knowledge among children in families, especially those growing up in the current digital era (Tsaniyah & Juliana, 2019).

Disruption, linguistically, means to disturb or interrupt. The industrial revolution is considered the catalyst for the emergence of disruption, which often refers to the alteration of established systems. Brian Stauffer illustrates disruption as a theory of change, panic, anxiety, and evidence that become alternatives in the world of education.

In their blog, Larry Downes and Paul Nunes mention that humanity has entered a new and more terrifying phase called Big Bang Disruption. Disruption is a process, not just an innovative product or service, but rather the evolution of services over a certain period. They identify two types of innovation that affect organizations and businesses: sustaining and disruptive innovation. Sustaining innovation is closely related to improving existing systems, while disruptive innovation tends to open up new markets by lowering prices or designing different products. Disruptive innovations can either succeed or fail, and the word "disrupt" or "being disrupted" can provide misleading directions (Rahmawati, 2018).

3. RESEARCH METHODS

This article employs a qualitative descriptive approach using literature review as the data collection technique, where data is gathered from various sources such as books, journals, articles, and relevant documents related to the research topic. This qualitative research method is used as a research procedure that produces descriptive data in the form of written or spoken words from the observed individuals. Kirk and Miller, as mentioned by Bogdan and Taylor (in Moleong, 2005:3), define qualitative writing method as a research procedure that generates descriptive data, namely written or spoken words from individuals and observed behaviors.

Qualitative research emphasizes a deep understanding and social context of a phenomenon and combines data collection techniques such as interviews, observations, and document analysis to obtain rich and in-depth information (Okoko et al., 2023). The research focus in qualitative research is based on the level of importance, urgency, and feasibility of the problem to be solved, as well as limitations in terms of human resources, funding, and time (Sugiyono, 2016: 286). In this study, the focus is on the Concept and Application of Character Education in the Pancasila Student Profile as an Effort to Strengthen Character in the Disruption Era. As for the data sources, according to Lofland as cited in Lexy J. Moloeng (2007:157), the primary data sources in qualitative research are words and actions, while the additional data include documents and others. In this study, the researcher observed and categorized the data into words and actions, written sources, photos, and statistics. The data sources used in this writing are secondary data (Moleong, 2011).

Secondary data serves as complementary data that complements the primary data. In terms of data sources, additional materials from written sources can be categorized into books and scientific journals, sources and archives, personal documents, and official documents (Moleong, 2011:159). In this study, the secondary data includes documents, journals or articles, and photos that are relevant to the writing topic or focus. Literature books and previous research documents are also considered secondary data in this study.

4. RESULTS AND DISCUSSION

4.1 Concept and Application of Character Education in the Profil Pelajar Pancasila

According to Samani & Hariyanto (2019), the importance of character education in equipping and shaping good character in citizens is in line with the release of Nawacita point 8, which is the National Movement of Mental Revolution (GNRM). This is further

reinforced by the issuance of Presidential Regulation Number 87 of 2017 regarding the strengthening of character education.

Presidential Regulation Number 87 of 2017 on the strengthening of character education introduces the development of the Pancasila Student Profile, which includes the character and competencies needed to become a good global citizen. This should be introduced from an early age at all levels of education. The opening of the 1945 Constitution, the National Education System Law, and the educational ideals according to Ki Hadjar Dewantara (in Darmawan, 2021) as contained in Ki Hadjar Dewantara's writings serve as the main reference in formulating the Pancasila Student Profile and its dimensions.

One important reference is the government policy on Strengthening Character Education (PPK) as regulated in Presidential Regulation of the Republic of Indonesia Number 87 of 2017 and Minister of Education and Culture Regulation Number 20 of 2018 on Strengthening Character Education in Formal Educational Units. PPK is an educational movement implemented through the application of values that are the essence of Pancasila values. There are 18 main values, including religious, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the homeland, appreciation of achievements, communicativeness, love for peace, love for reading, environmental awareness, social concern, and responsibility. These eighteen values are then summarized into five core values related to religiosity, nationalism, independence, mutual cooperation, and integrity. The values in PPK are part of the initial themes in the synthesis process of the dimensions of the Pancasila Student Profile.

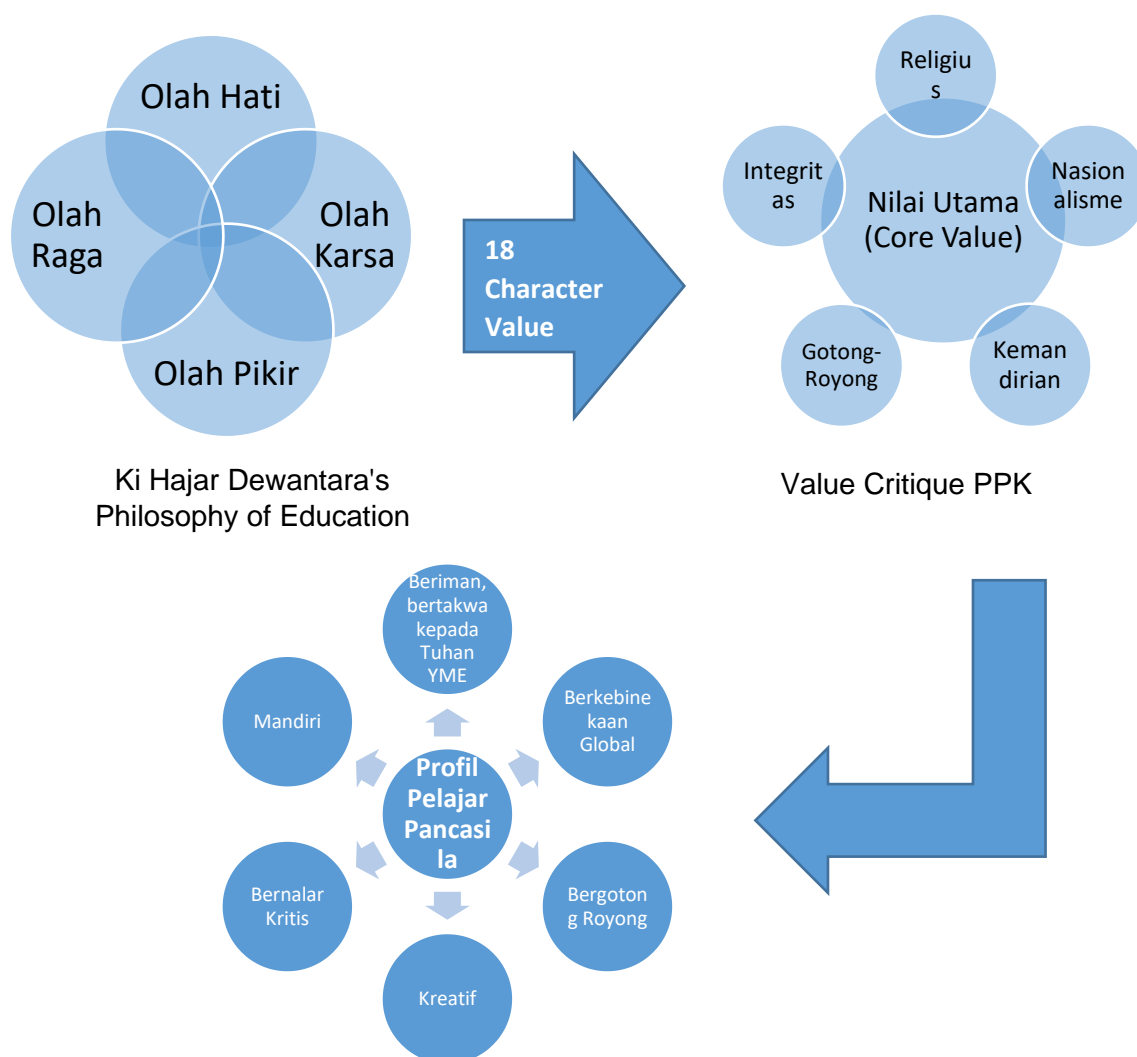


Figure.1. Concept Character Education Profil Pelajar Pancasila

Source: Kemendikbud RI 2022

The concept of education by Ki Hajar Dewantara emphasizes physical exercise, nurturing the heart, cultivating aspirations, and developing the mind. This concept was later condensed by the Ministry of Education and Culture of the Republic of Indonesia into five character traits: religiosity, integrity, nationalism, independence, and mutual cooperation, through the issuance of 18 character values in 2017 under the Strengthening Character Education (PPK) program. PPK is an educational movement under the responsibility of educational institutions aimed at strengthening students' character through the harmonization of nurturing the heart, cultivating emotions, developing the mind, and engaging in physical exercise, with the involvement and cooperation of educational institutions. The main components of education are the family and society, which are part of the Mental Revolution Movement (GNRM) according to Article 1, Paragraph 1 of Presidential Regulation No. 87/2017 on Strengthening Character Education. This regulation reinforces Ministry of Education and Culture Regulation No. 23/2015 on the Cultivation of Character. The objective of strengthening character education is to build and equip students as Indonesia's golden generation by 2045 to face future dynamics. It aims to develop a national educational platform that places character education as its core essence by involving the diversity of Indonesian culture in revitalizing and strengthening the potential and competence of the education ecosystem (Article 2). The implementation of PPK involves harmonization within the curriculum, co-curricular activities, and extracurricular activities, as stated in Article 6, Paragraph 1.

Aligned with the changing times and the challenges of the 21st century, the direction of education in Indonesia is adapted to the demands of the era. Students throughout their educational journey must possess global competencies. Hence, an integrated model for strengthening character education is introduced, which includes six dimensions incorporated in every subject: faith and noble character, global diversity, mutual cooperation, creativity, critical thinking, and independence.

Furthermore, in the new paradigm of learning, the development framework is not linear but rather a continuous cycle. The development of independent learning encompasses mapping of competency standards, self-directed learning, and minimum competency assessment, allowing more flexibility for educators to design learning and assessment based on the characteristics and needs of students (Ministry of Education and Culture, 2021). There are three interrelated components in the development framework within the independent curriculum: (1) Profil Pelajar Pancasila, (2) Assessment, and (3) Learning. The interconnection and alignment of these three components can be seen in the following diagram.

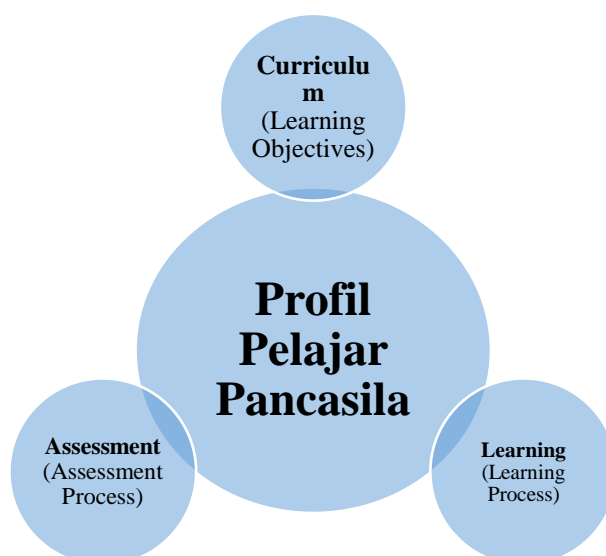


Figure.2. Learning Components of the Profil Pelajar
Source: Kemendikbud RI 2022

4.2 Dimensions, Elements, And Sub-Elements of Profil Pelajar Pancasila

According to the decision of the Head of the National Standards, Curriculum, and Assessment Agency of the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) No. 009/H/KR/2022 on the dimensions, elements, and sub-elements of the Profil Pelajar Pancasila in the Independent Curriculum, the Profil Pelajar Pancasila is described as a translation of the national educational objectives. The Profil Pelajar Pancasila plays a crucial role as the primary reference guiding education policies, including serving as a guideline for educators in building students' character and competencies. The Profil Pelajar Pancasila should be understood by all stakeholders due to its significant role. It should be simple, memorable, and practicable, both for educators and students, to be implemented in daily activities. Based on these considerations, the Profil Pelajar Pancasila consists of six dimensions: 1) Faithful, devoted to the One Almighty God, and possessing noble character; 2) Independence; 3) Mutual cooperation; 4) Global diversity; 5) Critical thinking; and 6) Creativity.



Figure 3. Six Dimension of Profile Pelajar Pancasila
Source: KEMENDIKBUD RI 2022

The six dimensions of the Profil Pelajar Pancasila are designed to work together so that individuals can become lifelong competent, character-driven, and values-based individuals in accordance with the values of Pancasila. Therefore, at the school level, educators need to comprehensively develop these six dimensions starting from early childhood education. Additionally, this helps in achieving a more comprehensive understanding of the dimensions of the Profil Pelajar Pancasila.

The Profil Pelajar Pancasila serves as a translation of the national educational objectives. It plays a crucial role as the primary reference guiding education policies, including serving as a guideline for educators in building students' character and competencies. The Profil Pelajar Pancasila should be understood by all stakeholders due to its significant role. It needs to be simple, easy to remember, and applicable in daily activities for both educators and students. The six dimensions of the Profil Pelajar Pancasila need to be viewed as a whole so that individuals can become lifelong learners who are competent, character-driven, and behave in accordance with the values of Pancasila. Educators need to comprehensively develop these six dimensions starting from early childhood education. Additionally, to aid a more comprehensive understanding of the dimensions of the Profil Pelajar Pancasila, each dimension is explained in terms of its meaning and is organized according to the stages of psychological and cognitive development of children and adolescents. Furthermore, each dimension of the Profil Pelajar Pancasila consists of several elements, and some of these elements are further explained concretely as sub-elements. The following

provides a detailed description of the Profil Pelajar Pancasila.

1. Dimension of Faith, Devotion to the One Almighty God, and Noble Character

Indonesian students who have faith, devotion to the One Almighty God, and noble character are students who demonstrate moral behavior in their relationship with the Supreme Being. They understand the teachings of their religion or belief system and apply that understanding in their daily lives. There are five key elements of having faith, devotion to the One Almighty God, and noble character: (a) religious morality, (b) personal morality, (c) morality towards fellow human beings, (d) morality towards the environment, and (e) morality towards the nation.

a. Religious Morality

Pancasila students are familiar with the attributes of God and understand that the essence of God's attributes is love and compassion. They are aware that they are entrusted by God as leaders on Earth, with the responsibility to love and care for themselves, others, and the environment, as well as to follow God's commands and avoid His prohibitions. Pancasila students internalize and reflect these divine attributes in their everyday behavior. Their understanding of these divine attributes also serves as the foundation for lifelong religious rituals and worship. Pancasila students actively participate in religious events and constantly explore and deepen their understanding of religious teachings, symbols, sacredness, religious structures, history, important figures in their religion or belief system, and the contributions of these aspects to world civilization.

b. Personal Morality

Noble character is manifested in the Pancasila student's self-love, care, and attention to oneself. They recognize that taking care of their own well-being is important and should be done alongside caring for others and nurturing the surrounding environment. Feelings of love, care, respect, and self-appreciation are reflected in their integrity, which involves acting consistently with their words and thoughts. Pancasila students maintain honesty, fairness, humility, and respectful behavior in order to preserve their dignity. They continuously strive to develop and introspect themselves to become better individuals each day. As part of self-care, Pancasila students also prioritize their physical, mental, and spiritual health through physical activities, social engagements, and religious practices according to their respective religions or belief systems. Due to their character, they become trustworthy individuals in their words, actions, and work, committed to their religious teachings, beliefs, and human values.

c. Morality towards the Environment

As part of the environment, Pancasila students embody their noble character through their responsibility, love, and care for the natural environment. They are aware that they are interconnected elements of the Earth's ecosystem. They also recognize that, as humans, they have a duty to preserve and protect the environment as God's creation. This awareness leads them to prioritize the preservation of the environment, ensuring that it remains suitable for all living beings, both present and future generations. They refrain from damaging or exploiting the natural environment and take a proactive role in stopping behaviors that harm or misuse the environment. Pancasila students reflect, contemplate, and build awareness of the consequences and impact of their actions on the natural environment. This consciousness serves as the basis for adopting an environmentally conscious lifestyle, where they actively contribute to preserving the environment.

d. Morality towards the Nation

Pancasila students understand and fulfill their rights and obligations as good citizens, acknowledging their role as citizens. They prioritize humanity, unity, and the interests and safety of the nation above personal interests. Their personal morality drives them to care for and assist others, to engage in mutual cooperation. They also prioritize consensus-building in decision-making for the common good, as a result of their personal morality and their morality towards others. Their faith and devotion also inspire them to actively promote social justice for all Indonesian

people as an expression of their love for the country.

2. Dimension of Global Diversity

Indonesian students uphold their noble culture, local identity, and remain open-minded in their interactions with other cultures, fostering mutual respect and the possibility of positive cultural synthesis that aligns with the nation's noble culture. The key elements of global diversity include understanding and appreciating cultures, intercultural communication skills in interacting with others, and reflection and responsibility towards multicultural experiences.

a. Understanding and appreciating cultures

Pancasila students recognize, identify, and describe various groups based on behavior, gender, communication style, and culture. They also describe the formation of their own identity and group, analyze how to be a member of social groups at the local, regional, national, and global levels.

b. Communication and interaction across cultures

Pancasila students engage in communication with cultures different from their own on an equal footing, paying attention, understanding, accepting the existence, and appreciating the uniqueness of each culture as a wealth of perspectives. This fosters mutual understanding and empathy towards others.

c. Reflection and responsibility towards multicultural experiences

Pancasila students reflectively utilize their awareness and experiences of multiculturalism to avoid prejudice and stereotypes towards different cultures, including bullying, intolerance, and violence. They learn about cultural diversity and gain experiences in multicultural settings. This enables them to reconcile cultural differences and create a life of equality and harmony among individuals.

d. Social Justice

Pancasila students care and actively participate in realizing social justice at the local, regional, national, and global levels. They believe in their own power and potential as a means to strengthen democracy and actively contribute to building a peaceful and inclusive society, promoting social justice, and fostering sustainable development.

3. The Dimension of Collaboration

Indonesian students possess the ability to collaborate, which means the ability to work together willingly and harmoniously to ensure smooth, easy, and light task completion. The key elements of collaboration are collaboration itself, caring, and sharing.

a. Collaboration

Pancasila students have the ability to collaborate, which involves working together with others while experiencing joy in being with others and displaying a positive attitude towards them. They are skilled at cooperation and coordination to achieve common goals, considering the diverse backgrounds of group members. They can formulate shared goals, review and evaluate them during the collaborative process. They also possess communication skills, such as active listening, comprehending others' messages and ideas, effectively expressing their own thoughts, asking clarifying questions, and providing critical and constructive feedback. Pancasila students are aware of the positive interdependence among individuals. With this awareness, they contribute optimally to achieve shared goals. They complete assigned tasks to the best of their abilities and appreciate the efforts made by other group members.

b. Caring

Pancasila students pay attention to and take proactive action towards the conditions in their physical and social environment. They are responsive to the existing conditions in their environment and society, aiming to create better conditions. They empathize with and understand the feelings of others, comprehend their perspectives, and establish relationships with people from diverse cultures, which is an essential part of global diversity. They have good social perception, enabling them to understand why others react or act in certain

ways. They understand and appreciate their social environment, creating social situations that align with the needs of various parties and the achievement of goals.

c. Sharing

Pancasila students have the ability to share, which involves giving and receiving important things for personal and collective life. They are willing and capable of living together in a manner that emphasizes the healthy communal use of resources and spaces within society. Through sharing, they can give and receive valuable things to/from peers, individuals in their immediate surroundings, and the broader community. They strive to provide important and valuable things to those in need, both within their immediate environment and in the larger community (nation and the world).

4. The Dimension Of Independence

Indonesian students are independent learners, taking responsibility for their learning process and outcomes. The key elements of independence consist of self-awareness and self-regulation.

a. Self-awareness and awareness of the situation

Independent Pancasila students constantly reflect on their own conditions and the situations they face, including reflecting on their strengths, weaknesses, as well as the developmental situations and demands they encounter. This allows them to recognize and understand their own developmental needs in line with the changes and developments that occur. This awareness helps them set appropriate self-development goals based on their own conditions and the situations they face, choose suitable strategies, and anticipate potential challenges and obstacles.

b. Self-regulation

Independent Pancasila students are capable of regulating their thoughts, feelings, and behaviors to achieve learning goals and personal development in both academic and non-academic domains. They can establish self-development goals and plan strategies to achieve them based on an assessment of their abilities and the demands of the situations they face. They have control over their self-development activities while maintaining their behavior and motivation at an optimal level to achieve their learning goals. They continuously monitor and evaluate their efforts and the outcomes they achieve. When encountering difficulties in learning, they do not easily give up and strive to find more suitable strategies or methods to support the successful attainment of their goals.

5. The Dimension Of Critical Thinking

Students who possess critical thinking skills are able to objectively process both qualitative and quantitative information, establish connections between various pieces of information, analyze it, evaluate it, and draw conclusions. The key elements of critical thinking include acquiring and processing information and ideas, analyzing and evaluating reasoning, and reflecting on thinking and decision-making processes.

a. Acquiring and processing information and ideas

Pancasila students process ideas and information, whether qualitative or quantitative. They have a strong sense of curiosity, ask relevant questions, identify and clarify acquired ideas and information, and process them. They can also differentiate between the content of information or ideas and their sources. Additionally, they are willing to gather data or facts that may challenge personal opinions or beliefs. Equipped with these skills, Pancasila students can make accurate decisions based on information from various relevant and reliable sources.

b. Analyzing and evaluating reasoning

Pancasila students utilize their reasoning according to scientific principles and logic in decision-making and actions by analyzing and evaluating the ideas and information they acquire. They can provide relevant and accurate reasoning in problem-solving and decision-making processes. Ultimately, they can substantiate their reasoning with various arguments in reaching a conclusion or decision.

c. Reflecting on and evaluating one's own thinking

Pancasila students engage in reflection and evaluation of their own thinking (metacognition) and consider the thought processes that led them to a particular

conclusion. They are aware of their thinking processes and the decisions they have made, as well as the development and limitations of their cognitive abilities. This awareness enables them to continuously develop their capacity through reflection, efforts to improve strategies, and persistence in experimenting with various alternative solutions. Furthermore, they are willing to modify personal opinions or beliefs if they are contradicted by evidence.

6. The Dimension Of Creativity

Students who are creative are able to modify and produce something original, meaningful, beneficial, and impactful. The key elements of creativity include generating original ideas, producing original works and actions, and having flexibility in seeking alternative problem-solving solutions.

a. Generating original ideas

Creative students generate original ideas or concepts. These ideas can range from simple expressions of thoughts and/or emotions to complex ideas. The development of these ideas is closely related to the student's feelings, emotions, experiences, and knowledge acquired throughout their life. Creative students have the ability to think creatively by clarifying and questioning many things, seeing things from different perspectives, connecting existing ideas, applying new ideas in context to address problems, and generating various alternative solutions.

b. Producing original works and actions

Creative students produce original works and actions in the form of complex representations, drawings, designs, performances, digital outputs, virtual reality, and more. They produce works and take actions driven by their interests and preferences, the emotions they feel, and considering the impact on their surrounding environment. Additionally, creative students tend to take risks in producing works and taking actions.

c. Having flexibility in seeking alternative problem-solving solutions

Creative students have flexibility in thinking when seeking alternative solutions to the problems they face. They can make choices when presented with several alternative possibilities to solve a problem. They can also identify and compare their creative ideas and search for alternative solutions when their current approach is not successful. Ultimately, creative students can experiment creatively with various options when facing changes in situations and conditions.

4.3 Strengthening Character Education in the Era of Disruption

According to Irawan & Firdaus (2021), entering the era of disruption, marked by the development of social media, which can have both positive and negative implications. Social media is a platform for social interaction conducted online, enabling people to interact with each other without limitations of space and time. Social media eliminates boundaries for human interaction, and its presence has an impact on human life, including the emergence of hoax news, particularly related to intolerance, which threatens national character.

The importance of character education in the era of disruption aligns with the changing times, as human life is constantly dynamic, encompassing society, the environment, and the natural world. Humans are beings with various needs, while the environment and nature provide for those needs (Handayani, 2020). The Pancasila Student Profile is designed based on studies conducted by the Ministry of Education and Culture on 21st-century competencies, as well as various thematic studies conducted in Indonesia and internationally. The references related to 21st-century competencies represent the skills and character required to become productive and democratic individuals in the current global life and the future. These studies, along with several international documents on 21st-century skills, are important references for identifying the character and competencies that need to be developed.

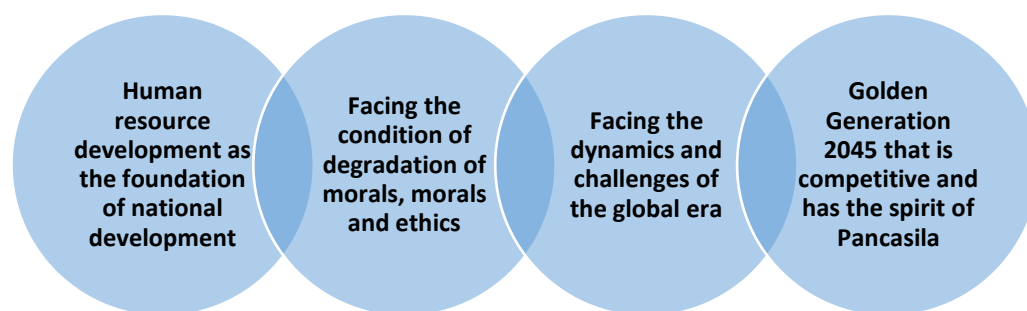


Figure 4. The Urgency of Strengthening Character Education

Source: Kemendikbud RI 2021

The dynamics faced by the millennial generation of the 21st century include the industrial revolution 4.0, where 35% of jobs will be lost by 2025, disruptive innovation, the need for 58 million additional skilled workers for domestic needs by 2030, and the increased competitiveness of human resources. Furthermore, in the era of globalization, approximately 14.2 million skilled workers will migrate between ASEAN countries. The millennial and Generation Z digital natives are active users of social media and fast learners (Kemendikbud, 2018). However, technological advancements do not always bring positive impacts on life. According to the Association of Internet Service Providers in Indonesia (APJI) in 2017, around 16.68 million students have the potential to access negative content on social media. This is a concerning situation in the field of education, particularly in the development of national character (Source <https://apjii.or.id/>, 2017).

The importance of character education in the global era aligns with the needs and challenges of the times, equipping individuals to act in their daily lives. The Profil Pelajar Pancasila is introduced as an effort to equip students in realizing the Pancasila individuals with global dimensions and lifelong learning, which will serve as a shield for Indonesia's competitiveness in the global era, especially in the development and strengthening of national character in accordance with Pancasila.

CONCLUSION

Based on the above research, the author concludes that strengthening character education in the era of disruption is crucial as the foundation for preparing the future golden generation. The strengthening program of character education has always been a special policy of government attention over time, emphasizing the importance of good character in facing the development of the technological era in the 21st century. The Pancasila Student Profile is introduced as a response to the challenges of the times in the field of character strengthening. The Pancasila student profile holds deep meaning as lifelong learners who possess global competencies. In this concept, it means that the character of the nation must be built on the foundation of the core values of Pancasila, which are then distilled into six dimensions in the Pancasila student profile: 1) belief and devotion to the One Supreme God and noble character, 2) independence, 3) mutual cooperation, 4) global diversity, 5) critical thinking, and 6) creativity. These six dimensions of the Pancasila student profile need to be viewed as a whole unit so that each individual can become a competent, character-driven lifelong learner in accordance with the values of Pancasila.

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