

## **History Learning in Forming the Dimensional Character of the Pancasila Student Profile**

**Ilham Samudra Sanur**

aansanur171@upi.edu

Master Student of History Education Department

Universitas Pendidikan Indonesia

**Didin Saripudin**

Didin36@upi.edu

Universitas Pendidikan Indonesia

**Abstract:** In the 21st century the challenges faced by the world of education are very complex, which are heavily influenced by globalization, where foreign cultures are easy to enter into various countries including Indonesia and the influence of foreign cultures can affect human values, attitudes, and behavior in the life of society, nation and state. So the Minister of Education and Culture Nadiem Makarim made a penetration by implementing an independent curriculum and making the profile of Pancasila students as one of the plans and goals of national education. The student profile of Pancasila has six dimensions that must be cultivated among today's students, namely faith and piety to God Almighty, as well as noble character, global diversity, mutual cooperation, critical reasoning, creative and independent. History learning is one of the most influential subjects in character building. Based on this, this article aims to find out how history learning in shaping characters with dimensions of Pancasila student profiles. This research is a descriptive research using a qualitative approach, with the method of literature study. The results of the study show that history learning has an important position and role in building character for students, the main thing is to form characters with the dimensions of the Pancasila student profile. Because the essence of history learning is in the form of thinking skills and inculcating values, which are full of values in the form of values concerning characters that are in accordance with the dimensions of the Pancasila student profile.

**Keywords:** Pancasila Student Profile, History Learning, Independent Curriculum

## Introduction

Education can be understood as a process of teaching and learning activities and educating, with efforts to guide someone to learn and know something that has not been understood while deepening knowledge. Essentially the meaning of education is an effort to free humans from backwardness, non-existence and ignorance that binds humanity. This implies that education is a conscious effort to change the condition of the retarded human personality into a knowledgeable person. Education aims to provide direction in its activities and in education there must be learning activities. Where learning is defined as a teaching activity that conditions a person to learn, and it can be understood that learning activities carried out in an educational institution certainly lead to changes in human behavior and thinking patterns in a better direction and make humans useful for others.

But what happened in the 21st century, the challenges faced by the world of education are very complex (Supriatna & Maulidah, 2020). In line with this opinion, Handayani (2018) explains that in the era of globalization, foreign cultures are easy to enter into various countries, including Indonesia, where the influence of foreign cultures can affect human values, attitudes, and behavior in the life of society, nation and state. Globalization has clearly brought changes in the patterns of thinking and actions of the Indonesian people, especially the younger generation who tend to be influenced by foreign values and cultures that are not in accordance with the personality and character of the Indonesian nation (Sulistiyowati, 2012, p. 8).

So at this time the mentality of the Indonesian generation is being tested with various challenges, and in the life of the Indonesian nation according to Acetylena (2018) it has entered a very worrying stage, where many children today are starting to be brave and fight against their parents and lies are rampant where -where. This view can be understood that the present is full of problems, especially regarding character. This is confirmed by the opinion according to Susilo and Sarkowi (2018, p. 46) which explains that the serious problem faced by the Indonesian nation after the proclamation of independence is the problem

of nation and character building.

Various cultural issues and the character of the Indonesian nation are under the sharp scrutiny of society. His focus is on various aspects of life, which are contained in various writings in print media, interviews, dialogues, and speeches in electronic media (Wahidin, 2017). Issues that arise in society such as corruption, violence, sexual crimes, mass fights, destruction, highly consumptive economic life, unproductive political life and so on have become hot topics of discussion in the mass media and even on social media. Even Maisyah & Masitoh (2019) explained that many students, especially middle and high school students, had watched pornographic content and acted rudely to the opposite sex (Sa'idah, Fajriyah & Cahyadi, 2019). This indicates that character building in Indonesian students should be a major concern.

Seeing the various problems and social phenomena of Indonesian society today, especially to students, the Minister of Education and Culture Nadiem Makarim made a penetration by making the profile of Pancasila students as one of the plans and goals of national education. Namely by determining the six dimensions of the Pancasila student profile that must be developed among current students, namely faith and piety to God Almighty, as well as noble character, global diversity, mutual cooperation, critical reasoning, creative and independent. This is in accordance with the regulation of the Minister of Education and Culture Number 22 of 2020 concerning the strategic plan (renstra) of the Ministry of Education from 2020 to 2024 (Permendikbud, 2020, p. 40). Based on this, it can be understood that through the concept of the Pancasila student profile, Indonesian education wants to make students in all corners of the country to better understand, appreciate, and practice the values of Pancasila in their daily lives.

As an effort to realize the character with the dimensions of the Pancasila student profile, an effort is needed to the maximum extent possible. Therefore, in the independent curriculum, the profile of Pancasila students becomes the goal of various strategies and methods that are presented in a lesson, one of which is through Indonesian history subjects. Through learning Indonesian history,

character values can be input according to the profile of Pancasila students because history learning examines social life and historical learning provides students with an understanding of the meaning of past events. According to Sukardi & Sepriady (2020) explaining that history learning can grow the character of students and form a superior young generation. In line with the opinion of Kurniawan & Rogamelia (2018) said that history learning is a strategic learning to instill character values to students. Even Arar & Ibrahim (2016) argue that learning history plays an important role in building the personality of the nation's generation and cannot be replaced by other subjects.

Based on the explanation that has been described, it can be understood that learning history is so important and very decisive in shaping the character of students today, especially forming characters with the dimensions of the profile of Pancasila students. Therefore, this article aims to examine how history learning in shaping characters which the dimensions of the profile of Pancasila students.

## **Research Methods**

This study uses a methodology in accordance with what will be discussed, namely descriptive research using a qualitative approach. In this article, the author uses the method of literature study or literature study, namely research conducted through data collection or the collection of scientific papers in accordance with the discussion. In this case the data obtained from various books, documents, journals, as well as information from print media and relevant electronic media. After the data is collected, selected and grouped, then an in-depth study of these sources is carried out so that the desired article is realized.

## **Results and Discussion**

The importance of inculcating character values as an effort to build a multicultural nation's life, building an intelligent nation's civilization, noble culture, and able to contribute to the development of human life, developing the

basic potential of virtuous character, thinking positively, setting a good example, building an attitude of nationalism ,creative, independent and able to live side by side with other nations (Taufiq, 2018). This is in line with the current vision of national education.

Minister of Education and Culture Mr. Nadiem Anwar Makarim issued a new policy, namely the implementation of an independent curriculum in the scope of education and said that the policy of independent learning aims to form a Pancasila Student Profile. According to Laila et al (2022) explained that when an independent curriculum was initiated, students were expected to hone and develop their potential according to their interests, talents, and abilities. Therefore, the essence of the goal of an independent curriculum is to improve the development of student competencies by providing independence in carrying out learning in order to achieve success according to their abilities and character according to the dimensions of the Pancasila student profile.

In terms of history, the profile of Pancasila students is a mandate from the president of the Republic of Indonesia who wants the realization of an advanced, sovereign and personality-based Indonesia based on mutual cooperation (Tricahyono, 2022). This can be seen in the Regulation of the Minister of Education and Culture Number 20 of 2018 concerning the establishment of Strengthening Character Education in Formal Education Units. In accordance with the direction and vision of the minister of education, it is said that the national education system must prioritize divine values with strong character and noble character, and excel in innovation and technology (Rahayuningsih, 2022). The background for the emergence of the Pancasila student profile is the rapid advancement of technology, socio-cultural shifts, environmental changes, and differences in the future world of work in the field of education at every level and cultural field (Kahfi, 2022). Therefore, the orientation of the Pancasila student profile is superior human resources, the criteria for students are declared superior if they implement the principles of lifelong learning with global competence and their life behavior adheres to the values of Pancasila (Ismail, Suhana, & Zakiah, 2021).

Indonesian students are lifelong students who have global competence and behave according to Pancasila values and students who believe and fear God (Tricahyono, 2022). His faith and piety are manifested in noble character towards oneself, fellow human beings, nature, and the country. He thinks and acts according to divine values as a guide for sorting and choosing what is good and right, and maintaining the integrity of justice (Poluakan, 2021). Thus it can be understood that it is important to build character for the next generation of the nation and strive for that generation to be capable and competent in dealing with changing times by having characters that match the profile of Pancasila students.

In accordance with what has been explained in the introduction that the Pancasila Student Profile is the grand vision, ideals, and main goals of education, as well as the commitment of education providers in developing Indonesian human resources. The Pancasila student profile is a guide for all stakeholders and the efforts they make to improve the quality of national education (Kemendikbud, 2020, p. 1). With a great hope, in shaping the profile of Pancasila students, it can be carried out through extracurricular, intracurricular, and cocurricular activities.

Intracurricular is defined as a learning activity. As has been explained in the introductory suffix that one of the appropriate lessons in building the profile of Pancasila students is through history learning. Because history learning has an important position and role in building character for students. This is reinforced by the opinion according to Sapriya (2012) explaining that learning history as a branch of science that examines the origins and developments as well as the role of society in the past that contains wisdom values that can be used to train intelligence, shape attitudes, character, and personality learners. In line with the opinion of Anis (2015), the important role of history learning is not only as a process of transferring ideas, but also the process of maturation of students in understanding the identity and personality of the nation through understanding each historical event and prioritizing the formation of the character of students (Ananda et al., 2019).

Referring to the Ministry of Education and Culture, it explains the six elements contained in the Pancasila student profile, namely firstly having faith and piety to God Almighty and having noble character which means that students always involve their business with God Almighty and adhere to their beliefs and understand the teachings of their religion and apply that understanding in his daily life. By having five key elements, namely religious morals, personal morals, morals to humans, morals to nature, and state morals. This can be achieved through history learning, by looking at one of the functions of history learning according to Daliman (2012) is to function inspirational, by studying history can inspire attitudes, decisions or actions that are decided in the face of everything. Hereby the author gives one example, namely educators teach students about the history of the entry of several religions in Indonesia. From this history learning, students are expected to be able to understand how important the religious teachings they adhere to when understood in depth, and can make these students in their daily life always emit good morals.

The second is global diversity, which means that students maintain a noble culture, locality, and identity and are open-minded in interacting with other cultures, thus fostering mutual respect. By having three key elements, namely recognizing and appreciating culture, intercultural communication skills in interacting with others, reflection and responsibility for the experience of diversity. Of course, history learning plays a very important role in realizing this. According to (Susrianto, 2012) History learning also emphasizes the way of reasoning, emotional and social maturation and can increase sensitivity in the form of feelings and its ability to understand and appreciate differences. This view provides an understanding that in studying history students will be open-minded and always maintain the noble culture of the nation, because the material in history is a lot about the nation's cultures and this material can make students able to understand the importance of appreciating each existing culture.

The third is mutual cooperation, which means students who have the ability to work together, namely the ability to carry out activities together voluntarily so that the activities carried out can run smoothly, easily and lightly. By having

three key elements, namely collaboration, caring and sharing. Through history learning these characters can be formed, Ismaun (2005) said that history learning has a goal to foster personal awareness of students. Therefore, because in history learning carried out in schools, there must also be a division of tasks that can be in the form of group assignments to students. From giving such assignments, it is hoped that there will be an awareness of the individual students, so that students carry out the tasks given together and when carrying out they can understand how important and easy it is to complete the tasks when working together and when it is applied repeated, then the character of gotong royong is realized.

The fourth is independent, which means that students are expected to become independent students, namely students who are responsible for the process and results of their learning. By having two key elements, namely awareness of oneself and the situation at hand and self-regulation. This can be realized in history learning, referring to the opinion of Susrianto (2012) explaining that history learning is to develop students' reasoning and emotional maturation. From this view, it can be understood that history learning given to students always leads to training in independence, because students are taught and are expected to be able to think for themselves in processing the answers or problems given by the educator, and in the process students are not intervened from anyone. So that it gives birth to an independent attitude in the personality of students.

The fifth is critical reasoning, which means that students who think critically are able to objectively process information both qualitatively and quantitatively, build attachments between various information, analyze information, evaluate and conclude it. By having four key elements, namely obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thought processes, and making decisions. In line with that according to Hasan (2012) explains that the purpose of learning history is to develop the ability to search, process, package and communicate information. Therefore, it can be understood that in learning history can form students who



think critically, through classroom learning provided by educators. Where in this learning students are trained to use all of their competencies in processing the knowledge provided and analyzing it, and at the same time providing conclusions.

The sixth is creative, which means that students are able to modify and produce something original, meaningful, useful, and impactful. By having two key elements, namely generating original ideas and producing original works and actions. Creative students can be realized through history learning. In history learning we can understand the spirit of human ideas at that time (Saidillah, 2018), and history learning also aims to teach students to think creatively (Clark, 1973). As well as seeing the function of historical learning according to Daliman (2012) is to function educatively, useful to make people to be wise and act with full consideration. Based on this, it can be understood that history learning has an essence in forming creative students. In this case the author takes an example, namely when students are taught in class, given a challenge through a question or skill assignment. Therefore, students are required to always think deeply, in processing their knowledge to produce creative ideas and produce innovative products.

## **Conclusion**

Based on the study described above, it can be concluded that with the implementation of an independent curriculum by the Minister of Education and Culture Nadim Makarim, the profile of Pancasila students is used as the hope, big vision, ideals, and main goals of national education, as well as the commitment of education providers in developing Indonesian human resources. It wants Indonesian students to become lifelong students who are competent and have character according to the values of Pancasila. Therefore, the history learning that has been described in the results and discussion is considered very appropriate in forming the six dimensions of the Pancasila student profile, because the essence of history learning is in the form of thinking skills and inculcating values, which are full of values in the form of values concerning the character in accordance with dimensions of the Pancasila student profile.

## References

- Acetylena, Sita. (2018). *Pendidikan Karakter Ki Hajar Dewantara*. Malang: Madani.
- Ananda, A., Jama, J., & Montesori, M. (2019). A Model of Character Building In Indonesia. *Asian People Journal (APJ)*, 2(2), 1-8. <http://orcid.org/0000-0003-2820-5772>.
- Anis, M. Z. A & Susanto, H. (2015). Sejarah Bukan Warisan Melainkan Pembelajaran. *Prosiding dari Seminar Nasional Asosiasi dan Pendidik Sejarah dengan Tema Pendidikan Sejarah Untuk Menyiapkan Generasi Emas Indonesia 2050*. 53-64.
- Arar, K., & Ibrahim, F. (2016). Education for national identity: Arab schools principals and teachers dilemmas and coping strategies. *Journal of Education Policy*, 31(6), 681-693.
- Clark, L. H. (1973). *Teaching Social Studies in Secondary School*. New York: Macmilan Publishing Co Inc.
- Daliman. (2012). *Pengantar Filsafat Sejarah*. Yogyakarta: Ombak.
- Handayani, T., & Hangestiningsih, E. (2018). Implementasi Pendidikan Karakter Melalui Pembiasaan Penggunaan Bahasa Jawa Siswa di SD Karangmulyo Yogyakarta. *Trihayu*, 4(3), 415-419.
- Hasan, Said. Hamid. (2012). *Pendidikan Sejarah Indonesia : Isu dalam Ide dan Pembelajaran*. Bandung: Rizqi Press.
- Ismail, S., Suhana, S., & Zakiah, Q. Y. (2021). Analisis Kebijakan Penguatan Pendidikan Karakter dalam Mewujudkan Pelajar Pancasila di Sekolah. *Jurnal Manajemen Pendidikan dan Ilmu Sosial*, 2(1), 76-84. <https://doi.org/10.38035/jmpis.v2i1.388>.
- Ismaun. (2005). *Sejarah Sebagai Ilmu*. Bandung: Historia Utama Press.
- Kahfi, A. (2022). Implementasi Profil Pelajar Pancasila dan Implikasinya Terhadap Karakter Siswa di Sekolah. *Dirasah: Jurnal Pemikiran dan Pendidikan Dasar Islam*, 5(2), 138-151.
- Kurniawan, P. W., & Rogamelia, R. (2018). Integrasi Pendidikan Karakter Bangsa Dalam Pembelajaran Sejarah (Studi Kasus Di SMA Al Azhar 3 Bandar Lampung). *Historia: Jurnal Program Studi Pendidikan Sejarah*,

- 6(1), 45-56.
- Laila, R. N., Assunnayah, N., Nugroho, N. S. A., Sari, R. G. P., Suwandi, S., & Setiyoningsih, T. (2022). Implementation of Pancasila Student Profile in the Merdeka Curriculum For High School in Sragen Regency. *Al Hikmah: Journal of Education*, 3(1), 135-148.
- Maisya, I. B., & Masitoh, S. (2019). Derajat Keterpaparan Konten Pornografi Pada Siswa SMP dan SMA di Dki Jakarta dan Banten Indonesia. *Jurnal Kesehatan Reproduksi*, 10(2), 117-126.
- Permendikbud (2020). Rencana Strategis Kementerian Pendidikan dan Kebudayaan Tahun 2020-2024. Jakarta: Kemendikbud.
- Poluakan, J. M. (2021). *Penerapan Budaya Positif di SMA Negeri 1 Kawangkoan Minahasa Sulawesi Utara*. Kemdikbud: Materi LMS Program Calon Guru Penggerak Angkatan I Tahun 2020.
- Rahayuningsih, F. (2022). Internalisasi filosofi pendidikan Ki Hajar Dewantara dalam mewujudkan profil pelajar pancasila. *SOCIAL : Jurnal Inovasi Pendidikan IPS*, 1(3), 177–187. <https://doi.org/10.51878/social.v1i3.925>.
- Sa'idah, K., Fajriyah and Cahyadi (2019). Studi Kasus Perilaku Menyimpang Siswa Di Sd Negeri Gayamsari 01. *Indonesian Journal Of Educational Research and Review*, 2(2), 17–124.
- Saidillah, A. (2018). Kesulitan Peserta Didik Dalam Proses Pembelajaran Sejarah. *Jurnal Pendidikan Sejarah Indonesia*, 1(2), 214-235. <http://dx.doi.org/10.17977/um033v1i22018p214>.
- Sapriya. (2009). *Pendidikan IPS Konsep dan Pembelajaran*. Bandung: PT Remaja Rosdakarya.
- Sukardi, S., & Sepriady, J. (2020). Peran Pendidikan Sejarah dalam Membentuk Karakter Bangsa. *Kalpataru: Jurnal Sejarah dan Pembelajaran Sejarah*, 6(2), 114-117. <http://dx.doi.org/10.31851/kalpataru.v6i2.5256>.
- Sulistyowati, Endah. (2012). *Implementasi Kurikulum Pendidikan Karakter*. Yogyakarta : Citra Aji Parama.
- Supriatna, N., & Maulidah, N. (2020). *Pedagogi Kreatif: Menumbuhkan Kreativitas dalam Pembelajaran Sejarah dan IPS*. Bandung: PT Remaja Rosdakarya.

- Susilo, A., & Sarkowi, S. (2018). Peran Guru Sejarah Abad 21 dalam Menghadapi Tantangan Arus Globalisasi. *Historia: Jurnal Pendidik dan Peneliti Sejarah*, 2(1), 43-50.
- Susrianto, E. (2012). Peranan Pendidikan Sejarah dalam Membangun Karakter Bangsa. *LENTERA (Jurnal Ilmu-Ilmu Sejarah, Budaya, dan Sosial)*, 1(5), 33-44. <https://lentera.ejournal.unri.ac.id/index.php>.
- Taufiq, M. (2018). Revitalisasi Pendidikan Karakter di Era Global; Penanaman Nilai dan Pendekatan Instruksional. *TARBAWI*, 7(1), 31-46.
- Tricahyono, D. (2022). Upaya Memperkuat Profil Pelajar Pancasila Melalui Desain Pembelajaran Sejarah Berbasis Kebhinekatunggalikaan. *Jurnal Pendidikan Sejarah Indonesia*, 5(1), 13-23. <http://dx.doi.org/10.17977/um0330v5i1p13-23>.
- Wahidin, U. (2017). Pendidikan Karakter Bagi Remaja. *Edukasi Islami: Jurnal Pendidikan Islam*, 2(3), 256-269. <http://dx.doi.org/10.30868/ei.v2i03.29>.