

## **Fostering Pancasila Student Profile through Learning Civics at Mis Weigh Opponents**

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**Abstract:** This article aims to reveal the implementation and form of fostering the profile of Pancasila students through Civics learning at MIS Timbang Lawan. To explore and uncover meaning in the actual context, this study uses qualitative research with interview, observation, and documentation data collection methods. And the triangulation technique is a way to assess the validity of the data in this study. The results of the study were obtained as follows. First, Civics learning planning understands students in terms of fostering Pancasila student profiles designed in accordance with the school curriculum. Second, the implementation of Civics learning in accordance with the RPP by including the values of profile building on Pancasila in Civics learning. Third, the development of Pancasila student profiles in Civics learning with six main characteristics, Pancasila students represent Indonesian students as lifelong learners who are culturally competent and operate in accordance with Pancasila values which include Faith, piety to God Almighty, ethics, independence, teamwork, cultural diversity, critical thinking, and creativity. The results showed that students were not only intellectually developed but also had a character in accordance with the ideals of Pancasila. Of course, to meet the goals of nation and state, a deeper understanding of inclusion is also needed.

**Keywords:** Civics, Coaching, Form, Pancasila Student Profile

### **A. Introduction**

The Merdeka Curriculum is an effort made in developing the quality of education in accordance with the times in Indonesia (Aprima & Sari, 2022). One of the policies that contribute to the quality of education in Indonesia is the Free Learning movement program (Aprima & Sari, 2022). Students are not just trained to be smart (Romdloni, 2021). However, it is also trained to have a character that is in line with the Pancasila Values or now often termed the Pancasila Profile. This Pancasila Student Profile is used as the basis for educational standards in Indonesia (Zuriah & Sunaryo, 2022). This is believed to be a guideline for educators in developing children's attitudes in smaller learning environments, in addition to national education regulations (Purwaningsih et al., 2023). Here what is meant by "Pancasila Students" is a student who has talents and morals that are in accordance with the principles of Pancasila until the end of his life. Reporting from a document published by the

Ministry of Education and Culture (Nurzaman, 2022), (Berita Negara, 2020) the Pancasila Student Profile is a series of activities that strengthen the understanding of project-based students launched as an effort to achieve competence and character based on Graduate Competency Standards, and in line with the expression conveyed by the Minister of Education and Culture Nadiem Makarim (Ismail et al., 2020). That children must recognize Pancasila as one of the teachings that thrive in an educational environment and fulfill the goals of National Education (*UU No 20 Tahun 2003 Tentang Sistem Pendidikan Indonesia*).

The establishment of the Pancasila Profile also raises an awareness of various real events that occur, that the fundamental reason is that one of them is related to the generation that has begun to emerge and apply national ideals in various aspects of life. Many of them choose lifestyles that do not conform to the five principles outlined by the founding fathers of the country. Call it for example, juvenile delinquency (Luthfi, 2018), bullying, stealing, disrespecting different tribes and religions, not throwing garbage in its place, brawl, corruption, fighting teachers, and so on.

Cases such as those described above certainly provide collective unrest while encouraging the awareness of the education community to find solutions to accelerate the achievement of National Education goals, one of which is by offering Pancasila Student Profile Development. Because according to the author, coaching through programs socialized by the Government on the Pancasila Student Profile can change their character simultaneously. Obviously, this policy will not be enforced, but it must still explain the principles and objectives for which it is applied. In order for it to be more than just a philosophy that makes students feel pressured to follow it, seriousness in running a program in which the Coaching procession is then not just or limited to a passing program. Rather it is a mutual agreement for achievement in accordance with National ideals. With understanding, the Pancasila Student Profile Development program is not limited to changing terms, but the spirit and spirit of Pancasila is truly realized in the world of Education and Learning.

So far, research on the Pancasila Student Profile has been widely researched by several researchers but with different cases and concentrations, including research conducted by (Pamungkas & Sudigdo, 2022). (Zuriah & Sunaryo, 2022) (Nashir & Pratama, 2022) (Hidayah et al., 2021) (Nurhayati et al., 2022) (Sabon et al., 2022) (Istiningsih & Dharma, 2021) From previous research, it was mentioned that it gave fresh air to the response of academics to the acceleration of the profile of Pancasila students that had been carried out in their respective locations. At the same time, strengthening what the government wants in the form of desired concepts and programs. For researchers, of course, this presents a necessity in making an academic action by submitting a Pancasila Student Profile through Education and Learning Civics. This choice of student subjects for the equivalent level of Madrasah Ibtidaiyah (MI) is a compulsory subject that must be mastered by students. At the same time, for researchers, of course, this strengthens what is the purpose of Civics lessons on the one hand, as well as the concept of Pancasila Profile on the other hand.

Based on the explanation above, researchers are interested in conducting research entitled raising the Profile of Pancasila Students through Civics learning at

MIS Timbang Lawan. Bahorok sub-district. By asking a few questions. First, what are the forms of Pancasila Student Profile Development? Second, how is the implementation of Pancasila Student Profile Development through Civics learning? Third, what are the obstacles experienced by teachers? This question is a reference to focus and produce research that researchers consider very important and superior. The subjects in this study were the principal, and the teacher of MIS Timbang Lawan.

## **B. Theoretical studies Pancasila Student Profile**

The current Indonesian curriculum aims to shape the potential and character of students in realizing a Pancasila student profile. In the implementation of the Pancasila Student Profile project, it is carried out flexibly (Rahmah et al., 2022). The Pancasila student profile project must be tailored to the student based on its content. Considering the characteristics of Pancasila students as stated in the Regulation of the Minister of Education and Culture and the Vision and Mission of the Ministry of Education and Culture, which reads: "With six main characteristics, Pancasila students represent Indonesian students as lifelong learners who are culturally competent and operate in accordance with Pancasila values: Faith, piety to God Almighty, ethics, independence, Teamwork, cultural diversity, critical thinking, and creativity.

The Pancasila Student Profile is created as an answer to every main question that is able to equip students with the desired competencies (Susilawati et al., 2021). Of course, this is related to the implementation of the goals of Indonesian education, which is to help realize an advanced, sovereign, independent, and characterful Indonesia through the development of students. The lack of human resources with character qualities that are in line with Pancasila values in the context of education and society that are starting to be forgotten is the background for the creation of this Pancasila Student Profile.

## **Subject Civics in MI**

The initial stage in obtaining information for students is Elementary School (SD). Civic Education is one of the subjects that children will learn in elementary school. In order to produce children who are creative, critical, responsive, and inventive, Civic Education in elementary schools has an important role for the development of learning standards (Aliyah et al., 2023) (Misini et al., 2023). One of the subjects that must be taught in the curriculum at all levels of education, from elementary school (SD) to college, is Civic Education (Civics) (Lisnawati et al., 2022).

Civic Education according to the Regulation of the Minister of National Education Number 22 of 2006 concerning Content Standards for Primary and Secondary Education Units is a subject that focuses on the formation of citizens who understand and are able to carry out their rights and obligations to become intelligent, skilled, and characterful Indonesian citizens mandated by Pancasila and the 1945 Constitution. According to (Hendrik, 2021), Civics is a learning that seeks to humanize

and civilize and empower humans to become good citizens based on the constitution of the state.

As required by Pancasila and the 1945 Constitution, Civic Education in elementary schools plays a very important role in helping students as developing citizens in upholding their rights and obligations to become Indonesian citizens who are knowledgeable, capable, and have character. One of the main subjects in school is Civics learning, which seeks to cultivate the intelligence of citizens in spiritual, logical, emotional, and social aspects, foster civic duties, and foster student participation as citizens so that they become good citizens (Asmaroini, 2017).

Pancasila and Civic Education needs to be studied starting from elementary to junior high school/high school and so on to college, all students are required to complete the Civics student. Of course, learning about citizenship is very important for Indonesians. The needs of citizens, the constitution of the country, power and politics, Pancasila, unity and unity of the nation, human rights, norms and regulations/laws, and globalization are all topics discussed in Civics. This shows that citizenship science is a subject that examines Indonesian law and policy as a model for navigating the life of society, nation, and state.

Civics learning provided in schools is the best way to carry out learning activities so as to create high moral humans. Therefore, teachers must be able to apply Civics learning activities that have been given in schools and communities optimally to realize humans with Pancasila values.

### **C. Research Methods**

This research methodology is a form of qualitative research. To explore and uncover meaning in its true context, qualitative research requires explaining, describing, and characterizing a social reality, event, or event by observing the reality of the field as it is.

In this study, researchers want to explain how the process of Pancasila Student Profile Development through Civics learning. This research was conducted at MIS Timbang Lawan, Bahorok, Langkat, North Sumatra Province. Qualitative research can also be said to be looking for data or information about issues that arise in the field or possible study areas.

The subject of the study is the Party who can provide the necessary data for the research. Arikunto defined a research subject as an object designed to be studied by researchers. MIS administrators and teachers Tuntung Lawan were the subjects of research in this study. The subjects of this study used purposive techniques, namely the criteria for determining subjects who know, and who know and provide information related to Civics through Civics learning at MIS Timbang versus Bahorok District

To collect research data, observations, interviews, and documentation were carried out. A direct visit to MIS Timbang Lawan, Bahorok sub-district, where the research was conducted, was used to collect observations. This observation tries to explore potential sources of inspiration and look for problems with the creation of the Pancasila Student Profile. For the next stage, namely conducting interviews with

resource persons who discuss Pancasila Student Profile Guidance through Civics learning, the results of these observations are then observed and assessed collectively to obtain original and accountable data. Significant data are first selected and sorted, after which the data analysis is described and conclusions are drawn.

The triangulation technique is a way to assess the validity of the data in this study. The triangulation method in question is a method of verifying the validity of data that utilizes others (Moleong, 2016). Triangulation is often described as rechecking facts to ensure accuracy. While the flow model used for data analysis of this study includes data collection, data reduction, data presentation, and conclusions (Junaedi & Digdowiseiso, 2023).

#### **D. Results and Discussion**

In implementing the Pancasila Student Profile, the role of educators is needed in it. Therefore, a workshop is needed for educators to know their very important role in fulfilling their responsibilities as implementers of the Pancasila Student Profile in the *Merdeka Belajar* Curriculum. The ability to strengthen the profile of Pancasila students for educators can increase because educators are the main actors in education that directly affect the educational process and can produce good performance so that the goals of education can be achieved as expected, so it is necessary to do this by first providing workshops to educators (Setiyaningsih & Wiryanto, 2022).

The implementation of introduction and training activities offered to educators has been carried out, one of which is MIS Timbang Lawan Bahorok District. The participants were Elementary School Educators conducted online using zoom, The participants were very enthusiastic to ask questions during the training, focused on paying attention to the presenters, and had a great sense of enthusiasm to take part in training activities, in order to provide understanding related to the Pancasila Student Profile then this training activity was carried out. Educators are the main figures who become role models for their students. He must have and understand the ideals of Pancasila because he is an educator who acts as a shield in instilling the principles of Pancasila.

Creating lifelong students who are capable, have character, and think in accordance with Pancasila. The ability to develop those traits holistically in line with students' psychological and cognitive development is essential for anyone in education. The Pancasila Student Profile owned by students is a representation of Indonesian students who have the culture, values, and character of Pancasila. Because the main purpose of making this Pancasila profile is to teach students through projects or ideal activities that are reflected by the dimensions of the Pancasila profile.

To build different abilities, the Pancasila student profile can also give students access to informal learning possibilities, a comfortable learning environment, more active learning activities, and direct involvement with their environment. Learning achievement is also influenced by the teacher's ability to provide a positive learning environment in the classroom. Students can use this project to raise the profile of Pancasila students as lessons to help them observe, understand, and find answers to problems in their environment. Learning is intended to produce the creation of

Pancasila student profiles in the independent learning curriculum. For this reason, a learning achievement guide has been produced related to the Pancasila student profile for each topic at the elementary school level (Sherly et al., 2021).

The educational setting is seen as a place where students can acquire the necessary attitudes, information, and abilities to carry out the process of growth and improvement of their quality. The government continues to implement a number of projects to meet the desired educational goals, one of which is an independent curriculum and raising the profile of Pancasila students. Each student lives the Pancasila Student Profile through learning school culture, intracurricular, co-curricular, and extracurricular

### *Forms of Pancasila Student Profile Development*

The Pancasila student profile can be applied through coaching in Civics learning. The characteristics of Civics lessons are in accordance with the elements of the Pancasila student profile which facilitates development in the form of Pancasila student profiles in students. Each student lives and animates Pancasila students through intracurricular, co-curricular, extracurricular, and school culture activities.

### *Intracurricular Activities*

Intracurricular is a teaching and learning activity or learning activity in the classroom. Critical thinking and student-centered teaching and learning techniques are examples of Pancasila student profile activities used in teaching and learning activities in the classroom. Intracurricular activities are activities that take place in the classroom where the instructor introduces a particular subject to students. Activities such as student-centered learning emphasize student learning activity rather than teaching activity. Creating a fun class by applying concepts to real life, by applying concepts to real life students will be more motivated to learn. The values of the Pancasila student profile will be able to be applied by students during learning. One of the concepts of science that is applied in everyday life is melting, for example melted wax.

Intracurricular activities are carried out according to the program structure, implementation in schools, and evaluation of all activities based on the applicable curriculum and subject-specific core skills. Each curriculum offered meets the standards for each level of education used today. Compulsory subjects have been given proper structure and timing so as to meet the current curriculum requirements. In order to achieve the desired goals and be completed effectively through the current program, time allocation arrangements have been made.

A fundamental component of the implementation of programs already in place in every school is basically this intracurricular program. Every day, both instructors and students participate in the learning process of many disciplines. This extracurricular activity is carried out with the aim of improving and developing students' academic abilities. This extracurricular program covers all subjects taught in the classroom, including civics, math, biology, physics, and more.

### ***Co-curricular***

Activities carried out to strengthen the material in the MIS Timbang Lawan class there are 3 activities including the implementation of *tahfidz* activities. This activity is carried out every Saturday, this activity aims to strengthen the memorization of the Quran of students, especially *juz* 30, students are trained to not only be able to read but also be able to memorize it, therefore this activity visits students to continue to be enthusiastic about memorizing the Quran from an early age. Study tour activities are also carried out, this activity is carried out still around the school in addition to minimizing ordinary road access that is not too far away, namely Bukit Lawang tourism is a very famous tourist location in North Sumatra, this natural tourist spot is located right under the foot of the mountain, has cool and cool weather.

Students come to see the beauty of nature as well as feel the fresh air, not only that Bukit Lawang is a conservation animal area or protected animals that make the main attraction in the place. Therefore, students can see animals and plants that are protected for sustainability, and strengthening learning can be done by students in beautiful nature, learning while healing that loving the environment is very important, during tourism activities students are taught to preserve the environment by disposing of garbage in its place and preserving forests and also Eco farming centers that are weighed by opponents and are still very close to the school so that Easier access to education is easier, in this place is the manufacture of organic fruits and vegetables, medicinal plants, and natural compost cultivation. In PPLH Bahorok, an overview of how organic farming is practiced and one of the media used for environmental education is given. Here, there are various spaces that can be used as learning resources, including halls, eco-houses with libraries, basic labs, and seed storage rooms. In addition, there are biofiltration systems, fish ponds, goat and cattle farms, vegetable gardens, compost bins, rice fields, nurseries, and polycultures of medicinal trees and fruits. Co-curricular activities are reviewed with the aim of strengthening subject matter in class and adding insight to students.

### ***Extracurricular Activities***

The implementation of interest and talent development carried out by MIS Timbang Lawan has four extracurricular activities. First, the art of dance. The implementation of dance is held in schools with the aim of maintaining sustainability and extension because a culture reflects a nation, so as good citizens we must be able to maintain and preserve the existing culture. Some of the dances performed at MIS Timbang Lawan are Batak, Karo and Malay dances, one of the cultural heritages of Malay dance in Langkat. The existence of Malay Dance is still maintained because it is a typical dance of the Malay tribe in Langkat Regency, dance activities are carried out every Wednesday and Thursday and are trained by two people who are educators at MIS Timbang Lawan, the costumes worn by students in dance have been provided by the school, students not only perform dances at school events but participate in performing at community events, and invited to entertainment events.

The second activity is an art activity to read the Qur'an, which has the aim that students can not only read the Qur'an properly and correctly but also to be able to chant the Qur'an with a beautiful rhythm, the activity is carried out every Tuesday and is trained by one educator who is deliberately invited to train MIS students to weigh the opponent. Students who have participated in Qur'an reading art activities will usually be displayed at school events such as Mawlid Prophet Muhammad SAW and *Isra 'Mi'raj* Prophet Muhammad SAW, as well as students participating in competition activities, school and sub-district levels.

The third activity is a Scout activity, this activity aims to create a sense of leadership in students. In addition, every Scout is trained to develop into a person who is disciplined, pious, has noble character, and loves the motherland. This activity is carried out every Saturday and is trained by one Educator. Students participate in leadership, teamwork, social, environmental, and independent activities.

The fourth activity is *Marhaban*, this activity aims to introduce Islamic values by using *shalawat* chanting with a *rebbana* tool. This activity was held on Friday and was trained by one educator who taught at MIS Timbang Lawan. Students who take part in these activities will usually be displayed at the opening of school events such as Mawlid Prophet Muhammad SAW and *Isra' Mi'raj* Prophet Muhammad SAW.

### **School Culture**

School Culture is a value system that shapes the positive habits of students. The refraction carried out by MIS Timbang Lawan is that there are several refractions among the implementation of congregational *dzuhur* prayer activities, in this refraction educators teach students how to pray first, the implementation of this activity aims to make students know the procedures for praying and are trained to perform congregational prayers with friends and students. The form of school culture that is applied to instill and foster the profile of Pancasila students is another habituation activity taught by educators is the habit of praying before and after learning begins, this refraction is carried out in order to increase the piety of students.

Other habits are also carried out in the morning at MIS Timbang Lawan, namely by reading Amma juz before entering the classroom, other daily activities of students such as participating in flag ceremonies every Monday and singing the National Anthem before school to create a spirit of nationalism for students. Students can visit their sick friends at school, which is a direct action. Other actions that can be taken to encourage students to get involved in humanitarian activities are to hold weekly fundraisers for *infaq* and victims of natural disasters, as well as sharing food with those who are less fortunate. These direct actions will help children develop empathy and compassion; they will also teach them how to treat others with respect and cultivate a 5S culture (Smile, Greeting, Greeting, Courtesy, and Manners) in the school environment. In addition to the appeal, the school continues to remind students of this by placing a number of banners in important locations, so that it becomes a habit that is carried out consciously. With the hope that students have good ethics and are able to respect others.



### ***Implementation of Pancasila Student Profile Development through Civics Learning***

A character-building program called Pancasila Student Profile is being promoted by the government, and integrated into the educational process, especially in learning themes with Civics material in elementary schools. When PBM is used, learners have an important part in the learning process, including designing learning activities and promoting the principles of Pancasila. In more detail, when talking about learning there are two general schemes that can be mentioned. First, a review of learning administration in which lesson plan and syllabus are found. This study, of course, belongs to a student who will carry out teaching and learning. Second, the issue of PBM implementation. This is further understood through the process of opening, core and closing. Of course, teaching and learning steps are always found every time learning is carried out. These two schemes were then confirmed by researchers to the government's program of fostering the profile of Pancasila students. By elaborating on the six precepts of the Pancasila profile – faith, fear of God Almighty and noble character, independence, cooperation, global diversity, critical thinking, and creativity, researchers further explore the desired system.

First, having faith and fear in God Almighty, in the MIS Timbang Lawan school, the learning activities carried out by educators to implement the development of Pancasila student profiles in Civics subjects, namely educators invite students to pray before starting learning and continue with reading the Pancasila text and providing perceptions about God Almighty, where educators explain that one means single, so the meaning of Allah Almighty is that there is only one of our gods, namely Allah SWT, according to what educators have taught before about surah Al-Ikhlâs in the first verse explaining that Allah is Almighty, which reads

قُلْ هُوَ اللَّهُ أَحَدٌ

Meaning: say He is the One True God

Furthermore, students observe the pictures in the Theme 1 book regarding worship activities, then students are asked to tell their experiences when worshipping with their families, educators strengthen by giving questions to students and conducting assessments and evaluations.

Second, Global Diversity in MIS schools Weigh Opponents that educators do at the beginning of learning, educators make perceptions by asking students to pay attention to their classmates, there must be something different from each person such as their height, skin, religion, culture and ethnicity. Furthermore, the educator also explained that there are several tribes, beliefs, and cultures in Indonesia, and each has its own traditions and laws that must be respected by others. Then the educator explained in the thematic book theme 3 on "Ethnic differences in Indonesia", that Indonesia is known for various ethnic groups. There are Javanese, Malay, Karo, Sundanese, Batak, Balinese, Dayak, and many other tribes in Indonesia and students are asked to re-read the book about "Ethnic differences" in the theme 3 book, then the educator gives assignments by pairing the names of students according to their breadfruit based on the text of the story in the theme 3 book.

Third, Gotong Royong that educators do at MIS Timbang Lawan schools at the beginning of learning is to ask students to explain the meaning of gotong royong where gotong means to work and royong means together so gotong royong is to do activities together voluntarily so that work is completed faster, smoothly and easily. Gotong royong is an attitude that must be owned by all of us as Indonesians, because it is very important to work together and has been stated in the third precept of Pancasila, namely, "Indonesian Unity". Educators also explain through stories, for example about how people in the past built bridges, harvested crops, moved houses, and Indonesian independence can also be achieved through gotong royong.

In addition, the educator also explained how to foster an attitude of mutual assistance with implementation is that if we are in a family environment, we can help parents for example cleaning the house, cooking, and washing dishes so that work is completed quickly and you will be more loved by parents. If in the school environment, for example, cleaning the classroom, cleaning the school environment, prayer room together according to the picket schedule that has been provided and group work we must do it earnestly so that it is finished quickly. After that, the educator asks students to read the text in Theme 3 book about "Gotong Royong Culture", then the educator gives the task to conclude the reading text.

In the last lesson, the educator gave reinforcement that we can do mutual aid anywhere, there is no need for big work that we do with small work also we can be said to have worked together, by doing mutual aid activities will ease our work, if we do it seriously and with mutual assistance can foster a family attitude.

Fourth, independent at the beginning of learning MIS Weigh Opponents in this learning implementation is, the value and meaning of independent are instilled in students through stories, for example, educators ask students about what independent is, then after that student explain again about the purpose of independent. So, independence is that students do something independently and responsibly. Self-reliance is done by self-initiative i.e., activities do tasks independently and children clean their own beds by making pillows, blankets and bolsters and put in place, and can bathe and wear their own clothes. Next, students read the text with the title "My Task in the Morning" then after that observe the pictures in the theme book and write down their respective assignments. In the last lesson, the educator gave reinforcement that with self-reliance activities we can learn to carry out a job independently with a sense of responsibility.

Fifth, Critical Reasoning is where a person questions, analyzes, interprets, evaluates, and makes judgments about what is read, heard, or written. The examples of critical reasoning in class during learning include often asking questions, like to discuss, have extensive knowledge, be sociable and like reading. The implementer of critical thinking in MIS Timbang Lawan, namely the educator, explained the material to be taught first, after that the educator gave tasks to students to discuss with their desk mates about "Duties to family members in accordance with Pancasila values" in theme book 3, and conveyed the results of the discussion in front of the class. After that educators provide reinforcement, evaluation and assessment.

Sixth creative, instilling creative meaning of learners through storytelling. To foster creative nature in students, namely by carrying out activities that produce a work, make students imagine freely so that they can create their own work that has benefits for the nation and country. In addition, educators also direct students if creative is not only in things such as painting, making songs or writing a story but such as being able to solve everyday life problems in a new way. Creative itself is our own ability to produce an idea that is new, useful, meaningful and has a positive impact on the environment. The educator asks students to read the text in theme 3 entitled "Guess the Word" then the educator gives a word guessing task by means of students forming groups in pairs then they do guess, each group works together to complete their task and help each other

Finally, educators provide reinforcement that with creativity we can help many people so that we can improve communication with new people and get new information and new ideas from others, and creativity can be increased if we are afraid of failure in trying everything new because failure is the path to success.

### ***Obstacles in fostering the Pancasila Student Profile through Civics Learning***

The reality is that the process and implementation of Pancasila student profile development is not always easy, this is due to the limitations of various implementing components. Obstacles found in fostering the profile of Pancasila students include:

*Educators:*

- Lack of information about Pancasila student profiles due to limitations of educators in using handphone
- Lack of involvement between stakeholders
- Limited material and time for teaching and learning activities.
- Not optimal support from parents and the community.

*Student:*

- Uneven enthusiasm of learners
- Activities that are still in the coaching stage so that they have not been fully implemented.
- Learners who are not used to living disciplined lives
- lack of awareness of learners about the values of Pancasila

### **E. Conclusion**

There are several important points that researchers want to describe from the research conducted. First, that the form of Pancasila student profile development through Civics learning at MIS Timbang Lawan is in line with the elements of the Pancasila student profile which facilitates coaching in the Pancasila student profile in students, integrated into daily life and experienced by each student through intracurricular, co-curricular, extracurricular and school culture. Second, the implementation of Pancasila student profile development through Civics learning is carried out at MIS Timbang Lawan The application of the Pancasila student profile will depend on how the lesson plans presented in the lesson plan are used, as well as

the activity steps are inseparable from the six-element scheme of the Pancasila student profile, Civics learning techniques and their integration with other disciplines, as well as character materials that can carry out learning while providing an understanding of Pancasila student profile. Third, the obstacles to the Pancasila student profile in Civics learning are seen from the reality that the process and implementation of Pancasila student profile development is not always easy, this is due to the limitations of various implementing components. Obstacles found in fostering the profile of Pancasila students include through educators and students.

The findings of this study certainly reveal in detail how the profile of Pancasila students develops. Facts that support the ideals of the Pancasila student profile can be used as an opportunity to realize the profile desired by the government. All educational institutions must work together to fulfill their obligations to advance the goals of society. One option is to use PBM to create a more inclusive future for students those values everyone equally and exclusively considers the greater good. The profile of Pancasila students allegedly provides direction on facts that are often observed, one of which is related to the case of generations that began to emerge with the application of national values in aspects of life, juvenile delinquency, bullying, theft, not respecting ethnic and religious differences, not throwing garbage in its place, regulations, corruption, fighting teachers, and so on. Then, this must be stopped by encouraging students, one of which is of course through Civics learning.

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