



The Contents of the Pancasila Student Profile in the Reading Material of the Ministry of Education and Culture's National Literacy Movement

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Abstract. Character education is interpreted as education that can promote noble values, morals, character, and manners. Character education is currently being developed following the Ministry of Education and Culture strategic plan for 2020 – 2024 in the form of the Pancasila Student Profile. The purpose of this study is to describe the values of the Pancasila Student Profile contained in the national literacy movement reading materials for youth published by the Ministry of Education and Culture. The data source in this study was reading material for the national literacy movement published by the Ministry of Education and Culture in the form of digital short story texts on the website gln.kemdikbud.go.id. This study used the descriptive qualitative method. The data in this study are words, phrases, or sentences in the reading materials of the national literacy movement published by the Ministry of Education and Culture, which contain the contents/forms of the Pancasila Student Profile. The data were collected by observing and note-taking and analyzed using the equivalent referential method with the determinant element sorting technique. The validity of the data used theory triangulation. The results show that the reading materials for the national literacy movement contain the characters or values of the Pancasila Student Profile, namely: 1) faith, fear of God Almighty, and noble character, 2) global diversity, 3) mutual cooperation, 4) independence, 5) critical reasoning, and 6) creative. Among the six elements of the Pancasila Profile, the most dominant value of the Pancasila Student Profile is 'creative.'

Keywords: Pancasila Student Profiles · Reading Materials · National Literacy Movement

1 Introduction

Character is something that exists in every human being. The form of character possessed by an individual is very diverse. An individual has characteristics that describe attitude, character, and behavior, which differ. Character is said to be good; it consists of virtues. Virtue is an objectively good human quality, for example, discipline, behaving honestly, having an attitude of wisdom, and doing good. The nation's civilization can be built

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successfully and adequately if most people have strong, positive, and resilient characters, but if most people have negative characters, it can result in the civilization being built will weaken.

As time passes and with technology development, cybercrime is also increasingly widespread and can affect moral degradation. Millennials who live in an era of rapid information technology development must equip themselves with spiritual and moral values to form strong individuals [1].

Strengthening values in teenagers is very important because the teenager's character is currently experiencing a decline. According to [2], moral decline occurs due to lacking parenting styles. Character education factors from parents greatly influence the morale of teenagers. One of the important values is the value of character education. Character education is currently being widely discussed in Indonesia. The decline in character is the cause of the importance of character education in the world of education in Indonesia. The multidimensional crisis that hit Indonesia has brought significant changes and broad impacts on the lives of the Indonesian people. Moreover, the emergence of this unstoppable globalization era has resulted in moral decadence, for example, the decline in values, ethics, and etiquette. As a result, the cultural and character education of the Indonesian nation has decreased.

Character education is interpreted as education that can promote noble values, morals, character/morals, and manners. The ultimate goal of character education is to be able to cultivate skills in students or school students to be able to make good and bad choices, develop skills that are considered good, and stay away from something that is considered capable of harming themselves and others and be able to spread goodness to other living beings everywhere and at any time. Therefore, character and Pancasila education are essential for Indonesian students to create a superior generation.

The Ministry of Education and Culture of Indonesia, in its 2020–2024 strategic plan, adopts the Pancasila Student Principles as one of the visions and missions of the Ministry of Education and Culture. The Minister of Education and Culture, Nadiem Anwar Makarim, has determined that the Pancasila Student Profile is one of the embodiments of lifelong learning for students in Indonesia who can have global competencies and behave in a way that is guided by the values of Pancasila as the basis of the Indonesian state. Pancasila students have six main characteristics: faith in God, noble character, mutual cooperation, independence, creativity, critical reasoning, and global diversity. The six indicators in Pancasila Students are the main pillars of Indonesian students. These six characteristics cannot be separated from the 2020 – 2035 Indonesia Learning Path Map, caused by technological, social, and regional global intertwined changes [3]. The phenomenon of the world of learning intertwined in Indonesia is both a classic problem and a modern problem. The classic cases involved are social problems such as intolerance in the world of learning. This is a threat, especially a threat to the way of life of the Indonesian people, namely Pancasila.

The Pancasila Student Profile is also found in fairy tales, such as *Nusantara Bertutur*, published in the rubric of the Kompas daily. Nusantara tells the story of presenting fairy tales written by Indonesian children. The values of the Pancasila student profile in the Tales of the Archipelago Speaks are critical thinking, problem-solving, independence, creativity, mutual cooperation, diversity, and noble character [4].

The current Pancasila Student Profile can be implemented primarily through character education [5]. The purpose of education is to change character and shape character, not just transfer knowledge. Currently, Indonesia faces many national problems. The nation's problem must be immediately sought the right solution.

The nation's problems are related to the decline in teenagers' character in the current era of technological development. There are many positive and negative sides for teenagers or the millennial generation [1]. The millennial generation must be equipped with character education that can become a provision for spiritual values and moral values so that a strong personality is formed. One of the media to cultivate the character of students who have Pancasila Student indicators is through reading materials to improve the national literacy movement on the Ministry of Education and Culture's website. The reading material can be in the form of short stories. In a literary work, the author describes all the events people experience in everyday life [6]. Literary works are a description of human behavior in various aspects of life. In a literary work, some values, such as social, cultural, character, moral, and ethical or habitual values, reflect life. The short stories in the textbook contain 12 character education values, including religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, and friendship [7].

The value of the Pancasila Student Profile can be cultivated using existing technological developments. In today's sophisticated era, all people can easily access the internet. The reading material for the national literacy movement on the gln.kemdikbud.go.id website is digital short stories. Short stories contain many meanings of life in each story because each story is part of the story or the author's experience [8]. One of the stories that the public can enjoy is a short story because the reading in the story is shorter and contains the author's events. In terms of its development, reading materials can not only be enjoyed in book form, but now they can be enjoyed through print media (magazines and newspapers) and digital media (online). The Ministry of Education and Culture of the Republic of Indonesia publishes reading materials for early childhood, elementary, middle, and high school students. The reading material is available on the official website gln.kemdikbud.go.id. The reading material contains the values of the Pancasila Student Profile.

The study's results by [9] show that strengthening character education in realizing Pancasila Students encourages the birth of good human beings with six main characteristics: critical thinking, creative, independent, faithful, pious to God Almighty, noble, cooperative, and global diversity. It is hoped that students will be able to independently improve, use their knowledge, study, internalize, and personalize the values of character and noble character, which can manifest in daily behavior.

Based on these reasons, this research analyzes the value content of the Pancasila Student Profile in the national literacy movement reading materials published by the Ministry of Education and Culture. The purposes of this study are (1) to describe the short stories published on the Ministry of Education and Culture's website for the teenager level; (2) to describe the value content of the Pancasila Student Profile in the national literacy movement reading materials published by the Ministry of Education and Culture.

2 Method

This research was qualitative with descriptive methods [10, 11]. Qualitative research methods are also called interpretation research, which emphasizes the interpretation of existing data in data sources [12]. This research was included in the literature study. A literature study is a way for researchers to determine which themes or research topics and collect information that can be obtained from books, magazines, journals, research results, and others [13]. The data source in this study was digital short story text available on the Ministry of Education, Culture, Research, and Technology website. The data in this study were words, phrases, or sentences in digital short story text available on the Ministry of Education, Culture, Research and Technology website.

The data needed in this study were words, phrases, sentences, and paragraphs that contained the value of the Pancasila Student Profile in the national literacy movement reading materials published by the Ministry of Education and Culture. The data source in this book was reading material in the form of short stories on the gln.kemdikbud.go.id website. The data collection method used was listening and note-taking, namely listening to something related to the research object and recording relevant data following the research objectives. First, the researchers read all the teenager reading materials for the junior high school level on the gln.kemdikbud.go.id website. The reading material in digital format was then read and listened to simultaneously when reading and then found the value of the Pancasila student profile contained in the reading material, whether it is known in the character's actions, conversations, or the character's way of thinking.

The data analysis technique used was the semiotic reading method, namely heuristic reading and hermeneutic reading. Heuristic reading is the first semiotic reading level based on language conventions. Hermeneutic reading is reading by interpreting literary conventions or conventions of the second level. So, literary works in the form of short story texts can be understood by readers based on their content of meaning which is the essence of literature.

3 Result and Discussion

Based on the Decree of the Head of BSAKP Kemendikbudristek Number 009/H/KR/2022 concerning dimensions, elements, and sub-elements of the Pancasila Student Profile in the Independent Curriculum, it explains 6 Pancasila Student Profiles, namely: faith, fear of God Almighty, and have a noble character, be independent, work together, have global diversity, reason critically, and be creative. The results of this study include descriptions of short stories or reading materials published on the gln.kemdikbud.go.id web and the contents of the Pancasila Student profile contained in these short stories.

3.1 Short Story Text Available in Indonesian Published Reading Materials

The National Literacy Movement is an effort to strengthen the synergy between the main units of the literacy movement by gathering all potential and expanding public involvement in developing and cultivating literacy in Indonesia. Literacy is not only

Table 1. Title of Reading Material

No	Title	Writer
1.	<i>Aku Tetap Anak Indonesia</i>	Dini Nurhasanah
2.	<i>Kisah Anak Rantau</i>	Sa'bani
3.	<i>Jalan Panjang Meraih Cita</i>	Fathiah Islam Abadan

understood as a mere individual transformation but also as a social transformation. The low literacy level is highly correlated with poverty both in the economic and broader sense. Reading materials are needed to support the national literacy movement in various learning resources. Reading materials can be provided in soft copies or digitally using current technological developments. Students need to be introduced to local and national reading materials. Reading material is important so that students know the regional literary works born by their ancestors and today's writers. Students need to know the values and messages that come from their region. Meanwhile, national reading materials are no less important for students because they are used to recognizing the diversity of stories from various parts of the country. National stories can be sourced from stories of other regions or the latest stories in modern literature produced by Indonesian writers.

This study finds reading materials for junior high school students as a collection of short stories. There is reading material for PAUD to high school levels on the gln.kemdikbud.go.id website. At the junior high school level, 40 reading materials and three books are selected (Table 1).

3.2 Content of Pancasila Student Profile Values in Reading Materials

Based on observations of three reading materials for junior high school levels published by the Ministry of Education, Culture, Research, and Technology available on the gln.kemdikbud.go.id website, there are six values of the Pancasila Student Profile, namely 1) faith, piety to God Almighty, and having noble character, 2) global diversity, 3) working together, 4) independent, 5) critical reasoning, and 6) creative (Fig. 1).

Having faith, being pious/piety to the Almighty God, and Noble

Indonesian students who have faith, fear Almighty God, and have noble character are students who have a character in their relationship with God Almighty. They understood the teachings of religion and their beliefs and applied that understanding in their daily life. There are five key elements of faith, piety to God Almighty, and noble character, namely (a) religious morals; (2) personal morals; (3) morality to humans; (d) morality to nature; (e) morality to the nation.

(1)...Setelah *berdoa* bersama, Mirza membuka daftar hadir. (KAR:2).

(1) ...After *praying* together, Mirza opened the attendance list. (KAR:2)

In data (1), it is explained that Mirza prayed together. Prayer is a recommendation of every religion to its adherents. Prayer is a communication between creatures and God.

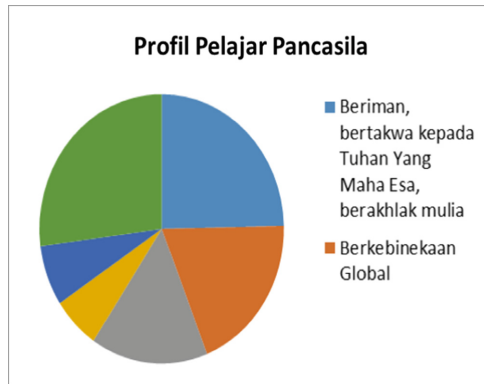


Fig. 1. Pancasila Profile Values in Reading Materials Published by the Ministry of Education and Culture

Data (1) includes the value of faith and fear of God Almighty. In the Pancasila Student Profile, praying is included in religious morality. Praying is included in the sub-element of knowing and loving God Almighty by understanding God's presence in daily life and linking his understanding of God's qualities or characteristics with the concept of human's role on earth as God's responsible creature. Praying means getting closer to God by presenting and pleading with God Almighty.

(2)...Mirza tetap *bersyukur* dengan hasil tersebut. (KAR:)

(2) ...Mirza is still *grateful* for the result. (KAR:2)

In data (2), Mirza is grateful for his results. Being grateful is a value of the Pancasila Student Profile on the element of morality to nature and the sub-element of caring for the environment by creating a sense of gratitude by taking the initiative to solve environmental problems by proposing alternative solutions and starting to apply those solutions. Being grateful is taught in every religion. In the religion of Islam, the command to be grateful is written in QS Ibrahim: 7, which says, "And (remember) when your Lord proclaimed, "If you are grateful, I will surely increase you (in favor), but if you deny, indeed, My punishment is severe". "Based on that verse, we are commanded to be patient.

(3)... "Wak Suti berjanji akan menceritakan sejarah sega jamblang kepadaku sepulang aku menunaikan *salat isya di surau*". (JPMC:1).

(3) ... "Wak Suti promised to tell me the clear history after I returned from performing the Isya prayer at the surau". (JPMC:1)

Data (3) shows that the actor "I" returns from performing the Isya prayer at the *surau*. The data shows that there is a Pancasila Student Profile value in the elements of the implementation of religious rituals. Prayer is a measure of charity, which means that the quality of one's charity is determined by prayer. In Islam, it is stated that one of the implementations of routine worship is prayer. In a day, Muslims are required to pray five times.

Indonesian language learning aims to assist students in developing noble character, as contained in the Pancasila Student Profile guide [14].

Independent

Indonesian students are independent students, namely students who are responsible for their learning processes and outcomes. The critical elements of being independent consist of being aware of self and the situation one is facing and self-regulation. Independent, namely the character in a person who does not bother the people around him. Independent character is one in which individuals are not always dependent on others and can stand alone.

(4) "Lain kali, *kalau harus mengantar adikmu dan membantu Mbah ke pasar*, kamu bilang dulu ya! Nanti kan bisa saya sampaikan ke Kesiswaan agar kamu tidak terkena sanksi, pinta Bu Farida kepada Mirza. (KAR: 11).

(4)"Next time, if *you have to take your sister and help Mbah to the market*, you say it first, OK? I can convey this to Student Affairs later so that you will not be penalized," Mrs. Farida asked Mirza. (KAR: 11).

Data (4) is included in the element of being independent. Independent Pancasila students always reflect on their condition and the situation they face, including reflection on their condition, their strengths and limitations, and the situation and developmental demands they face. This will make him recognize and realize the need for self-development following the changes and developments. Mirza has an independent nature, proven when he always takes his sister and helps Grandma to the market. Mirza always tries to be independent in life despite all his limitations.

(5) Mirza harus *membantu saya untuk menyiapkan sarapan*, jadi dia sering kesiangan. (KAR:12).

(5) Mirza *had to help me prepare breakfast*, so she often overslept. (KAR:12)

Data (5) shows that Mirza is an independent child because Mirza and his sister have lived with his uncle, aunt, and grandmother all this time. His parents had to migrate to Lampung. Since childhood, Mirza has been raised by his grandmother. According to [15], school regulations are made to ensure students' comfort in studying.

Mutual Cooperation

Indonesia is known as a country that prioritizes mutual cooperation. One of the characteristics of Indonesian people, especially rural communities, is the existence of a high spirit of mutual cooperation, for example, when building houses, repairing village roads, making water canals, building village offices, and others.

Indonesian students have mutual cooperation ability, namely the ability of Pancasila students to carry out activities voluntarily so that the activities can run smoothly, easily, and lightly.

The key elements of mutual cooperation are collaboration, caring, and cooperation. This can be realized or included in stories that have moral values or messages that can be emulated in everyday life. The sub-elements of mutual cooperation are character values that focus on helping each other in goodness.

(6)...tanpa dikomando warga Talang Batu Putih langsung *bertindak bersama-sama untuk memperbaikinya*. Tak ada yang dibayar, tak ada pula yang meminta bayaran. Mereka tetap ikhlas bekerja untuk kepentingan bersama. (KAR: 44).

(6) ...without being commanded by the residents of Talang Batu Putih *they immediately acted together to fix it*. No one is paid, and no one is asking for money. They are still willing to work for the common good. (KAR: 44)

Data (6) contains the character values of mutual cooperation. The existence of good mutual cooperation proves this. They do not expect anything in return and do not expect payment. Everything is done sincerely for the common good. Indonesian students must know that humans do not live alone and must be willing to work together by seeing the strengths of everyone around them.

(7) Para warga yang tinggal di tepi hutan tersebut *bergotong royong* membersihkan belukar. (KAR: 58).

(7) Residents who live on the edge of the forest *work together* to clear the undergrowth. (KAR: 58)

Data (7) contains the character value of mutual cooperation. This is evidenced by the enthusiasm of the residents living on the forest's edge. They work together to clean the undergrowth so they do not disturb the waterways. Indonesian students can work together, namely having the ability to voluntarily carry out joint activities so that the activities carried out can be carried out efficiently, smoothly, and easily. This ability is based on fairness, respect for fellow human beings, responsibility, caring, and others. Indonesian students must also show concern for the environment and share with the community to lighten the burden on others and produce a better quality of life. Pancasila Student Profile elements of mutual cooperation can be presented by using attractive pictures and colors following the characters in the story [16].

Global Diversity

The national motto of Indonesia is *Bhinneka Tunggal Ika*. We must have an attitude of diversity as Indonesian citizens. It is important to teach the attitude of diversity to the nation's next generation so that they have a sense of love for the motherland and are proud of the country of Indonesia. A lack of character diversity can fade the sense of unity and oneness. Latra explains that there are four theories of diversity: 1) the value of tolerance describes diversity as an attitude of respect for others so that members of society do not belittle each other; 2) the value is manifested through mutual cooperation to solve existing problems; 3) the value of harmony describes diversity as an attitude to foster brotherhood in society; 4) the value of justice describes diversity as an attitude that constantly maintains the rights and obligations that exist in society so that they are always balanced.

Indonesian students maintain their noble culture, locality, and identity and remain open-minded in interacting with other cultures. The behavior of Pancasila students fosters mutual respect and allows for the formation of a positive new culture that does not conflict with the nation's noble culture.

The key elements of global diversity are knowing and appreciating culture, intercultural communication skills in interacting with others, and reflection on and responsibility for the experience of diversity.

(8) *Kerupuk melarat yang digoreng menggunakan pasir merupakan cerminan kreativitas masyarakat Cirebon yang terkena dampak krisis ekonomi. (JPMC: 14).*

(8) *Kerupuk Melarat fried using sand reflects the creativity of Cirebon's people affected by the economic crisis. (JPMC: 14)*

Data (8) is included in the character of diversity. This can be seen from the explanation about the name of the food from the Cirebon area. Kerupuk Melarat is a typical Cirebon food different from other regions because these crackers are fried not using cooking oil but sand. The food must be preserved as a characteristic of the Cirebon area.

While maintaining sustainability as a regional characteristic proves that Indonesian students maintain their ancestral culture, geography, and identity. Of these elements, knowing and appreciating culture is a form of revitalizing character education values that are closest to literary works [17].

Critical Reasoning

Critical reasoning is the ability to solve problems and process information. Critical reasoning students are Pancasila students who can objectively process qualitative and quantitative information, build links between various information, analyze, evaluate, and conclude it. Meanwhile, Patonah explains that critical thinking is a mental ability that encourages a person to use his/her intelligence to do work.

(9) "Oh, begitu, Bu? Ngomong-ngomong, kenapa disebut "kerupuk melarat" ya, Bu? Bukankah kata melarat itu identik dengan kemiskinan?" Setelah sekian lama menyebut nama kerupuk itu, baru kali ini aku penasaran. **Siapa tahu ada sejarah di balik kuliner Cirebon yang satu ini, seperti halnya Segi Jamblang.** (JPMC: 13).

(9) "Oh, is that so, Mom? By the way, why are they called "kerupuk melarat" huh, Mom? Isn't the word destitute synonymous with poverty?" After mentioning the cracker's name for so long, this is the first time I am curious. **Who knows, there is history behind this Cirebon culinary, just like Segi Jamblang.** (JPMC:13)

Data (9) is included in the character of critical reasoning. Hamid was able to think and have curiosity about the origins of food names. The name of the food is associated with the characteristics of a region. Food can be a symbol of each region. Indonesian students must think critically by seeing things from a different perspective and be open to evidence that can overturn the originally believed beliefs. The real form of critical reasoning is that students process the information before their thinking can accept it. A child who thinks critically will analyze information before deciding whether the information is acceptable or not. The ability to solve problems for children who think critically is done in analysis. Critical reasoning is an intellectual process of conceptualizing, applying,

experiencing, reflecting, thinking, and communicating as a basis for believing in and taking action [18].

Creative

Indonesian students are students who have creativity. Creative students are Pancasila students who can modify and produce something original, meaningful, useful, and impactful. Originality, meaningfulness, usefulness, and impact can be personal and environmental. Something produced can be in the form of ideas, actions, and works.

A key element of creativity is generating original ideas and producing original actions.

(10) *Ide Mirza ditanggapi baik oleh warga sekitar yang hadir di sana.* Mereka sepakat untuk menanam belukar yang luasnya berhektar-hektar itu. (KAR: 52).

(10) *Mirza's idea was well received by residents there.* They agreed to plant acres of thickets. (KAR: 52)

Data (10) shows that Mirza has a creative idea that residents approve of. This can be seen from the ability to produce original ideas, works, and actions. Creativity is essential to explore because it can support the future. So, to have creative value, one must be able to create and imagine.

Creative ideas are needed as a solution to solving a problem. The development of creativity is carried out by understanding and expressing emotions and feelings and reflecting on the process of creative thinking. Indonesian students carry out creativity development to express themselves, develop themselves, and face various challenges, such as the changing world that is so fast and the uncertainty of the future.

(11) Mirza, lelaki yang masih seumur jagung ini tak ketinggalan memberikan ide-idenya terkait dengan pelestarian hutan. (KAR: 57).

(11) Mirza, this very young man, *does not miss sharing his ideas related to forest conservation.* (KAR: 57)

Data (11) shows that even though Mirza is still young, he has creative ideas about forest conservation issues. Forests need to be preserved to maintain the environment and not cause disaster.

(12) Kita bisa mempromosikan inovasi onde-onde kita dan program-program sosial kita. Kita unggah foto terbaik dari onde-onde buatan kita dan kita tuliskan bagaimana perjuangan kita mewujudkannya. (JPMC: 66).

(12) We can promote our dumpling (*onde-onde*) innovations and social programs. *We upload the best photos of our dumplings and write down how we struggle to make it happen.* (JPMC: 66)

Data (12) is included in the character value of creativity because it shows bright, creative ideas so that dumplings sell well. This creativity is the self-development of the work that has been done. Indonesian students must have an identity that represents the noble culture of their country as part of the Indonesian nation. [19].

4 Conclusion

Based on the analysis results, the Pancasila Student Profile is a formulation of the ideals of National education and a synthesis of various references, including the results of studies in Indonesia and at the international level. The Pancasila Student Profile answers the question, what are the characteristics of Indonesian students? The answers are summarized in the following statement. “Indonesian students are lifelong students who are competent, have character and behave according to Pancasila values. Such Indonesian students have six dimensions that are developed optimally and in balance. The six dimensions are 1) faith, fear of God Almighty, and noble character, 2) global diversity, 3) mutual cooperation, 4) independence, 5) critical reasoning, and 6) creativity. Efforts to strengthen the development of the Pancasila Student Profile can be seen in the reading materials published by the Ministry of Education and Culture. Student Profile Pancasila’s creative dimensions are most widely found in reading materials published by the Ministry of Education, Culture, Research, and Technology.

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