



Profil Pelajar Pancasila: Code of Conducts, for Indonesian Students?

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Abstract. This paper discusses the concept of Pancasila student profile that caused controversy in Indonesia. Since before the reform of the idea of students who are known in Indonesia as Indonesian students. Under Soeharto regime, when Soeharto took place Pancasila Program in education there was no label for student as Pancasila student. However, since post-reform in 1999, it occurred dynamics and developments about the problem of students who are considered to be experiencing character crises, declines in national values, and national and community ethics provided rise to the idea of the government to formulate the conception of Pancasila student profile (*Profil Pelajar Pancasila*). Label was not identified as national character according to Soeharto government. Compare to new reform era, This study concerned on the analysis of documents and concepts of Pancasila student profile content consisting of 6 characteristics, which are: 1) possesses global diversity, (2) help and work together (gotong royong), (3) is creative, (4) possesses critical reasoning, (5) independence, and (6) is faithful, fear of God, and possesses noble manners. The results of the study presented that the conception of Pancasila student profile formulated still needs to be reformulated because it will potentially cause misunderstandings in making moral standards in behaving among Indonesian students.

Keywords: Pancasila student profile · moral · code of conducts · Indonesia

1 Introduction

Education becomes an important part of the character formation process. Therefore, education is a concern of the whole country to educate and help citizens in order to obtain the best educational services and facilities. Educational objectives have a diverse direction and orientation. Each country lays down educational goals tailored to the needs and interests of the country. In Indonesia, the objective of national education can be discovered in regulations that have been enacted by the government through Law No. 20 of 2003 on the National Education System. Article 2 explains that “National education based on Pancasila and the Constitution of the Republic of Indonesia of 1945” [1] In article 2, it becomes the point that the direction and orientation of national education in Indonesia is based on Pancasila and the Constitution of the Republic of Indonesia of

1945. Pancasila and the Constitution of the Republic of Indonesia of 1945 became the juridical basis in every administration including in the field of education.

Issues about education are of interest to be researched conceptually and in application. The issue of education is experiencing the dynamics and development of the times. For instance, in a global perspective, education issues undergo a paradigmatic change ranging from education oriented to self-development and life then shifted to education oriented to sustainable development (education for sustainable development). The direction and orientation of education that focuses on education for sustainable development began to be introduced by the United Nations with a global agenda called ESD (Education for Sustainable Development). The conception of education implements three main pillars, which are 1. Sustainable environment, 2. Sustainable economy, and 3. Socio-culture. These three aspects become a global paradigm of the direction and orientation of education in countries in the world. In Indonesia, the direction and orientation of education experience dynamics and development. The dynamics that can be seen when the transition of power from Suharto to the reform era in 1999 has had an impact on the direction and orientation of education developed in Indonesia. The impact arises such as changes in curriculum policy, changes in regulations related to the national education system, and the emergence of various issues of national and local issues about education in particular the existence of learners. This paper will bring some critical issue on education deal with character education. In this part, character education become global and national issues especially in national character building. As Singh underlines on Character education in the 21st Century that:

“Character education is a growing discipline in recent times with the intent of optimizing student’s ethical behaviour. The outcome of character education has been seen in the continuous encouragement and preparation of a solid background of the leaders of tomorrow”. [2]

Character education has multi dimension when this issues deal with a student or learner, education, and society. Since reform era Indonesia has changing it curriculum until three times. They were in 2004, 2006, and 2013. According to 2013 curriculum, character education become most concern. According to Muna, Lestari, and Putra state that Character education is considered important for the sustainability of the younger generation [3]. Study on character education in the context of Indonesia has various perspectives and area of interest, such as study that did by Bakri, Sutrisno, Mushafanah explained on character values on the students behaviour which is implemented in extracurricular activities [4]. Riyanti, Irfani, dan Prasetyo stressed on character education based on Ki Hadjar Dewantara values and his teaching [5]. Meanwhile, Sulayani, Sitohang, Simbolon, and Tarigan stress on movie as sources of moral and character education. This study showed that a certain movie can give understanding and inspiration to teach moral values and character for learner. [6] more study done by Prasetyo and Marzuki underlines on character education can be found in example model by teacher of civics and also teacher in general [7] [8].

This study examined how the dynamics and development of national education in Indonesia affect the concept and design of learners (students) to be expected. As in article 3 of Law No. 20 of 2003 concerning the National Education System mentions that:

“National education serves to develop the ability and form the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of learners to become human beings who believe and fear God Almighty, be noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens”.

Recently, in the study of education policy, education implementation, and conception of education, as well as the philosophy of education in Indonesia has not presented much and explained what exactly the state wants to achieve and want about education. How to prepare the younger generation in continuing national development in Indonesia. What kind of student profile the state expects? This study will explore the dynamics and development of education to identify the conception of Pancasila student profile formulated by the government in the post-reform era specifically in the government of President Jokowi under minister Nadiem Anwar Makarim. Nadiem Makarim is the minister of post-reform education who came not from among bureaucrats, education practitioners, education experts or education academics. Nadiem Anwar Makarim in Indonesia is known as the founder of Gojek, a service application to deliver goods, food, and also deliver people. Nadiem Anwar Makarim was appointed by President Jokowi as Minister of Education and Culture in 2019 which then in 2021, the name of this institution changed to Minister of Education, Culture, Research, and Technology. A number of policy changes during the leadership of Nadiem Anwar Makarim that have changed some of the face of national education that was initially considered bureaucratic to be more open, beyond bureaucratic. Some of the education policies issued by the minister of education are *Sekolah Merdeka* (Independent School), *Merdeka Belajar* (Independent Learning), *Kampus Merdeka* (Independent Campus), and most recently *profil pelajar Pancasila* (Pancasila student profile). This policy initially caused polemics among academics, education practitioners, and education observers. New education jargons and “unusual” policies such as previous ministerial policies such as character education were proclaimed by the Minister of Education and Culture, Mohammad Nuh period 2009–2014 by designing the Strategic Plan of the Ministry of Education and Culture of the Republic of Indonesia 2010–2014 with the vision of implementing character [9]. In 2018, Minister of Education and Culture, Muhadjir Effendy issued the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 on Strengthening Character Education in Formal Education Units. In chapter 1, verse 1 states that:

“*Penguatan Pendidikan Karakter* (Strengthening Character Education) which is further abbreviated as PPK is an educational movement under the responsibility of the education unit to strengthen the character of learners through harmonization of the heart, taste, thought, and sports with involvement and cooperation between educational units, families, and communities as part of the National Movement of Mental Revolution (GNRM)”

Regulations on character education appear in Indonesia explicitly included in the rules on two important issues that occurred in education in Indonesia since the post-reform period in 1999 until now (2021) which is first, the weak national character of

learners that resulted in the emergence of immoral acts, criminality among students increased, drugs, promiscuity, ethics of nationhood and state violated or ignored, as well as the struggle between students and the fading of the value of manners. Second, the weakening of Pancasila ideology as the philosophy of the nation and outlook on life, which causes many generations to be involved or dragged into radicalism, fundamentalism, and terrorism movements, as well as extremism. Moreover, education policies related to character education began to appear in the period of 2009 until now with various models of terms and education policies in Indonesia. In Law No. 20 of 2003 on the National Education System, the term character does not appear as written in article 3 which mentions “*watak*” rather than using the term “*karakter*” in the Regulation of the Minister of Education and Culture No. 20 of 2018 (Law No. 20 of 2003 on the National Education System article 3; Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 concerning the Strengthening of Character Education in the Formal Education Unit, article 1 paragraph 1).

The idea of Pancasila Student Profile becomes interesting to research because the concept of Pancasila student profile is considered to be based on general assumptions about the situation and condition of students in Indonesia who are considered weak in character, fading the values of Pancasila, and losing the identity of the nation. The point that will be studied in this study is, is it true that so far students in Indonesia have lost the ethics of behaving ideally and well as students, so that the formulation of a code of ethics for students based on Pancasila is needed? What is the ontological and epistemological basis of the formulation of Pancasila student profile and what is the difference with the concept of character in general? and how are the institutionalization and implementation of Pancasila student profiles in schools? Thus, this study will specifically explore the nature of Pancasila student profile and the urgency of the birth of Pancasila student profile concepts whether the formulation of Pancasila student profile can be a code of conduct for students in Indonesia. Based on data from the ministry of education and culture that student data in Indonesia in the 2020/2021 school year amounted to 24,985,662 for primary education (SD), 10,140,474 for junior high school (SMP), 5,009,059 for senior high school (SMA), 5,207,189 for senior vocational high school (SMK) [10]. Before the formulation of the Pancasila student profile, the formulation of code of conduct for Indonesian students experienced various interpretations and perspectives. The formulation of Strengthening Character Education (PPK) aspects of Pancasila values that are expected in character education is based on the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 on Strengthening Character Education in Formal Education Units. In chapters 2 verses 1 and 2 mentions the following:

- (1) PPK is implemented by applying Pancasila values in character education mainly including religious values, honest, tolerant, disciplined, working hard, creative, independent, democratic, curiosity, national spirit, love of the homeland, appreciating achievements, communicative, peace-loving, fond of reading, caring for the environment, caring socially, and being responsible.
- (2) The values referred to in paragraph (1) are the embodiment of 5 (five) main inter-related values encompassing religiosity, nationalism, independence, helping and working together, and integrity integrated in the curriculum.

While the formulation of Pancasila student profile that has been made by the Ministry of Education and Culture of the Republic of Indonesia as follows:

1. global diversity,
2. helping and working together,
3. creativity,
4. critical reasoning,
5. independence, and
6. believe, be fear of God, and be noble

The Pancasila Student Profile Sequence above refers to the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 22 of 2020 on the Strategic Plan of the Ministry of Education and Culture 2020–2024 in appendix I. This profile is depicted as a portrait of identity attached among students in order to have a character consisting of 6 characteristics as mentioned above. This formulation becomes interesting to show how the state’s efforts to homogenize the character and values held by students today in order to have a unity of vision and mission. What is it and what will be directed? For this reason, this study becomes important to trace the nature of Pancasila student profile. It becomes interesting when Pancasila student profile becomes a public conversation giving rise to the hypothesis that being an Indonesian student should have a profile as the state intended. The profile in question consists of 6 main characteristics as a form of Pancasila actualization.

2 Methods

This study employed a qualitative approach. The data sources in this study were obtained from previous research documents related to character education and Pancasila student profile, journals, books, and laws and regulations in Indonesia. After the data was collected, categorization of data relevant to the research was conducted and then analyzed. Analytical methods administered hermeneutic analysis, semiotic analysis, and normative juridical analysis of laws and regulation documents. The objective of hermeneutic analysis is to obtain clarity of terms and concepts in the research topic. Meanwhile, semiotic analysis is to identify the meaning behind the symbol of the term symbol, the word, statement in the text studied to gain a new understanding.

3 Result and Discussion

3.1 The Ideas of Pancasila Student Profile (*Profil Pelajar Pancasila*)

The term Pancasila student profile becomes interesting to explore from the aspects of hermeneutics and semiotics. In terminology, Pancasila student profile began to appear since the post-reform period in 1999, particularly on Jokowi government’s policy through minister Nadiem Anwar Makarim in 2019. Post-reform becomes an important point in Indonesia in which changes and transitions of power and national education policy in Indonesia have had an effect on the process of establishing identity and the direction of

national education. In various references and laws and regulations before 2019, there has been no terminology of Pancasila student profile or at the time of ideas in the Suharto era when introducing the Pancasila Guidance and Practice (P4) program and Pancasila Moral Education there is no term Pancasila student profile. The main attention on Pancasila moral education material (PMP) given to elementary education level up to upper secondary education focuses on moral education. This moral education is formulated by Pancasila points consisting of 36 points as a guide for the community and education circles including students to understand, live, and practice the value of Pancasila which consists of 36 points. Based on the search of terminology about the historical roots of the formation of Pancasila student profile ideas can be compared with in the previous period about the idea of inviting the community with other terms during the Suharto government period with the P4 program and *Pendidikan Moral Pancasila* (PMP) or Pancasila moral education subjects.

Based on Table 1, it shows that the idea in forming the term about welcoming the community specifically students can be found in MPR Decree Number II/MPR/1978 on Guidelines for The Living and Practice of Pancasila (*Eka Prasetia Pancakarsa*) which formulates 36 points of Pancasila as a code of conducts for the community and students in general. Since post-reform, this document and this item was canceled and not too noticed again is not even used anymore because it is considered a product of the new order regime. The issuance of MPR decree number XVIII/MPR/1998 on the repeal of the Decree of the People's Consultative Assembly of the Republic of Indonesia Number II/MPR/1978 on Guidelines for the Living and Practice of Pancasila (*Eka Prasetia Pancakarsa*) and the Determination of the Affirmation of Pancasila as a State Basis have brought consequences for the inability of Pancasila items for juridical use. Although the elements in the Pancasila item are not declared wrong or incorrect, MPR decree Number II/MPR/1978 on guidelines for the practice of Pancasila (*Eka Prasetia Pancakarsa*) was revoked. The idea of 45 points of Pancasila emerged. 45 points of Pancasila is a development of 36 Pancasila items that have existed and adapted to the conditions and spirit in the reform era, so that it increases 9 points of Pancasila to 45 points. The idea of putting moral conduct for society and students through education in the post-reform era still remains the hope of the government. However, the idea of 45 points of Pancasila is a general interpretation of the value of Pancasila and not specifically to label or profiling students, it is just that this item is expected to be a guideline for the community and students in behaving and acting in accordance with the guidelines and guidelines as in the Pancasila item.

In further developments, efforts to answer the challenges and changing times of ideas to affirm the character profile of students in Indonesia are directed to return to the character of Pancasila. For this reason, the construction of the idea of Pancasila student profile based on the fact that students can develop according to their nature can be conducted if students have a view of life. This conception of the view of life is intended to be a view of life based on Pancasila or the view of life of students is Pancasila [12] Pancasila is expected to be the basis and outlook of life for Indonesian students or the code of conduct of Indonesian students. Therefore, the construction of thinking profile of Pancasila students is to place the profile of Indonesian students in accordance with the values of Pancasila. Pancasila Student Profile is defined as "Indonesian students are

Table 1. A 36 points of Pancasila

Item	Pancasila Items
1	<p>THE SUPREME DIVINITY</p> <ol style="list-style-type: none"> 1. Believing and conducting piety to God Almighty in accordance with their respective religions and beliefs according to the basis of just and civilized humanity 2. Respecting mutually and cooperating between believers and adherents of different beliefs, so that the harmony of life is built 3. Respecting mutually for the freedom to practice worship in accordance with their religion and beliefs 4. Not imposing a religion and belief on others
2	<p>A JUST AND CIVILIZED HUMANITY</p> <ol style="list-style-type: none"> 1. Recognizing equality of degrees, equal rights and equality of obligations between fellow human beings 2. Loving each other's neighbors 3. Developing a tolerance attitude 4. Not arbitrary towards others 5. Upholding human values 6. Fond of doing humanitarian activities 7. Daring to stand up for truth and justice 8. The Indonesian nation feels itself as part of all mankind, because it developed a mutual respect and cooperating with other nations
3	<p>UNITY OF INDONESIA</p> <ol style="list-style-type: none"> 1. Placing the unity and interests of the nation and state above personal interests or groups 2. Willing to sacrifice for the benefit of the nation and state 3. Loving of the homeland and nation 4. Proud as an Indonesian nation and Indonesian homeland 5. Promoting association for the unity and unity of the single <i>bhinneka</i> nation
4	<p>POPULIST LED BY WISDOM IN REPRESENTATIVE CONSULTATIVENESS</p> <ol style="list-style-type: none"> 1. Placing the interests of the country and society first 2. Not imposing the will on others 3. .Prioritizing deliberation in making decisions in the common interest 4. Conducting deliberations to reach consensus are overwhelmed by the spirit of family 5. In good faith and a sense of responsibility to accept and implement the results of deliberation decisions 6. Conducting deliberations with common sense and in accordance with a noble conscience 7. The decisions taken must be morally accountable to God Almighty, upholding the dignity of man and the value of truth and justice.
5	<p>SOCIAL JUSTICE FOR ALL INDONESIANS</p>

(continued)

Table 1. (continued)

Item	Pancasila Items
	1. Developing noble deeds that reflect the attitude and atmosphere of family and kegotong royongan 2. Be fair 3. Maintaining a balance between rights and obligations 4. Respecting the rights of others 5. Fond of helping others 6. Staying away from blackmail towards others 7. Not wasteful 8. Not a luxurious lifestyle 9. Not conducting anything that harms the public interest 10. Fond of working hard 11. Appreciating the work of others 12. Together striving to realize equitable and social justice

Source:[11]

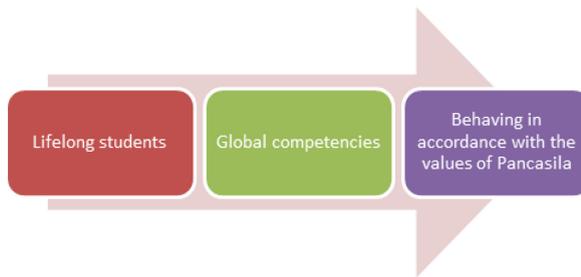


Chart 1. Source: Directorate of Primary Education, Ministry of Education, 2021:7.

students throughout their lives who are competent, characterful, and behave according to Pancasila values [13].” The government through the ministry of education and culture put three key indicators of Pancasila student profile as follows:

Conceptualization of the birth of the term profile of Pancasila students based on the situation and changing times. The situation and changing times from a global perspective became the point of thought about the profile of Pancasila students. Furthermore, the growing political conditions and situation in Indonesia have encouraged efforts to shape the character of the younger generation in order to have a profile in accordance with the Indonesian nation’s view of life, Pancasila. The source of the conception of Pancasila student profile can be traced from the philosophical basis of the nation’s character-building policy as a basic need for the nation to be able to exist in the process of nationhood and statehood, if the nation has a strong character and identity (Government of the Republic of Indonesia, 2013). The reality of the birth of character education based on the background there is uncertainty of the identity and character of the nation that is sourced from disorientation and not yet lived the value of Pancasila as the philosophy and ideology of the nation, the limitations of integrated policy tools in realizing the value of Pancasila

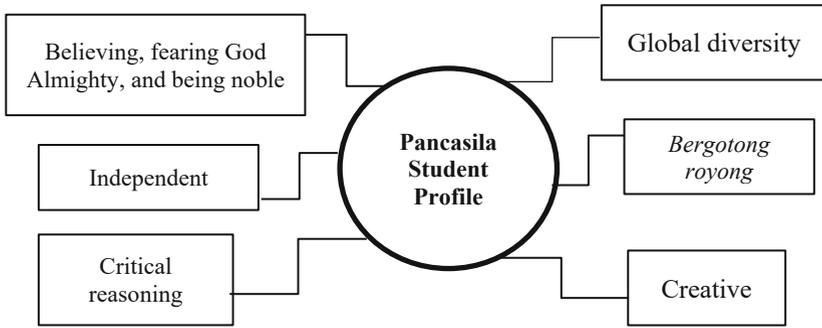


Chart 2. Pancasila Student Profile Dimension Source: Ministry of Education and Culture, 2021.

essence values, shifting ethical values in the life of the nation and state, fading awareness of the value of the nation’s cultural values, the threat of national disintegration, and weakening the independence of the nation [14]. Pancasila Student Profile then becomes a formula formulated by the state to form the character of Indonesian students to be in accordance with the values of Pancasila. In the Teacher’s Guidebook on Pancasila Student Profile Project (2021), formulated as follows:

Based on Chart 2, the conception of Pancasila student profile becomes the foundation of character education in national education in Indonesia starting from early childhood education and upper secondary education. The link between the profile of Pancasila students and the learning achievements formulated in education indicates that the conception of Pancasila student profile about the dimension of faith and fear of God Almighty and noble character is related to learning achievements related to religious values and virtuous values. Thus, it is expected to have a character that can be useful for students to build the future of the nation and a career in a national and global context or globally competitive. In the teacher’s guidebook on the Pancasila student profile project, it shows the conception of Pancasila student profile in education explained that Pancasila as the basis of the Republic of Indonesia is expected by all citizens to be able to understand and practice Pancasila and to adopt Pancasila as a control of life. Therefore, in the learning process, Pancasila is not limited to the context of knowledge, but also must come to how to apply it in real life. Education in Indonesia will lead to the realization of students who are able to think critically, comprehensively, and proudly of their identity as Indonesian children, then, formulated the characteristics of Indonesian students as lifelong students who have global competence and behave in accordance with Pancasila norms [15].

3.2 Implementation

The application of Pancasila student profile conception conducted by the Indonesian government through three aspects, which are first, institutionalization. This aspect is directed to build institutions through regulation and preparation of curriculum innovation in order to implement the conception of Pancasila student profile as code of conduct, Indonesian students. This effort is performed by making the national policy

of independent schools and independent students. Independent schools are directed to provide space and opportunities for.

teachers and students to have the knowledge of learning, learning experiences, and teaching. The possibility of the formulation of Pancasila student profile that is expected to be the code of conduct of Indonesian students in being performed systematically and sustainably. For curriculum design directed to build Pancasila competency curriculum design directed in accordance with the profile of Pancasila students and supporting curriculum devices to be prepared. Second, pedagogy/andragogy, in education aspects of pedagogy is applied conceptually in implementing the conception of Pancasila student profile based on the principle of freedom of learning about Pancasila, independence autonomously to explore about Pancasila, a penchant for learning about Pancasila, and the courage to actualize Pancasila. The conception of pedagogy applied in education using the philosophy performed by Ki Hadjar Dewantara is among, as a pedagogy model in Indonesia. The concept of among, *Tut Wuri Handayani* becomes a slogan in the Ministry of Education and Culture, which means accompanying and building relationships between teachers and students mutually. Third, the ecosystem and ecology of education is the conception of Pancasila character so that the profile of Pancasila students can be realized and need to put the ecosystem in the school with a spirit of openness/inclusive, critical, creative, and integrated, and multi-direction to build a good and warm emotional bond between teachers and students. Thus, the vision of Indonesian education that affirms realizing a sovereign, independent, and personal advanced Indonesia through the creation of Pancasila students can be realized by the implementation of teaching and learning activities by implementing the three aspects above.

In particular, the implementation of Pancasila student profile will be designed through two pathways, which is the first path through a curriculum that has been designed and formulated with learning achievements relevant to the conception of Pancasila student profile. The form that can be administered is in the form of supporting activities such as extracurricular and intracurricular activities. In extracurricular, it is emphasized on activities to develop interests and talents with direction and guidelines and values in accordance with moral standards Pancasila student profile. Meanwhile, intra curricular is emphasized on the content of lessons and activities or learning experiences. The second path through school culture, school culture consists of school climate, policies, patterns of interaction between teachers and students, communication, and norms applied in schools. The approach conducted in the application of Pancasila student profile is project-based learning [13].

3.3 Pancasila Student Profile Notes

Pancasila student profile is considered as a code of conduct formulated by the government to shape the character of Indonesian students. The ideal idea that has 6 dimensions makes it seem as if Indonesian students will have moral foundations and guidelines in community life, nation, and state that encompasses 6 dimensions, which are global diversity, helping and working together (*bergotong royong*), creativity, critical reasoning, independence, and being faithful, fear of God Almighty, and noble practice. Is this formulation already considered to represent the hopes and ideals of the community in shaping the character of Indonesian students?, is it in the framework of fostering the

character of the younger generation there must be a determination of moral and ethical standards in the character of Indonesian students? In its history, Indonesia has formulated 36 points of Pancasila as a moral guideline (living guidance) for the community but the moral standard is then not used because it is considered a product of the new order government that has a way of view. It is different from the government in the reform era. The reform era is considered to be the foundation of changes and reforms to the structures, ideas, concepts, and institutions that occurred in the previous government therefore as the source of the ideas and concepts of the new order must be “emptied” or “eliminated”. This way of thinking has provided birth to a new concept in formulating ideal values and ideal moral standards in the post-reform era that must be different from the previous government. This basis of thinking is the process of formulating ideal moral standards in the life of society, nation, and state process in finding form until the term Pancasila student profile is realized. One of the critical notes, that when Pancasila student profile wants to realize or translate the value of the existing Pancasila precepts, there is one aspect that has not been thought of or formulated in the Pancasila student profile is the fifth precept, which is social justice for all Indonesian people. This precept has not been represented in the dimension that values social justice or social justice in Pancasila student profile. Moreover, the term “noble practice”, became a problematic issue in Indonesia because this text was adopted from one of certain religious ideas that could potentially not represent diversity in Indonesia. The idea of the term “noble”, needs to be translated in terms that are more acceptable to all levels of society rather than religious conceptions of a particular religion or the majority religion in Indonesia. Efforts to formulate the term “practicing start”, not specifically spelled out in the conception of Pancasila student profile in addition to conducting worship activities or religious practices.

Education essentially provides space for freedom, independence, openness, and non-discrimination over all concepts, treatments, and policies made both in school environments, communities, and government structures. Pancasila student profile with the dimensions that have been formulated still raises the question, whether this becomes an ideal moral standard that must be met by Indonesian students when aspects of diversity aspects in the process of formulating Pancasila student profiles do not become a ground-based basis in formulating Pancasila student profiles. Examples of the application of Pancasila student profiles that are expected to produce students who can be open, happy to learn new things, and collaborative [13]. Various products of education policy conducted by the government in designing the condition and national education system need to return to the vision of the country that educates the life of the nation. Pancasila student profile with dimensions that have been formulated is a conception that is in the process of finding form. Has the ideal moral standard that is affixed to the identity of Indonesian students by mentioning the Pancasila student profile become a reference and standard guideline in achieving the vision of the state that is educating the life of the nation?

4 Conclusion

Education becomes a living and living space for the community. The existence of education becomes important in the process of sustainability of the state and nation. Efforts

made by the state in building the sustainability of the nation and state can be performed with the development of a clear, directed, and measurable national education system. Education policy is an important key factor in Indonesia's quality human development process. The conception of Pancasila student profile formulated by the government to attract the attention of the public. The ideal idea of the state does need to be built by starting from the ethical idea of the state and society. When ethical ideas about the state and society have been discovered, the ideal conception of education with expected moral standards will be realized or well formed. The State of Indonesia is a country based on Pancasila. The ethical idea of this country needs to be interpreted in concrete form. Moreover, various education policies to form an ideal Indonesian human being have been revealed in this study. An important phase that needs to be reviewed about the ideal values of nation and state in Pancasila needs to always be reinterpreted and reread as an effort to identify an ideal format moral standards for society and students in acting and behaving. Based on the results of this study, it is presented that the ideal values contained in the dimension of Pancasila student profile still cause ambiguity of meaning and understanding about Pancasila student profile and the dimension formulated is still discovered ambivalence in the aspect of meaning. For this reason, the government needs to put the conception of Pancasila student profile not as a code of conduct of Indonesian students but rather to provide a critical evaluation of government policy practices in education that are not in accordance with the state's vision, because it becomes ironic when students possess Pancasila student profile but teachers do not have ideal moral standards formulated by the government.

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