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## IMPLEMENTATION OF THE MERDEKA CURRICULUM ON THE DEVELOPMENT OF PANCASILA CHARACTER OF STUDENTS IN INDONESIA

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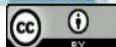


**Abstrak.** Pendidikan bertujuan untuk mengembangkan potensi-potensi yang ada disetiap diri individu. Selain, mengembangkan aspek kognitif peserta didik, pendidikan juga berperan dalam pembentukan karakter yang berbudi pekerti sesuai dengan kebudayaan Indonesia yang berlandaskan pancasila. Tulisan ini bertujuan untuk mengetahui bahwasannya kurikulum merdeka mengimplementasikan nilai-nilai karakter pancasila kepada peserta didik di dalam aspek pengembangan karakter. Penelitian ini menggunakan pendekatan naturalistik dengan metode pengumpulan data melalui studi kepustakaan dan dianalisis menggunakan deskriptif. Data primer bersumber dari artikel ilmiah yang terindeks di jurnal sinta dengan publikasi terbaru 10 tahun terakhir, dan buku elektronik. Hasil yang didapat bahwa pendidikan karakter pancasila terkandung di dalam proyek profil pelajar pancasila yang mengembangkan karakter beriman dan bertakwa kepada Tuhan YME, dan berakhlak mulia, berkebinekaan global, mandiri, bergotong royong, bernalar kritis dan kreatif.

**Kata Kunci:** Pendidikan, Kurikulum Merdeka, Karakter, Pancasila.

**Abstract.** Education aims to develop the potential that exists in each individual. In addition to developing the cognitive aspects of students, education also plays a role in the formation of ethical character in accordance with Indonesian culture based on Pancasila. This paper aims to find out that the merdeka curriculum implements Pancasila character values to students in the aspect of character development. This research uses a naturalistic approach with data collection methods through literature study and analyzed using descriptive. Primary data comes from scientific articles indexed in sinta journals with the latest publications in the last 10 years, and electronic books. The results obtained that Pancasila character education is contained in the Pancasila student profile project which develops the character of faith and piety to God Almighty, and has noble character, global diversity, independence, mutual cooperation, critical and creative reasoning.

**Keywords:** : Education, Merdeka Curriculum, Character, Pancasila.



## **INTRODUCTION**

Education is a conscious and planned effort in realizing a learning atmosphere and learning process with the aim that students can develop their potential, be it religious spirituality, self-control, personality, intelligence, noble character, and skills needed by themselves, society, and the nation and state (Law No. 20 of 2003 concerning the National Education System, Chapter I Pasal 1, in Junaedi, 2019; Pristiwanti, Badariah, Hidayat, & Dewi, 2022). One of the main responsibilities of the government to oversee and promote education is through curriculum development (Bahri, 2017), because the curriculum is usually an elaboration of the vision, mission, and educational goals of a country, this is the reason the curriculum has a strategic position in education as well, the curriculum is designed to facilitate the process of education itself (Vhalery et al., 2022).

The development of the potential and character building of students as described in Law No. 20 of 2003, can be achieved optimally through the curriculum that has been created by the government (Susilawati, 2021; Martin & Simanjanrang, 2022). Nowadays, the government has designed a curriculum that is first implemented by the driving school and then adapted by every formal and non-formal school as the independent curriculum. The merdeka curriculum is understood as a type of teaching that gives students the opportunity to showcase their talents and interests while learning in a calm, carefree, fun and stress-free environment, in order to showcase their interests and talents. The emphasis of merdeka learning is on creativity and independence (Rahayu et al., 2022).

The fundamental purpose of character education is to promote the development of individuals who are noble,

good, humble, honest, clever, compassionate, and resilient (Irawati et al., 2022). In shaping the character of students in accordance with Indonesian culture, the merdeka curriculum uses the term with the profile of Pancasila students (Yulia et al., 2023).

This article will explain and provide an understanding that the independent curriculum has its role in shaping the Pancasila character of each learner who does not release the noble and ethical values that develop in society. These values became the philosophy and purpose of education in Indonesia, which was pioneered by Indonesian education figure Ki Hadjar Dewantara.

## **METHOD**

The research method used in this article is qualitative with data collection through literature study. The purpose of library research is to obtain information from documents (Karmedil et al., 2021; Maulany et al., 2022; Zakki et al., 2023), including scientific articles that have been published in journals on the google scholar website and neatly organized archives, to facilitate the writing process. This research uses scientific articles indexed in sinta journals with the latest publications in the last 10 years, and electronic books as primary data. The steps in this research are; (1) searching and quoting from literature which is primary data. Quoting is done on the source of articles indexed in the sinta journal with the latest publication of the last 10 years and electronic books and books that the author has, then quoting is done. Then, (2) analysis is carried out by describing and describing the data obtained in accordance with the object of study.

## **RESULT AND DISCUSSION**

### **A. Merdeka Curriculum as a Learning Paradigm**

The curriculum is a compulsory instrument that guides teaching and learning carried out in schools (Sumanti et al., 2022; Safaruddin, 2020; Hamdi, 2020; Huda, 2017; Mulyadi, 2021; Maskur, 2023). The curriculum is at the heart of education (Burhani, 2017; Arifin, 2018; Rozi, 2017; Julaeha, 2019; Munandar, 2018) which provides guidelines and instructions for teachers in educating students, so that educational goals can be achieved optimally. The education curriculum that developed in the era of President Joko Widodo's leadership is the merdeka curriculum initiated by Minister of Research and Technology Nadiem Makarim.

An merdeka curriculum is one with a wide range of extracurricular activities and content targeted at providing students with ample opportunities to hone skills and reinforce concepts. As a new paradigm in education, the merdeka curriculum seeks to answer the problems of the 21st century. The development of 21st century skills needed by learners in global competition, such as critical thinking, creativity, teamwork, communication, problem solving, and digital literacy, are emphasized in this paradigm (Hanipah et al., 2023). This merdeka curriculum design emphasizes cognitive aspects, through a constructivistic approach in a learner-centered learning process. Seeing, teachers are required to be able to provide differentiated learning methods to students tailored to their learning needs and interests (Jatmiko & Putra, 2022; Gusteti & Neviyarni, 2022; Faiz et al., 2022). Thus, it appears that the main goal of the merdeka curriculum is to produce human resources who are globally competitive, and ready to face a changing world. The learning paradigm in this merdeka curriculum gives students the freedom to develop their

potential and also play an active role in the learning process.

### **B. Learner Character Development**

Developing the character or disposition of an individual is the main task of an educator. Character education is one of the manifestations of achieving a generation that is wise in behavior and has morals and personality that are valuable and beneficial to their nation. Success in education is when students are able to balance their cognitive, affective, and psychomotor abilities to become perfect human beings (Suriadi et al., 2021).

The character developed and formed in education must be in accordance with the culture, or habits of the community that have been preserved for generations. Indonesia has a culture that is ethical according to Pancasila which is the identity of the nation in behaving and acting (Iswanto et al., 2020; Hakim & Darajat, 2023). Education has a role in preserving this ethical character in accordance with Pancasila. In the merdeka curriculum, reasoning is often mentioned. Reasoning or intellect, which is a mental ability that distinguishes humans from other living things, which can also unite people from various tribes, groups, or ages because of the similarity of minds. According to Ki Hajar Dewantara, ethics is closely related to ethics, which emphasizes the inner nature of human beings which includes divinity, social, and freedom. Learning ethics is about living together and behaving well based on reason (Tarigan et al., 2022).

### **C. Character Profile of Pancasila Students as a Result of the Merdeka Curriculum**

The Pancasila learner profile is the competencies and character attributes that must be possessed by students in accordance with the noble values of Pancasila (Wati & Alhudawi, 2023; Mery et

al., 2022; Diputera et al., 2022; E. Susilawati et al., 2021). The project to strengthen the profile of Pancasila students is expected to be a guideline in developing ethical character for educators and students.

In the Pancasila learner profile, there are six dimensions that must be developed into character in each learner, namely; (1) Believing and fearing God, and having noble character. This dimension is in line with the theological principles or religious values discussed in the development of the main potential for learners in Law No. 20 of 2003, which discusses the topic of enthusiasm in religion, this includes personal relationships with God, other people, and the universe (Suardi, 2023). Learners, too, uphold their noble culture, identity and locality while accepting the cultural diversity they encounter. This fosters respect for one another, which in turn encourages the development of positive character traits and a noble culture aligned with the country's noble traditions. (2) Global diversity. In order to instill a tolerance-based mindset that values the ancestral culture of the Indonesian nation, an effort is made to preserve the noble culture, identity, and location and accept cultural exchanges (Nur Wijayanti, 2023; Jamalulail et al., 2023). The noble culture, locality, and identity of Indonesian students must be maintained, and they must also be able to be open when dealing with different cultures. Thus, there is a sense of mutual respect and the formation of a positive noble culture that does not conflict with the noble culture of the nation. (3) Independent. Learners are able to be independent, and solve all their problems in learning responsibly. This will be successfully done by students if there is self-awareness and understanding of the situation at hand, as well as being able to manage themselves. (4) Mutual cooperation. Living together with a sense of family, helping each other, which creates social stability, and taking responsibility for

the life of togetherness (Mulyatno & Yosafat, 2022). For students, this activity can make it easier to complete the assigned tasks together. This will form a character that cares, shares and can work together. (5) Critical reasoning. The ability to analyze and assess data, formulate questions, reach logical conclusions, and understand the consequences of arguments are all enabled by critical thinking skills (Rahmawati et al., 2023). Learners who use critical thinking can process information, both quantitative and qualitative, in an impartial way, make connections between different pieces of information, analyze them, assess them, and draw conclusions. (6) Creative. Creative learners are able to change and create something unique, significant, practical and powerful. Thus, learners have original work and are also able to create innovative work from an idea that they develop.

## CONCLUSIONS

The merdeka curriculum does not eliminate ethical values as an educational goal that has existed for a long time. However, these values are developed and adapted to the needs of the times and the current global challenges. The main goal of the merdeka curriculum is to produce human resources who are globally competitive, and ready to face a changing world. The learning paradigm in this merdeka curriculum gives students the freedom to develop their potential and also play an active role in the learning process. In developing the noble character of Pancasila, the merdeka curriculum offers a Pancasila student profile project which has 6 dimensions that must be developed to students, namely faith and devotion to God Almighty, and noble character, global diversity, independence, mutual cooperation, critical and creative reasoning. These dimensions do not deviate from the noble values of Pancasila and the meaning of education itself.

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