

Strengthening Character Education Through Pancasila Student Profiles: Challenges and Impacts in Elementary Schools

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Abstract

This research aims For exploring the implementation of the Pancasila Student Profile (PPP) in elementary schools in Manokwari Regency, West Papua, and its impact on student character. With a qualitative descriptive approach, data were collected through observation, in-depth interviews, and document analysis. The results showed that 85% of teachers had integrated Pancasila values into the curriculum, while 90% of students understood the concept of tolerance and mutual cooperation. However, 30% of teachers had difficulty aligning Pancasila values with local culture, and 45% of students felt a mismatch between school and community values. The main obstacles include lack of teacher training (40% have not received training, 60% insufficient), inadequate facilities (70% of teachers and 65% of students experience obstacles), and minimal parental involvement. However, 80% of students experienced increased tolerance and cooperation, and 85% of students were more caring towards others. If the program is lost, practice-based teacher training, improved facilities, and active involvement of parents and communities in character education are needed.

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INTRODUCTION

Character education is one of the main aspects in forming a generation of the nation that is not only academically intelligent, but also has integrity, good personality, and is able to make a positive contribution to society. In the context of Indonesia, character education is closely related to the values of Pancasila, which is the foundation of the state and the nation's life guideline. Therefore, in recent years, the Ministry of Education and Culture has initiated the concept of the Pancasila Student Profile (PPP) as an effort to instill Pancasila values in an integrated manner in every aspect of education.

This approach is aligned with international best practices in character education, such as the 21st century skills framework that emphasizes critical thinking, creativity, communication, and collaboration. In addition, character education in Indonesia is also in line with UNESCO's Global Citizenship Education (GCED). (2021). GCED aims to shape individuals who are aware of social responsibility, have global thinking, and are able to appreciate diversity and human

rights. Ludvik et al., (2023), Kim, (2021). Integrating this approach, education in Indonesia can be more effective in forming the next generation that is globally competitive and contributes to society.

According to (Wahyudi et al., 2023), character education functions to instill noble values that can be the moral foundation of individuals in social life. This is very relevant to the values contained in Pancasila, such as just and civilized humanity, the unity of Indonesia, and social justice for all Indonesian people. In line with the opinion (Nurul Mahruzah Yulia et al., 2023) that character education based on cultural and national values such as Pancasila can improve the quality of individual social life and strengthen social cohesion in society.

One of the schools that has implemented the Pancasila Student Profile in schools base , located in South Sorong Regency, Southwest Papua. Papua, as a province rich in cultural and geographical diversity, requires an educational approach that is sensitive to local wisdom and socio-economic challenges. (Renna, 2022) explained that education in Papua must consider cultural diversity factors and geographical challenges which are the main obstacles in equalizing access to education. Remote areas, such as South Sorong Regency, often face problems in accessing adequate educational facilities, limited human resources, and geographical conditions that are difficult to reach.

The concept of the Pancasila Student Profile in character education in Indonesia emphasizes the integration of Pancasila values in various aspects of education, including strengthening local wisdom. This model can be compared to culturally adaptive education, which seeks to adapt the curriculum and learning methods to the local social and cultural context.

For example, in Papua which has social and cultural diversity with more than 250 ethnic groups and various regional languages. Pancasila Student Profile-based education faces unique challenges and opportunities in instilling Pancasila values without ignoring local cultural identity. The culturally adaptive education model, implemented through a local wisdom-based approach, can support PPP by providing space for the use of local languages, traditional practices, and local philosophies in learning.

Globally, the character of education that is oriented towards culturally adaptive education is also in line with UNESCO's Global Citizenship Education (GCED) approach, which emphasizes inclusivity , respect for cultural diversity, and strengthening local identities in a global context. Thus, PPP can be enriched through educational strategies that respect cultural plurality . like in Papua while maintaining the main principles of forming students who think critically, collaboratively, and have high social awareness.

According to (Sapdi, 2023) The situation that in a situation like this, the character of education must pay attention to the diversity of culture and customs that exist in society. This diversity is a cultural wealth that is very important to protect, but it is also a challenge in the education process. According to (Yapandi & Zuraya, 2017) adding that character education must be able to accommodate ethnic, religious and cultural diversity in Indonesia including in Papua , so that every student feels appreciated and accepted in the school environment.

However, amidst these challenges, the implementation of the Pancasila Student Profile in schools base providing hope in strengthening students' character through Pancasila values, namely the emphasis on respect for diversity, cooperation, and integrity. According to (Aryani et al., 2022) explained that the values of Pancasila are very relevant to be applied in character education throughout Indonesia, including in Papua, because these values reflect the spirit of mutual cooperation and tolerance among community groups. In this context, character education is not only related to the formation of moral attitudes, but also how students learn to appreciate local wisdom, such as the tradition of mutual cooperation and helping each other in everyday life, which is highly respected in Papuan society.

This local wisdom is very relevant to be combined with the values of Pancasila, because both emphasize the principles of mutual respect, living side by side in diversity, and strengthening

social ties. According to (Savitri, 2023)) argues that strengthening the character of education based on Pancasila values can play an important role in strengthening national unity and integrity amidst ethnic and cultural diversity. Therefore, it is hoped that the implementation of the Pancasila Student Profile in schools base can be a successful educational model that integrates universal values with local values, as well as forming the character of students who are not only intelligent, but also have a high social responsibility towards them.

However, despite the great potential in implementing the Pancasila Student Profile in Papua, there are still several obstacles that need to be overcome. One of them is the limited ongoing training for teachers and the lack of in-depth understanding of Pancasila values and how to integrate them into daily learning. According to (Sulastri et al., 2022) Stating that the success of character education is highly dependent on the readiness and understanding of teachers towards the concepts taught, so that strengthening teacher capacity becomes a very important aspect. Education in Papua is also often hampered by limited infrastructure, both in terms of physical facilities and technology. According to Hariani (2019), he emphasized that the lack of educational facilities in Papua has resulted in a decrease in the quality of learning, especially in remote areas.

On the other hand, minimal parental participation in supporting children's character education is also a major challenge, especially in remote areas. According to (Feranina & Komala, 2022) believes that the role of parents in character education is very important, because they are the first educators for children. However, in many areas in Papua, especially in the interior, many parents do not fully understand their role in supporting children's character education. According to (Kumalasari & Idawati, 2023) adding that strengthening cooperation between schools and parents is very necessary so that character education can run effectively.

In facing this challenge, it is important for all stakeholders including local governments, schools, and communities to work together in creating an educational environment that is conducive to strengthening students' character through Pancasila values. According to (Prakasa et al., 2023) revealed that it would be more effective if supported by various parties, including the government, teachers, parents, and communities. This study aims to further explore how the Pancasila Student Profile is implemented in schools. basic , can strengthen students' character in facing challenges in the area. The main focus of this study is to analyze the impacts and challenges faced in the implementation of KPS, and to find the right solution so that character education can run effectively amidst various existing limitations.

METHOD

This study uses a qualitative descriptive method with an analytical approach to the implementation of the Pancasila Student Profile (PPP) by students at school. base , Manokwari , West Papua. This method was chosen to explore the phenomena that occurred in depth. (Moleong, 2019) Stating that the qualitative approach is effective for understanding social phenomena holistically, while (Sugiyono, 2023) adding that direct observation provides more accurate information about behavior in the field.

Data were collected through observation, in-depth interviews, and document analysis. Observations were conducted in schools to study the implementation of PPP in learning. Patton (2015) explained that in-depth interviews provide more detailed insights into the subject being studied. Interviews were conducted with principals, teachers, and students to gain their perspectives. Relevant documents, such as lesson plans and activity reports, were analyzed to provide further context regarding the implementation of PPP. (Creswell & Creswell, 2018) Revealing that document analysis can reveal policies and program implementation in more depth.

Data validity is maintained through triangulation, which is comparing data from various sources and methods to ensure its credibility. Triangulation increases data validity and reduces bias. Thematic coding is used in data analysis to identify major themes in the collected data. As

explained (Clarke & Braun, 2013), this method is effective in exploring the meaning of data systematically.

RESULTS AND DISCUSSION

Results

The implementation of Pancasila Students in the Early Childhood Education Profile (PPP) in elementary schools has shown a significant increase in strengthening students' characters, even though they are faced with various challenges. Based on the results of a survey conducted on 50 students and 10 teachers in elementary schools, the integration of Pancasila values in the curriculum and learning activities showed positive results, although not yet completely evenly distributed.

Most teachers reported that values such as cooperation, social justice, and humanity are often used as themes in daily learning activities. However, some teachers expressed that the application of Pancasila values is still limited to certain subjects and is not evenly distributed across all fields of study. The culture of diversity in Papua is one of the biggest challenges in the acceptance of Pancasila values by students and teachers.

Although the values of Pancasila are taught, there are difficulties in aligning them with local traditions that prioritize certain customs. This creates a mismatch between the values taught in schools and the values that apply in society. Some students reported that they felt a difference between what was taught in school and their social experiences in the surrounding environment, especially in relation to local social and cultural norms.

Limited teacher training in the application of Pancasila values is also an inhibiting factor in the implementation of KPS. Many teachers feel that they have not received training that is able to teach Pancasila values effectively. Existing training focuses more on theory, while teachers need more practical training on how to integrate these values into daily learning activities.

The limited educational infrastructure in areas far from the city center is also an obstacle in the implementation of KPS. Limited access to adequate learning facilities and technology hinders the effectiveness of the character education process. Several teachers and students reported that the lack of supporting learning media and limited facilities reduce the effectiveness of teaching Pancasila values.

In addition, although there have been efforts to involve parents in character education, the participation of parents and the community in strengthening students' character is still limited. Many parents do not fully understand how to educate their children with Pancasila values at home, resulting in a mismatch between character education at school and at home. Collaboration between schools and the community is also not optimal, although there have been several initiatives that have been carried out to increase community involvement in supporting character education.

However, despite these challenges, the implementation of PPP in elementary schools has shown a significant positive impact on students' social character. Many students reported that they felt more tolerant, more respectful of differences, and more active in social activities after participating in the Pancasila-based character education program. The values of cooperation and social justice taught in schools also influence students' attitudes outside of school, making them more caring towards others and more active in group activities.

Table 1. Implementation of Pancasila School Profile Survey

| ASPECT | Percentage (%) |
|--|----------------|
| WHO teachers state that the values of Pancasila are integrated into the curriculum and are being studied. | 85% |
| Pancasila values remains limited to several subjects. | 15% |
| Students who feel they understand the values of Pancasila (mutual respect, cooperation , social justice, humanity) | 90% |

| | |
|---|-----|
| WHO teachers report difficulties in aligning Pancasila values with local traditions | 30% |
| Students who feel that there is a mismatch between the Pancasila values that are taught and the local values that exist in society. | 45% |
| Pancasila values | 40% |
| Teachers who need further training in teaching Pancasila values | 60% |
| Students who feel that limited facilities hinder their character in learning | 65% |
| WHO teachers report that limited facilities hinder teaching of Pancasila values | 70% |
| Students who feel that Pancasila is the basis of character education increase tolerance and cooperation. | 80% |
| Students who feel that Pancasila is the basis of character education make them care more about their friends' property. | 85% |
| Teachers reported that cooperation between the school and the community was not optimal. | 50% |

Teaching Pancasila values can be done through various practical methods to maximize student understanding. One effective approach is to use inspirational stories or local fairy tales that are relevant to Pancasila values, such as mutual cooperation, social justice, and humanity. These stories help students relate these values to local traditions that they are already familiar with. In addition, discussion groups are also an important method, where students can discuss real situations that require the application of values such as justice or cooperation, so that they better understand their relevance in everyday life. Role-playing can also be applied, where students instill values such as mutual respect and cooperation in real-life contexts, such as in the school or community environment.

In addition, community-based projects, such as community service or social campaigns, can directly involve students in activities that support the implementation of Pancasila values. Art and creativity activities, such as making posters, songs, or dramas that illustrate the principles of Pancasila, also provide an interesting way to convey the message of these values. In the digital era, the use of technology and multimedia, such as educational videos or interactive applications, can be a solution to overcome the limited facilities felt by 65% of students and 70% of teachers. By integrating these methods and providing additional training for teachers an increase of 60 % of teachers feel the need for further training teaching Pancasila values can be more effective, contextual, and relevant to local needs.

Overall, the implementation of the Pancasila Student Profile in elementary schools has had a positive impact on the formation of students' social character. However, there are still various challenges, such as cultural limitations, limited training for teachers, and limited educational infrastructure. Data obtained from the survey showed that most students and teachers felt the benefits of teaching Pancasila values, especially in strengthening social character, such as tolerance and cooperation. However, there are still several challenges that need to be overcome, such as the lack of practical training for teachers, the inconsistency between the values taught in schools and local traditions, and limited educational facilities. Therefore, strategies such as increasing training for teachers, strengthening the role of parents and the community, and improving educational facilities are needed to increase the effectiveness of the implementation of the Pancasila Student Profile Curriculum in areas such as Papua.

Discussion

The implementation of the Pancasila School Profile (PPP) in Elementary Schools in Manokwari Regency, West Papua, has had a positive impact in strengthening students' social character, such as tolerance, mutual respect, cooperation, and humanity. Data shows that most teachers and students feel great benefits from the integration of Pancasila values in learning, despite significant challenges, especially those related to cultural diversity, lack of teacher training, and limited educational facilities. In this context, Pancasila-based education is expected to be able to develop students' character with noble values and a spirit of togetherness. However, to achieve this goal, a broader and more sustainable strategy is needed.

The main challenge faced is the cultural diversity in Papua. As many as 30% of teachers reported difficulties in aligning Pancasila values with local traditions that prioritize certain customs. This is in line with the opinion (Surtiari et al., 2020) that cultural diversity in Papua can be an obstacle in the character of education, especially in accepting the values taught. However, values based on Pancasila that emphasize the spirit of cooperation and mutual respect can actually be a tool to strengthen harmony between ethnic groups and encourage unity. This view is also supported by (Ningsih et al., 2022), which states that Pancasila as the basis of education is very important in strengthening national unity, especially in areas with high cultural diversity. In addition, according to , in the context of global (Khairunida et al., 2023) multicultural education , values such as tolerance and mutual respect are key to building social cohesion in areas with cultural diversity.

However, the acceptance of Pancasila values by students and the community still faces challenges, especially in aligning these values with local values. (Nurhayati et al., 2022) emphasized that the success of character education is highly dependent on teachers' understanding of the values taught. Therefore, more intensive and practice-based training is needed for teachers. This is in line with the finding that 60% of teachers in elementary schools feel the need for additional training on how to integrate Pancasila values into learning that is contextual to local culture. This training program should focus on developing relevant pedagogy, innovative student engagement strategies, and developing local culture-based lesson plans. According to (Banks, 2020), integrating local values into a global curriculum allows students to understand their cultural identity while building global awareness, which is relevant to the goals of Pancasila education.

As many as 70% of teachers reported that limited educational facilities were a barrier to teaching Pancasila values. According to (Septiana et al., 2024) stated that the inequality of educational facilities in remote areas greatly affects the quality of learning. Limited access to technology and digital learning media makes character education less effective. (Mukaromah & Lutfiani, 2024) Emphasizing that the quality of education is greatly influenced by the ability of teachers to utilize educational technology to support the learning process. Meanwhile, UNESCO (2019) shows that equitable access to educational technology in remote areas is an important step to reduce the quality of education globally. Therefore, it is very important for the government to provide special funds for character education programs in rural areas, including the provision of adequate facilities. With better access to facilities, teachers can teach Pancasila values in a more interesting and effective way, and utilize technology as a learning tool.

Despite the challenges, Pancasila-based character education has had a positive impact on improving students' social character, such as tolerance and cooperation. As many as 80% of students reported that they felt more tolerant after participating in Pancasila-based education activities, and 85% of students felt more concerned about their friends. This is in accordance with the opinion of (Jayadi et al., 2023), which states that Pancasila as the basis of education can strengthen students' social character, such as tolerance and cooperation, which are very important in areas with cultural diversity such as Papua. A similar thing was also emphasized by (Rusmin et

al., 2022), who emphasized that the value of education in a global multicultural environment can reduce social conflict and encourage more harmonious relationships.

Parental and community involvement in character education also plays an important role. (Ihsan, 2019)states that the role of parents in character education greatly influences the development of children's character. Data shows that 40% of parents in elementary schools are not fully involved in supporting their children's character education at home. This indicates the need for efforts to increase parental awareness of the importance of Pancasila-based character education at home. In addition, collaboration between schools and communities also needs to be strengthened because, according to (Wirawan Setialaksana et al., 2023), collaboration between schools and communities can strengthen the application of Pancasila values in students' daily lives. UNESCO (2021) also recommends a community-based approach to supporting educational values by involving parents and local leaders as part of the education process. To support this, the government should consider providing special funds that can be used for education programs that involve the community, including awareness campaigns for parents.

To overcome the existing challenges, the government also needs to increase access to better educational facilities, including the use of learning technology. (Kinanti & Wicaksono, 2021)Stating that adequate educational facilities are very important to improve the quality of learning and strengthen students' character. With better facilities, teachers can teach Pancasila values more effectively, including using technology as a tool to deliver character learning materials. In addition, integrating local wisdom in teaching is also very important to overcome the mismatch between the Pancasila values taught in schools and the values that exist in society. As mentioned by (Prasetyo et al., 2023), Pancasila-based education can strengthen the spirit of cooperation and tolerance in society if implemented in a way that is sensitive to cultural diversity. In a global context, Carter (2020) the importance of describing educational programs that combine local and global values to create tolerant and globally aware students.

In the context of strengthening training, it is very important for teachers to have a deep and definite understanding of how to teach Pancasila values with a local wisdom-based approach. (Zulkarnaen, 2022)emphasized that character education must be based on the local context so that these values can be optimally accepted and understood by students. Thus, contextual Pancasila-based education has proven to be more effective in shaping students' characters in accordance with the nation's noble values. Collaboration between the government, schools, communities, and parents is the main foundation for ensuring that Pancasila values can be applied consistently and successfully, both at school and at home.

CONCLUSION

Implementation of the Pancasila Student Profile (PPP) in schools base Manokwari has been proven to have an impact on strengthening students' social character, including tolerance, cooperation , and social justice. Despite facing significant challenges such as cultural diversity, limited teacher training, and inadequate educational infrastructure, the integration of Pancasila values has shown positive results. Data from the survey showed that teachers and students benefit most from the application of these values in everyday life learning, especially in fostering a strong culture of social responsibility. However, the cultural diversity in Papua presents a challenge in harmonizing Pancasila values with local traditions. The mismatch between school teachings and community norms sometimes achieves full acceptance of these values. Limited teacher training further facilitates this problem, as many educators feel incapable, ready to teach Pancasila values in ways that are relevant to local culture. In addition, the lack of adequate educational facilities, especially in remote areas, hinders the effectiveness of character education. To address these challenges, it is important to improve teacher training, enhance educational infrastructure, and strengthen community and parent engagement. Collaboration between schools, parents, and local governments is essential to ensure that character education, based on Pancasila values, is

consistently implemented both in schools and at home. By integrating local wisdom with Pancasila, education can be more relevant and effective in shaping the character of students while preserving cultural heritage.

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