



## Consistency of Merdeka Curriculum Towards the Profile of Pancasila Students at the Various Education Levels: A Contextual Study

Bambang Gulyanto<sup>1\*</sup>; Harry Sambayu<sup>2</sup>; Muhammad Sepristiwanto<sup>3</sup>;  
Gita Sabina Putri Panjaitan<sup>4</sup>; Cindy Purnama Sari Az Zahra<sup>5</sup>

<sup>1</sup>Indonesian Language and Literature, Universitas Asahan, Indonesia

<sup>2,3,4,5</sup>English Language, Universitas Asahan, Indonesia

<sup>1\*</sup>Corresponding Email: [bambanggulyanto@gmail.com](mailto:bambanggulyanto@gmail.com), Phone Number: 0813 xxxx xxxx

### Article History:

Received: Mar 02, 2024

Revised: Apr 14, 2024

Accepted: May 16, 2024

Online First: Jul 01, 2024

### Keywords:

Consistency,  
Merdeka Curriculum,  
Pancasila Profile.

### Kata Kunci:

Konsistensi,  
Kurikulum Merdeka,  
Profil Pancasila.

### How to cite:

Gulyanto, B., Sambayu, H., Sepristiwanto, M., Panjaitan, G. S. P., & Az Zahra, C. P. S. (2024). Consistency of Merdeka Curriculum Towards the Profile of Pancasila Students at the Various Education Levels: A Contextual Study. *Edunesia : Jurnal Ilmiah Pendidikan*, 5(3), 1224-1241.

This is an open-access article under the CC-BY-NC-ND license



**Abstract:** There are various perspectives on the consistency of the Merdeka Curriculum Towards Pancasila profiles at various eds that still need to impact learner efficacy. This article discusses and examines the consistency of the Merdeka Curriculum towards Pancasila Profiles at Various Education Levels. This article used a theoretical study based on a qualitative and quantitative approach. This approach prioritizes theoretical studies, articles, and other sources that are considered very relevant to the discussion. The discussion method uses five levels: In-depth description, holistic approach, qualitative analysis, use of primary data, and limited data generalization. Meanwhile, the quantitative approach uses a questionnaire distribution with 57 items and involves 45 respondents using purposive random sampling. Based on the study of this article, it was found that curriculum consistency Towards the Profile of Pancasila Students at the education level can be categorized as high, with an average score of 75.5. It could be done by prioritizing various positive perspectives to develop a specific ability to achieve the Golden Indonesia in 2045 goal. This research implies that it can be the solution alternative for making future education decisions.

**Abstrak:** Berbagai perspektif tentang konsistensi kurikulum merdeka menuju profil Pancasila di Tingkat Satuan Pendidikan yang beragam, namun belum berdampak pada efikasi peserta didik Artikel ini bertujuan membahas dan mengkaji keselarasan kurikulum merdeka menuju profil lulusan ditingkat satuan pendidikan atas. Artikel ini menggunakan kajian teoritis kontekstual berbasis pendekatan kualitatif dan kuantitatif. Pendekatan ini mengedepankan kajian-kajian teori, artikel, dan sumber lain yang dianggap sangat relevan dengan pembahasan. Metode pembahasan menggunakan lima tingkatan antara lain: deskripsi mendalam, pendekatan holistik, analisis kualitatif, Penggunaan data primer, dan generalisasi data terbatas. Sedangkan pendekatan kuantitatif menggunakan penyebaran angket dengan 57 item, dan melibatkan 45 responden dengan menggunakan *purposive random sampling*. Berdasarkan pada kajian, ditemukan bahwa konsistensi kurikulum menuju profil pelajar Pancasila di tingkat satuan pendidikan dapat dikategorikan tinggi dengan nilai rata-rata 75,5, sehingga hal ini dapat dilakukan dengan mengedepankan berbagai perspektif positif mengembangkan nilai-nilai berahlak mulia, kemandirian, kerjasama, kritis inovatif, dan multi-etnik untuk menuju Indonesia Emas Tahun 2045. Implikasi penelitian ini diharapkan dapat menjadi solusi alternative bagi pengambil kebijakan untuk Pendidikan masa depan.

## A. Introduction

Education in Indonesia has undergone significant developments with the government's implementation of the Merdeka Curriculum (Kahfi, 2022). This is also in line with the curriculum's aim to shape the character and personality of learners by national values, including Pancasila values as the foundation of the state (Widyastuti, 2022). One of the educational levels affected by this curriculum change is the level of Elementary School, Middle School, and High School. Academic Units in the Unitary Republic of Indonesia have challenges and opportunities in implementing the Merdeka Curriculum at all levels (Handayani et al., 2022). In this context, it is essential to examine the extent to which the curriculum implementation is consistent at all levels and its impact on forming a student profile with Pancasila values.

The importance of curriculum consistency arises from ensuring that every educational unit in the Unitary Republic of Indonesia has a uniform approach to integrating Pancasila values into the learning process (Sumarjoko & Ali, 2022). This point is also in line with Rusnaini et al (2021) assertion that this consistency is the primary basis for achieving the goals of the Merdeka Curriculum, namely to create learners who not only have academic intelligence but also have character and attitudes that are the nation's noble values.

In addition, a deeper understanding of curriculum consistency in educational units can make a valuable contribution to developing education policies at the regional level. Therefore, stakeholders, including local governments, schools, teachers, and the community, can use this consistency of the Pancasila profile to increase the effectiveness and relevance of the curriculum in shaping a qualified young generation with a strong national identity (Syaefulloh et al., 2022).

Consistency of the Merdeka Curriculum is an effort to maintain continuity and sustainability in the development of the education curriculum. The goal is towards the Pancasila Student Profile, which reflects a commitment to shaping students who understand and apply Pancasila values in their daily lives (Rizkasari, 2023). In other words, consistency in the curriculum aims to create a generation of students who deeply understand Pancasila and can apply these values in their daily lives (Safitri et al., 2022).

Consistency of the Merdeka Curriculum is an approach to curriculum development that aims to create the application of the fundamental values of Pancasila ideology (Sulistiyaningsih & Sujarwo, 2023). The main goal of this approach is to maintain continuity and sustainability in the curriculum so that students can understand and apply Pancasila values in their daily lives. This aligns with the concept (Azmi, 2023) that helping Pancasila values independently will create a generation that is committed to the basic principles of the 1945 Constitution.

Developing Pancasila Understanding means teaching students a deep understanding of Pancasila values, including social justice, unity, and democracy. Integrating Pancasila Values into the Curriculum means applying Pancasila values in all aspects of the curriculum, from subjects to extracurricular activities (Safitri et al., 2022).

The basis of this Pancasila profile is to produce students who are committed to creating students who understand and apply Pancasila values in their daily actions to become good citizens and contribute positively to society (Wijayanti & Muthali'in, 2023). This contribution also provides a view of adopting and revising the existing education curriculum to include more vital

elements related to Pancasila (Fatmala & Astuti, 2023). This may involve adding particular subjects or integrating Pancasila values into existing subjects. The continuity of development and education progress in Indonesia can be maintained by maintaining the consistency of the Pancasila Profile in every learning activity.

The profile is a universal idea initially seen to be identified and assessed. The profile that we want to present here is the Pancasila student profile, which is a thought about students who practice Pancasila values in their daily lives (Septian, R. N., & Dewi, D. A., 2021). The intention of the Pancasila student profile itself is a reflection or form/action of students who practice or apply Pancasila values in their daily lives, both at school and at home (Churiyah et al., 2020). One form of implementation of the Pancasila student profile is students who always practice Pancasila values such as piety to God Almighty by performing worship by their religion. As the spearhead of learning implementation, teachers have a significant role in guiding and focusing students (Marisa, M, 2021). The guidance process that teachers try is not only about their intellectuality but also the strengthening of character education, one of which is the focus in the world of education, especially for teachers, to improve the morals and ethics of students.

In learning, teachers also have a significant role in shaping students' personality at school. Teachers are skilled educators who have the task of shaping the personality of students, and teachers cannot be careless. The personality that is formed in students must be by the Vision and Mission of the Ministry of Education and Culture, which is contained in Permendikbud No. 22 of 2020 which has six main characteristics, namely: believing, having faith in God Almighty, and having noble character, global diversity, cooperation, independent, critical thinking, and creative.

In connection with the Pancasila Student Profile itself, the Ministry of Education and Culture (Kemendikbud), through the Center for Strengthening Character (Puspeka), continues to strive to create the next generation of the nation that is by the Pancasila Student Profile. Minister of Education and Culture Nadiem Anwar Makarim has set 6 markers for the Pancasila Student Profile. The six markers are noble character, independence, critical thinking, creativity, cooperation, and global diversity.

These six markers are inseparable from the 2020-2035 Indonesia Learning Pathway Map, caused by the change in technology, society, and other increasingly interconnected areas (Kearney, 2020), up and down various phenomena in the world of education that are interconnected in Indonesia, both classic problems and modern cases. The classic interconnected cases are social problems such as intolerance in the world of education. This is considered a threat, especially to the nation's way of life, namely Pancasila. The prevalence of classic social problems, such as social conflicts based on race and religion, human rights violations, and the threat of radicalism, have claimed many lives (Fernandes et al., 2021).



Figure 1. Pancasila Students Profile

This research aims to develop the Merdeka Curriculum at the educational unit level by considering the efficacy of students' conceptual, operational, and learning processes. It also evaluates how the Pancasila learning profile can increase self-confidence and develop self-abilities to achieve the expected goals. Thus, the Pancasila learning profile can be an alternative solution to improving the quality of graduates and learning achievement.

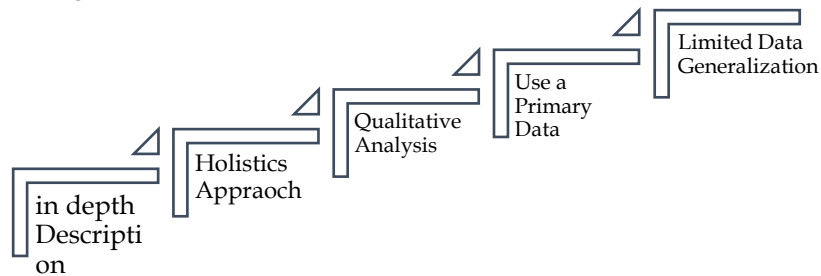
## B. Method

This research uses a qualitative approach, which refers to a research approach that aims to understand and explain phenomena in depth from the author's point of view from the perspective of theories, articles, and books studied (Hamzah et al., 2022). This qualitative method seeks a comprehensive understanding of the studied phenomenon's context, meaning, and underlying perspectives. This method is used by researchers who want to explore and understand complex phenomena that are difficult to measure with numbers or quantitative data.

### 1. Qualitative Data

Based on the explanation above, this study uses several measuring instruments that will be used, including 1) In-depth description, the researcher attempts to investigate in detail and depth what happened, how it happened, and why it happened by digging up information through interviews, observations, and text analysis. 2) In a holistic approach, the phenomenon is studied in its overall context, recognizing that different elements are interconnected and cannot be separated. 3) The researcher is the main instrument; the researcher is actively involved in data collection and interpretation, and self-reflection becomes an essential part of this research. 4) Qualitative analysis: data obtained from interviews, observations, or text materials are analyzed more descriptively and narratively, not using statistical techniques. 5) Use of primary data: the data collected is non-numerical, such as direct quotes from participants, field notes, and interview transcripts. And 6) Limited generalization: the results of qualitative research are contextual and

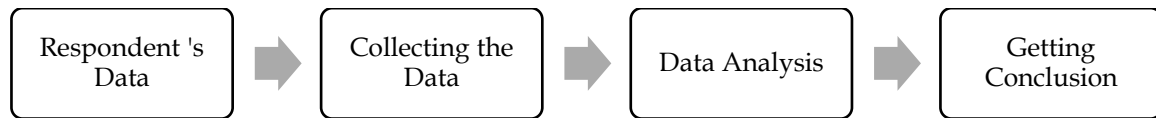
cannot be generalized to a broader population. However, this research can provide deep insights and understanding into specific cases.



**Figure 2.** Contextualized Theoretical Review Approach Process

## 2. Quantitative

Quantitative data was collected through questionnaires administered to respondents. The respondents were students at senior high schools in Asahan Regency, North Sumatra. A total of 45 respondents were involved in the study, all from grade 10. The questionnaire used is shown below. The data collection technique was carried out in the following steps:



**Figure 3.** Quantitative Data Collection Techniques

After validating and calculating the reliability of each indicator of the validated Pancasila Student Profile, the data is concluded using the following equation.

$$score = \frac{Getting\ Score}{Max\ Score} \times 100\%$$

After the questionnaire scale is calculated, it is then analyzed using the criteria in Table 1 below:

**Table 1.** List of Effectiveness Levels of Pancasila Student Profile

No	Achievement Level (%)	Category
1.	80 % ≤ Skor ≤ 100 %	Very high
2.	60 % ≤ Skor ≤ 79 %	High
3.	40 % ≤ Skor ≤ 59 %	Fair
4.	20 % ≤ Skor ≤ 39 %	Less
5.	0 % ≤ Skor ≤ 19 %	Very Less

Sources : (Riduwan, 2012)

**Table 2.** Lattices of Pancasila Student Profile Questionnaire

No	Statements	VH	H	F	L
1.	I always pray before I start studying at school or home,				
2.	I participate in prayer activities with good intentions and seriousness.				
3.	I play with my friends when praying in class.				
4.	I study well and calmly in class despite the noisy atmosphere.				
5.	I do not speak rudely when speaking in the school environment.				
6.	I participate in making noise during class.				
7.	Although not asked, I help friends who are in trouble.				
8.	I do not tease or bully my classmates during class.				
9.	I often tease my friends while playing.				
10.	I clean up around my desk before or after class.				
11.	I often pick up rubbish when walking around the school, even though the rubbish does not belong to me.				
12.	I often throw rubbish in the classroom.				
13.	Despite the heat, I attend the flag ceremony in an orderly and calm manner.				
14.	I use the complete attributes and uniform when participating in the flag ceremony at school.				
15.	I ask my friends to joke with me during the flag ceremony so I don't feel hot.				
16.	I know the dances from North Sumatra.				
17.	I learned North Sumatran dances through extracurricular activities held at school.				
18.	I would rather watch a drama film than a regional art performance from North Sumatra.				
19.	I make friends with all my friends regardless of their ethnicity or region of origin.				
20.	I communicate more often with friends using the language.				
21.	I always pray before I start studying at school or home,				
22.	I participate in prayer activities with good intentions and seriousness.				
23.	I play with my friends when praying in class.				
24.	I study well and calmly in class despite the noisy atmosphere.				
25.	I do not speak rudely when speaking in the school environment.				
26.	I participate in making noise during class.				
27.	Although not asked, I help friends who are in trouble.				
28.	I do not tease or bully my classmates during class.				
29.	I often tease my friends while playing.				
30.	I clean up around my desk before or after class.				
31.	I often pick up rubbish when walking around the school, even though the rubbish does not belong to me.				
31.	I often throw rubbish in the classroom.				
33.	Despite the heat, I attend the flag ceremony in an orderly and calm manner.				
34.	I use the complete attributes and uniform when participating in the flag ceremony at school.				
35.	I ask my friends to joke with me during the flag ceremony so I don't feel hot.				
36.	I know the dances from North Sumatra.				

No	Statements	VH	H	F	L
37.	I learned North Sumatran dances through extracurricular activities held at school.				
38.	I would rather watch a drama film than a regional art performance from North Sumatra.				
39.	I make friends with all my friends regardless of their ethnicity or region of origin.				
40.	I communicate more often with friends using the language.				
41.	I always pray before I start studying at school or home,				
42.	I participate in prayer activities with good intentions and seriousness.				
43.	I play with my friends when praying in class.				
44.	I study well and calmly in class despite the noisy atmosphere.				
45.	I do not speak rudely when speaking in the school environment.				
46.	I participate in making noise during class.				
47.	Although not asked, I help friends who are in trouble.				
48.	I do not tease or bully my classmates during class.				
49.	I often tease my friends while playing.				
50.	I clean up around my desk before or after class.				
51.	I often pick up rubbish when walking around the school, even though the rubbish does not belong to me.				
52.	I often throw rubbish in the classroom.				
53.	Despite the heat, I attend the flag ceremony in an orderly and calm manner.				
54.	I use the complete attributes and uniform when participating in the flag ceremony at school.				
55.	I ask my friends to joke with me during the flag ceremony so I don't feel hot.				
56.	I know the dances from North Sumatra.				
57.	I learned North Sumatran dances through extracurricular activities held at school.				

## C. Result and Discussion

### Result

Based on the results of the data validity and reliability test that has been carried out on the questionnaire, the researcher conducted data analysis using the Microsoft Office approach or Excel program to process and evaluate the data. In data processing, researchers use six assessment aspects, namely: 1) Aspect of Belief and Piety to God Almighty with five indicators, 2) Aspect of the Meaning of Diversity with three indicators, 3) Aspect of Cooperation with three indicators, 4) Aspect of Cultivating Independence with two indicators, 5) Aspect of Critical Thinking with four indicators, and 6) Aspect of Creativity and Innovation with two indicators.

**Table 3.** Lattices of Research Instruments

No.	Indicators	Aspects	Items		Total of Items	Total Score %
			+	-		
.	Aspect of Belief and Piety to God	Religious morals	2	1	15	86,3
		Personal morals	2	1		
		Manners toward human beings	2	1		

No.	Indicators	Aspects	Items		Total of Items	Total Score %
			+	-		
2.	Aspects of the meaning of diversity	Behaviour towards nature	2	1	9	75,6
		National morals	2	1		
		Knowing and appreciating culture	2	1		
		Intercultural communication skills in interacting with others	2	1		
3.	Aspects of cooperation/collaboration	Reflection and responsibility towards the experience of diversity	2	1	9	75,6
		Collaboration	2	1		
		Caring	2	1		
4.	Aspects of fostering self-reliance	Sharing	2	1	6	72,6
		Awareness of self and the situation	2	1		
5.	Aspects Critical thinking	Self-regulation	2	1	12	81,0
		Acquiring and processing information and ideas	2	1		
		Analyzing and evaluating reasoning	2	1		
		Reflecting on thoughts and thought processes	2	1		
6.	Innovative Aspects Creative	Making decisions	2	1	6	78,6
		Generate original ideas	2	1		
		Produce original works and actions.	2	1		

Based on the results of the questionnaire distribution, each aspect of the Pancasila Student Profile is described as follows:

#### 1. Concept of Belief and Piety to God Almighty

The concept of belief and piety to God Almighty has several indicators, including Religious attitude with an average of 21.8%, Personality attitude with an average of 20%, Attitude towards other humans with an average of 21%, Attitude towards the surrounding environment with an average of 20.1%. Attitude towards the meaning of the nation-state with an average of 17.1%. Based on the data results, the average concept of belief and piety to God Almighty is 86.32%.

#### 2. Meaning of Diversity

The meaning of diversity has several indicators, including Understanding cultural values, with an average score of 34.7%; Intercultural communication, with an average score of 28.7%; and Reflection on the values of diversity, with an average score of 36.6%. Based on the results, the meaning of diversity has an average score of 75.6%.



### 3. Cooperation

The value of cooperation has several leading indicators, including Collaboration, with an average score of 38%; Care, with an average score of 28%. And sharing, with an average score of 34%. Based on the results, the value of cooperation has an average score of 77.3%.

### 4. Cultivating Independence

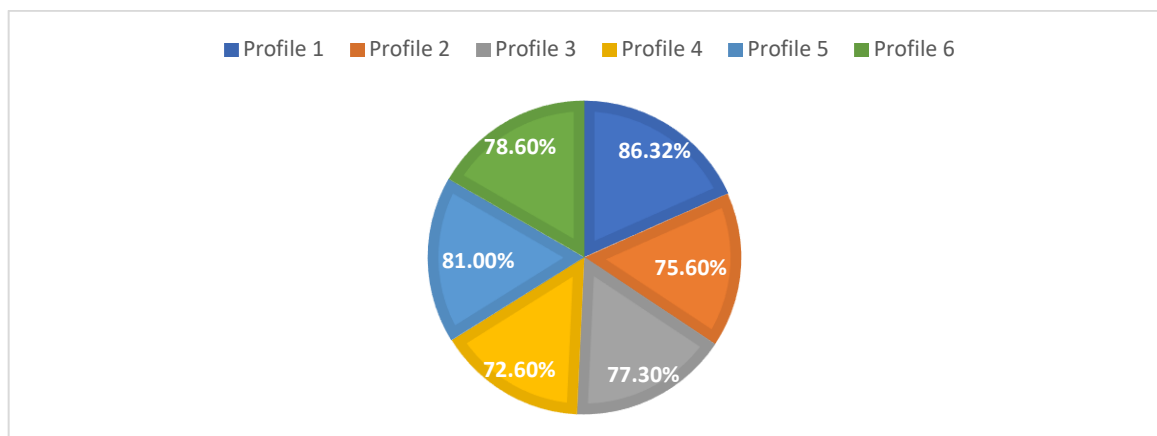
Cultivating the meaning of independence has several leading indicators, including Understanding the meaning of self-awareness in a particular situation, with an average score of 45.2%, and understanding the meaning of self-regulation, with an average score of 54.8%. Based on the results, cultivating independence has an average score of 72.6%.

### 5. Critical Thinking

Critical thinking has several leading indicators, including literacy skills, with an average score of 38.2%; Information reasoning ability, with an average score of 33.4%. And Decision-making ability, with an average score of 28.4%. The average critical thinking score is 81.0% based on the data above.

### 6. Creative and Innovative

Creativity and innovation have several leading indicators, including the ability to generate new ideas, with an average score of 57.3%, and Producing new works, ideas, and creations, with an average score of 42.7%. The data above shows the average creative and innovative score is 78.6%.



**Figure 4.** Consistency Acquisition Data of Pancasila Student Profile

The data in Graph 1 shows that the data from the assessment of the Pancasila student profile at the Upper-Level Education Unit at the SMAN I Kisan level shows an average readiness for implementing the Pancasila profile that can be said to be high, with a value of 75.4. This data is obtained by calculating the number of respondents  $\times$  the maximum number of values  $\times$  the number of items ( $45 \times 5 \times 57 = 9675 \times 100/12825 = 75.4$ ).

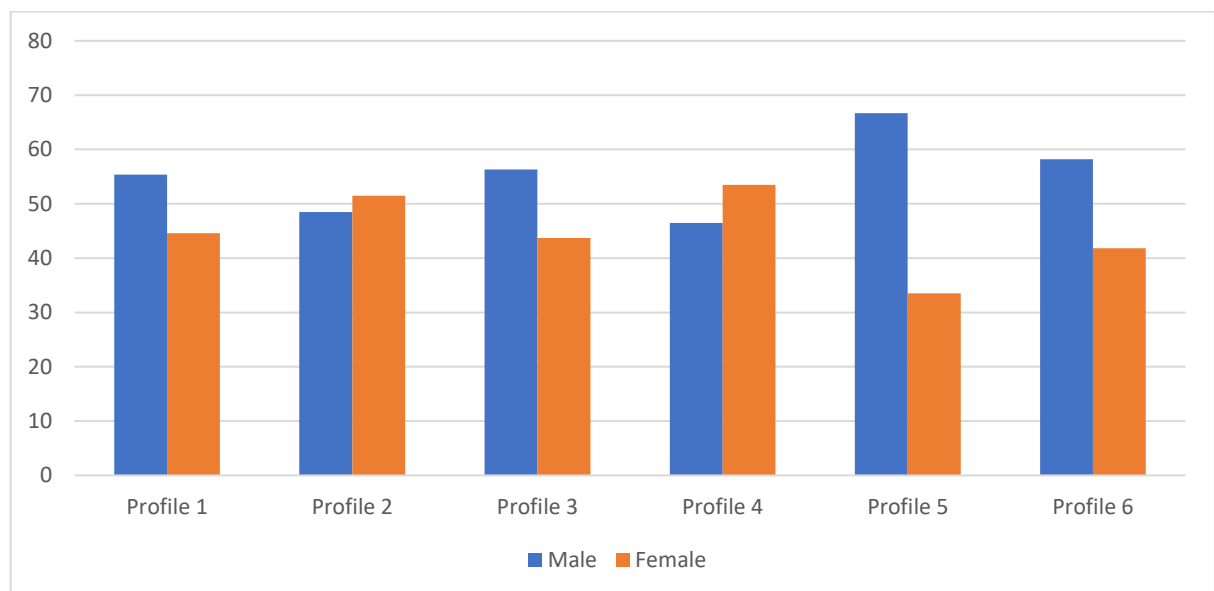
**Table 4.** Description of Pancasila Profile Consistency Based on Gender

	N	Minimum	Maximum	Mean	Std. Deviation
Male	19	170	269	220.11	24.826
Female	26	172	242	211.27	19.351
Valid N (listwise)	19				

Based on the results of distributing questionnaires based on gender, namely male and female, it is found that the consistency of the profile of Pancasila students can be seen from the close and far values of the mean and standard deviation. From the description of the data that responded from the male gender, there were 19 people with a mean of 200.11, while the standard deviation was 24.8. Meanwhile, for the female gender, as many as 26 people had a mean of 211, and 27 had a standard deviation of 19.3. This indicates a lot of variation in the data, both from the male gender and from the female gender.

**Table 5.** Description of Pancasila Student Profile Indicators Based on Gender

Gender	Pancasila Profile Indicator					
	1	2	3	4	5	6
<b>Male</b>	55,4 %	48,5 %	56,3 %	46,5 %	66,7 %	58,2 %
<b>Female</b>	44,6 %	51,5 %	43,7 %	53,5 %	33,3 %	41,8 %

**Figure 5.** Description of the Pancasila Profile Indicator Results

Based on Table 5 and Figure 5, it can be seen that each aspect of the assessment of the Pancasila learner profile and gender has various consistencies. The data found that the highest value of the male gender was the aspect of the profile of critical thinking students at 66.7%. In

comparison, the female gender had the highest value in the element of the merdeka profile at 53.5%.

## Discussion

The results of the analysis of the Pancasila Student Profile in educational institutions show that the Pancasila Profile is an essential part of the learning material oriented towards structured and non-structured learning. Each learning has its character, nature, and learning style. As seen from the form and style of learning in each learning achievement, there are several perspectives in the effort to form the Pancasila profile character, including:

### 1. Local Content-Based Learning

Local content-based learning is an educational approach that emphasizes using local contexts or cultures in the learning process (Rai et al., 2022). This suggests that local content positively contributes to developing the Pancasila profile in every aspect of learning material (Kahfi, 2022). This approach aims to provide students with more accurate and relevant meaning by integrating local content into the curriculum and teaching methods. Thus, students can better understand their surroundings and build skills relevant to local needs (Hamzah et al., 2022). This can be done using several approaches, including:

#### a) Local Context as the Foundation of Learning

Local content includes cultural values, traditions, history, and local wisdom. Local content-based learning recognizes that the local environment has the potential to be a rich learning resource. Therefore, the curriculum and learning activities are designed to reflect and utilize this cultural wealth. By incorporating local content, learning becomes more relevant and significant for students. They can see the connection between what they learn in class and their daily lives, which can increase student motivation and interest in learning.

#### b) Development of Contextual Skills

Local content-based learning not only focuses on knowledge transfer but also on the development of contextual skills. Students learn how to apply the knowledge and skills acquired in real-world situations they face daily. So, local content-based learning involves the local community as partners in the learning process. Collaboration with external parties, such as community leaders, regional experts, or cultural institutions, can enhance students' learning experiences and contribute positively to community development.

#### c) Cultural Preservation

One of the goals of local content-based learning is to preserve and promote cultural heritage. Teaching local values, traditions, and languages helps maintain a society's cultural identity. Adaptation to social economics and a curriculum that pays attention to local content can be adapted to meet students' social and economic needs and challenges. This provides them with opportunities to develop skills relevant to their local context. Culture and local content-based learning creates a deeper connection between students and the learning process and supports sustainable development in local communities (Jamaludin et al., 2022). Thus, through this

approach, education is expected to be an effective tool in advancing and enriching the lives of local communities.

## 2. Meaning-Based Learning Achievements

Meaning-based learning is a learning theory approach in education that emphasizes the understanding and application of knowledge in contexts that are meaningful to students (Nurhasanah et al., 2022). This approach emphasizes the significance of the subject matter, connects it to everyday life, and encourages students to understand the relevance of the concepts they learn in real-world contexts (Marwan, 2022; Vargas-Hernández & Vargas-González, 2022; Yani & Mulyadi, 2022). Here are some of the key points that reflect meaning-based learning achievements:

### a) Contextual and Relevant

Meaning-based learning achievements require that subject matter be presented in contexts that students can identify and understand. Concepts are taught by connecting them to real-world situations, ensuring students can see the direct relevance of their learning. This learning encourages an active student role in the learning process. Students do not just receive information but are also allowed to reflect, question, and apply that knowledge in the context of their own lives.

### b) Development of Critical Thinking Skills

Meaning-based learning achievements promote the development of critical thinking skills. Students are encouraged to evaluate information, connect concepts, and develop a deeper understanding through analysis and synthesis. In real-world contexts, the students are encouraged to apply their acquired knowledge and skills. This may involve practical projects, case studies, or simulations that allow students to see how theoretical concepts can be used in everyday life.

### c) Intrinsic Motivation

Meaning-Based Learning Achievements can increase students' intrinsic motivation by connecting learning to meaning. Students are more likely to be motivated to know when they see the connection between the subject matter and their personal goals or interests. However, it appreciates plurality in meaning-based learning achievements, recognizes the diversity of students, and tries to understand their perspectives. Learning materials are designed to encompass the variety of backgrounds, experiences, and values of students, making learning more inclusive.

### d) Performance-Based Evaluation

The evaluation process in meaning-based learning achievements emphasizes assessing students' performance by applying their knowledge in concrete situations. Assessment is not just about factual knowledge but also about students' ability to use it effectively. Meaning-based learning achievements aim to create meaningful and relevant learning for students, enhance their understanding of the world, and equip them with skills that can be applied in everyday life, work, and community contexts (Mystakidis, 2021; Vallori, 2014).

### 3. Multi-Ethnic Learning Activity Strategies

Multi-ethnic learning activity strategies are designed to create an inclusive learning environment that values and recognizes ethnic diversity within a group of students (Smith et al., 2020; Supriyadi, 2000). This approach promotes intercultural understanding and collaboration and creates positive awareness of ethnic differences (Karmadi, 2007; Young & Donovan, 2020). Here are some strategies that can be used for multi-ethnic learning activities:

#### a) Learning Materials that Reflect Diversity

Choose or develop learning materials that reflect ethnic diversity in the context of history, literature, art, and science. This can include works by authors or artists from different ethnic groups and historical stories representing diverse cultural backgrounds. Learning material dialogue facilitates open discussions, encouraging students to share their experiences, perspectives, and beliefs about their ethnic backgrounds. Encourage respectful dialogue that promotes understanding of differences and cross-cultural similarities.

#### b) Collaborative Intercultural Projects

Design collaborative projects that allow students to work together in groups that include members from diverse ethnic backgrounds. These projects can involve research, presentations, or artwork exploring cultural aspects. Multi-ethnic events organize special events, such as cultural festivals or art presentations, that allow students to showcase and celebrate their ethnic heritage (Manurung, P, 2022). This creates opportunities for all students to learn about and appreciate cultural diversity.

#### c) Use of Multi-Ethnic Resource Materials

Utilize learning resources, including textbooks, videos, and other teaching materials incorporating diverse ethnic perspectives. This helps present learning content from multiple viewpoints and enrich students' learning experiences; however, visits to local communities constitute consistent visits to communities representing different ethnic groups. Students can learn directly from people in those communities, understand traditions, and appreciate the diversity around them.

#### d) Use of Technology to Enhance Diversity

Leverage technology, such as video conferencing or online platforms, to facilitate intercultural exchanges with students from different locations. This broadens students' understanding of global diversity. Enhancing multi-ethnic learning activity strategies enhances students' knowledge of other cultures and promotes inclusivity and intercultural collaboration (Fragouli, 2020; Suswandari et al., 2020). By creating a learning environment that supports ethnic diversity, students can develop social and cultural skills that are important for success in an increasingly globally connected world.

### 4. Characterized by Piety

Characterized by piety refers to the values and attitudes that reflect obedience, gratitude, and adherence to religious or spiritual values (Artaga, 2021). Holiness involves awareness and

commitment to living according to the moral and ethical principles set forth by one's religious or spiritual beliefs. Here are some points that detail the character of holiness:

a) Adherence to Religious Teachings

Characterized by righteousness, it emphasizes adherence to religious or spiritual teachings. This includes obeying the commandments and prohibitions recognized as guidelines for a righteous life. It can be a steadfastness in moral values. A person with the character of holiness is steadfast in upholding the moral and ethical values recognized by their faith. They are committed to not wavering from these principles in the face of temptation or external pressure. These moral values will be seen in the characteristics of the students, including, among others, honesty, responsibility, patience, care, obedience and obedience, discipline, social character, and care for others.

b) Spiritual awareness

Piety involves spiritual awareness, a deep understanding of the relationship between humans and humans, humans and nature, and humans and a higher power, God. This can be reflected in activities such as prayer, meditation, or involvement in religious rituals. Students' tolerance and care for other people, characterized by purity, tend to have an attitude of tolerance towards differences and show concern for the well-being of others. They practice the teachings of compassion and justice taught by their religion or spirituality. In addition to charity and social activities, purity can be reflected in charity and social activities aimed at helping others. A person with holiness upholds the values of virtue and strives to contribute positively to society.

c) Integrity and Consistency

The character of holiness reflects integrity and consistency in everyday behavior. A person with this character strives to live according to the values they hold, both in their personal and professional lives. As an example of steadfastness in the face of trials and tribulations, integrity and consistency will involve steadfastness in life's trials and tribulations. People with integrity and consistency have the character of holiness and trust that these trials are part of a larger plan and are willing to face them with calmness and trust. So, characterized by piety has a positive impact on a person's behavior, social interactions, and spiritual well-being (Supardan, 2016). These values often form the basis for forming a personality that creates harmony between the individual and their environment and provides moral guidance in dealing with various aspects of life.

## 5. Normative Critical Nuanced

Normative Critical Nuanced refers to an approach or attitude critical of the norms or rules that apply in a particular society or context (Silvana & Darmawan, 2018). This approach assesses these norms from a critical perspective and seeks a deeper understanding of the justice, equality, and humanity behind them (Formen & Nuttall, 2014). Here are some points that reflect the characteristics of normative critical nuance:

a) Critical Reflection on Existing Norms

The normative critical nuanced approach involves critical Reflection on existing norms in society. This includes questions about the origin of these norms, who benefits or is harmed by

them, and whether they reflect the values of justice. This questioning of norms tends to analyze how norms are reflected and maintained by societal power structures. This involves questions about who controls the formation of norms and how norms can affect power distribution.

#### b) Seeking More Just Alternatives

Normative critical nuance is skeptical of existing norms and seeks more just alternatives or changes. This may involve efforts to reform existing norms or even create new norms that are more in line with justice values. It is undoubtedly essential for social justice to emphasize the importance of social justice in the evaluation of norms. This includes consideration of the social and economic impacts of these norms, as well as whether they help to create a more just society.

#### c) Deep Understanding of the Social Context

Normative critical nuance requires a deep understanding of the social context in which the norms apply. This includes understanding the history, social structures, and inequalities that may exist and affect the norms. This social context promotes the empowerment of individuals and groups who may be victims of unjust norms. Efforts are made to ensure that norms support equal rights and opportunities for all citizens.

#### d) Active Participation in Social Change

People who adopt a normative critical nuance are typically actively involved in social change efforts. They may be engaged in advocacy, activism, or education to raise awareness of norms needing revision or change. The normative critical nuanced approach plays a vital role in opening up insights into normative aspects of society and encouraging essential questions that can trigger positive change (Yunitasari, 2018). It reflects a desire to achieve a society that is more just, equitable, and respectful of human rights.

### D. Conclusion

Based on the theoretical and article studies conducted by the author, several conclusions can be drawn that the consistency of the merdeka curriculum towards the Pancasila profile in educational units can be done by striving for the slightest concept of the Pancasila profile in each material by knowing the idea of prior knowledge of students' basic knowledge, linking learning resources with niche-based materials or differences, and building students' self-concept with the beliefs or beliefs of students conceptually based on constructivist critical values.

The values of Pancasila itself become an inseparable part of every daily activity based on the values of diversity, independence, faith and purity, critical reasoning, innovation, and helping others. Therefore, the Pancasila learner profile will strengthen learners against the challenges towards Golden Indonesia in 2045. Thus, there are some challenges and opportunities to become a means for policymakers and young Indonesian researchers to explore students' potential for a cultural, civilized, and multicultural Indonesia.

## References

- Artaga, R. C. (2021). Mastery of Science Concepts Improves Scientific Attitude in Elementary School Students. *Jurnal Ilmiah Sekolah Dasar*, 5(4), 606. <https://doi.org/10.23887/jisd.v5i4.37897>
- Azmi, I. K. (2023). Pembelajaran Sumpah Pemuda dan Pendidikan Karakter Guna Mewujudkan Profil Pelajar Pancasila. *JEJAK: Jurnal Pendidikan Sejarah & Sejarah*, 3(1), 66-78. <https://doi.org/10.22437/jejak.v3i1.24696>
- Churiyah, M., Sholikhan, S., Filianti, F., & Sakdiyyah, D. A. (2020). Indonesia Education Readiness Conducting Distance Learning in Covid-19 Pandemic Situation. *International Journal of Multicultural and Multireligious Understanding*, 7(6), 491-507. <https://doi.org/10.18415/ijmmu.v7i6.1833>
- Fatmala, F., & Astuti, E. (2023). Penguatan Profil Pelajar Pancasila Berbasis Story Telling Kepahlawanan pada Siswa SDN Sidorejo 02. In *Prosiding SEMDIKJAR (Seminar Nasional Pendidikan dan Pembelajaran)*, 6, 45-52.
- Fernandes, A. A. R., Yanti, I., Amaliana, L., Ramadhani, E. F., & Rasyidah, F. L. N. (2021). Reconstruction of Non-linear Path Analysis Accompanied by Measurement Models on Food Security Models in Indonesia Post-Covid19 Pandemic Based on Big Data. *WSEAS Transactions on Mathematics*, 20, 637-649. <https://doi.org/10.37394/23206.2021.20.68>
- Formen, A., & Nuttall, J. (2014). Tensions Between Discourses of Development, Religion, and Human Capital in Early Childhood Education Policy Texts: The Case of Indonesia. *International Journal of Early Childhood*, 46(1), 15-31. <https://doi.org/10.1007/s13158-013-0097-y>
- Fragouli, E. (2020). A Critical Discussion on Issues of Higher Education: Curriculum Internationalization, Challenges, and Opportunities. *International Journal of Education and Learning*, 2(2), 67-75. <https://doi.org/10.31763/ijele.v2i2.110>
- Hamzah, M. R., Mujiwati, Y., Khamdi, I. M., Usman, M. I., & Abidin, M. Z. (2022). Proyek profil pelajar pancasila sebagai penguatan pendidikan karakter pada peserta didik. *Jurnal Jendela Pendidikan*, 2(04), 553-559. <https://doi.org/10.57008/jjp.v2i04.309>
- Handayani, S. D., Irawan, A., Febriyanti, C., & Kencanawaty, G. (2022). Mewujudan Pelajar Pancasila dengan Mengintegrasikan Kearifan Budaya Lokal dalam Kurikulum Merdeka. *Ilma Jurnal Pendidikan Islam*, 1(1), 76-81.
- Jamaludin, J., Amus, S., & Hasdin, H. (2022). Penerapan Nilai Profil Pelajar Pancasila melalui Kegiatan Kampus Mengajar di Sekolah Dasar. *Jurnal Cakrawala Pendas*, 8(3), 698-709. <https://doi.org/10.31949/jcp.v8i2.2553>
- Kahfi, A. (2022). Implementasi profil pelajar Pancasila dan Implikasinya terhadap karakter siswa di sekolah. *DIRASAH: Jurnal Pemikiran Dan Pendidikan Dasar Islam*, 5(2), 138-151. <https://doi.org/10.51476/dirasah.v5i2.402>



- Karmadi, A. (2007). Budaya Lokal Sebagai Warisan Budaya dan Upaya Pelestariannya. *Dialog Budaya Daerah Jawa Tengah*, 1–6.
- Manurung, P. (2022). Sustainability of Local Literacy towards Epidemic Virus COVID-19 in Indonesia: Hermeneutic Theory. *Lingua Cultura*, 16(1), 17–24. <https://doi.org/10.21512/lc.v16i1.7807>
- Marwan, H. F. (2022). From Theory to Practice: The Pedagogic Application of Major L2 Motivation Theories in an IB School. *Journal of English and Education (JEE)*, 8(2), 87–96. <https://doi.org/10.20885/jee.v8i2.25703>
- Mystakidis, S. (2021). Deep Meaningful Learning. *Encyclopedia*, 1(3), 988–997. <https://doi.org/10.3390/encyclopedia1030075>
- Nurhasanah, A., Ramadhanti, S., Utami, S., & Putri, F. A. (2022). Improving Elementary School Students' Understanding of the Concept through Meaningful Learning in David Ausbel's Perspective. *Jurnal Basicedu*, 6(4), 5728–5734. <https://doi.org/10.31004/basicedu.v6i4.2935>
- Rai, I. B., Sila, I. M., Brata, I. B., & Sutika, I. M. (2022). Membangun Karakter Profil Pelajar Pancasila Berlandaskan Tri Hita Karana dalam Perspektif Kehidupan Global. *Mimbar Ilmu*, 27(3), 417–425. <https://doi.org/10.23887/mi.v27i3.54307>
- Riduwan. (2012). *Metode & Teknik Menyusun Proposal Penelitian*. Bandung: Alfabeta.
- Rizkasari, E. (2023). Profil Pelajar Pancasila sebagai Upaya Menyiapkan Generasi Emas Indonesia. *Jurnal Ilmiah Pendidikan Dasar*, 10(1), 50–60. <https://doi.org/10.30659/pendas.10.1.50-60>
- Rusnaini, R., Raharjo, R., Suryaningsih, A., & Noventari, W. (2021). Intensifikasi Profil Pelajar Pancasila dan Implikasinya terhadap Ketahanan Pribadi Siswa. *Jurnal Ketahanan Nasional*, 27(2), 230–249. <https://doi.org/10.22146/jkn.67613>
- Safitri, A., Wulandari, D., & Herlambang, Y. T. (2022). Proyek Penguatan Profil Pelajar Pancasila: Sebuah Orientasi Baru Pendidikan dalam Meningkatkan Karakter Siswa Indonesia. *Jurnal Basicedu*, 6(4), 7076–7086. <https://doi.org/10.31004/basicedu.v6i4.3274>
- Silvana, H., & Darmawan, C. (2018). Pendidikan Literasi Digital di Kalangan Usia Muda di Kota Bandung. *Pedagogia*, 16(2), 146–156. <https://doi.org/10.17509/pdgia.v16i2.11327>
- Smith, S. E., Mason, J. C., & Bowden, M. (2020). Local Wisdom in Regenerative Teacher Practices. *Australian Journal of Teacher Education*, 45(9), 91–107. <https://doi.org/10.14221/ajte.2020v45n9.6>
- Sulistiyarningsih, S., & Sujarwo, S. (2023). Penguatan Profil Pelajar Pancasila melalui Pembelajaran Berbasis Proyek di Taman Kanak-Kanak. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(3), 3205–3214. <https://doi.org/10.31004/obsesi.v7i3.4456>
- Sumarjoko, B., & Ali, M. (2022). *Implementasi Proyek Penguatan Profil Pelajar Pancasila pada Sekolah Penggerak di SMA Al Islam 1 Surakarta dan SMA Negeri 7 Surakarta*. Skripsi. Surakarta: Universitas Muhammadiyah Surakarta.

- Supardan, H. D. (2016). Teori dan Praktik Pendekatan Konstruktivisme dalam Pembelajaran. *Edunomic Jurnal Pendidikan Ekonomi*, 4(1), 1-12.
- Supriyadi. (2000). Sastra Lokal, Nasional, atau Global? *Jurnal Humaniora*, 12(2), 189-194. <https://doi.org/10.22146/jh.v12i2.689>
- Suswandari, M., Siswandari, Sunardi, & Gunarhadi. (2020). Social Skills for Primary School Students: Needs Analysis to Implement the Scientific Approach-Based Curriculum. *Journal of Social Studies Education Research*, 11(1), 153-162.
- Syaefulloh, A. M., Windiani, D., Putriani, P., Rohaeni, S., & Nugraha, R. G. (2022). Implementasi Habitiasi Profil Pelajar Pancasila dan Eksistensinya bagi Mahasiswa. *Jurnal Kewarganegaraan*, 6(1), 2141-2149.
- Vallori, A. B. (2014). Meaningful Learning in Practice. *Journal of Education and Human Development*, 3(4), 199-209. <https://doi.org/10.15640/jehd.v3n4a18>
- Vargas-Hernández, J. G., & Vargas-González, O. C. (2022). Strategies for Meaningful Learning in Higher Education. *Journal of Research in Instructional*, 2(1), 47-64. <https://doi.org/10.30862/jri.v2i1.41>
- Widyastuti, A. (2022). Implementasi Proyek Penguatan Profil Pelajar Pancasila dalam Kurikulum Merdeka PAUD. *Reference*, 1(2), 189-203.
- Wijayanti, D. N., & Muthali'in, A. (2023). Penguatan dimensi berkebinekaan global profil pelajar Pancasila melalui pembelajaran Pendidikan Pancasila dan Kewarganegaraan. *Educatio*, 18(1), 172-184. <https://doi.org/10.29408/edc.v18i1.12518>
- Yani, A., & Mulyadi, A. (2022). Higher Order Thinking Skills (HOTS)-Oriented Learning in Geography Learning. *Jurnal Pendidikan Ilmu Sosial*, 31(1). <https://doi.org/10.17509/jpis.v31i1.47407>
- Young, J., & Donovan, W. (2020). Shifting Special Needs Students to Online Learning in the COVID-19 Spring: Challenges for Students, Families, and Teachers. *Pioneer Education Policy Brief*. Pioneer Institute for Public Policy Research.
- Yunitasari, D. (2018). Mengupas hakikat manusia sebagai makhluk pendidikan dan implikasinya. *PPKn Dan Hukum*, 13(1), 77-93.