



An epistemological study of Pancasila as the philosophical foundation of curriculum development in Indonesia

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ABSTRACT

The philosophical foundation of curriculum development is an important part of curriculum design. Through this foundation, curriculum developers and implementers acquire concepts related to the curriculum's ideas, goals, materials, methods, and evaluation. However, limited literature discusses the relevance of Pancasila values as a philosophical foundation. Pancasila is mainly discussed at a historical level, as well as its meaning. This study aims to examine the values of Pancasila in terms of epistemology and explore ideas that can be a philosophical foundation for curriculum development. The study used a qualitative approach with a literature study method to examine the epistemology of Pancasila as the philosophical foundation of the curriculum in Indonesia. The analysis process includes a review of the literature on Pancasila epistemology and curriculum in Indonesia and hermeneutic philosophical interpretation. The approach ensures that the research results are reflective and contextual. The results show that Pancasila values, such as religiosity, peace, fraternity, common welfare, and humanism, have relevance as a philosophical foundation in curriculum development. These values can support character and nationality building. In conclusion, this study makes an important contribution to the literature and practice of curriculum development by emphasizing the relevance of Pancasila values as a holistic and contextual philosophical foundation.

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ABSTRAK

Landasan filosofis pengembangan kurikulum merupakan bagian penting dalam penyusunan kurikulum. Dari landasan ini, para pengembang dan pelaksana kurikulum mendapatkan konsep berkaitan dengan ide, tujuan, materi, metode, dan evaluasi kurikulum. Namun, literatur yang membahas relevansi nilai-nilai Pancasila sebagai landasan filosofis masih terbatas. Pancasila banyak dibahas dalam tataran historis beserta maknanya. Penelitian ini bertujuan untuk mengkaji nilai-nilai Pancasila dari segi epistemologi dan menelusuri ide-ide yang dapat menjadi landasan filosofis bagi pengembangan kurikulum di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur untuk mengkaji epistemologi Pancasila sebagai landasan filosofis kurikulum di Indonesia. Proses analisis mencakup pengumpulan literatur terkait konsep epistemologi Pancasila dan kurikulum di Indonesia, dilanjutkan dengan interpretasi filosofis hermeneutik untuk mengidentifikasi nilai-nilai relevan dari Pancasila. Pendekatan ini memastikan hasil penelitian bersifat reflektif dan kontekstual. Hasil penelitian menunjukkan bahwa nilai-nilai Pancasila, seperti religiusitas, perdamaian, persaudaraan, kesejahteraan umum, dan humanisme, memiliki relevansi sebagai landasan filosofis dalam pengembangan kurikulum. Nilai-nilai tersebut dapat mendukung pembentukan karakter dan kebangsaan melalui pendidikan. Kesimpulannya, penelitian ini memberikan kontribusi penting bagi literatur dan praktik pengembangan kurikulum, dengan menegaskan relevansi nilai-nilai Pancasila sebagai dasar filosofis yang holistik dan kontekstual. Pemahaman yang benar tentang nilai epistemologis Pancasila mengarahkan kurikulum di Indonesia pada tujuan yang tepat.

Kata Kunci: epistemologi; landasan filosofis; pancasila; pengembangan kurikulum.

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INTRODUCTION

Human ineptitude in the face of the post-truth storm is evident in the uproar on social media. Truth is not accepted based on objective reality but on one's own understanding, feelings, and thoughts (Magnis-Suseno, 2020). Each individual or specific group tends to impose its own principles of truth on the public domain without considering the standard of objective truth.

“Yang penting adalah kebenaran yang aku pahami sebagaimana adanya perasaan dan pemikiranku”.

This phenomenon poses a significant challenge for the world of education, especially in developing a curriculum based on Pancasila's values. The curriculum must reintroduce the importance of objective truth and universal values as a guide for living together, reducing the impact of post-truth, which threatens the values of togetherness and justice.

Truth manipulation can occur in all areas of human life. Truth manipulation can occur in all areas of human life. A fatal danger is when the manipulation takes hold and firmly roots itself at the ruling level. Kevin Harris points out, "The ruling class sponsors the type of theory, knowledge, and even education that prevails in the status quo. The ruling class's main tool to perpetuate the status quo at all levels is ideology" (Akomolafe, 2020). Referring to this sentence, curriculum development based on Pancasila faces a significant challenge in maintaining human values and togetherness, given the potential for exploiting ideological bias for particular interests.

In the Indonesian context, to overcome the manipulation of this truth, Pancasila has been agreed upon as the philosophical and ideological basis of the nation and state. Various studies show that Pancasila has profound relevance as a basis for developing the national curriculum. The values of Pancasila that emerge from the nation's long history form the basis for the ideas, implementation, and goals of national education. Unsurprisingly, the philosophical basis for every change to the national curriculum is Pancasila. This philosophical grounding in Pancasila is different from that in other countries, which base their philosophy on the thoughts of philosophers or certain understandings. Kurikulum Merdeka, for example, clearly emphasizes that the development of the Kurikulum Merdeka bases itself on the ideals of independence and the philosophy of Pancasila, which aims to educate the nation and realize the life of Indonesian people and society based on the principles in Pancasila (Devian & Murni, 2023).

Based on this, academics must deepen the study of Pancasila as the basis for curriculum development in philosophical studies, especially epistemologically. Given the importance of Pancasila in developing the national curriculum, exploring its truth to serve as a basis for curriculum development is an important endeavour in national education. Through an epistemological approach, educators and curriculum developers can understand in greater depth how the values of Pancasila can be integrated into every aspect of the curriculum so that the curriculum is not only relevant but also able to face challenges such as post-truth that threaten the values of togetherness and justice.

Research on Pancasila as the philosophical basis for curriculum development is relatively rare in scientific journals. Most general research focuses more on the discussion of curriculum development and education without emphasis on the epistemological analysis of Pancasila. Previous studies have shown that the philosophy underlying the Kurikulum Merdeka has focused more on philosophical approaches such as idealism, pragmatism, and realism, but has not explored their relationship with the epistemology of Pancasila (Rahman & Robandi, 2024). The focus of implementing Pancasila values in the junior high school curriculum has been directed towards strengthening citizenship identity, although this approach is more practical than philosophical (Sunarso et al., 2024). Other research highlights integrating Pancasila values in educational practice, but there is more emphasis on applicative implementation without discussing epistemological aspects in depth. (Bashori et al., 2024). In addition, applying Pancasila

values as the "spirit" of national education is more focused on the ideological aspect without sufficiently exploring its philosophical basis (Gunawan & Wahyudi, 2020). The specific reason for this research is based on the lack of understanding of Pancasila as a dynamic ideology. Pancasila should be discussed as a historical document and as a guide in facing the challenges of changing times.

The novelty of this article lies in the epistemological study that traces the values of Pancasila as the philosophical foundation of the curriculum in Indonesia. This approach can be an important input in curriculum development at the local and national levels. Epistemological study means discussing the way of thinking used and answering how Pancasila can be accepted as the philosophical foundation of the nation. This article complements previous research that focused more on practice by providing an in-depth view of how the values of Pancasila can be applied consistently. Based on the novelty of the epistemological study, the problem raised in this study is about what kind of philosophical truth is in line with the values of Pancasila to be used as a basis for curriculum development. This problem occurs in the realm of sociopolitical reality, which is often biased against the values of truth, especially in the glorification of human beings as human beings. The hypothesis is that education policy is sometimes distorted due to the influence of particular interests, even though Pancasila clearly emphasizes protecting all aspects of humanity, both soul and body.

This article aims to discuss, from the perspective of philosophy, especially the epistemology section, how Pancasila is used as the philosophical foundation for curriculum development. This discussion aims to guide curriculum developers, both at the local and national levels, in designing a fair, consistent, and aligned curriculum with the values of Pancasila. The expected practical contribution is the creation of a curriculum that can maintain the integrity of human values, provide a strong conceptual foundation for curriculum development, and minimize political influences that can deviate from the principles of Pancasila. In addition, this study is expected to inspire further research, thus enriching the literature on curriculum development based on local philosophical values.

LITERATURE REVIEW

Philosophical Foundation of Curriculum Development

As a fundamental basis, philosophy plays an important role in the curriculum development process. In terms of curriculum, philosophy helps determine the curriculum's objectives, content, strategies, and evaluation. Curriculum components structured based on appropriate philosophical values become more profound and are not easily shaken. Through the help of philosophy, education has a clear direction and outlook on life (Noer et al., 2023). Based on this function, philosophy must be the basis for curriculum development. The same was expressed in research, which outlined philosophy as the backbone and starting point in curriculum development. The role of philosophy as a backbone and starting point in curriculum development relates specifically to its function in directing educators and curriculum developers to develop and regulate the curriculum (Tamang, 2023). Philosophy helps to clarify educational goals, appropriate content, teaching and learning processes, and experiences and activities that schools should emphasize. In the educational process, philosophy requires learners to use their abilities constructively and comprehensively to adapt to the demands of the development of science and technology (Laksono & Muhtadin, 2023). Philosophy has been part of every important decision ever made about curriculum and teaching in the past and will continue to be the basis of every important decision in the future.

The generally accepted curriculum development foundations are philosophical, historical, psychological, and social. However, developments in recent decades have added two other areas that also need equal

attention in 21st-century society, namely globalization and technology. This foundation influences the direction of curriculum implementation, which requires models that can be used as references, guidelines, or directions for future curriculum development (Safarudin & Rusman, 2021). As mentioned, globalization and technology have a significant influence on the curriculum. Globalization has made it easier for people worldwide to exchange goods, services, and ideas, significantly changing how they live and work.

Some researchers argue that the curriculum foundation is not only the one mentioned above. Some add the importance of a juridical and ideological foundation (Akomolafe, 2020). The discussion of this foundation strengthens the curriculum structure, especially concerning the life of the wider community. However, the juridical and ideological discussions are more directed towards the philosophical or sociological wings of the discussion. Robert S. Zais puts forward four main foundations of curriculum development: philosophy and the nature of knowledge, society and culture, the individual, and learning theory (Setiyadi et al., 2022). By following these four principles, the design and development of a curriculum, namely the development of objectives (aims, goals, objectives), content development (content), learning process development (learning activities), and evaluation component development (evaluation), must be based on philosophical, psychological, sociological, and science and technology (IPTEK) principles.

As explained above, the curriculum foundation sets the external boundaries of the curriculum. This external limitation is related to its continuity in issues surrounding curriculum development relevant to achieving educational goals (Rahman & Robandi, 2024). The discussion is based on the reality of the situation and place, as well as the human issues to which the curriculum will be applied. Furthermore, the curriculum foundation defines, examines, and sorts out valid sources to obtain theories, principles, and ideas in the field of curriculum. With the help of the proper foundation, the theory put forward can be put into practice. The emerging principles are relevant and appropriate to the times, and the ideas of the curriculum present novelties that lead to progress.

Concerning the above, a philosophical foundation is fundamental to providing a basis for applying the curriculum's theory, principles, and ideas. Philosophy can help curriculum developers formulate beliefs, arguments, and assumptions and make judgments. Philosophy develops broad views and helps answer the school's goals, what subjects are important, how students should learn, and what materials and methods should be used. Philosophy provides a starting point in making decisions about education (Bandarsyah, 2020).

The philosophical schools of idealism, realism, pragmatism, existentialism, and educational philosophy, namely perennialism, essentialism, progressivism, and reconstructionism, aim to sharpen a holistic understanding of the curriculum's structure. For example, the philosophy of idealism focuses on the importance of ideas in reality. Ideas are fundamental in the universe, while the physical or material world merely reflects or expresses these ideas (Qolbi & Hamami, 2021). The principles offered in this school of philosophy will only be helpful if they are read in a particular context and for a specific purpose. In Indonesia, this school of philosophy has not been rejected. Philosophical ideas are accepted, but the primary foundation still refers to Pancasila.

Epistemology Study

After understanding the importance of a philosophical foundation in curriculum development, it is necessary to study how epistemology validates this philosophical foundation. Epistemology consists of two words: episteme, which means knowledge, and logos, which means science, discourse, and study. From this root word, epistemology is the rational science or discourse about knowledge in the context of philosophy. Since the Greek era, the problem of epistemology has been, first of all, about the ability of

reason to know the truth with certainty. The challenge of knowing the truth with certainty is contained in the problem of the plurality and contradiction of public opinion over fallacies, the illusion of the five senses, and criticism of abstract knowledge (Surajiyo, 2021).

In the modern era, epistemology developed with a focus on Descartes' attention to actual knowledge. This focus on true knowledge arose because Descartes saw that many truths were apparent to the senses and the mind but, upon investigation, turned out to be false or deceptive. A lousy influence caused these mistakes. As a result, we experience uncertainty in everything: whether we are deceived or not, or dreaming or not in reality. Therefore, each individual should doubt all the knowledge that has been accepted about the world and even the body. Fundamentally, one of the main problems that has arisen in epistemology since Descartes is the problem of establishing criteria for the truth of knowledge, particularly regarding the relationship between the knowing subject and the known object (Putrawan, 2022).

This doubt is not about scepticism but rather methodical doubt to reconstruct solid, accurate, and valid knowledge. Knowledge's truth, validity, and robustness can only be achieved if it has gone through a rigorous process. Methodical doubt is directed primarily at the senses. After doubting everything, there is only one thing that is impossible to deny, to be and is factually clear: I am the one who thinks. So the principle of solid, accurate, and valid knowledge is that I exist - cogito ergo sum (Juwono, 2024; Surajiyo, 2021).

Understanding of epistemology continues to evolve in contemporary philosophy. For example, Karl Popper, a philosopher of knowledge, offers a falsification framework as a criterion for scientific truth. According to Popper, a good scientific theory must be empirically testable and refutable. Thus, irrefutable knowledge is a hallmark of unscientific knowledge. The scientific nature of science is found when, in the theory itself, there is openness to evaluation and the possibility of refutation (Saepullah, 2020). One of the key questions in epistemology that is increasingly becoming his concern is: How can we confirm the truth of our knowledge claims? Skepticism, which emerged through the work of philosophers such as David Hume, raises critical questions about the reliability of our knowledge (Saumantri, 2022). The post-truth phenomenon was born from concepts like this and continues to develop wildly in broader society.

In the philosophy of science, three main questions must be answered: ontology, epistemology, and axiology. Ontology deals with the nature of science. What is discussed in ontology? Moreover, what is the object of the study of ontology? Ontology means exploring scientific truth. Epistemology is related to how knowledge is achieved. How can we ascertain the truth or validity of knowledge? How can we explain or understand knowledge? Epistemology involves exploring the means and methods of science, or how specific scientific methods and paradigms are applied. Axiology, on the other hand, is related to where science is going. Axiology deals with questions such as: What is important or valuable in science? What values or ethics should be adhered to in science? What are the impacts or consequences of science? Axiology relates to imperative values and attitudes or attitudes that impact the science in question (Rokhmah, 2021).

The study of the epistemology of Pancasila philosophy aims to search for the essence of Pancasila as a system of knowledge. Regarding epistemology, which is part of philosophy, the discussion revolves around the occurrence of knowledge, the source of knowledge, the origin of knowledge, and the boundaries, nature, method, and validity of knowledge (Surajiyo, 2021). The epistemology of Pancasila is intended to seek the sources of knowledge and truth from Pancasila. There are two schools of thought in epistemology: empiricism and rationalism (Muhtamar & Ashri, 2020; Surajiyo, 2021). The empiricism school of thought argues that experience is the source of knowledge, both inner and outer experience. Experience is the ultimate measure of reality. Rationalism, on the other hand, argues that the sufficient

and trustworthy source of knowledge is reason. Only knowledge obtained through reason meets the requirements of a general nature and the conditions used by all scientific knowledge.

The epistemological concept of Pancasila first flows from empirical knowledge that is drawn from the culture of the Indonesian nation itself. The Indonesian nation, which has consisted of various ethnic groups from the past until now, has always balanced all elements of human nature, which, in its manifestation, is godly, humanitarian, united, family-oriented, and fair. In addition, the epistemological study of Pancasila is closely related to the concept of rationalism, which shows that Pancasila is the result of profound reflection by the Indonesian State's leaders to guide the life of the Indonesian nation in statehood. The five principles in Pancasila represent human nature and essence. The nation's founders reflected on this and expressed it as its philosophy (Surajiyo, 2021).

The Relationship Between Epistemology and Curriculum Development

Epistemology, which studies the nature of knowledge, has an important role in curriculum development. Understanding how knowledge is acquired and validated is the basis for determining teaching methods, content selection, and evaluation in education. If the curriculum is based on the assumption that knowledge is fixed and objective, learning tends to focus on memorization and mastery of material. However, if knowledge is seen as the result of dynamic social construction, the learning approach will be more interactive and student-centred, encouraging collaboration and critical thinking. This view is reinforced by research that shows that epistemological views can significantly influence learning, especially in the search for truth. (Aulia, 2022).

Integrating epistemological principles, such as rationalism, empiricism, and constructivism, in the curriculum has improved students' critical thinking skills. Learning methods based on open discussion, group inquiry, and reflection allow students to receive information and evaluate, analyze, and develop arguments independently. Research at Tanjungharjo State's Elementary School 3 shows that this approach effectively trains students to think logically and analytically while building confidence in expressing opinions based on substantial evidence (Utomo *et al.*, 2024).

In addition to improving cognitive skills, epistemology-based teaching has a long-term positive impact on students' social and emotional development. By fostering curiosity, openness to new ideas, and the courage to question assumptions, students are encouraged to become reflective and creative lifelong learners (Aini *et al.*, 2024). This approach is relevant to meeting academic needs and equips students with critical thinking skills to face the challenges of the complex information age. The ability to foster reflective thinking and equip students with essential skills for the information age makes epistemology an important foundation in designing an adaptive and innovative curriculum.

Pancasila as the Philosophical Foundation of the Curriculum in Indonesia

Why is Pancasila the philosophical foundation of the national curriculum? Pancasila is the philosophical foundation of the national curriculum because its philosophical values are deeply rooted in the life of the Indonesian nation. These values are regulated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the Function of National Education, which explains that education aims to form people who have faith and devotion to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. In addition, epistemologically, Pancasila is the philosophical basis of the curriculum because it contains noble ideas that come from the nation's philosophy of life, which has long been a guide for Indonesian society. The idea of Soekarno, the Founding Father of the Nation, about Pancasila as the Philosophische Grondslag should be continuously echoed in our ears, minds, and hearts as Indonesian people (Ramdhani, 2021).

Pancasila has a very different character from ideologies born in the West, such as liberalism, capitalism, socialism, and various other schools of thought. As an open and dynamic ideology, Pancasila is the crystallization of ideas, noble ideals, and beliefs that have long been rooted and upheld by the Indonesian nation (Kurniasih, 2016). Pancasila has become an inseparable part of Indonesian society, which is reflected in the daily behaviour patterns and character of a nation that upholds the values of togetherness, tolerance, and justice. This is clear evidence of the existence and relevance of Pancasila as the philosophical foundation and outlook on life of the Indonesian nation that has endured to this day.

In implementing the values of Pancasila in the curriculum to shape the character of the nation, the Curriculum Center of the Ministry of National Education identifies various central values that need to be developed, namely:

1. Religious: submission to the commands of their religion, tolerance towards those who worship, and living peacefully with people of various religions.
2. Honest: behaviour that everyone must instill if they want to be trusted regarding actions, words, and work.
3. Tolerance: attitudes and actions that respect differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from oneself.
4. Discipline: actions that refer to the behaviour of a person who is orderly and obedient to various applicable rules and regulations.
5. Hard work: behaviour that shows sincere efforts in overcoming various obstacles or problems in learning, doing specific tasks, and completing as well as possible.
6. Democratic: a way of thinking, behaving, and acting that respects the rights and obligations of oneself and others.
7. National spirit: can be instilled in the way of thinking, acting, and having a broad outlook by putting the interests of the nation and the country above the interests of oneself and one's group.
8. Valuing achievement: attitudes and actions that encourage people to do things that benefit society, as well as recognizing and respecting the successes of others.
9. Friendly/Communicative: actions that show pleasure in talking, socializing, and working with others regardless of ethnicity, religion, and race.
10. Peaceful: attitudes, actions, and activities carried out towards everyone around us so that they feel comfortable and happy with our presence.
11. Social care: attitude and action are shown to others by assisting needy people.
12. Responsibility: attitude and behaviour in carrying out the duties and obligations one should have towards oneself, society, the environment (natural, social, and cultural), the country, and God Almighty.

The Footprint of Pancasila as the Philosophical Foundation of the Curriculum in Indonesia

Pancasila, as the philosophical basis of the curriculum, is confirmed theoretically and seen in Indonesia's curriculum development history. The development of the curriculum that has been in effect in Indonesia from a historical perspective can be traced starting from the 1947 Curriculum, the 1952 Curriculum, the 1964 Curriculum, the 1968 Curriculum, the 1975 Curriculum, the 1984 Curriculum, the 1994 Curriculum, the 2004 Curriculum, the 2013 Curriculum, and the Kurikulum Merdeka. These various curriculum are adapted to technological, scientific, cultural, and economic development conditions. Adapting Indonesia's curriculum to technological, scientific, cultural, and economic developments is closely tied to government policies that were in effect at the time each curriculum was implemented. (Abidin *et al.*, 2023).

The philosophical study of Pancasila as the foundation of the education curriculum appears in all curriculum periods. During the Orde lama period (1945-1965), for example, although the curriculum at

the beginning of independence was influenced by the Dutch and Japanese colonialists, the built spirit was directed at shaping the character of the Indonesian people to be independent and sovereign. Furthermore, the curriculum renewal in 1952 led to a national education system in which the content of the lessons was related to everyday life, especially the values that existed in society. In 1964, the government refined the curriculum by focusing on active and productive learning in supporting a just and civilized humanity (Nasir & Muhammad, 2024).

The curriculum of the Orde Baru period (1966-1998) was still based on Pancasila, with an understanding that continued to evolve from one change to the next. The 1968 curriculum was synonymous with theoretical subjects and unrelated to real life. After evaluation, some changes directed the national curriculum to the concept of Active Student Learning (1984). In the next stage, the 1994 national curriculum used a quarterly system. All the material presented educated the nation's children on understanding divinity, humanity, and togetherness (Abidin et al., 2023). During the reformation period, the curriculum underwent very rapid changes. From a competency-based curriculum to the Kurikulum Merdeka, it contains a holistic understanding of the formation of holistic Indonesian people who love their country and have a global character. The basis of each principle is implemented directly and indirectly in subject areas (Nasir & Muhammad, 2024).

The values of Pancasila are reflected in Indonesia's curriculum. In the historical traces of Pancasila in its implementation in the national curriculum, values such as God in culture, so that there is no religious egoism between followers of different religions, have flourished despite minor ripples. In addition, the value of respecting the humanity of its people, recognition of diversity bound in a framework of unity, democracy lived in rationality and a spirit of mutual respect, and viewing other human beings as sovereign subjects, and finally, the value of the humanity of Indonesian society is highly valued in the context of its real life in improving the physical standard of living of the people (Latuheru et al., 2020). As empirical evidence, the philosophical foundation contained in the Kurikulum Merdeka is the result of extracting Pancasila values. The following are the points of the philosophical foundation in the development of the Kurikulum Merdeka:

1. Indonesian national education encourages progress by adhering to and considering Indonesian conditions and culture.
2. Indonesian national education aims to shape holistic Indonesians who can optimize their potential for broader and more significant purposes.
3. Indonesian national education is responsive to social, economic, political, and cultural changes.
4. A balance between mastery of competencies and character of learners.
5. Educational units' discretion in developing and implementing the curriculum.
6. Learning must facilitate diversity and adapt to learners' development level.
7. Learning is implemented in an interactive, inspiring, fun, challenging, and motivating atmosphere. Students are encouraged to continue to participate actively, and there is enough room for initiative, creativity, and independence following their talents, interests, and physical and psychological development.
8. Teachers have the authority to educate students and implement the curriculum in learning.

The uniqueness of the curriculum in Indonesia lies in its foundation, which is based on the values of the Pancasila. These values are universal. In the Finnish education system, which has become the centre of global attention due to its success in building students' independence and enthusiasm for learning, the country's philosophical foundation of education reflects a culture of equality closely related to its society's

history and values. Belief in the potential of each individual is the foundation for an approach that views each student as an entity with equal rights and values (Cahyani, 2023).

Another example is Japan. The Japanese people adhere to the philosophy that human nature and circumstances can be changed through the efforts of others or one's own efforts. The philosophical basis of Japan does not accept that human beings have been predetermined from the beginning in certain circumstances that cannot be changed. This philosophical understanding is the philosophical value of collectivism, which is an understanding that has moral stances, political ethics, ideologies, or social views that uphold the collective or group interests. Collectivism focuses on society or national interests in various political, economic, and educational systems (Ningsih et al., 2025).

METHODS

This study uses a qualitative approach with a literature study method to examine the epistemology of Pancasila as the philosophical foundation of the curriculum in Indonesia. Qualitative research is conducted in a natural setting to interpret the occurring phenomena and involves various relevant methods. This study aims to find and narratively describe a phenomenon to gain an in-depth understanding of human and social issues. This approach provides flexibility in exploring data thoroughly and in-depth.

Data was collected through a systematic academic literature search from 2019 to 2024. The reviewed literature includes scientific articles on philosophy, epistemology, curriculum, Pancasila, academic books, and relevant official policy documents. Searches were conducted on databases such as Google Scholar, DOAJ, and Portal Garuda using specific keywords in Indonesian and English. This process ensured that only quality and relevant sources were analyzed in this study.

The inclusion criteria in this study include peer-reviewed articles and academic books relevant to the research focus, as well as literature that discusses the epistemological aspects of Pancasila or curriculum development in Indonesia. The publications considered were from 2019 to 2024 to ensure the relevance and timeliness of the data. On the contrary, literature that does not meet academic standards or is irrelevant to the research theme is excluded. A review of the abstract and full content is carried out to select the literature strictly.

The data analysis procedure used a qualitative content analysis approach consisting of three main stages. The first stage was collecting literature data based on predetermined criteria. The second stage involved content analysis using a thematic approach to identify key patterns and relationships related to the epistemology of Pancasila in the curriculum. The third stage was drawing conclusions based on systematically and organized analyzed findings.

Several strict strategies ensure the credibility of the research findings by guaranteeing the validity and reliability of the data. Source triangulation is used to compare various literature to maintain data consistency. Philosophers and educators also review the results of the analysis through a peer review process to ensure the accuracy of interpretation. In addition, an audit trail is applied to document the entire analysis process transparently and enable replicability.

The results of data analysis produce a mapping that illustrates how the epistemological values of Pancasila are integrated into curriculum development in Indonesia. The analysis includes identifying main themes, data categorization, and evidence-based conclusions from the reviewed literature. The data analysis technique to support philosophical interpretation uses hermeneutics, which is the interpretation of existing data. This systematic approach is designed to significantly contribute to philosophical understanding in developing a Pancasila-based curriculum. Thus, this study is expected to strengthen the philosophical foundation of the curriculum in Indonesia.

RESULTS AND DISCUSSION

Basic Concept of Pancasila Values

The position of Pancasila in the Indonesian State has been recognized as the State's ideology and outlook on life that influences various aspects of life. As an outlook on life, the values of Pancasila are the result of the crystallization of thoughts that the Indonesian people have collectively accepted. These values must continue to be implemented in real life, especially in national development (Nurafifah & Dewi, 2021). Conceptually, Pancasila provides alternative thinking in various aspects of human life and can comprehensively anticipate the flow of thought and the development of global ideology. However, the role of Pancasila in this context needs to be compared with the findings of other research that discusses its contribution to education to provide a more critical and relevant perspective.

Pancasila is an idea that originates from Indonesian culture and reflects the nation's original values. These values are designed to be the basis for the development of knowledge and a guide in community life. As a basis for the value of scientific development, Pancasila provides certain criteria for assessing phenomena, making predictions, and providing practical advice (Litualy & Ratuanak, 2024). Each principle in the Pancasila has its role and is important to understand. For example, the first principle emphasizes the relationship between humans and God, while the second to fifth principles govern the relationship between individuals and the State. In this case, the structure of the discussion of the values of the Pancasila needs to be clarified with subtitles for each principle so that readers can understand the contribution of each value more systematically.

As an ideology, Pancasila is the primary motivation in society's attitudes, behaviour, and actions to achieve national goals. The five principles of Pancasila are a complementary and inseparable unity. However, the biggest challenge facing Pancasila as an open ideology is how its values remain relevant amid global change, including the digital era (Febriyanto, 2018). For example, the influence of digitalization on the practice of Pancasila values can be analyzed through empirical data, such as surveys on people's behaviour in accessing social media. This data will strengthen the discussion and provide a real picture of the challenges.

In the post-truth era, weakening the grip on the truth of Pancasila's values can threaten the social order. Information in cyberspace is often not based on truth, thus eroding the positive character values distinctive to Indonesia. Therefore, education must be the spearhead in spreading the values of Pancasila, both through formal curriculum and daily practice. This implementation requires a data-based approach, such as the level of student understanding of Pancasila and the influence of character education in strengthening these values.

The epistemological aspect of Pancasila emphasizes responsibility in the development of knowledge that is in line with morality and honesty. The values of Pancasila encourage scientists to maintain integrity, starting from the idea process to the final result (Litualy & Ratuanak, 2024). In the context of the curriculum, the values of Pancasila must be used as the primary foundation in the preparation and implementation of education. Ensuring that each Pancasila value can be practically translated into the world of education requires in-depth exploration. That way, Pancasila is an ideology and a real foundation for building a nation with character and competitiveness amid global challenges.

The value of the truth of Pancasila

The destructive reality in Indonesian society injures the practice of Pancasila values. Various problems include corruption, collusion, nepotism, and a decline in respect for law, ethics, morals, and social politeness (Erlina, 2019). In addition, the widespread circulation of drugs, student fights, and social conflicts along ethnic, religious, and racial lines increasingly indicate deviations. This challenge is exacerbated by globalization and the penetration of Western secular culture in the digital era.

The first precept, 'One God,' reflects the religious values that underlie this nation and emphasizes beliefs according to each individual's faith within the framework of a multi-religious, non-secular state. Habermas highlights the importance of an 'epistemic attitude' (epistemische Einstellung) in religion to foster inclusive and rational public deliberation (Kholiq & Fatih, 2021). This concept aligns with Indonesia's need to encourage constructive and inclusive religious dialogue in its plural society.

The digital era poses significant risks to its users, including secularism, which can erode norms, character, lifestyle changes, and religious faith (Widiandari et al., 2023). To address these challenges, internalizing religious values is essential as a strong foundation for countering negative impacts and maintaining societal integrity and moral character.

Habermas' response to post-secular society is to engage in a rational and inclusive dialogue on religious doctrine (Kirom, 2020). In the Indonesian context, this dialogue can face the challenges of intolerance, religiously charged conflicts, and information bias on social media. A Pancasila-based school curriculum can strengthen religious moderation by teaching plurality and tolerance. This kind of education is important to overcome the gap between the idealism of the first principle and social reality.

Indonesia also faces challenges in the era of Disruption Revolution 4.0 and Society 5.0, which affect religious understanding (Nurcahyawati et al., 2023). Unfiltered social media spreads biased and provocative information that often triggers conflict. Digital literacy based on the values of the Pancasila is an important step in mitigating these negative impacts. The curriculum must be designed to help students recognize their rights and obligations in a harmonious religious life.

The second principle, Just and Civilized Humanity, anticipates global and local conflicts (Melani et al., 2023). This principle emphasizes that humans, as social beings, desire to act justly and civilly. In Hobbes' perspective, humans tend to be selfish and seek power for themselves, which differs from the idealism of Pancasila (Zulfan, 2018). According to Hobbes, humans in their natural State's are like wolves to other humans or *Homo Homini Lupus*. Humans will try to protect themselves by attacking or controlling others first so that they are not attacked, resulting in a war of all humans against all, or *Bellum Omnium Contra Omnes* (Darussalam et al., 2024). Therefore, the education curriculum must implement human values such as tolerance, cooperation, and love.

According to Hobbes, humans naturally tend toward conflict, cruelty, and selfishness, prioritizing personal interests (Juliyanto, 2019). This thinking differs from the principles of Pancasila, which emphasize justice and brotherhood among individuals. The contrast between Hobbes's view of human nature—which emphasizes conflict, cruelty, and selfishness—and the principles of Pancasila, which emphasize justice and brotherhood, implies that the essence of humanity must be fair toward oneself, other humans, society, the nation, the State, the environment, and God Almighty (Ramadani et al., 2023). Therefore, the second principle must continue to be upheld as the foundation for creating fair and civilized relationships.

The third principle, Indonesia's unity, is a guideline for peace and harmony amid the nation's diversity. Unity's value not only strengthens relations between citizens but also emphasizes peace with other nations. Insults, defamation, blasphemy, unpleasant actions, provocation, incitement, and spreading hoaxes are indications of hatred that can destroy Unity (Irawan et al., 2023).

The concept of unity promoted by Pancasila reinforces the spirit of walking together in modern and advanced civilization. Digital literacy competencies are necessary to foster unity and harmony. For example, there are issues of misreporting, hate speech, and harmful content. Being proficient in digital media will address these issues through the ability to use search engines and digital tools to detect falsification, use search engines to identify deceptive contexts, and verify and identify negative digital devices and deceptive content for coverage (Tinambunan et al., 2022). These skills are necessary to avoid unnecessary conflicts and to advance human development. Additionally, implementing the third principle can also be achieved through unity and solidarity among all Indonesian citizens, respecting differences, resolving divisions, loving Indonesia, and realizing the motto of the Indonesian State (Sabrina & Dewi, 2021).

Modern technology has connected people through the internet like a spider's web (Maharani et al., 2023). This convenience should be utilized to strengthen international relations and promote global peace. However, reality shows that technology often spreads hatred that triggers conflicts. The third educational principle can address these challenges by fostering a love for the nation and unity.

The fourth principle, democracy guided by the Wisdom of the People in Deliberation/Representation, contains a profound meaning of democracy. Democracy in Pancasila reflects government from, by, and for the people by prioritizing deliberation. Deliberation emphasizes joint decision-making through wisdom. Education based on Pancasila must build collective awareness of the importance of deliberation and respect for different views (Susanto, 2021).

In the 21st century, collaboration is an important skill everyone must possess (Melani et al., 2023). Collaboration requires adapting to change while having a strong moral foundation. Pancasila education helps students build adaptive and collaborative characters to face the challenges of the modern world. The development of adaptive and collaborative character through Pancasila education also ensures that polite democracy is maintained in social life.

The fifth principle, Social Justice for All Indonesian People, emphasizes the importance of commutative and distributive justice (Januri & Lita, 2023). Commutative justice provides equal rights regardless of merit, while distributive justice considers proportion according to need. Education plays a crucial role in instilling the values of social justice in students through fair school practices. In this way, students learn to respect rights and obligations and understand the importance of balancing personal and societal life.

Social justice also includes balancing physical and spiritual needs (Lestari et al., 2020). The Pancasila-based curriculum must integrate the values of justice at every level of education. This ensures that students understand that justice applies to individuals and society. Thus, Pancasila education can be a foundation for creating a just and responsible generation.

The Contribution of Pancasila Values to the Philosophical Foundation of Curriculum Development

Education in Indonesia must enable students to think critically and holistically and take pride in their identity as Indonesian children. In this regard, Indonesian students are characterized as lifelong learners who possess global competencies and act according to Pancasila norms (Dewi, 2022). The outcome of this education produces students who can develop their skills through the characteristics of Pancasila, which include faith and noble character, global diversity, a spirit of cooperation, creativity, critical thinking, and independence (Prasety & Widiadi, 2022).

There are several contributions of Pancasila values whose truth and depth are relevant to this nation. First, religious values continue to thrive with a more elegant deepening of epistemological attitudes.

These values can be taught in schools in practice and the theories found in religious textbooks. This contribution is supported by scientific research on religious matters, particularly regarding the boundaries that must be upheld. For example, Indonesia is familiar with the concept of religious moderation. This concept can be developed in education, especially by developing a curriculum prioritizing epistemological attitudes among religious differences (Lisa & Kurnia, 2023).

The values of Pancasila can also contribute to a deeper understanding of the whole human being. In the digital age, there are doubts about whether wise beings (*homo sapiens*) will shift to digital beings (*homo digitalis*). The end of this shift will affect humans as social beings (*homo socialis*). This influence pertains to how, as social beings by nature, humans possess communicative characteristics, are open to other humans, living beings, and the environment, and express themselves. This shift impacts the concept of truth in this era, commonly known as performative truth. Performative truth is truth created by those with authority or competence through statements. This performative truth applies in digital communication, as truth is more created than discovered in digital communication. The continuous mass dissemination of hoaxes can transform them into truth. Hoaxes gain epistemic status to guide practices. In this sense, the "truth" of hoaxes is performative, meaning it is made real through digital actions such as posting, chatting, uploading, and so on (Hardiman, 2018). The curriculum can be designed based on understanding these themes, emphasizing justice and civility.

The theme of peace is highly relevant in its contribution to educating the nation's children. The theme of peace is closely related to global unrest, which always has triggers that lead to war. The value of unity amid diversity must be explained concretely in the school environment. Furthermore, the value of brotherhood can be explored through cultural media. For example, the Taman Siswa school, founded by Ki Hajar Dewantara, can be used as inspiration. This school teaches students values based on freedom, nature, nationality, culture, and humanity. A well-known feature is the *among* system. This educational system has a family spirit based on nature and freedom for children to grow and develop based on their strengths. This system combines European-style education and traditional Javanese arts. Education is oriented toward Eastern cultures and emphasizes spiritual values accompanied by intellectual strength (Fajri & Trisuryanti, 2021). As a result, every student who graduates from this school becomes a strong individual who loves their country and is religious. Pancasila has a formative dimension that makes the multicultural society in Indonesia a society that engages in dialogue and brotherhood based on the universal values contained in its principles. This brotherhood fosters a spirit of mutual support. Through brotherhood within the community and especially within educational institutions, no one is left behind. The relationship between giving and receiving is realized (Prasetyono, 2022).

Another value that can serve as a philosophical foundation is the idea of public welfare. Public welfare is closely related to the ideals of democracy and justice, which are also formulated in the fourth and fifth principles. When viewed from its literal meaning, public welfare can mean goodness, happiness, safety, and the welfare humans need in their shared lives (Komalasari et al., 2022). Based on this literal meaning, general welfare also refers to the safety of many people (*salus populi*). The Latin proverb *salus populi suprema lex esto* (let safety be the highest law) is similar to the meaning that refers to general welfare (*bonum commune*). This idea can be applied in various fields of study, especially in the social sciences. As a reference in all aspects of life, especially in education and law, Pancasila, in epistemological terms, becomes a truth and, with it, a reference for truth. Concepts that seek to undermine or remove Pancasila are influenced by post-truth or excessive skepticism. Moreover, Pancasila has been recognized not only in Indonesia but also at the global level (Pristiwiyanto, 2021).

In curriculum development, Pancasila's contribution as a philosophical foundation extends to all components of education, from curriculum development to teachers and educational staff, students, teaching methods, learning facilities and resources, evaluation and assessment, the learning environment, and school policies and management. These ideas can be applied according to their

proportions and suitability (Azzahra et al., 2022). The values in Pancasila, which were explored through epistemological studies, support the national educational objectives of building Indonesian humanity. A philosophical foundation that emphasizes practical principles without considering conceptual and abstract principles can obscure the true meaning of education. The lack of attention to conceptual and abstract principles in a philosophical foundation is related to the integral development of humanity. As Tan Malaka stated, education is an effort to free humanity from suffering, oppression, and ignorance, making life more meaningful for oneself and others, with no more castes or class distinctions. (Rokhim et al., 2019).

As highlighted in the literature review, the philosophical foundations embedded in curriculum, such as the Kurikulum Merdeka, have primarily focused on students and have not encompassed the entire dynamics of the school. Philosophical foundations should encompass the entire spectrum of ideas, be general, and serve as a guiding framework for educational dynamics to achieve their objectives optimally. A study is an example of the practical implementation of Pancasila-based education that can serve as inspiration. This study examines the learning process at the private senior high school Alishlahiyah Binjai, which integrates the values and norms of the Pancasila principles. The results indicate that implementing Pancasila values through school culture can enhance students' character, as evidenced by their attitudes and actions (Yusuf et al., 2023).

CONCLUSION

Pancasila, as a philosophical foundation, offers a strong epistemological approach to curriculum development in Indonesia. By placing Pancasila values as the conceptual basis, the curriculum becomes a means of fair and consistent education and reflects the principles of humanity, social justice, and local wisdom. Discussion from an epistemological perspective provides the theoretical guidance needed to design a curriculum oriented towards Pancasila values and maintain its integrity from political intervention.

In practical terms, this study underlines the importance of integrating Pancasila values into the curriculum to build a generation that has not only academic skills but also a character that is in line with the moral and cultural principles of the nation. This study also confirms the relevance of Pancasila as a foundation capable of addressing global challenges without sacrificing local values. However, to enhance its effectiveness and practical application, implementing a Pancasila-based curriculum requires adjustments at every level of education. Further in-depth research will further strengthen this idea.

Further research can focus on exploring the practical relationship between Pancasila values and specific elements in the curriculum, such as syllabi, teaching methods, or learning materials. This study is important to understand how these values can be implemented in education. In addition, more detailed research is needed on applying Pancasila values at various levels of education, from early childhood education to higher education. For example, at the early childhood education level, the focus can be on instilling fundamental values such as tolerance and cooperation. In contrast, at the higher education level, the emphasis can shift to strengthening professional ethics and social responsibility.

Quantitative research is also highly recommended to measure the effectiveness of implementing Pancasila values in education. This research can provide concrete data on the influence of the implementation of Pancasila values on strengthening students' character, social behavior, and learning outcomes. In addition, qualitative approaches such as case studies or ethnography in certain educational institutions that have actively integrated Pancasila values can provide deeper insights. Such studies can identify successes, challenges, and implementation strategies used in the process. With these various approaches, it is hoped that further research can contribute more to developing a curriculum based on Pancasila values.

AUTHOR'S NOTE

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