

A Study of Noble Morals in the Implementation of the Project to Strengthen the Pancasila Student Profile in Mover Schools in Magelang Regency

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ABSTRACT

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Indonesian students often commit negative things. This depravity continued to happen in an aggregate number recently. One of the reasons is the lack of noble morals. This study intends to examine the Pancasila Student Profile program, especially for Elementary School Students, as an attempt to edify the students' morals, which is one of the mandates in Merdeka Curriculum. Merdeka Curriculum provides fun learning experiences oriented in Indonesian people development. This study used mixed method approach. The research was conducted interactively, by which the data from different methods were confirmed to attain saturated data lead to the conclusion making. The data sources were 6 headmasters and 12 teachers from the teaching committee in sekolah penggerak (mover school) program. The data were collected by using questionnaire, interview, document review, and field study. The data were then analyzed by using descriptive, document review, and qualitative approach. The results showed that: 1) religious values were clustered into three, namely (a) religious values became the reference in operational curriculum design, (b) religious values were part of curriculum frameworks embedded in the Pancasila students profile, intra-curricular, school-characterized, and extracurricular activities, (c) religious values own 26% of place position counted from 5 subdimensions out of 19 subdimensions in the Pancasila student profile development phases. 2) the implementation of Pancasila student profile in sekolah penggerak (mover schools) follows six stages, namely understanding the project, setting up the school ecosystem, designing the project, managing the project, documenting the project and managing the project's results, and evaluating as well as following up the project. 3) the supporting factors in internalizing the religious values in Pancasila student profile project were facilitator assistance and collaboration among schools, parents, societies, and the community of practitioners. Meanwhile, the inhibiting factors of internalization were the overlapping schools' agendas, individual-centralized teachers' workload, distribution, and participation of non-teaching committee teachers.

Keywords: *Noble Morals; Pancasila Student Profile*

ABSTRAK

Banyak hal negatif yang telah dilakukan oleh para pelajar Indonesia, kebobrokan yang terjadi dewasa ini makin berkembang, salah satu penyebab dari masalah

ini adalah kurangnya moral dan karakter akhlaq mulia. Tujuan penelitian membahas program Profil pelajar pancasila sebagai bentuk perbaikan akhlaq mulia khususnya anak Sekolah Dasar sebagai bentuk dari implementasi kurikulum merdeka. Implementasi kurikulum merdeka memberikan pengalaman belajar yang menyenangkan dengan berorientasi pada pembangun manusia Indonesia. Penelitian dilakukan dengan pendekatan mixed method. Model penelitian secara interaktif antar data yang diperoleh, data saling dikonfirmasi untuk memperoleh data jenuh untuk pengambilan kesimpulan. Sumber data adalah 6 kepala sekolah dan 12 guru dari komite pembelajaran dalam program sekolah penggerak. Pengumpulan data menggunakan angket, wawancara, pencermatan dokumen, dan kunjungan lapangan. Analisis data dilakukan dengan deskriptif persentase, penelusuran dokumen, dan analisis kualitatif. Hasil penelitian menunjukkan bahwa: 1) pemetaan nilai religius dalam 3 cluster, yaitu (a) menjadi acuan sebagai dalam proses penyusunan kurikulum operasional, (b) nilai religius merupakan bagian kerangka kurikulum yang masuk dalam kegiatan profil pelajar pancasila, intra kurikuler, budaya sekolah, dan ekstrakurikuler. (c) nilai religius dalam alur pengembangan profil pelajar pancasila menempati porsi 26% dihitung dari 5 subdimensi dibandingkan dengan 19 subdimensi profil pelajar pancasila. 2) implementasi profil pelajar pancasila yang dilakukan di sekolah penggerak mengikuti enam tahapan, dari memahami proyek, menyiapkan ekosistem sekolah, mendesain proyek, mengelola proyek, mendokumentasikan dan mengelola hasil proyek, evaluasi dan tindak lanjut proyek. 3) faktor pendukung dalam internalisasi nilai religius dalam proyek pelajar pancasila yaitu pendampingan fasilitator, kolaborasi sekolah dengan orang tua dan masyarakat, komunitas praktisi. Faktor penghambat dalam internalisasi adalah agenda sekolah yang tumpang tindih, beban kerja guru yang tersentral pada guru tertentu, distribusi dan partisipasi guru non komite pembelajaran.

Kata-kata Kunci: Akhlaq Mulia; Profil Pelajar Pancasila

1. INTRODUCTION

Education is one of important components in the human development. Education aims at enabling human to develop at maximum level in each process. It also becomes the fundamental pillar to develop the individual potential, which results in good life, both as an individual and as a society. In addition, education is expected to build human's moral and social characteristics to be the way of life. Education and moral are both essential in the life of the people and of the nation. Hence, the loss of the moral means the loss of the next generation. Moral is not gifted, but it must be built. Education and moral become the reference to state a human quality. In other words, the moral is one of the indicators of successful education.

Nowadays, one of the main issues in Indonesian education is character education, specifically after the pandemic Covid-19. Parents' role is crucial in the moral changes of the children (Feri & Sutrisno, 2022). Morality is considered an innate tendency to do everything with integrity, responsibility, affection, and forgiveness. Moral competence can be periodically instilled in the students according to their environment (Toprak & Karakus, 2018). So far, moral coaching has been conducted dogmatically only, where

ideally it must be conducted through simulation to make students accustomed to the behavior permanently (Asman, Suyadi, & Huda, 2021). Research on noble morals is usually conducted partially, either from the family point of view or a personal point of view. In this research, however, the noble morals were comprehensively scrutinized from the implementation of Merdeka curriculum.

This study is complex in its approach. The complexity is in the form of the point of views used in this study. It takes into account school program, individual, and student's surrounding point of view. This program is a response of moral decadence in social reality that leads to the nation's downturn in many aspects. Even worse, the moral decadence forces people to apply dehumanizing values structurally and culturally. Pandemic Covid-19 makes distance between the elementary school students and schools. The pandemic ruins the good habits before pandemic as soon as it comes to Indonesia.

Pandemic Covid-19 affects almost all aspects of life, including the educational aspect (Mithhar, 2021). Character education focused on noble morals is important to apply in formal, non-formal, and informal Indonesian education. Some factors affecting the students' noble morals are family parenting style, individual genetic characteristics of the students, and habituation in the schools.

There are some negative things committed by Indonesian students such as bullying, cheating, students' street fighting, anarchism, and other conflicting behaviors against social and religious norms. One of the reasons for the depravity is the lack of good characteristics or noble morals. Therefore, noble morals and good characteristics are important to have. Furthermore, Indonesian students must have high integrity in accordance with the norms in Pancasila. Character education is every single attempt conducted by teachers to affect the characters of students. Teachers help students to build their characteristics. The data from *United Nations Children's Fund* (UNICEF) in 2016 reveals that there was 50% of juvenile delinquency. It indicates that the juvenile delinquency in Indonesia is high. Therefore, it must be resolved immediately to avoid protracted problem. In fact, with 20% of national funds allocated in education and curriculum changes, the next generation's moral must be better. However, Indonesian Child Protection Commission (KPAI) discloses that there there was 226 physical and psychological violence, including bullying (Masyhud, 2023).

As an attempt to edify the students' morals, the government applies Merdeka Curriculum in schools. It aims to improve the students' mental health that is out of control due to learning loss. Merdeka curriculum accomplishes the instilment of the students' character education. It consists of 6 dimensions, in which each dimension is elaborated in detail to its own elements. The dimensions are believing in God, global diversity, mutual cooperation, independence, critical thinking, and being creative. In the learning process, students are facilitated with a good education environment that supports the development of the students' reasoning, characteristics, innovation, independence,

convenience, and expertise. Merdeka belajar (freedom to learn), therefore, is expected to create superior and quality resources to complete educational opportunities in the Industrial 4.0 era with the aim of advancing the nation and state (Yamin & Syahrir, 2020).

In the curriculum, the Indonesian Minister of Education, Culture, Research, and Technology, Nadiem Anwar Makarim, states that the reinforcement of character education for students will be manifested by the ministry through some strategies focused on Pancasila students (Ismail, Suhana, & Yuliati Zakiah, 2021). This research intends to discuss the Pancasila student profile program in detail, especially in elementary schools, as the implementation of the Merdeka curriculum.

2. METHOD

This study was a mixed method research, by which it was simultaneously conducted by using the two methods, qualitative and quantitative, in a planned, systematic, structured, and measurable way. The data sources were from 6 headmasters and 12 teachers from teaching committees in sekolah penggerak (mover school) program. The schools becoming the subject of this study were SD N Wonolelo 3, SD N Krogowanan, SD N Gantang 1, SD N Mangunsari 3, SD N Muntilan 3, and SD N Paremono 4. The Sequential Explanatory Design approach was employed, which is started from reviewing the document and then continued by collecting the quantitative and qualitative data consecutively.

The method used in *stage 1* was document review. By using a document checklist, the noble character position in the operational curriculum of educational unit, in the structure of the curriculum, and in the development of the Pancasila student profile were reviewed. The analysis approach employed was the descriptive presentation.

Stage 2 is quantitative data collection employed by using a questionnaire to attain data on phases and strategies of the project of strengthening Pancasila student profile. It was a closed questionnaire where respondents chose options provided with indicators; 1) Understanding the project of strengthening Pancasila student profile which consists of Pancasila student profile, the urgency of strengthening Pancasila student profile project, the description of the administration of the project, the principles of the project, and the benefits of the project of strengthening Pancasila student profile. 2) Setting up the school's ecosystem which consists of creating the culture of the education unit to support the implementation of the project of strengthening Pancasila student profile and understanding the students', teachers', and educational unit environment's role in the implementation of the project 3) Designing the Pancasila student profile project which consists of planning flow of the project, time allocation and dimension setting, establishing project facilitator team, identifying the readiness in conducting the project. 4) Managing the project of Pancasila student profile consisting of beginning the project, optimizing the project, closing series of activities of the project, and optimizing partner

involvement. 5) Documenting and managing the project's results consisting of collecting and processing assessment result and designing the report of the project of strengthening Pancasila student profile 6) Evaluating and following up the project consisting of principles of project implementation evaluation, tools and methods of evaluation, project implementation, the role of the educational unit supervisor in project evaluation, following up the project, and project sustainability.

Stage 3 was the next step of stage 2. It used descriptive analysis to analyze the questionnaire of the Pancasila student profile project. The major results were then used to gain the conclusion of the supporting factors, while the minor results were used as the basis to find the inhibiting factors. To make the data saturated, interview and observation were conducted. The qualitative data was gathered through interview, observation, and document review. The qualitative data were used to analyze the supporting and inhibiting factors in internalizing religious values into the Pancasila student profile program. The data analysis for stage 2 was the descriptive presentation. The qualitative data were collected by using triangulation of methods, time, and time extension to gather saturated and credible data. In stage 3, qualitative data analyses in form of data collection, data reduction, data categorization, data display, and conclusion making were conducted. The triangulation was conducted by using methods, sources, and time. The study was conducted for 6 months, or a semester.

3. RESULTS AND DISCUSSION

a. The Position of Noble Morals in Designing the Operational Curriculum of Educational Units

Based on the guidelines for designing the operational curriculum of educational unit, the position of the noble morals in the curriculum designing process is fixed and flexible or dynamic. Fixed here means that there is an initial process in curriculum design that must refer to the guidelines. Flexible or dynamic means that the education unit is allowed to develop the curriculum from the framework and structure of curriculum according to the characteristics and needs of the schools. As [figure 1](#) suggests, noble morals exist in the part of the Pancasila student profile.

[Figure 1](#) declares that the Pancasila student profile is part of updated character values integrated from the previous curriculum and is also a demand of national education goals in 2022 which aim at educating the nation's life, forming a religious society, upholding diversity, democracy, and dignity, advancing civilization, and prospering mankind both physically and spiritually. The Pancasila student profile consists of 6 dimensions in which believing in God is the first dimension. In this dimension, noble morals become the priority. In the structure of curriculum, noble morals become the highlighted dimension in the project of strengthening the Pancasila student profile. Whereas, in the secondary part, noble morals are values developed and integrated into the

teaching and learning process as a hidden curriculum. In terms of the principles of learning process and assessment, noble moral dimension in Merdeka curriculum is different from the previous curriculum, the 2013 curriculum.

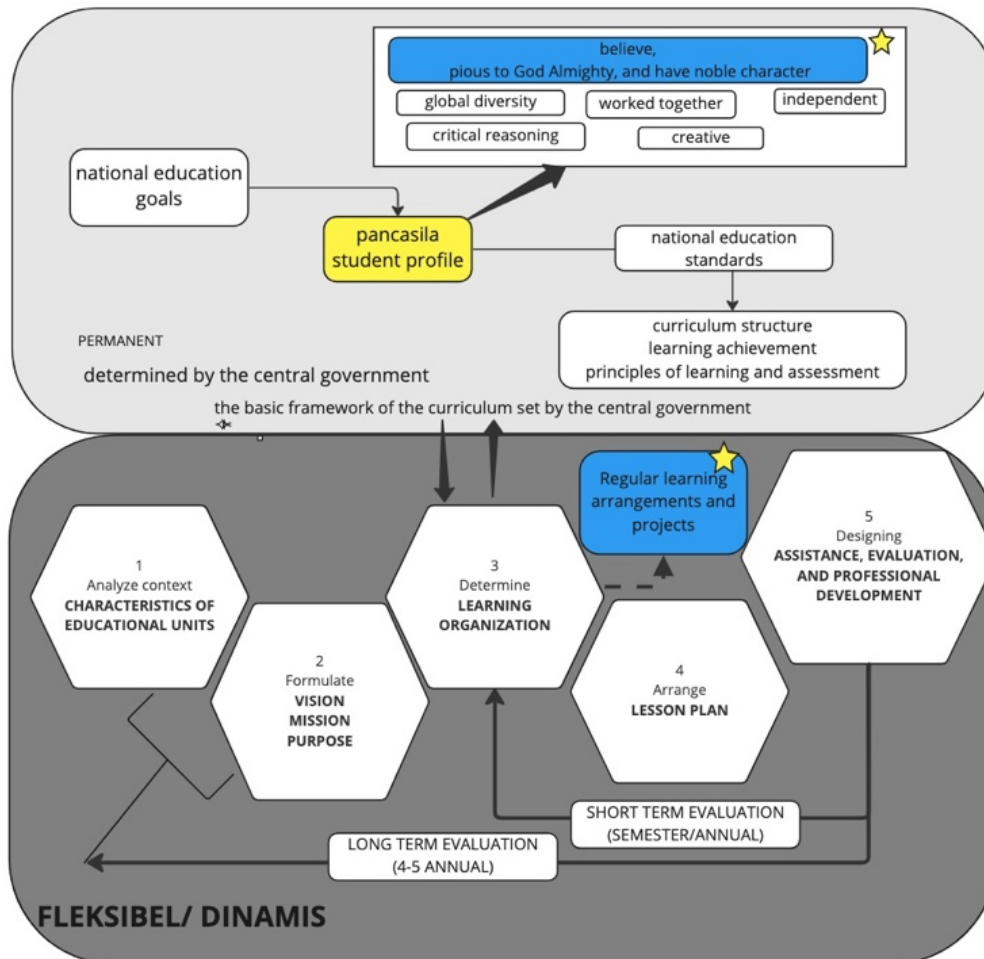


Figure 1. The process of designing the operational curriculum of educational units

Figure 1 also suggests that noble moral in the curriculum designing process is flexible of dynamic where an educational unit can develop its own operational curriculum based on the characteristics and needs of the institution. It is flexible since each educational unit has different characteristics, context, and excellence. The process of curriculum design begins with analyzing the context and characteristics of educational unit. The analysis result is then used to review the vision, mission, and goals, and then it is customized with the condition of the school and Indonesia education vision. The study of noble moral in the teaching and learning process becomes crucial part of this process. It is related to the teachers' actions to prepare the effective and efficient teaching and learning process. The project counts 20-30% portion from the students' total learning load.

b. Position of Noble Moral Values in the Curriculum Structure

Based on the result of the document review, interview, observation, and field study, noble moral values in the curriculum structure are divided into four categories: school culture, intra-curricular, Pancasila student project, and extracurricular.

1) School Culture

The school cultures supporting the Pancasila student project, especially the noble moral dimension, are open-minded, happy to learn new things, and collaborative. Open-minded is a term to describe how eager people are to consider other perspectives or try new experiences. The noble moral values that were previously personal in Merdeka curriculum have developed more broadly by involving lots of interaction with nature, the environment, society, and the state.

The study of noble moral is developed from school culture. It is expected that Indonesian people receive noble moral internalization and habituation from an early age in every level of education. Therefore, through internalization and habituation at school, the noble moral will be instilled and has impacts on the daily life of children outside of schools. The second school culture that supports the project is happy to learn new things. In other words, it is called having high curiosity. In relation to noble moral, the culture of high curiosity needs to be conducted together in schools. It is expected that the project lead to the character of a lifelong learner in every individual involved in it.

The third culture needed to support the implementation of the Pancasila student profile is collaborative. Collaborative is learning together or cross-learning. Dynamic project-based learning activities require a supportive social circle in the implementation. Furthermore, collaborative efforts also need to be made among three educational element centers (family, education unit, and community) so that the implementation of the project to strengthen the Pancasila student profile can be done comprehensively and optimally.

In terms of religious morality, collaboration, and cooperation between schools and the community to encourage religious obedience and tolerance requires good thinking skills and cooperation. In terms of individual characteristics, to make students have self-esteem and gratitude, there must be a collaboration among teachers, headmasters, parents, the society, and other stakeholders to foster students' moral. Noble moral in terms of morality towards nature relates to how students have good behavior and maintain environmental sustainability.

2) Intra-curricular Activities

Intra-curricular learning is carried out in a differentiated manner so that students have enough time to explore concepts and enhance the competences. It also enables teachers to choose teaching tools that suit the needs and characteristics of their

students. Intra-curricular consists of subjects and any other additional contents if any (such as local content). Pancasila student profile is embedded and integrated into the teaching and learning process. The study of noble moral appears in the teaching plan and therefore, indirectly, affects the learning process. The result is in the form of learning outcomes in the form of a portfolio/collection of student work results from various assessment instruments. It is then reported through report cards or learning progress reports for the context of the school environment. In terms of learning practice, the proof of achievement is in the form of the students' development in their attitudes, knowledge and skills, and in the form of a certificate as well.

3) Activities of Pancasila Student Project

There are five key elements of the first dimension, believing in God and having noble morals, namely (a) religious moral; (b) personal moral; (c) moral toward human; (d) moral toward nature; (e) moral toward the state

a) Religious Moral

The Pancasila students know the characteristics of God and understand that the essence of His characteristics are love and affection. Pancasila students then reflect and apply the divine values in their daily life. This appreciation becomes the foundation in carrying out lifelong rituals of worship. Pancasila students also actively participate in religious events and they continue to explore in order to deeply understand the teachings, symbols, sacredness, religious structures, history, important figures of their religion and the contributions of these things to world civilization.

b) Personal Moral

The noble moral is manifested in the student's affection and attention to himself. He realizes that maintaining self-welfare is as important as maintaining other people's well-being and environment as well. Affection, caring, and self-respect are manifested in integrity, which is consistent in action, saying, and thought. Due to his dignity, Pancasila student is honest, fair, humble, and respectful. He always tries to have self-reflection and develop himself to be a better person. To take care of himself, Pancasila student maintains his physical, mental, and spiritual health by doing exercises, social activities, and worshipping activities according to his religion. Because of these characteristics, a Pancasila student becomes a trusted person and a faithful person toward his religious as well as human values.

c) Moral toward Human

As a members of society, a Pancasila student realizes that all human beings are equal before God. His noble character is not only reflected in his self-affection but also in his nobility towards his fellow human beings. Therefore, he prioritizes equality rather than diversity of human beings. Pancasila students are able to make unity in diversity and solve the conflict. He also listens carefully to other different

opinions, respects them, and analyzes them critically without imposing his own opinion. A Pancasila student is moderate in religious practices. He avoids exclusive and extreme religious understandings, so he rejects prejudice, discrimination, intolerance, and violence against fellow human beings because of differences in race, belief, or religion. Pancasila student is ethical, tolerant, and respectful of other religions. He maintains the harmony of life among people of different religions, respects the freedom to practice worship according to their respective religions and beliefs, does not give negative labels to adherents of other religions in any form, and does not impose his religion and beliefs on others. Pancasila student is also empathetic, caring, generous, and compassionate towards others, especially those who are weak or oppressed. Thus, he always tries to actively help people in need and find the best solutions to support their survival. Pancasila student also appreciates the strengths of others and support them in developing the strengths.

d) Moral toward Nature

As a part of the environment, Pancasila students embody their noble character in responsibility, compassion, and care for the surrounding. Pancasila students realize that they are one of the parts of the earth's ecosystem influencing each other. They also realize that as a human being, they have a duty to protect and preserve nature as God's creation. Therefore, they realize the importance of taking care of the environment to keep the nature livable for all living things today and for future generations. They do not destroy the natural environment, but they take actions to stop environmental abuse instead. Pancasila students also thoroughly think about the impact of their actions on the environment. As a consequence, their awareness becomes the basis to actively participate in preserving the environment.

e) Moral toward the State

Pancasila students understand and fulfill their rights, obligations and their roles as a good citizen. They place humanity, fellowship, interests, and the safety of the nation and state as common interests that are more important than personal interests. They are eager to care and help other people and also eager to work together. They also prioritize deliberation in making decisions for the common interest as a result of their personal moral and moral toward human. Their faith and piety also encourage them to try to make social justice for all Indonesian people as a form of his love for the country.

4) Extracurricular Activities

As a form of teaching and learning process outside the class, extracurricular functions to: 1) Improve the students' ability to interact with one another as part of environment, cultural community, and the universe. 2) develop the students' potentials and talents to be a creative and full of work person. 3) Train discipline, honesty, trust, and responsibility in carrying out tasks 4) Develop ethics and morals that integrate

relationships with God, Phropet, humans, the universe, and even oneself 5) Develop the students' sensitivity in viewing socio-religious issues so that they become proactive people towards these issues. 6) Provide guidance and training for students to have a healthy, fit, strong, agile and skilled physique. 7) Provide opportunities for students to have good verbal and non verbal communication skills. The first dimension of the Pancasila student profile, having noble moral, become the goal and is optimized through the potential and talent development activities facilitated by schools.

c. The Position of Noble Morals in the Development Flowchart of Pancasila Student Profile

The position of noble morals in the development flowchart of the Pancasila student profile generally can be shown the following [figure 2](#).

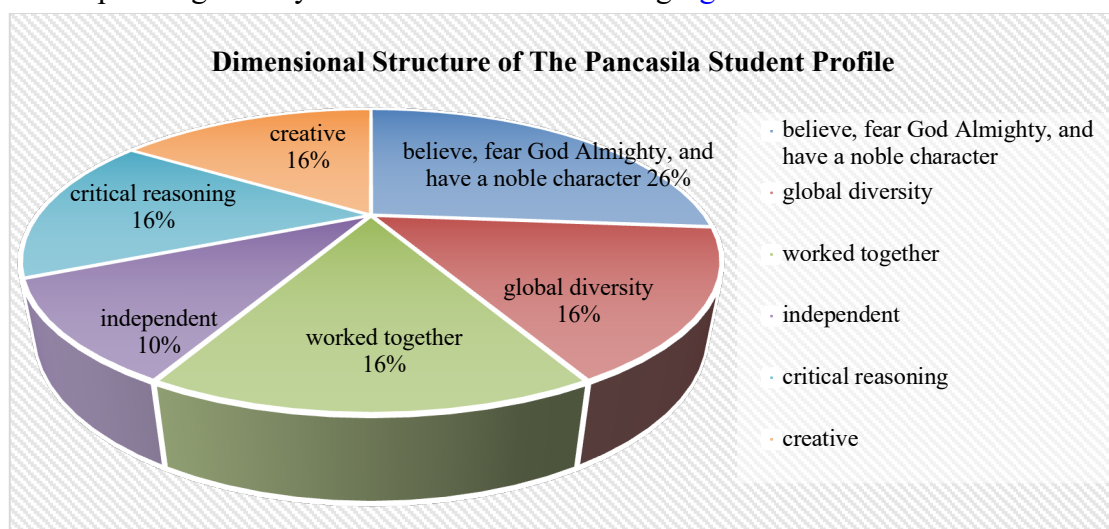


Figure 2. The Process of the Operational Curriculum Design of Educational Units

[Figure 2](#) depicts the position of the process of operational curriculum design of educational units (KOSP) which begins with the Pancasila students who maintain the sublime culture, locality, and identity, yet become open-minded to other cultures to create mutual respect and create new possible appropriate culture. Key elements of global diversity consist of knowing and respecting cultures, having intercultural communication skill to interact with one another, reflecting and being responsible to the experience of diversity.

Creative students are able to modify and produce something original, meaningful, useful, and impactful. The key elements of being creative itself consists of generating original ideas, producing original work, and having flexible a way of thinking to find solutions to problems.

d. The Implementation of the Steps of Project to Strengthen Pancasila Student Profile

The steps of the Pancasila student profile project are described in [figure 3](#) below.

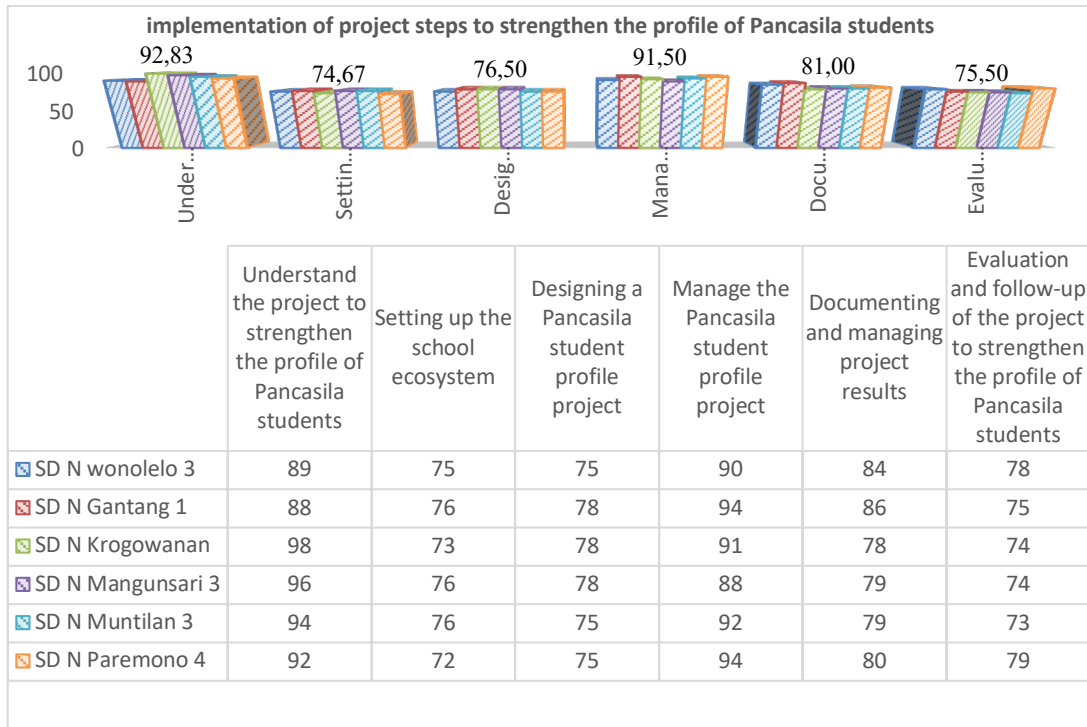


Figure 3. The Process of the Operational Curriculum Design of Educational Units

Figure 3 shows the process of curriculum design of educational units. From the closed questionnaire given to 18 respondents, it is concluded that the implementation of project to strengthen the Pancasila student profile reaches 82%. It is then classified into understanding the project to strengthen the Pancasila student profile which counts 92,83%. Understanding the project consists of: The Pancasila student profile, the urgency of the project to strengthen the Pancasila student profile, the description of the implementation of the project, benefits of the project to strengthen Pancasila student profile. Another result shows that setting up the school’s ecosystem gets 74,67%. This aspect consists of creating the culture of the education unit to support the implementation of the project of strengthening Pancasila student profile and understanding the students’, teachers’, and educational unit environment’s role in the implementation of the project, and supporting the teachers’ competences to implement the project to strengthen Pancasila student profile. In addition to these results, designing the project achieves 76,50%. The aspects of designing the project consists of planning flow of the project, time allocation and dimension setting, establishing project facilitator team, identifying the readiness in conducting the project. Meanwhile, managing the project cunts 91,50%. Managing the project consist of beginning the project, optimizing the project, closing series of activities of the project, and optimizing partner involvement. Documenting and managing the project’s results get 81%. It consists of collecting and processing assessment result and designing the report of the project of strengthening Pancasila student profile. The last one, evaluating and following up the project gain 75,50%. These aspects consist of principles of project implementation evaluation, tools and methods of

evaluation, project implementation, the role of the educational unit supervisor in project evaluation, following up the project, and project sustainability.

The results are in resonance with Novianti's research in which she argues that educational policy should lead to moral teaching in the society. As stakeholders, parents, teachers, and administrators must all comply with this policy to encourage children to live positive values in their life (Novianti, 2017).

The government through the Ministry of Education and Culture has made noble character the first priority in the Pancasila student profile. It aims at producing graduates of school with noble moral in religion, personality, towards humans, towards nature, and towards the state. It is expected that curriculum in all educational units is oriented not only in worshipping practices and personal interests but also in social interests. Adolescents go through several stages of development. At the age of 6 to 11, the children experience an intermediate developmental period after passing through infancy and the initial childhood period at the age of 5 or 6 (Khoiruddin, 2018). At the age of 12-19, children experience psychological maturity, thus at the end of adolescence the children should have been able to have good morals because they are able to control attitudes and behavior through self-awareness (Erhamwilda, 2018).

Noble morals have a strategic position in Merdeka curriculum. Freedom to learn is an innovation from the superior program initiated by the Minister of Education and Culture in 2019. The freedom to learn in this context includes the strategic policies related to National-Standardized School Examination (USBN), National Examination (UN), as well as Learning Implementation Plans (RPP) and zoning systems related to New Student Admissions (PPDB). However, freedom to learn is not only in classroom teaching and learning process. further, freedom to learn has lofty ideals in realizing the hopes of the nation without going beyond the boundaries of the world. The concept of freedom to learn is also part of society 5.0 era where the society combines the development of technology and the social problem, proven by the fact that technology has been part of individual social needs (Marisa, 2021; Sanjaya, 2021).

The Pancasila student profile impacts the students' personal resilience formation. Pancasila student profile has the main goal of maintaining the nation's noble values and morals, readiness to become citizens, realizing social justice, and achieving 21st century competence (Rusnaini, Raharjo, Suryaningsih, & Noventari, 2021). The Ministry of Education and Culture (Kemendikbud) through the Character Strengthening Center (Puspeka) continues to strive to produce the next generations who are in accordance with the Pancasila student profile. The minister, Nadiem Anwar Makarim, has set six indicators of the Pancasila student profile. The six indicators are having noble morals, being independent, having critical thinking, being creative, working together, and having global diversity. These six indicators are inseparable from the 2020-2035 Indonesian education roadmap, which is impacted by global technological, social, and environmental

changes. The phenomena of Indonesian educational changes lead to some problems, both classical and modern problems.

Intolerance in education is one of the examples of classical problems. It is considered a threat, especially a threat to the national ideology, Pancasila. The rise of classic social problems such as race and religion-based social conflicts, human rights violations, and radicalism has claimed many lives (Setyowati, 2020). One of the challenges of a teacher in implementing Merdeka curriculum in sekolah penggerak (mover schools) is that the teachers must create creative, innovative and challenging teaching and learning process (Ramadina, 2021).

Noble moral values in Pancasila student profile is part of Merdeka curriculum framework which is the development of emergency curriculum during the pandemic covid-19. This emergency curriculum (under special conditions) is essentially a simplification of the national curriculum. In the emergency curriculum, basic competencies are reduced for each subject so that teachers and students can focus on essential competencies and prerequisite competencies for continuing learning at the next level. In other words, the emergency curriculum is described as having high flexibility by providing space for educational units to design curriculum structures, learning activities, and learning media.

In the development of the Pancasila student profile, the distribution of character values is also found in each chapter. In the previous research, however, Kristiono (2017) applied analytical presentation in his research. In addition, it was found that many of these values were not accompanied by examples of their application. It is proven from the research by Adi (2018) mentioning that there is a lack of indicators in almost all character values. Since character values are closely related to character education, character education is essential to apply. It is expected that the real Pancasila student profile character can be established. Ravyansah & Abdillah (2021) reveal that Pancasila student profile character values are usually identified with scattered patterns and various credit. In resonance with this, the government through Nawacita program has a goal to be respected by other nations. The noble moral in the Pancasila student profile is, therefore, important to support this program. To realize the Pancasila student profile, it is suggested that the government adjusts the contents to be more relevant and representative of the latest learning outcomes.

e. The Supporting Factors in Internalizing Religious Values in the Pancasila Student Profile

The facilitators are the agent of change to transform Indonesian education into the Pancasila student profile through sekolah penggerak (mover schools). In the program implementation, facilitators of mover schools assist three to five schools in a district for a minimum of one year. The facilitators are also assigned to encourage and open up possibilities for collaboration or mutual cooperation between the entire school education

ecosystem and the stakeholders of Mover School Program (PSP), specifically to improve the quality of Indonesian education. However, there are differences in the previous and current program of the mover schools. Mover School Program (PSP) is a collaboration between central and local government, and thus, collaboration is the keyword in the implementation of the program.

Creating a team is beneficial to build appropriate environment to learn to cooperate with others. As a result, participants will attest to the importance of team building experience over the next few years when they have to collaborate on real projects at work. Community of practitioners is a complementary strategy for continuous professional development. The successful implementation of the project to strengthen the Pancasila student profile is due to the supporting factors consisting of assistance by facilitators, the ability of school collaboration to build a shared understanding in Pancasila student project activities, and a community of practitioners where this community shares information, knowledge and enthusiasm to support each other.

Stronger education focuses on improving quality, as well as creating a collaborative climate for stakeholders in the education sector both the scope of schools and the local and central government. To achieve this goal, it is necessary to improve the quality of schools' human resources through training and mentoring. In the training and mentoring to strengthen the schools' human resources, schools use a learning platform in the form of a Learning Management System (LMS), and the Mover School Program (PSP), and are accompanied or facilitated by instructors (Syafi'i, 2022). Schools must be dynamic and innovative to meet people's expectations and the nation's challenges in the future. The task of a leader in a school is not only limited to administrative work, but he also needs to be an activator for all sources under his leadership. Traditional leadership, which previously had a hierarchical bureaucratic pattern, really needed to be replaced with a distributive leadership style that emphasizes troops, groups and organizational characteristics (Jalet, 2021). Talking about a community of practitioners, not all communities can be called a community of practitioners. There are at least three characteristics of a community of practitioners. 1) There is a domain, which is a similarity of things that are considered important by members of the community, such as interests, backgrounds, and issues raised. 2) There are social norms or rules agreed upon by the members of a community, such as mutual respect, mutual support and contribution, regular meetings, etc. 3) Practical is about developed and shared knowledge as a result of the activities of the community of practitioners.

f. Inhibiting Factors

Schools usually have lots of agendas, consisting of regular school work programs and additional programs initiated by the mover schools such as technical guidance, workshops, coordination of Mover school's Project operational management (PMO), and reflection on educational units. Due to these crowded agendas, there must be the same

individual in completing tasks. The busy agendas hamper the implementation of the Pancasila student profile, especially in planning and preparing report documents.

There is an example of this chaos in which teachers of grade 1 and 4 are in charge of accomplishing the administration report of Merdeka curriculum implementation and at the same time, they have to finish financial report as the treasurers of the school. Apart from the busy school agendas related to school routine activities, several sudden agendas, such as inter-school competition activities, also take up enough time and energy for school principals and teachers because they have to prepare children for the competitions. In some cases, the activities of the project to strengthen the Pancasila student profiles need to be delayed due to time conflicts with competitions and activities from the education board. In the six months of Merdeka curriculum implementation through the mover school program, noble moral values have increased due to community demands for the implementation of values in schools. It affects the project integration and the increase in the number of new students.

Related to these busy school agendas, there are some suggestions. Teachers may conduct the teaching and learning process, evaluate the teaching and learning process, and make report of the process digitally. Likewise, educational staffs may also conduct administrative activities such as student admission, correspondence letter, and other administrative activities digitally. It is also suggested that the headmasters control the progress of the teaching and learning process, and school agendas digitally, too (Agustin, Oganda, Lutfiani, & Harahap, 2020). Similarly, Pradipta et.al. mention that information and technology can be utilized in the teaching and learning process, the evaluation of teaching and learning process, students' progress report, administrative activities, and the control of teachers' attendance, teaching and learning process, and school agendas (Pradipta, Dewantoro, Surahman, & Oktaviani, 2020).

The centralized teacher's workload is another inhibiting factor. The high academic and non-academic workload results in the low teaching motivation. The result of the study shows that the higher the teacher's workload, the lower the teacher's teaching motivation. It, therefore, affects the efficiency of teachers' performance at school. On the other hand, non-teaching committee teachers usually do not join technical guidance because they have not yet open-minded mindset. This kind of mindset needs to be improved. The open-minded mindset leads to improve practical experiences to reach their dreams (Wahidah, Setyadi, & Grafiyana, 2021).

4. CONCLUSION

The result of the study shows that: 1) religious values were clustered into three, namely (a) religious values became the reference in operational curriculum design, (b) religious values were part of curriculum frameworks embedded in the Pancasila students profile, intra-curricular, school-characterized, and extracurricular activities, (c) religious

values own 26% of place position counted from 5 subdimensions out of 19 subdimensions in the Pancasila student profile development phases. 2) the implementation of the Pancasila student profile in sekolah penggerak (mover schools) follows six stages, namely understanding the project, setting up the school ecosystem, designing the project, managing the project, documenting the project and managing the project's results, and evaluating as well as following up the project. 3) the supporting factors in internalizing the religious values in Pancasila student profile project were facilitator assistance and collaboration among schools, parents, societies, and the community of practitioners. Meanwhile, the inhibiting factors of internalization were the overlapping schools' agendas, individual-centralized teachers' workload, distribution, and participation of non-teaching committee teachers. In the six months of Merdeka curriculum, the value of noble character has increased due to community demands for the implementation of values in schools, impacting the integration of projects and parts in promotions to increase the number of new students. In the six months of Merdeka curriculum implementation through the mover school program, noble moral values have increased due to community demands for the implementation of values in schools. It affects the project integration and the increase in the number of new students.

The thing needs to concern is that this noble character becomes a character improvement policy that must be internalized by the teachers in the learning process and in project activities. Therefore, the ability of teachers in facilitating the noble character instilment needs to be reviewed, improved, and optimized to be able to support Indonesian people to be useful humans. The research results both about supporting factors and about inhibiting factors need to be considered by the authority to strengthen the Pancasila student profile in school level. The Ministry of Education and Culture, the education and culture office, school principals and teachers are required to encourage and design innovative learning projects that have an impact on the success of noble moral instilment.

As a suggestion for future research, practitioners and other researchers can examine the process of collaboration both internally and externally in schools in implementing the Pancasila student profile under the Merdeka curriculum. In addition, noble character can be studied in depth with interventions either through learning, extracurricular programs, or school work programs

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