



## Analysis of the implementation of Profil Pelajar Pancasila through school culture

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### ABSTRACT

Learning encourages paradigm changes, including those related to school curriculum and education. Therefore, it is essential to ensure teachers' understanding of Profil Pelajar Pancasila and how to implement it through school culture at UPT SPF SD Negeri 101799 Deli Tua. The research subjects were 16 teachers and 74 students. The research method used is descriptive qualitative research using observation, interview, and questionnaire data collection techniques. The research results show that the implementation of Profil Pelajar Pancasila at UPT SPF SD Negeri 101799 Deli Tua has gone very well. This excellent result is supported by the teacher's understanding of the concept of Profil Pelajar Pancasila. The implementation of this program is also supported by 8 (eight) school cultures, namely religious culture, 5S culture (Senyum, Sapa, Salam, Sopan, dan Santun), Flag Ceremony culture, I work alone culture, Nail Cutting culture, Clean Class culture, Literacy culture, and "I Can" culture. By implementing the Kurikulum Merdeka and these eight cultures, UPT SPF SD Negeri 101799 Deli Tua, as one of the driving schools, has made maximum efforts to realize students as lifelong learners with the character of the Profil Pelajar Pancasila.

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### ABSTRAK

Pembelajaran mendorong terjadinya perubahan paradigma, termasuk yang berkaitan dengan kurikulum dan pendidikan di sekolah. Maka dari itu penting untuk memastikan pemahaman guru tentang Profil Pelajar Pancasila dan cara implementasinya melalui budaya sekolah di UPT SPF SD Negeri 101799 Deli Tua. Subjek penelitian adalah 16 orang guru dan 74 peserta didik. Metode penelitian yang digunakan adalah penelitian kualitatif deskriptif dengan teknik pengumpulan data observasi, wawancara dan angket. Hasil penelitian menunjukkan bahwa implementasi Profil Pelajar Pancasila di UPT SPF SD Negeri 101799 Deli Tua telah berjalan dengan sangat baik. Hasil sangat baik ini didukung oleh pemahaman guru terhadap konsep Profil Pelajar Pancasila. Implementasi program ini juga didukung oleh 8 (delapan) budaya sekolah yakni budaya Religius, budaya 5S (Senyum, Sapa, Salam, Sopan, dan Santun), budaya Upacara Bendera, budaya Aku Kerja Sendiri, budaya Potong Kuku, budaya Bersih Kelas, budaya Literasi dan, budaya Aku Bisa. Dengan menerapkan Kurikulum Merdeka dan kedelapan budaya ini, UPT SPF SD Negeri 101799 Deli Tua sebagai salah satu Sekolah penggerak, telah berusaha secara maksimal dalam mewujudkan peserta didik sebagai pembelajar sepanjang hayat yang berkarakter Profil Pelajar Pancasila.

**Kata Kunci:** Budaya Sekolah, Kurikulum Merdeka, Profil Pelajar Pancasila

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## INTRODUCTION

Various societal problems continue to escalate over time. News reports, television programs, and other media increasingly portray cases that contradict social norms and the values of Pancasila. Incidents such as murder, intolerance, robbery, difficulties in building places of worship, slander, and corruption have become daily occurrences and public consumption. The values of Pancasila are now easily overshadowed by power, leading to actions that lack civility.

The field of education is not exempt from deviations and violations of Pancasila values. To date, educational practices have tended to emphasize outcomes and standardized testing, prioritizing the development of students' cognitive abilities while neglecting their emotional growth. As a result, children develop imbalanced feelings and thought patterns. Damasio, as cited in Suwardani's book titled "*QUO VADIS Pendidikan Karakter dalam Merajut Harapan Bangsa yang Bermartabat*", argues that the current educational framework fails to integrate empathy and affective experiences adequately. Hence, it leads to a tendency to shape children into emotionless automatons.

In brief, education has long prioritized intellectual intelligence (IQ) over spiritual intelligence (SQ). This imbalance has resulted in many students being intellectually capable but lacking moral character. According to Winataputra and Sri in "*Pedoman Umum Penggalan dan Perwujudan Nilai Akhlak Mulia Bagian Penguatan Pendidikan Karakter (PPK)*," this issue must be addressed through sustained collaboration between the government, schools, parents, and the community, by strengthening character education to realize a dignified, cultured, and morally upright Indonesia. [Iswahyudi et al. \(2021\)](#) explain an interrelationship between IQ, SQ, and EQ, which can be seen through the significance of a person's high SQ in providing spiritual awareness and meaning. Therefore, a balance between IQ and SQ can support the moral development of students.

In Undang-Undang No. 20 of 2003 on Sistem Pendidikan Nasional, the current emphasis in education tends to focus more on cognitive intelligence than spiritual intelligence, which is rarely elaborated in detail. As a result, many students grow intellectually capable but morally lacking. A dignified, cultured, and moral Indonesia can only be achieved if the government, schools, parents, and the broader community sustainably strengthen character education. [Supandi \(2017\)](#) explains that the essence of the thoughts of Ibn Sina and Hegel lies in the belief that education shapes individuals with moral integrity and that education serves as an investment for the future by transforming human thought patterns, character, and worldview through the transfer of knowledge, skills, and values.

The moral degradation in question refers to students' lack of courtesy, the use of inappropriate language (such as vulgar and obscene local dialects at school), disruptive behavior during lessons, failure to complete homework, being caught with mobile phones and playing games, dishonesty when asked by teachers about attending church or mosque, and being found smoking on school premises. These behaviors indicate the prevalence of negative school culture within educational environments. Teachers at SD Negeri 101811 have particularly felt the impact of students' lack of respectful behavior. For instance, students often interrupt teachers while they are speaking, display disrespectful body language in their presence, or insult teachers using offensive words in the Karo language, which inherently carry negative connotations. The root cause is often the lack of obedience and respect cultivated at home, which is reflected in students' behavior at school. In addition, the widespread influence of technology, particularly television and mobile phones, has led elementary students to mimic language and actions that conflict with social norms and ethics ([Kezia, 2021](#); [Nurzakiyah, 2018](#); [Safitri, 2020](#)). On the other hand, technology also inherently offers advantages in terms of interaction, access to information, and adaptability, especially in education ([Hasna & Aliyah, 2023](#)).

The lack of ethical behavior observed among students at UPT SPF SD Negeri 101799 Deli Tua indicates that the development of elementary school students' character and the internalization of Pancasila principles are still not optimal. The school environment and educational culture show a lack of respect for moral values, as evidenced by behaviors that disregard human dignity, including teenage conflicts, disrespect toward parents and teachers, disobedience to family norms, increasing instances of delinquency (such as skipping school, cheating, or stealing), peer bullying, and the use of inappropriate language. To instill humanistic attitudes, behaviors, and character in elementary students from an early age, aligned with the noble values of Pancasila as the national ideology of Indonesia, school culture must actively work to eliminate these negative tendencies (Juhji, 2016).

Through the Ministry of Education and Culture, the Indonesian government launched the Profil Pelajar Pancasila program to optimize educational efforts to revive and reinforce the core values of Pancasila that have faded over time. By Peraturan Kementerian Pendidikan dan Kebudayaan Nomor 22 Tahun 2022 on Rencana Strategis Pendidikan dan Kebudayaan periode 2020-2024, the government introduced the Profil Pelajar Pancasila. This document was published to support and implement the vision and mission of the President, as stated in Indonesia's Vision 2045 and the Rencana Pembangunan Jangka Menengah Nasional (RPJMN). Through advancing Pancasila values, Zucron in "*Tunas Pancasila*" explains that the Ministry of Education and Culture aims to support the President's 2020–2024 vision and mission: to realize a friendly, progressive, and sovereign Indonesia. Students must demonstrate loyalty, devotion to God Almighty, critical thinking, creativity, independence, noble character, harmonious collaboration, and respect for global diversity.

One of the many aspects of Indonesia's education system's development is curriculum development. The frequent and sometimes unpredictable changes in the curriculum have led to a less favorable public perception of educational policy shifts in Indonesia. It is common for people to say, "*ganti menteri ganti kurikulum, ganti penguasa ganti kebijakan*". Nevertheless, changes in the curriculum are often unavoidable due to the ongoing search for a model that better suits societal developments and demands. The Ministry of Education, Culture, Research, and Technology introduced the latest shift in curriculum policy through Decree No. 162/M/2021 concerning establishing Sekolah Penggerak that implements the Kurikulum Mandiri. This curriculum has been offered as an optional framework for academic institutions to adopt during the 2022–2024 academic years.

The decline in learning quality, also referred to as learning loss, experienced in the education sector during the COVID-19 pandemic has driven the development of this policy. The Kurikulum Merdeka, which is structured based on competencies, has the potential to support learning recovery through various initiatives and co-curricular and extracurricular activities. A key component of this curriculum is the Profil Pelajar Pancasila program, which represents lifelong learners who exemplify proficiency, ethical conduct, and adherence to Pancasila principles. The Profil Pelajar Pancasila comprises six core elements: faith in and devotion to God Almighty with noble character, global diversity, cooperation, independence, creativity, and critical thinking (Ibad, 2022).

The Permendikbud Nomor 22 Tahun 2020 explained that the Kurikulum Merdeka is grounded in the philosophy of *Merdeka Belajar* (Freedom to Learn), which also underpins various educational policies outlined in the Rencana Strategis Kementerian Pendidikan dan Kebudayaan Tahun 2020-2024. By the mandate of the Minister of Education and Culture, *Merdeka Belajar* encourages a paradigm shift, particularly about curriculum and learning processes. The philosophy of *Merdeka Belajar*, as initiated by Indonesia's Father of Education, Ki Hajar Dewantara, also serves as a fundamental basis in developing the principles of curriculum design. Dewantara argued that independence serves as both the goal of education and a strategic guideline to achieve that goal. Ki Hajar Dewantara emphasized that education is essentially a process of character development aimed at forming individuals who are morally upright, civilized, and independent (Irawati et al., 2022).

Thus, a Pelajar Pancasila is a lifelong learner who possesses integrity, competence, and behavior aligned with Pancasila's values. This understanding encompasses two key aspects: the ability to embody democratic citizenship within the context of Indonesia and the capacity to grow into a productive and accomplished individual in the 21st century. In this regard, Pancasila values must be instilled in the character of each generation to equip them for the challenges of globalization and ensure they are not easily influenced by its negative aspects (Minatullah, 2022).

The existence and implementation of the Profil Pelajar Pancasila (PPP) aims to facilitate the realization of lifelong Indonesian learners who are characterized, qualified, and capable of competing at national and global levels. These learners must be collaborative, independent, critical thinkers, and creative in navigating their lives. Achieving these goals requires collaboration among schools, parents, the government, and students. Indonesian students must cultivate strong motivation and passion for learning to grow into high-quality learners on international, national, and local scales. Therefore, the role of teachers as educators, particularly as *guru penggerak*, is essential, where *guru penggerak* are pivotal in enhancing the quality of learning and act as agents of change within their school environments (Hilmiatussadiyah et al., 2024; Surahman et al., 2024; Kriana et al., 2022).

The successful implementation of the Profil Pelajar Pancasila is expected to produce Indonesian students with commendable character, competitive abilities at national and international levels, adaptability in collaborative efforts, independence in task execution, critical thinking skills, and innovative mindsets. Collaboration among students across Indonesia, schools, parents, and the government is necessary to achieve these objectives. Indonesian learners must be intrinsically motivated to grow into globally competitive individuals while preserving their cultural heritage. Therefore, education becomes necessary, with a primary focus on improving quality (Kurniawan, 2020).

A relevant study to this topic is a thesis by Rosiana Milantika entitled "*Pemahaman Guru Kimia Tentang Profil Pelajar Pancasila Kurikulum Merdeka*". The research explores chemistry teachers' understanding of the Profil Pelajar Pancasila within the Kurikulum Merdeka. The findings indicate that teachers' comprehension of the Profil Pelajar Pancasila varies, both theoretically and in practical implementation. Additional challenges include teachers' unfamiliarity with the indicators used to assess the dimensions of the Profil Pelajar Pancasila, the difficulty in evaluating such dimensions based on a single observation due to the diverse character traits of students, and the ongoing struggle among teachers to understand students' characteristics.

In contrast to the previous study, this research focuses more on implementing the Profil Pelajar Pancasila through school culture. School culture plays a significant role in the co-curricular activities within the Kurikulum Merdeka. The novelty of this research lies in its emphasis on the influence of the school environment, specifically school culture, on implementing the Profil Pelajar Pancasila in elementary schools. While both studies explore implementation in schools, the previous research did not address the role of school culture. This study, however, highlights the importance of teachers' understanding and the school's cultural environment in implementing the Profil Pelajar Pancasila. Therefore, this study aims to analyze the extent of implementing the Profil Pelajar Pancasila through school culture, particularly at UPT SPF SD Negeri 101799 Deli Tua.

## LITERATURE REVIEW

### Profil Pelajar Pancasila

Profil Pelajar Pancasila within Kurikulum Merdeka is an effort to interpret and embody the goals and vision of education in a form that is more easily understood by all education stakeholders (Jamaluddin et al., 2022). The formulation of the Profil Pelajar Pancasila aims to serve as a compass for educators and

learners in Indonesia. All learning processes, programs, and activities within educational institutions are ultimately directed toward achieving the Profil Pelajar Pancasila, which comprises six dimensions that every student must possess. [Irawati et al. \(2022\)](#) explain that Profil Pelajar Pancasila represents a formula for national education by establishing Pancasila values as its foundation, consisting of six dimensions, which are faith, global diversity, collaboration, independence, critical thinking, and creativity. [Siraj et al. \(2022\)](#) further explain that the Profil Pelajar Pancasila reflects the identity of Indonesian students who pursue lifelong learning, possess global competencies, and behave according to the values embodied in Pancasila.

Profil Pelajar Pancasila can be implemented in educational institutions through intracurricular, extracurricular, and co-curricular activities. Regarding co-curricular activities, the school culture, or the culture of the educational unit, plays a significant role. School culture refers to a set of beliefs, norms, values, and practices upheld by members of the school community, encompassing the customs and all activities carried out within a school or educational institution. Additionally, one of the main objectives of developing the Profil Pelajar Pancasila is to shape individuals who are productive and democratic, both in their current lives and in the future, particularly on a global scale, as the Profil Pelajar Pancasila emphasizes the development of 21st-century competencies ([Nugroho, 2022](#)).

According to the Permendikbud No. 22 of 2020, the Profil Pelajar Pancasila represents Indonesian students as lifelong learners who possess global competencies and behave according to Pancasila's values. The government hopes that Pelajar Pancasila will eventually be able to implement these values in their daily lives and be equipped to compete as excellent, productive, and resilient individuals who face the challenges of the times.

### **Budaya Sekolah (School Culture)**

Culture in education originates from workplace culture in industrial or corporate sectors. Recently, social scientists and education scholars have begun applying the concept of culture to more specific aspects, particularly focusing on patterns of human behavior and ways of thinking within formal work settings in educational environments. The cultural concept in education gradually governs the behavior of school members by establishing rules and regulations that are collectively adhered to and voluntarily implemented, eventually forming positive habits.

According to [Labudasari and Rochmah \(2018\)](#), school culture refers to the habitual activities implemented and practiced by students and the academic community to improve the quality of education and solve problems. In this context, school culture is adapted to the distinctive characteristics of each school. A school with a strong cultural foundation will foster a positive environment that encourages daily habits that develop and enhance students' character formation ([Silkyanti, 2019](#)). Therefore, it can be concluded that school culture plays a crucial role in the school's efforts to enhance educational quality and foster positive habits among students.

In the Kurikulum Merdeka, school culture plays a significant role in implementing the Profil Pelajar Pancasila. School culture can provide a shared vision, mission, and goals for the school, offering direction, focus, and a sense of commitment. School culture also establishes objective and transparent standards, criteria, and indicators, which serve as references, benchmarks, and tools for evaluation. Moreover, school culture fosters continuous innovation, improvement, and transformation within the school, contributing to its dynamism, progress, and overall development. These explanations are illustrated in **Figure 1**.



**Figure 1.** The Position of School Culture in the Profil Pelajar Pancasila

Source: Satria in the book "Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila"

**Figure 1** illustrates the close relationship between the implementation of the Profil Pelajar Pancasila and its equal standing alongside intraclass, extracurricular, and P5 project activities. Quoting Najeela Shihab, an education observer, as cited in [Rusnaini et al. \(2021\)](#), it is explained that school culture integrated with Pancasila values will keep Pancasila 'alive' and embedded in students. The culture present in a school is expected to create a positive and conducive climate for the development of the Pelajar Pancasila character.

### **Proyek Penguatan Profil Pelajar Pancasila (Strengthening Profil Pelajar Pancasila Project)**

One of the efforts to implement the Profil Pelajar Pancasila in schools is through an educational project known as the Proyek Penguatan Profil Pelajar Pancasila (P5). The implementation of the P5 project is carried out flexibly in terms of content, activities, and the timing of implementation, and is adjusted to the students' interests, talents, and skills. The Proyek Penguatan Profil Pelajar Pancasila (P5) can assist students in strengthening their character and competencies as active individuals, skill development, lesson planning with active contribution, and the knowledge required to complete the project within a specific and limited time, responsibility for the issues around them, mutual respect, cooperation, and more ([Mery et al., 2022](#)).

The P5 activities allow students to conduct investigations, solve problems, and make decisions based on their environment within a specific time frame to produce a product or action. The project activities are interdisciplinary learning that utilizes a set amount of time. The school is encouraged to agree on a specific time frame, which does not reduce the classroom learning hours.

The implementation pattern of P5 in schools can be adjusted to the schedule of other subjects. According to Yogi in "*Kajian Pengembangan Profil Pelajar Pancasila*", the school can allocate 20%-30% of the total annual hours to develop students and provide benefits for them to learn from their experiences, their environment, and their interests and talents. The Proyek Penguatan Profil Pelajar Pancasila can be

considered as project-based co-curricular learning, where co-curricular learning tends to be flexible, not tied to subject achievement, schedules, or formalities as in intracurricular learning (Irawati et al., 2022; Aini et al., 2024). The target achievement of the Pancasila project is, of course, the development of the Profil Pelajar Pancasila that is in line with the students' developmental stage.

## METHODS

A qualitative research design, specifically a descriptive qualitative methodology, was used in this study. This method was chosen based on the research objective, which aimed to determine the extent to which the Profil Pelajar Pancasila program has been culturally implemented at UPT SPF SD Negeri 101799 Deli Tua. The research sample consisted of 74 students, representing approximately 30% of the total student population. The qualitative method involved data collection through questionnaires, interviews, and observations. A structured interview technique was used for this study. Specifically, the researcher identified the issues faced by considering the research theme at the academic institution. The researcher maintained consistent control over the questionnaire questions, which were measured using a Likert scale.

The observations in this study were explicitly focused on aspects related to school cultural artifacts and students' activities and work in the P5. Questionnaires were distributed to students as a data source to measure the extent of the implementation of the Profil Pelajar Pancasila. Interviews were conducted with teachers to explore their understanding, implementation, and the challenges faced in carrying out the program. The observation indicators are listed in **Table 1** below.

**Table 1.** Observation Grids

No	Indicators	Observation Objects	Data Collection Techniques
1.	School culture in the form of artifacts	School building, courtyard, toilets, canteen, trash cans, classrooms, vision and mission board, library	Documentation Records
2.	School culture in the form of values	Implementation of school culture Wall decorations of Profil Pelajar Pancasila, school culture, character education, and other educational slogans	Documentation
3.	P5 Activities	Students' work in the form of grades and merits	Documentation

Source: Research 2023

In addition to observation, researchers collected research data through questionnaire instruments. The questionnaire instrument grids are shown in **Table 2** below.

**Table 2.** Questionnaire Instrument Implementation Grids of Profil Pelajar Pancasila Through School Culture for Elementary Students

No	Indicators	School Culture	Number of Question Items
1	Faithful and devoted to God Almighty, and of a noble character.	1. Religious Culture 2. 5S Culture	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15
2	Global diversity	Flag Ceremony Culture	16, 17, 18, 19, 20
3	Cooperation	Clean Class Culture	21, 22, 23, 24, 25, 26
4	Standalone	1. I Work Alone Culture 2. Nail Cutting Culture	27, 28, 29, 30, 31, 32, 33, 34
5	Critical reasoning	Literacy Culture	35, 36, 37, 38, 39, 40, 41
6	Creative	"I Can" Culture	42, 43, 44, 45, 46, 47, 48, 49, 50
<b>Total</b>			<b>50 items</b>

Source: *Alimuddin with researcher modifications (2023)*

Further research data were collected using the interview method, and the teacher interview guide grid is presented in **Table 3** below.

**Table 3. Teacher Interview Guide Grid**

No	Aspects	Interview Indicators	Number of Questions
1	Concept of Profil Pelajar Pancasila According to educators in elementary school	1. Understanding of the purpose and meaning of the Profil Pelajar Pancasila by educators	1, 2, 3
		2. Understanding of the components and sub-components of the Profil Pelajar Pancasila by educators	4, 5
2	Approaches and tactics Profile of Pancasila implementation of students in elementary school through school culture	3. Formulation of Profil Pelajar Pancasila strategy and its conceptual implementation by school policy	6, 7
		4. Implementation strategy of Profil Pelajar Pancasila through school culture	8, 9, 10, 11
3	Factors that facilitate and hinder the implementation of the Profil Pancasila among elementary school students	5. Factors that facilitate the implementation of the Profil Pelajar Pancasila in primary education	12, 13
		6. Factors inhibiting the implementation of the Profil Pelajar Pancasila in primary education institutions	14, 15
<b>Total</b>			<b>15 items</b>

Source: *Research 2023*

## RESULTS AND DISCUSSION

### Teachers' Understanding of the Concept of Profil Pancasila

Fundamentally, the foundation of education in Indonesia is Pancasila, which serves as a guideline in learning activities carried out by teachers (Setyaningsih & Wiryanto, 2022). This requires teachers to understand both the concept of Pancasila and the concept of the Profil Pancasila that will be taught to their students. The teaching profession strategically creates a dignified education system to shape a generation with strong and reliable human resources.

The successful implementation of the Profil Pelajar Pancasila is determined by the teacher's competence in managing the dimensions, elements, and sub-elements designed by the government, which are to be selected and organized based on the students' needs. Teachers are the key component in the success of P5 activities within an educational institution. Therefore, teaching is vital in guiding students' character development and improving their competencies (Kahfi, 2022; Kriana et al., 2022; Magdalena et al., 2020).

Proyek Penguatan Profil Pelajar Pancasila (P5) is an effort to promote student character development through project-based learning. By implementing P5, educators can nurture students' initial capabilities, including their talents, interests, and skills. This concept is expected to provide students with the opportunity to participate actively. They are encouraged to learn from their surroundings, create based on their talents, and choose activities that align with their interests. The Panduan Pengembangan Proyek Profil Pelajar Pancasila, compiled by Satria in his book, also offers direction for teachers to understand the concept of the Profil Pelajar Pancasila fully, prepare the educational ecosystem, design the P5 project, document its progress, conduct assessments and evaluations, and provide scores in the P5 report card.

Based on interviews, the instructors at UPT SPF SD Negeri 101799 Deli Tua have demonstrated a good level of understanding and competence regarding the Profil Pelajar Pancasila program. They are familiar with the theories and concepts, as this school is categorized as a *Sekolah Penggerak* (Driving School). The principal stated that the school strives to become a model of the *Sekolah Penggerak*, especially in implementing the *Merdeka Belajar* initiative. This means the principal aims to apply the *Merdeka Belajar* movement, which focuses on creating an enjoyable learning experience for students. Therefore, the principal and the teachers agreed to designate Saturdays as a day to enhance the implementation of the Proyek Penguatan Profil Pelajar Pancasila (P5) through assigned activities. Sufyadi et al., in their book "*Panduan Pengembangan Proyek Penguatan Jenjang Pendidikan Dasar dan Menengah*", explained that each subject teacher and homeroom teacher will later examine sub-elements from the six profile elements that are still relevant to the current school culture.

Furthermore, regarding the plans and strategies for implementing the Profil Pelajar Pancasila through school culture, most teachers generally refer to the Kurikulum Merdeka policy. According to the teachers, the Kurikulum Merdeka has provided detailed guidance on the implementation of the Profil Pelajar Pancasila according to the developmental stages of students. Therefore, the guidelines are already in place, and the practices are adapted to the existing school culture, aiming to shape students' character. As stated by Sulastri et al. (2022), implementing the Profil Pelajar Pancasila has improved character education in elementary schools, as evidenced by the enthusiasm of teachers observed during training sessions.

The obstacles identified by the researcher during interviews generally revolved around limited funding, teachers still on a non-permanent (honorary) status, and some teachers who admitted that they are still learning about the program, as it is relatively new. This issue is also highlighted by Kahfi (2022), who stated that the implementation of the Profil Pelajar Pancasila has not been optimal due to factors such as limited instructional time, insufficient learning content, limited technological expertise among educators, and other challenges. More details regarding the interview with teacher X can be found in **Table 4**.

**Table 4.** Teacher Interview Analysis Results

No	Questions	Teacher X Answers
1	Shalom ma'am. What do you know and understand about the Profil Pelajar Pancasila?	<i>I understand that the PPP is a program that shapes students' character, enabling them to become lifelong learners, both in school and in society. PPP exemplifies the young generation of Indonesia, demonstrating integrity, competence, and behavior in line with the values of Pancasila.</i>
2	What is the function of PPP for teachers?	<i>As a guideline, especially when designing learning activities, assessments, and character building for students.</i>
3	What is the ultimate goal of PPP?	<i>Learners who have good morals both at school and in their social life.</i>
4	How many elements are there in PPP?	<i>There are six elements.</i>
5	Name six sub-elements of each element in the Profil Pelajar Pancasila!	<i>1. The dimension of faith, devotion to God Almighty, and noble character includes five important components: religious character, personal character, character</i>

No	Questions	Teacher X Answers
		<p>towards humanity, character towards nature, and national character.</p> <p><i>Fundamental Aspects of Global Diversity, Specifically: Recognizing and appreciating diverse cultures</i></p> <p><i>Intercultural communication competence is required when interacting with others. Contemplation and accountability regarding the application of diversity and Social justice</i></p> <ol style="list-style-type: none"> <li>2. <i>Mutual Cooperation: Collaboration</i> <i>Caring, Sharing</i></li> <li>3. <i>Self-reliance: Self-awareness and understanding of one's situation, self-control, and self-awareness.</i></li> <li>4. <i>Critical Reasoning: Acquire and analyze data and concepts. Assess and analyze reasoning. Reflect on one's thoughts and reasoning when making decisions.</i></li> <li>5. <i>Creative: Create innovative actions and works, and produce original concepts.</i></li> </ol>
6	What approaches and tactics does the school use to implement the PPP?	<i>Our conceptual model is Merdeka Belajar and Proyek Penguatan Profil Pelajar Pancasila. Our school follows the Kurikulum Merdeka and learner self-development through P5 every Saturday and other days of the school week within the learning activities.</i>
7	How do you implement the elements and sub-elements of the PPP Profile in the KBM?	<i>The independent curriculum has determined the theme, especially the six profiles of Pelajar Pancasila. All we teachers have to do is follow it according to the existing phases. It is not complicated; in fact, we teachers are very helpful.</i>
8	What do you know about school culture?	<i>Positive habits that exist in a school..</i>
9	What is the school culture in this school?	<i>Religious culture, 5S, Flag ceremony, Class Clean Culture, I Work Alone Culture, Nail Cutting Culture, and Literacy Culture</i>
10	How do you implement the school culture in this school?	<i>As teachers, we must first become practitioners of the school culture. After that, we teach it to the students and monitor their development in understanding and practicing that culture.</i>
11	How do the students respond to this school culture?	<i>Generally, students accept all aspects of the existing school culture. However, there are still some students who are indifferent and unmotivated. We continue to make efforts to help those who are still unmotivated so that they can improve in the future.</i>
12	What factors influence this school's readiness to implement the Profil Pelajar Pancasila, in your opinion as a teacher?	<ol style="list-style-type: none"> <li>1. <i>The Kurikulum Merdeka strongly emphasizes PPP, so it strongly supports</i></li> <li>2. <i>The decision to designate Saturday as the day for P5 activities</i></li> </ol>
13	What positive aspects have you found regarding the PPP and the school culture at UPT SPF SD Negeri 101799 Deli Tua?	<ol style="list-style-type: none"> <li>1. <i>Lack of problems at school</i></li> <li>2. <i>School cleanliness is maintained</i></li> <li>3. <i>Friendliness of the school community</i></li> <li>4. <i>Students' independence</i></li> <li>5. <i>Students' creativity in religious and national days</i></li> </ol>
14	Do you encounter any obstacles or problems in implementing the IEP at UPT SPF SD Negeri 101799 Deli Tua?	<ol style="list-style-type: none"> <li>1. <i>Time issues</i></li> <li>2. <i>Cost issues, specifically for honorarium teachers</i></li> <li>3. <i>Still a lack of support from the parents</i></li> </ol>
15	What suggestions or input do you have for the leadership of UPT SPF SD Negeri 101799 Deli Tua to improve the existing	<ol style="list-style-type: none"> <li>1. <i>There should be a DAK proposal for P5</i></li> <li>2. <i>The principal's commitment to maintaining the existing school culture</i></li> </ol>

No	Questions	Teacher X Answers
	school culture and implement the PPP towards a better direction?	3. <i>Accelerate the nomination of guru penggerak (driving teachers)</i>

Source: Research 2023

Overall, the teachers at UPT SPF SD Negeri 101799 Deli Tua have demonstrated a comprehensive understanding of the implementation of classroom learning within the framework of the P5, including its benefits, objectives, advantages, and challenges. Consequently, it is undeniable that UPT SPF SD Negeri 101799 Deli Tua has successfully adopted and implemented this program. Implementing P5 inevitably requires both physical and mental readiness, as well as high-quality teacher competence. This finding aligns with Alimuddin's (2023) study, which indicates that teachers' pedagogical knowledge and a strong conceptual understanding of the Profil Pelajar Pancasila significantly contribute to developing lifelong learners among students.

### Conceptual Model of Implementation of Profil Pelajar Pancasila Program

A conceptual model refers to a theoretical framework, system, or scheme that outlines a comprehensive set of ideas concerning the participation of entities, groups, conditions, or events in developing a specific discipline. The conceptual model for implementing the Profil Pelajar Pancasila program based on school culture at UPT SPF SD Negeri 101799 Deli Tua is centered on autonomous learning. In contrast, the project-based model strengthens the Profil Pelajar Pancasila.

### Merdeka Belajar

The concept of Merdeka Belajar at UPT SPF SD Negeri 101799 Deli Tua is established as a conceptual model by the guidance and directives from the Kurikulum Merdeka. This concept is a program initiated by the Ministry of Education, Culture, Research, and Technology to realize freedom in learning. Merdeka Belajar represents an educational transformation embodied in the Kurikulum Merdeka, aimed at producing an excellent generation. The ability of students to learn freely contributes to the development of their competencies. The "Merdeka Belajar" principle enables students to access information from diverse sources—the freedom to learn enables academic institutions to create an environment that encourages innovation and creative thinking among students. Freedom in learning can be understood as the freedom to act and adapt in response to the transformations occurring in the education sector. Furthermore, according to Maulana in the "*Buku Saku: Merdeka Belajar*", learning freedom provides students the maximum flexibility in their efforts to develop global competencies. Moreover, Khoirurrijal, in his book "*Pengembangan Kurikulum Merdeka*", argues that freedom in learning grants students the freedom to articulate their thoughts and perspectives, as well as to choose academic disciplines that align with their individual learning preferences and areas of interest.

There are three steps taken by UPT SPF SD Negeri 101799 Deli Tua in implementing the concept of Merdeka Belajar in line with the mandates of the Kurikulum Merdeka: (1) Creating a technology-based educational environment by optimizing the existing school culture while utilizing technological advancements; (2) Cross-party collaboration, including with the school committee and parents; (3) The importance of data, namely the computational data system managed by the school operator to input and manage all data to support transparency, accountability, and efficiency in the educational process, as well as the student report card. Furthermore, within the domain of school culture, the seven principles of the learning approach that can be adapted as part of Merdeka Belajar and have an impact on achieving the Profil Pelajar Pancasila program are: (1) Constructivism; (2) Inquiry; (3) Questioning; (4) Learning

Community; (5) Modelling; (6) Reflection; (7) Authentic Assessments (Wirdati & Sulaiman, 2018; Ghassani & Fitriani, 2019).

### Proyek Penguatan Profil Pelajar Pancasila (P5)

The following is an overview of the products (Figure 2) and activities conducted in the P5 program at UPT SPF SD Negeri 101799 Deli Tua (Figure 3 and Figure 4).



**Figure 2.** Documentation of P5 results every Saturday  
*Source: Research 2023*



**Figure 3.** Documentation of P5 activity every Saturday  
*Source: Research 2023*



**Figure 4.** Documentation of P5 activity every Saturday  
*Source: Research 2023*

A fundamental topic chosen during this study was local wisdom. The implementation of P5 related to local wisdom, for example, involves students being invited to perform traditional dances from the Batak Toba, Karo, and Javanese regions, creating classroom wall decorations with Karo cultural themes, wearing traditional attire during the Flag Ceremony, and engaging in various other activities as part of celebrating the outcomes of student projects.

According to [Fatah and Zumrotun \(2023\)](#), the P5 activity aims to achieve the educational goals in Indonesia, where the Profil Pelajar Pancasila fosters students who are committed and responsible for their education, and behave by the identity, philosophy, and ideology of the state, namely Pancasila, to face the industrial revolution. P5 is designed to be flexible, encouraging students to engage more actively in learning activities. The Proyek Penguatan Profil Pelajar Pancasila provides students with the opportunity to be involved in informal learning environments, flexible learning structures, interactive learning activities, and direct interactions with their surroundings in order to enhance various competencies of the Profil Pelajar Pancasila. The projects designed to enhance the Profil Pelajar Pancasila require students to complete the creation of a service, product, or action within a specified time frame.

### **The Roles of School Culture in Implementing Profil Pelajar Pancasila**

School culture refers to the values adhered to by all school community members and implemented in their daily activities ([Mahardika et al., 2019](#)). This school culture becomes one of the distinguishing features of a school, as each school has its unique culture. The school culture at UPT SPF SD Negeri 101799 Deli Tua represents a set of principles that are diligently followed throughout the academic year, to be reflected in the school regulations that support the institution's efforts in shaping the character of students by the Profil Pelajar Pancasila. School culture, which encompasses literacy, religious culture, 5S (clean classroom, I work alone, and nail cutting), forms a system of norms, values, and standards that are consciously established and realized through behavior. The results of the survey completed by students indicate that, in terms of school culture indicators at UPT SPF SD Negeri 101799 Deli Tua, 75.85% of students reflect these indicators. A more detailed breakdown is provided in **Table 5** below.

**Table 5.** Results of Implementation of Profil Pelajar Pancasila through School Culture

No	Indicators	School Culture(s)	Percentage
1	Faithful and devoted to God Almighty, and of a noble character.	1. Religious Culture 2. 5S Culture	84,09 %
2	Global Diversity	Flag ceremony	74,43 %
3	Mutual Coordination	Clean Class Culture	66,61 %
4	Standalone	1. I Work Alone Culture 2. Nail Cutting Culture	76,52 %
5	Critical reasoning	Literacy Culture	68,82 %
6	Creative	"I Can" Culture	73,98 %
	Total		75,85%

Source: Research 2023

### Religious Culture and 5S (Senyum, sapa, salam, sopan dan santun)

The value of religious culture refers to the tangible manifestation of students' attitudes and behaviors in practicing their religious teachings. The characteristics of religiosity encompass three relational dimensions: the relationship between the individual and God, with others, and with the universe. The values contained in these religious characteristics include love for peace, tolerance, respect for religious and belief differences, firmness of conviction, self-confidence, cooperation among adherents of different religions and beliefs, anti-violence, friendship, sincerity, not imposing one's will, and love for the surrounding environment (Maryamah, 2016).

Religious attitudes and behaviors refer to those closely connected to spiritual matters. Religious character is a characteristic that needs to be developed because it is strongly related to the relationship between students and their God, which includes speech, thoughts, and actions based on religious values. This ensures that students are expected to behave appropriately, guided by religious teachings (Fitriani, 2022). In addition to fostering a personal relationship with God, students are taught to cultivate good relationships with others through simple, everyday actions. For example, shaking hands, smiling, greeting others or friends politely and courteously, or the 5S practice.

Based on the researcher's observations, the 5S culture is strongly felt in this school and has become a good habit that needs to be maintained. There is no distance between teachers and students; instead, there is a relationship akin to that of parents and children. Every morning, the teachers greet their students with sincere smiles and words of encouragement that inspire them to pursue knowledge. The observation results are further supported by survey data, which show the success of this element through its culture, with a percentage of 84.09%.

### I Work Alone and Nail Cutting Culture

Khoirurrijal, in his book "*Pengembangan Kurikulum Merdeka*", mentions that independence is a character or behavior that avoids dependence on others and dedicates one's entire existence, thoughts, and time to achieving goals, hopes, and desires. Work ethic, perseverance, resilience, fighting skills, professionalism, resourcefulness, courage, and a commitment to continuous learning are indicators of independence. Based on the research findings, many students depend on their parents. Parents are the ones who always finish their homework, wash their clothes, prepare them for school, clean their nails, and allow them to play on their phones instead of studying. There is an indication that parents are still pampering their children. Parents have not yet shown concern for the school's efforts to teach children independence at home.

However, the percentage found is quite satisfactory, namely 76.52%. This indicates that the role of this culture significantly supports the element of independence. This culture needs support from the school so that, in the future, students become individuals who do not depend on their parents' wealth but can be independent thanks to the knowledge and strong faith instilled early on in elementary school. This culture encourages students to be honest learners in completing school tasks, avoiding cheating, plagiarism, and fostering independence from an early age.

### **Implementation of the Flag Ceremony**

In its understanding, the flag ceremony aims to achieve educational goals by shaping students' character. Educational institutions and other official institutions are required to participate in flag ceremonies, a national tradition. Participation in flag ceremonies encompasses various moral principles, including cooperation, self-confidence, accountability, perseverance, leadership, nationalism, and a deep love for the country. In line with the school principal's statement, instilling nationalism early in students is very important for the following reasons: to foster a comprehensive national character, to instill in them the habit of maintaining discipline and order, to enhance their leadership talents, and to fortify their spirit and love for their homeland. The cultivation of nationalism will awaken loyalty and high dedication to the nation, which is demonstrated through real actions (Muawanah, 2015). In this regard, the real actions of nationalism instilled in students include flag ceremonies, speaking Indonesian properly, wearing uniforms, and other activities, as seen in **Figure 5**.



**Figure 5.** Flag Ceremony Activities that Support Diversity Elements.  
*Source: Research 2023*

Based on the researcher's observations, the ceremony, which is always held every Monday, generally runs smoothly. The students participate diligently in the ceremony, as do the officers serving during the event. The students' responses, at 74.43%, also support the clarity of data regarding this culture, although issues still require special attention moving forward. For example, issues such as tardiness, incomplete attributes or uniforms, and most importantly, the selection process for students who can participate as officers in the ceremony.

### **"I Can" Culture**

The "I Can" Culture is a breakthrough at UPT SPF SD Negeri 101799, aimed at breaking through the mentality of a lack of courage, or in everyday language, a lack of self-confidence. This culture encourages students to continuously improve their self-efficacy regarding skills, academics, and spirituality. Therefore, at this school, students are encouraged to be creative according to their talents and interests, such as

vocal training, memorizing religious texts, pencak silat, and other types of sports that match their abilities at their current age.

Although not all students in the sample of this study have demonstrated an interest in creativity, the percentage of 73.98% shows a positive indication from the "I Can" Culture. In the future, students will continue to be supported by teachers in developing their interests and talents, enabling them to become increasingly creative. A creative Profil Pelajar Pancasila has the flexibility to think outside the box when seeking alternative solutions to problems they face. They can make choices when confronted with several possible alternatives to solve problems. Students can also identify and compare their creative ideas and seek alternative solutions when their approach does not succeed. Yogi, in his book "*Kajian Pengembangan Profil Pelajar Pancasila*," also explains that creative learners can experiment with various options creatively when facing changes in situations and conditions, especially amid the rapidly evolving digital age. To support this, teachers also create an environment full of creativity in their classrooms, as seen in **Figures 6, 7, and 8**.



**Figure 6.** Documentation that Supports Creative Elements  
*Source: Research 2023*



**Figure 7.** Students' Activities that Support Creative Elements  
*Source: Research 2023*



**Figure 8.** Students' Activities that Support Creative Elements  
*Source: Research 2023*

## **Literacy Culture**

The literacy skills assessed through questionnaires administered to fourth and fifth-grade students at UPT SPF SD Negeri 101799 Deli Tua are currently developing. Among the 74 student samples, a notable willingness to read is evident. Even in the classroom, there is a mini library, an outcome of the students' P5 project, reflecting positive literacy values. However, attention must be paid to several students who are reluctant to read, do not visit the library, and spend more time on their handphones. On the other hand, literacy culture is a program that deserves continuous development, as the advancement of critical thinking skills is expected to be enhanced through literacy. The capacity for critical thinking involves reflective reasoning and is aimed at determining what to believe or do. Furthermore, it is closely related to a person's literacy proficiency, which is fostered through activities such as listening to stories and reading informational texts. Yogi, in his book *"Kajian Akademik Kurikulum Untuk Pemulihan Pembelajaran"*, explains that by leveraging literacy, students can find solutions to challenges and conduct problem

analysis, ultimately developing critical character traits and evolving into strong and competent human resources.

### **Clean Class Culture**

This cultural practice is reflected at a percentage level of 66.61%, making it the lowest indicator among all measured elements. This suggests that the spirit of cooperation remains underdeveloped at this school. For instance, questionnaire results revealed that 30 students showed indifference toward keeping the school yard clean, 36 students disregarded the cleanliness of the toilets, and 24 students were still littering carelessly. Nevertheless, many students demonstrated concern for the cleanliness of classrooms, school grounds, waste management, and restrooms. This indicates that the culture of cooperation still holds positive value and should be further developed so that students' sense of teamwork, collaboration, and responsibility continues to grow and improve.

Maintaining classroom cleanliness teaches students to appreciate the importance of hygiene, fosters student cooperation through shared classroom cleaning duties, and creates a comfortable learning environment. This is in line with the statement by Battistich, Schaps, Solomon, and Watson as cited in Ajat Sudrajat's book "*Budaya Sekolah dan Pendidikan Karakter*," which asserts that a clean classroom environment supports students in absorbing lessons, contributes to their learning development, enhances their skills, and fosters commitment to the values embedded in school culture.

## **CONCLUSION**

The results of the analysis on the implementation of the Profil Pelajar Pancasila at UPT SPF SD Negeri 101799 Deli Tua indicate that nearly all teachers possess an excellent understanding of the concept, methods, and application of the Profil Pelajar Pancasila within the Kurikulum Merdeka. This high level of understanding was measured through interviews and questionnaires. Based on interview responses, nearly all teachers demonstrated a firm grasp of the meaning and significance of the Profil Pelajar Pancasila as lifelong learners who are globally competent, have strong character, and behave according to Pancasila values.

This school has also adopted a conceptual model or guideline of the Kurikulum Merdeka, namely the *Merdeka Belajar* model and the Proyek Penguatan Profil Pelajar Pancasila. The *Merdeka Belajar* model has been implemented by teachers in intracurricular activities, emphasizing essential learning resources, freedom of thought, independence, and alignment with students' talents and interests. The *Merdeka Belajar* concept applied at this school is adapted to the school's cultural values and is further developed through the Proyek Penguatan Profil Pelajar Pancasila held every Saturday. *Merdeka Belajar* is a recent initiative within the Kurikulum Merdeka, as outlined in the Rencana Strategis (renstra) Kemendikbud of 2020-2024. In this strategic plan, *Merdeka Belajar* is positioned as a key effort to address longstanding shortcomings in the national curriculum. The policy aims to engage parents, teachers, students, educational institutions, and the broader community in restoring the quality of education in Indonesia, by the mandates of the UUD 1945 and Pancasila.

The concept of the Profil Pelajar Pancasila and *Merdeka Belajar* has been realized effectively, mainly due to the significant influence of school culture at UPT SPF SD Negeri 101799 Deli Tua. This is evidenced by responses from fourth and fifth-grade students through questionnaires, which showed a percentage in the interval of 75.85%. A school culture is considered adequate when it fosters and supports the growth of students' character. Furthermore, about its influence on the Profil Pelajar Pancasila, the Kurikulum Merdeka positions school culture as part of co-curricular activities. This implies that school culture cannot be separated from the Profil Pelajar Pancasila; it plays a supportive role. Implementing the Profil Pelajar

Pancasila can only be successful in schools where the climate and culture are conducive and provide sufficient space for development. Conversely, implementation becomes unlikely without a supportive culture and under a hostile school climate.

## AUTHOR'S NOTE

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