



Addressing The Challenges of The Times Through The Concept of Character Education By Ki Hajar Dewantara

Tutik Wijayanti^{1*}, Hendri Irawan², Dedy Ari Nugroho³, Nanda Julian Utama⁴

¹Universitas Negeri Semarang, Semarang, Indonesia

²Universitas Negeri Surabaya, Surabaya, Indonesia

³Universitas Lambung Mangkurat, Banjarmasin, Indonesia

⁴The University of Queensland, Queensland, Australia



DOI : <https://doi.org/10.46245/ijorer.v6i6.1030>

Sections Info

Article history:

Submitted: August 06, 2025

Final Revised: Nov. 28, 2025

Accepted: November 30, 2025

Published: November 30, 2025

Keywords:

Character; Curriculum

Merdeka; Education

Transformation; Ki Hajar

Dewantara; *Profil Pelajar*

Pancasila



ABSTRACT

Objective: The importance of developing strong character and good morals in individuals in facing the challenges and changes brought about by digital technology. The importance of character education in equipping learners with the concept of Ki Hajar Dewantara in the holistic and sustainable independent curriculum. **Method:** This research utilizes a qualitative descriptive approach by conducting literature and case studies in schools. Data were collected through observations, interviews, and documents related to the curriculum and implementation of character education. **Results:** of the study indicate that the education transformation adopting the concept of Ki Hajar Dewantara in the independent curriculum has a positive impact on students' character development. Concepts of character education such as cooperation, independence, love for the homeland, and diversity are well integrated into learning practices. Through this approach, students become more active, motivated, and capable of developing positive attitudes, moral values, and social skills. **Novelty:** The research identifies several challenges in applying Ki Hajar Dewantara's concept within the independent curriculum, including curriculum alignment with student needs, teachers' readiness, and the required support from schools and stakeholders. The study finds that this concept has strong potential to nurture excellent character in the independent curriculum. Its novelty lies in presenting a clear integrative analysis that connects Ki Hajar Dewantara's philosophical principles with the operational framework of the independent curriculum an approach not explicitly formulated in previous studies. This contribution enhances understanding of character education's role in holistic and sustainable educational transformation.

INTRODUCTION

In essence, education serves as the pillar of progress for a nation in an era full of challenges like today. The shift in educational paradigms has become a necessity to produce a young generation that is not only intellectually intelligent but also possesses strong character and robust morality. This aligns with the educational ideas of Ki Hajar Dewantara, a prominent figure in Indonesian national education, who radiates relevant wisdom. The educational concept he promoted emphasizes character formation and the spirit of nationalism. Ki Hajar Dewantara, as the Father of National Education, had a broad perspective on the true purpose of education. For him, education is not merely about filling minds with information but also about shaping strong morals and character. Especially in the current digital information era, where access to knowledge is increasingly easy, building character and morality becomes an essential element that cannot be overlooked. A resilient national character is crucial in safeguarding Indonesia today, thus emphasizing the need for character education, which is currently integrated specifically into the Merdeka Curriculum, incorporating the concept of the *Profil Pelajar*

Pancasila in alignment with the Indonesian student profile (Gunawan 2022; Handoyo et al. 2021; Omeri 2015).

Through character education, it is hoped that the younger generation will be able to face complex challenges in everyday life, respect diversity, and contribute positively to society (Fatturrohman, Suryana, and Fatriani 2013; Wijayanti et al. 2023; Wijayanti and Kurniawan 2023). Character education has great significance in building the moral foundation and national values of the younger generation, in accordance with the nation's philosophy, Pancasila. Pancasila, as the ideology and foundation of the Indonesian state, contains profound values such as mutual cooperation, unity, justice, and democracy. Character education within Pancasila education aims to develop awareness and appreciation of Pancasila values, as well as to strengthen the dimensions of mutual cooperation and togetherness within society (Prasetyo, 2022). Considering the complexity of social and moral challenges faced today, it is important to conduct research and development in character education that focuses on Pancasila education. This research will discuss effective strategies and learning approaches to strengthen understanding and application of Pancasila values in daily life, as well as its impact on character formation and positive attitudes in Indonesia's younger generation (Budimansyah 2010).

Various phenomena in education highlight the need for strengthening character education among students. Based on the student character survey conducted by the Center for Research and Development of Religious Education from 2018 to 2021, the character index has shown a decline each year, especially in 2021 compared to the 2020 index results. In 2021, the character index of students at the secondary education level stood at 69.52, down two points from the 2020 indicative figure of 71.41. The survey focused on dimensions such as religiosity, nationalism, independence, mutual cooperation, and integrity. Only the nationalism dimension scored higher (74.26) compared to the previous year's survey (74.13). The other four dimensions experienced declines, with the most significant drop occurring in the student independence dimension (Murtadlo 2021).

Furthermore, according to Ki Hajar Dewantara, educating and teaching is the process of humanizing individuals, which should liberate humans in all aspects of life, both physically, mentally, and spiritually. This means that Ki Hajar Dewantara's concept of education is one that liberates. Freedom here means that every student is given the freedom to choose what they want to be, with the condition of respecting the freedom of others. Therefore, according to Ki Hajar Dewantara, the essence of education is the comprehensive effort to liberate the body and soul of every individual. Teaching in education is seen as an effort to free students from ignorance, jealousy, envy, and selfishness. Students are expected to develop into mature and wise individuals. Likewise, in teaching, emphasis must be placed on moral education. If someone possesses moral intelligence, they will be able to think, feel, and consistently evaluate their words and actions (Ainia 2020; Putra, Febrian, and Musa 2023).

Moral education serves as the foundation for students to achieve meaningful freedom, enabling them to regulate themselves, behave in a civilized manner, and respect the freedom of others (Irawan & Bayu Firdaus 2021). This idea aligns with the concept of liberating education, which underpins the New Paradigm Learning (PPB). PPB emphasizes learning that corresponds to students' developmental stages, needs, and characteristics, making it inherently student-centered (Purnamasari & Ysh 2022). The

Ministry of Education, Culture, Research, and Technology (2021) further affirms that PPB aims to strengthen competencies and develop character in accordance with Pancasila values, thereby fostering meaningful learning experiences. Meaningful learning requires providing students with freedom in the learning process, as promoted through the Merdeka Belajar policy, which encourages learning that adapts to learners' abilities across intra-, co-, and extracurricular activities (Arifudin 2022; Masrukhi 2018; Rachmawati et al. 2022; Sri Wahyuni 2020).

Based on this foundation, the Merdeka Curriculum emerges as an innovation that allows schools to adapt learning to local needs and student potential. Ki Hajar Dewantara's educational philosophy which emphasizes love for the homeland, holistic character, and creativity is strongly aligned with the principles of the Merdeka Curriculum. Through this alignment, the curriculum is expected to cultivate a generation that is globally competitive while remaining deeply rooted in national values and noble ethics.

RESEARCH METHOD

This research employs a qualitative approach combining primary and secondary data. Primary data were obtained through semi-structured interviews and documentation. The fieldwork involved interviewing teachers, school leaders, and members of the character education team who were selected through purposive sampling based on their relevance to the implementation of Ki Hajar Dewantara's character education concept. The instruments used consisted of interview guidelines, observation sheets, and documentation checklists. Data collection procedures included scheduling interviews, conducting direct observations of learning activities, and gathering relevant school documents related to character education practices.

Secondary data were sourced from scientific journals, books, research reports, and credible electronic publications. The qualitative approach was chosen to allow for deep exploration and comprehensive understanding of the social phenomena studied (Miles, Huberman, & Saldana 2014). Literature review methods were also employed to collect, evaluate, and synthesize references relevant to the concept of character education by Ki Hajar Dewantara (Creswell 2016; Sugiyono 2020). All collected data were analyzed qualitatively through processes of data reduction, data display, comparison, and synthesis of findings. This methodological design ensures that the research procedures are transparent and replicable, enabling future researchers to duplicate the study under similar conditions. The following are the steps that will be taken in this research methodology:



Figure 1. The Flow of Literature Review

Source: Compiled by the researcher (2024)

Based on Figure 1, the first step in this research is to gather relevant reading materials, such as articles, books, journals, research reports, and other sources of information related to the topic the researcher is writing about. These sources will form the basis for analysis and synthesis. Next, the researcher will select reading materials that align with the research objectives by limiting keywords and criteria that have been established,

ensuring that the selected sources have appropriate relevance, authority, and quality. The researcher will then analyze and synthesize information from the selected materials, organizing the data based on emerging themes such as character education, the Merdeka curriculum, Ki Hadjar Dewantara's character education, and the Pancasila student profile. Finally, the researcher will present a critical review based on the analysis and synthesis of the data, which includes a discussion on addressing contemporary challenges through Ki Hajar Dewantara's concept of character education.

RESULTS AND DISCUSSION

Results

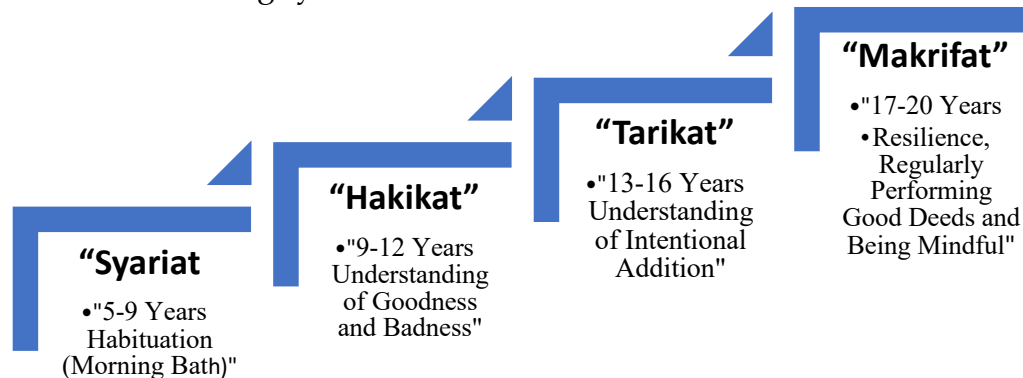
The Concept of Character Education by Ki Hajar Dewantara

Educational unit level. In practice, learning transformation is an effort to shift from conventional learning to student-centered learning, focusing on strengthening competencies and developing character in accordance with Pancasila values. The concept of 'liberating education' is the essence of the educational philosophy proposed by Ki Hajar Dewantara, the Father of National Education. This means that the idea of 'liberating education' is not a new concept. However, it seems that we have often neglected it and instead felt more sophisticated by adopting foreign concepts (Acetylena 2018; Hadiansah 2022; Purnamasari and Ysh 2022). The concept of 'liberating education' is the essence of the educational philosophy proposed by Ki Hajar Dewantara. This means that the idea of 'liberating education' is not a new concept. However, it seems that we have often neglected it and instead felt more sophisticated by adopting foreign concepts (Acetylena 2018). In addition, learning is designed based on the principle of differentiated learning, meaning that the learning process must take into account the development, abilities, needs, and characteristics of the students.

As far as can be traced, the essence of the educational philosophy proposed by Ki Hajar Dewantara is that the nature and strategy for achieving educational outcomes that align with the characteristics of Indonesian culture consist of three principles known as TRIKON: continuous, convergent, and concentric. According to the Ministry of Education and Culture (2020), this principle formulatively means that education is a lifelong process, integrating knowledge from both domestic and foreign sources with the gentleness of character rooted in Indonesia's national culture. All of this can be achieved if the 'among' system, which embodies a familial spirit in education, is based on two foundations: first, the natural order as a condition for progress as quickly and as well as possible; and second, freedom as a condition for the dynamic development of students' physical and mental strengths, enabling them to develop strong personalities by thinking and acting freely without obstacles and pressures in realizing their potential. The principle put forward aligns with the character expected to be embodied by an educator and leader: *ing ngarso sung tulodo* (in front, setting an example), *ing madya mangun karso* (in the middle, building will), and *tutwuri handayani* (behind, supporting) (Dewantara 1977).

Furthermore, according to Ki Hajar Dewantara, educating and teaching is the process of humanizing individuals, which must liberate people in all aspects of their lives, both physically, mentally, and spiritually. This means that Ki Hajar Dewantara's concept of education is one that liberates. Freedom here means that every student is given the freedom to choose what they want to become, provided that they respect the freedom of

others. Therefore, according to Ki Hajar Dewantara, the essence of education is all the integrated efforts aimed at liberating the body and soul of every individual. Teaching in education is seen as an effort to free students from ignorance, jealousy, envy, and selfishness. Students are expected to develop into mature and wise individuals. Likewise, in teaching, emphasis must be placed on moral education. If someone possesses moral intelligence, they will be able to think, feel, and consistently evaluate their words and actions (Rahayuningsih 2022). The following are the stages of education in line with Ki Hajar Dewantara's Among system:



a) Stage of '*Syariat*' (Childhood)

For young children or the childhood stage, 'syariat' is used, which is interpreted as habituation to behave and act according to rules or common customs. Thus, during childhood, starting within the family and in preschool, children are taught or trained to develop good behaviors, from simple to more complex ones. Habituation means performing actions repeatedly until they become automatic habits.

b) Stage of "*Hakikat*"

This stage is for children aged 9-12 years. In the 'hakikat' stage, children can be given an understanding of all kinds of good behavior and how to avoid bad behavior in daily life. The approach is still occasional or spontaneous; children should not only be habituated to good things but should also begin to realize and be aware of the need to continually do good.

c) Stages of '*Tarikat*'

The stage of 'tarik' for adolescents aged 13-16 is a period of continuing the search for understanding, accompanied by intentional efforts through various activities that can develop students' potential, incorporating elements of character education or moral values

d) Stages of "*Makrifat*"

This stage is a period of perseverance, where one regularly performs good deeds, realizes and understands their purpose and intentions, and is willing to work hard to achieve them. Character education for children aged 17-20 involves knowledge or understanding that is somewhat broad and deep.

Character Education in the Merdeka Curriculum

According to the Ministry of Education and Culture Research and Technology (2022), each phase has learning outcomes that must be achieved. Consequently, the learning

process will be structured in alignment with these outcomes, adjusted to the characteristics, potential, and needs of the students. The progress of learning outcomes will be determined based on assessment results. Students who have not achieved the learning outcomes for their phase need to receive guidance from educators to reach their learning goals. This means that as educators, we must design learning plans with attention to students' abilities, needs, and characteristics. This is what is referred to as student-centered learning. This aligns with the educational philosophy of the National Education figure Ki Hadjar Dewantara, that learning should "serve the students." Learning should empower students (Badan Standar, Kurikulum, Dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, 2022).

Empowering learning is not a new concept. In several countries like Australia, India, and Kenya, a learning approach known as Teaching at the Right Level (TaRL) is recognized. This approach, which involves understanding students' abilities before designing the learning plan, is a process that must be undertaken to achieve better and more beneficial outcomes for students. In general, the stages of learning based on the TaRL approach are as follows:

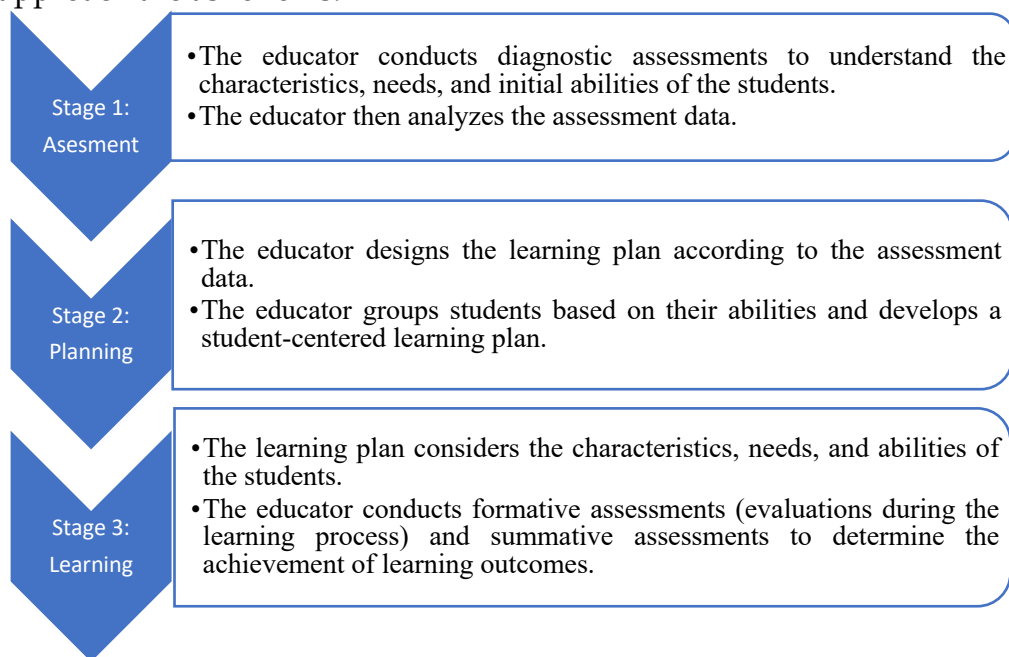


Figure 2. TaRL Learning Approach

Source: Kemendikbudristek (2021)

Based on these stages, it can be concluded that to implement student-centered learning, it is essential to thoroughly understand the students. Knowing their needs, abilities, and characteristics allows educators to determine the appropriate steps for the learning process. It is important to remember that each child (student) has unique characteristics. No two children are exactly alike. Even identical twins have different DNA. Therefore, in learning, it is crucial to use various approaches. By doing so, learning can create an environment of freedom that is centered on the students.

According to Samani & Hariyanto (2019), the importance of character education lies in equipping and shaping good character in citizens as part of national development, aligned with the values of Pancasila, which are derived from Indonesia's cultural, moral, and spiritual wealth. Irawan & Firdaus (2021) note that this aligns with the issuance of

the Nawacita point 8, namely the National Mental Revolution Movement (GNRM), which is reinforced by the Presidential Regulation Number 87 of 2017 on Strengthening Character Education.

Presidential Regulation Number 87 of 2017 on Strengthening Character Education involves the development of the Pancasila Student Profile, which includes the character traits and competencies needed to be good global citizens and should be introduced from an early age across all educational levels. The Opening of the 1945 Constitution, the National Education System Law, and the educational ideals according to Ki Hadjar Dewantara are referenced in formulating the Profil Pelajar Pancasila and its dimensions (Irawan, Masyitoh, Rahmat, et al. 2024; Masrukhi et al. 2024; Samani and Hariyanto 2019).

One significant government policy is the Strengthening Character Education (PPK), regulated under Presidential Regulation Number 87 of 2017 and Minister of Education and Culture Regulation Number 20 of 2018 on Strengthening Character Education in Formal Education Units. PPK is an educational movement implemented through the application of values derived from Pancasila. There are 18 core values, including religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, nationalistic, patriotic, appreciative of achievements, communicative, peaceful, fond of reading, environmentally conscious, socially responsible, and accountable (Anggraeni et al. 2025; Irawan et al. 2024, 2025; Irawati et al. 2022; Istianah et al. 2025; Suhardiyanto, Wijayanti, and Irawan 2025). These 18 values are summarized into 5 main values: religiosity, nationalism, independence, mutual cooperation, and integrity. These values in PPK are part of the initial themes in synthesizing the dimensions of the Pancasila Student Profile.

The role of citizenship education in educating citizens to be good (a good citizen) is universally accepted as knowing and fulfilling one's rights and obligations as a citizen (Wahab and Sapriya 2011). In the new learning paradigm, Ki Hadjar Dewantara emphasizes physical exercise, emotional development, willpower, and intellectual development, which the Ministry of Education and Culture of the Republic of Indonesia refined into 18 character values in 2017. These were then distilled into 5 core values: religiosity, integrity, nationalism, independence, and mutual cooperation. PPK is an educational movement under the responsibility of educational units to strengthen students' character through the harmonization of emotional, cognitive, and physical development with involvement and cooperation between educational units (Wibowo 2012; Wibowo and Gunawan 2022).

The main components of education include family and community as part of the Mental Revolution Movement (GNRM). Article 1, Paragraph 1 of Presidential Regulation No. 87 of 2017 on Strengthening Character Education reinforces Ministerial Regulation No. 23 of 2015 on Cultivating Moral Values. The goal of strengthening character education is to build and equip students as the golden generation of Indonesia in 2045 to face future changes, developing a national education platform that places character education as its core by involving Indonesia's cultural diversity and revitalizing and strengthening the potential and competencies of the education ecosystem (Article 2). The implementation of PPK involves harmonizing intracurricular, co-curricular, and extracurricular activities, as explained in Article 6, Paragraph 1.

In line with the times, Indonesian education is adapted to the 21st-century challenges, requiring students to have global competencies. This led to the development of an integrated character education model across all subjects, which includes 6 dimensions:

faith and piety to God, noble character, global diversity, mutual cooperation, creativity, critical thinking, and independence (Budiningsih 2008; Gultom 2023; Koesoema A 2011). In the new learning paradigm, the development framework is not a linear model but a continuous cycle. The framework includes competency mapping, freedom in learning, and minimal competency assessment, ensuring greater flexibility for educators to design learning plans and assessments based on students' characteristics and needs (Kemendikbud, 2021). There are three interrelated components in the Merdeka Curriculum, namely (1) Pancasila Student Profile, (2) Assessment, and (3) Learning

Dimensions, Elements, and Sub-elements

In the decision of the Head of the National Standards, Curriculum, and Assessment Agency of the Ministry of Education and Culture Research and Technology No. 009/H/KR/2022 regarding the dimensions, elements, and sub-elements of the Profil Pelajar Pancasila in the Merdeka Curriculum, it is explained that the Profil Pelajar Pancasila is a representation of the national education goals. The Profil Pelajar Pancasila serves as the main reference guiding educational policies, including being a guide for educators in developing students' character and competencies. The Profil Pelajar Pancasila must be understood by all stakeholders due to its important role. This profile should be simple and easy to remember and implement by both educators and students to be integrated into daily activities. Based on these considerations, the Profil Pelajar Pancasila consists of six dimensions: 1) Faithful and devoted to the One God and of noble character; 2) Independent; 3) Cooperative; 4) Global diversity; 5) Critical thinking; and 6) Creative (Santoso et al. 2023).

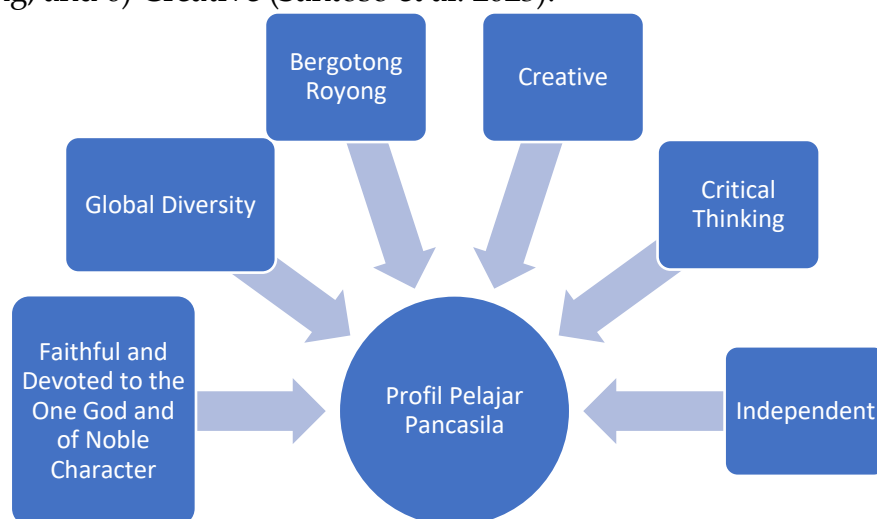


Figure 3. Dimensions of the Pancasila Student Profile

Source: Ministry of Education and Culture, Republic of Indonesia, 2022

The six dimensions of the *Profil Pelajar Pancasila* should be viewed as a unified whole to ensure that each individual can become a lifelong learner who is competent, has character, and behaves in accordance with the values of Pancasila. Therefore, at the technical level in schools, educators need to develop these six dimensions comprehensively from early childhood education. Additionally, it is important to provide a more thorough understanding of the dimensions of the *Profil Pelajar Pancasila* (Hadiansah 2022).

The *Profil Pelajar Pancasila* is a translation of national education goals. It serves as the main reference guiding educational policies and is a benchmark for educators in building students' character and competencies. The *Profil Pelajar Pancasila* must be understood by all stakeholders due to its critical role. This profile should be simple, easy to remember, and implementable by both educators and students to be integrated into daily activities. Based on these considerations, the *Profil Pelajar Pancasila* consists of six dimensions: 1) Faithful and devoted to the One God and of noble character, 2) Independent, 3) Cooperative, 4) Global diversity, 5) Critical thinking, and 6) Creative.

The six dimensions of the *Profil Pelajar Pancasila* should be seen as an integrated whole so that each individual can become a lifelong learner who is competent, has character, and behaves in line with Pancasila values (Irawan and Masyitoh 2023; Irawan, Masyitoh, and Sundawa 2023). Educators need to develop these six dimensions comprehensively from early childhood education. Furthermore, to aid in a more comprehensive understanding of the dimensions of the *Profil Pelajar Pancasila*, each dimension is explained in terms of its meaning and is organized according to the psychological and cognitive development stages of school-aged children and adolescents. Additionally, each dimension of the *Profil Pelajar Pancasila* consists of several elements, with some elements being further explained in more concrete terms as sub-elements. The following is a description related to the *Profil Pelajar Pancasila*

Discussion

The findings of this study show that teachers generally understand Ki Hajar Dewantara's concept of liberating education as an effort to guide students toward responsible freedom, yet the depth of this understanding varies significantly between individuals and schools. Interview data reveal that teachers who explicitly internalize principles such as *memerdekakan siswa*, compassion, and participatory learning tend to design learning activities that allow students to express ideas, make decisions, and take responsibility for their behavior. This supports Ki Hajar Dewantara's humanistic orientation, which aligns with Maslow and Rogers' view that learners must be supported to grow according to their nature not simply instructed. However, classroom observations indicate that some teachers still apply conventional, teacher-centered approaches despite claiming adherence to the philosophy, revealing an implementation gap between conceptual commitment and pedagogical execution.

Findings also show that teachers struggle to translate the TRIKON principles continuity, convergence, and concentricity into practical instructional strategies. Many participants acknowledged that although local cultural elements are important, they often lack concrete examples or school resources to embed them meaningfully in projects or lessons. This contrasts with the theoretical alignment suggested by Vygotsky's social constructivism and studies such as Purnamasari & Ysh (2022), which emphasize the value of cultural grounding. The evidence from this study suggests that without structured support, TRIKON remains understood conceptually but not operationalized pedagogically. Schools that provided stronger cultural integration through local arts, storytelling, and community involvement displayed higher student engagement and identity formation, confirming the importance of context-based learning.

The field data also support the relevance of the among system, particularly its emphasis on compassionate guidance and participation. Teachers who practiced *asah*, *asih*, *asuh* reported fewer disciplinary issues and stronger student teacher relationships.

This finding aligns with Freire's participatory pedagogy, yet the study shows a nuance: among functions effectively only when teachers allocate time for dialog and reflection elements often constrained by administrative burdens and limited training. Thus, while literature acknowledges the compatibility of among with modern pedagogy, this research shows that its successful implementation requires structural support at the school level.

The staged development model (syariat, hakikat, tarikat, makrifat) was reflected in how teachers differentiated learning based on student maturity. Evidence from observations shows that early-grade teachers emphasize habituation and routine-building consistent with Piaget's early cognitive stages. However, interviews reveal that many teachers are unfamiliar with how the later stages should translate into instructional practice. While Acetylena (2018) confirms the value of habit-building, this research highlights a practical gap: teachers need clearer guidelines on developmentally appropriate character education progression, especially for older students.

Findings related to the Merdeka Curriculum show that differentiation and flexibility are highly valued but unevenly implemented. Teachers acknowledged that meeting diverse learning needs is central to both Ki Hajar Dewantara's philosophy and the Merdeka Curriculum. Nevertheless, actual classroom practices often fall short due to large class sizes, time constraints, and limited training in diagnostic assessment. Although approaches like Teaching at the Right Level (TaRL) demonstrate success internationally (Banerjee et al., 2016), teachers in this study indicated that they rarely receive sufficient guidance to apply differentiated strategies consistently. This reinforces research by Irawan & Firdaus (2021), which highlights the importance of tailored instruction, yet the present study's field data show that operationalizing this principle requires much stronger institutional support.

Finally, the integration of character values within the Pancasila Student Profile was evident in schools with stronger leadership and collaborative planning. Teachers reported that dimensions such as independence, critical thinking, and creativity were easier to strengthen when learning activities aligned with students' local context and developmental readiness—a core element of Ki Hajar Dewantara's philosophy. However, schools with minimal coordination or limited understanding of the profile tended to perceive character development as an add-on rather than the foundation of learning. This contrasts with national directives such as the Mental Revolution Movement and the Strengthening Character Education policy. The findings of this study therefore emphasize that achieving holistic and contextual character development requires not only philosophical alignment but consistent pedagogical support, sustained teacher training, and coherent school-wide implementation.

CONCLUSION

Fundamental Finding: The concept of character education developed by Ki Hajar Dewantara can serve as a solution to face the challenges of the modern era. Dewantara, as an Indonesian education figure, emphasizes the importance of building a strong and virtuous character as the foundation of education. In the current context, amidst various social and moral issues, the application of Dewantara's character education principles is expected to provide guidance in shaping a generation that is not only intellectually capable but also possesses integrity and social responsibility. **Implication:** By highlighting values such as togetherness, independence, and nationalism, Dewantara's

character education is relevant for helping society confront the rapid changes and challenges of the times. Character education in Pancasila education plays a crucial role in shaping individual character and building a civilized and democratic society. Character education provides a strong foundation for developing positive values such as tolerance, justice, unity, and equality, which are core values in Pancasila. Pancasila education has significant potential to address moral and social challenges faced by society, such as intolerance, corruption, and injustice. **Limitation:** The implementation of character education within Pancasila education can be carried out through various strategies, including school curricula, extracurricular activities, and the supportive role of educators. However, the success of character education in Pancasila education requires strong collaboration among the government, educational institutions, families, and the community. Through character education in Pancasila education, it is hoped that Indonesian society can overcome various moral and social challenges and create a just, equitable, and united society. **Future Research:** Achieving this goal requires active cooperation among various stakeholders, including the government, educational institutions, families, and the community, to ensure that character education in Pancasila education is implemented consistently and sustainably.

ACKNOWLEDGEMENTS

The author expresses gratitude to the Civic Education and Pancasila Studies Program, Faculty of Social and Political Sciences, Universitas Negeri Semarang, and to the Institute for Research and Community Service (LPPM) Universitas Negeri Semarang and Universitas Negeri Surabaya for their valuable support in writing and publishing this article.

REFERENCES

- Acetylena, Stia. 2018. Pendidikan Karakter Ki Hajar Dewantara. 1st ed. edited by K. Sukmawati. Malang: Madani.
- Ainia, Dela Khoirul. 2020. "Merdeka Belajar Dalam Pandangan Ki Hadjar Dewantara Dan Relevansinya Bagi Pengembangan Pendidikan Karakter." *Jurnal Filsafat Indonesia* 3(3):95–101. doi:10.23887/jfi.v3i3.24525.
- Anggraeni, Leni, Siti Nurbayani, Nabilah Fairuz Ryadi, Fajar Nugraha Asyahidda, Abdul Azis, Tarekh Febriana Putra, Hendri Irawan, and Pipin Firdaus. 2025. "Optimization of Digital Platforms in Character-Based Education Civics Engagement to Grow Citizens' Concern." *IJORER : International Journal of Recent Educational Research* 6(2):410–24. doi:10.46245/ijorer.v6i2.789.
- Arifudin, Opan. 2022. "Optimalisasi Kegiatan Ekstrakurikuler Dalam Membina Karakter Peserta Didik." *Jiip - Jurnal Ilmiah Ilmu Pendidikan* 5(3):829–37. doi:10.54371/jiip.v5i3.492.
- Budimansyah, Dasim. 2010. Penguatan Pendidikan Kewarganegaraan Untuk Membangun Karakter Bangsa. 1st ed. Bandung: Widya Aksara Press.
- Budiningsih, C. Asri. 2008. Pembelajaran Moral Berpijak Pada Karakteristik Siswa Dan Budayanya. 1st ed. Jakarta: PT Rineka Cipta.
- Creswell, John W. 2016. Research Design: Pendekatan Metode, Kualitatif, Kuantitatif, Dan Campuran. 4th ed. Yogyakarta: PUSTAKA PELAJAR.
- Dewantara, Ki Hajar. 1977. Ki Hadjar Dewantara. Bagian Pertama: Pendidikan. Yogyakarta: Majelis Luhur Persatuan Taman Siswa.

- Fatturrohman, Pupu, Aa Suryana, and Feni Fatriani. 2013. *Pengembangan Pendidikan Karakter*. 1st ed. edited by A. Gunarsa. Bandung: PT Refika Aditama.
- Gultom, Andri Fransiskus. 2023. "Nilai Yang Hilang Dari Profil Pelajar Pancasila." *Buletin Macapat* 1–4.
- Gunawan, Heri. 2022. *Pendidikan Karakter Konsep Dan Implementasi*. 2nd ed. edited by A. Saepulrohman. Bandung: CV Alvabeta.
- Hadiansah, Deni. 2022. *Kurikulum Merdeka Dan Paradigma Pembelajaran Baru*. 1st ed. edited by R. Veronika. Bandung: Yrana Widya.
- Handoyo, Eko, Tutik Wijayanti, Hendri Irawan, Ima Khomsani, and Dwi Hermawan. 2021. "Penguatan Karakter Anti Korupsi Bagi Lurah Di Kecamatan Gunung Pati Kota Semarang." *Abdimas* 25(2). <https://journal.unnes.ac.id/nju/index.php/abdimas/>.
- Irawan, Hendri, and Krisbaya Bayu Firdaus. 2021. "Resiliensi Pancasila Di Era Disrupsi: Dilematis Media Sosial Dalam Menjawab Tantangan Isu Intoleransi." *Jurnal Paris Langkis* 1(2):36–47. doi:10.37304/paris.v1i2.2509.
- Irawan, Hendri, and Iim Siti Masyitoh. 2023. "Implementation of Collaborative Learning Model In Realizing Gotong Royong Character As An Effort To Strengthen Profil Pelajar Pancasila At SMP Negeri 1 Belitang Madang Raya." in *Proceedings Of International Conference On Education Teacher Training & Education Faculty Universitas Serambi Mekkah* NO. ISSN 2987-4564.
- Irawan, Hendri, Iim Siti Masyitoh, Cecep Darmawa, and Dadang Sundawa. 2025. "The Influence of Character Education within the Indonesia Curriculum: A Quantitative Analysis. ." *Integrative Business and Economics Research* 14(5).
- Irawan, Hendri, Iim Siti Masyitoh, Rahmat, Cecep Darmawan, and Leni Anggraeni. 2024. "Profil Pelajar Pancasila As a Model For Strengthening Character In The Merdeka Curriculum." *Jurnal Integralistik* 35(2).
- Irawan, Hendri, Iim Siti Masyitoh, Rahmat Rahmat, Cecep Darmawan, Leni Anggraeni, and Satrio Alpen Pradanna. 2024. "Inovasi Pendidikan Karakter Dalam Kurikulum 2013 Dan Kurikulum Merdeka." *SAP (Susunan Artikel Pendidikan)* 9(1):84. doi:10.30998/sap.v9i1.23303.
- Irawan, Hendri, Iim Siti Masyitoh, and Dadang Sundawa. 2023. "Concept And Application of Character Education In The Profil Pelajar Pancasila As An Effort To Strengthen Character In The Era Of Disruption." in *The Third International Conference on Innovations in Social Sciences Education and Engineering (ICoISSEE)-3*. Bandung.
- Irawati, Dini, Aji Muhamad Iqbal, Aan Hasanah, and Bambang Syamsul Arifin. 2022. "Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa." *Edumaspul: Jurnal Pendidikan* 6(1):1224–38. doi:10.33487/edumaspul.v6i1.3622.
- Istianah, Anif, Cecep Darmawan, Susan Fitriarsi, and Hendri Irawan. 2025. "Civic Education as the Key to Building Peaceful Schools in Indonesian." *Jurnal Fundadikdas (Fundamental Pendidikan Dasar)* 8(1).
- Koesoema A, Doni. 2011. *Pendidikan Karakter Strategi Mendidik Anak Di Zaman Global*. 3rd ed. edited by A. A. Nusantara. Jakarta: Grasindo.
- Masrukhi. 2018. "Pengembangan Civic Intelligence Berbasis Kegiatan Ekstra Kurikuler Di Sekolah Dasar." *Integralistik* 1(XVIII):14–28.

- Masrukhi, Masrukhi, Tutik Wijayanti, Didi Pramono, Hendri Irawan, and Muhammad Andi Kurniawan. 2024. "Strengthening The Profil Pelajar Pancasila Through Project Citizen: A Case Study at SMP Negeri 21 Semarang." *IJTIMAIYA: Journal of Social Science and Teaching* 8(2):149. doi:10.21043/ji.v8i2.29133.
- Miles, Matthew B., A. Michael Huberman, and Jhony Saldana. 2014. *Qualitative Data Analysis, A Methods Sourcebook*. Vol. 1. 3rd ed. USA: Sage Publications. Terjemahan Tjetjep Rohindi Rohidi, UI-Press.
- Murtadlo, Muhamad. 2021. "Indeks Karakter Siswa Menurun: Refleksi Pembelajaran Masa Pandemi." *Puslitbang Pendidikan Agama Dan Keagamaan Kementerian Agama*, June.
- Omeri, Nopan. 2015. "Pentingnya Pendidikan Karakter Dalam Dunia Pendidikan." *Jurnal Manajer Pendidikan* 9(3):464-68.
- Purnamasari, Iin, and Soegeng Ysh. 2022. *Profil Pelajar Pancasila*. 1st ed. edited by P. Sudarmo. Yogyakarta: Magnum Pustaka Utama.
- Puspitasari, Rhindra, Dasim Budimansyah, Sapriya, and Rahmat. 2022. "Transformasi Pendidikan Karakter Di Madrasah Pada Era Society 5.0." *Edukasi Islami: Jurnal Pendidikan Islam* 11(1):1133-48.
- Putra, Fajar Setyaning Dwi, Ari Febrian, and Musa Musa. 2023. "Pancasila Sebagai Landasan Filosofis Kebijakan Pendidikan Nasional Di Era Revolusi Industri 4.0." *JP3M: Jurnal Pendidikan, Pembelajaran Dan Pemberdayaan Masyarakat* 5(2):501-7.
- Rachmawati, Nugraheni, Arita Marini, Maratun Nafiah, and Iis Nurasiah. 2022. "Projek Penguatan Profil Pelajar Pancasila Dalam Impelementasi Kurikulum Prototipe Di Sekolah Penggerak Jenjang Sekolah Dasar." *Jurnal Basicedu* 6(3):3613-25. doi:10.31004/basicedu.v6i3.2714.
- Rahayuningsih, Fajar. 2022. "Internalisasi Filosofi Pendidikan Ki Hajar Dewantara Dalam Mewujudkan Profil Pelajar Pancasila." *SOCIAL : Jurnal Inovasi Pendidikan IPS* 1(3):177-87. doi:10.51878/social.v1i3.925.
- Samani, Muchlas, and Hariyanto. 2019. *Konsep Dan Model Pendidikan Karakter*. 7th ed. edited by A. Kamsyach. Bandung: PT Remaja Rosdakarya.
- Santoso, Gunawan, Annisa Damayanti, mun Murod, Sri Imawati, and Masduki Asbari. 2023. "Implementasi Kurikulum Merdeka Melalui Literasi Proyek Penguatan Profil Pelajar Pancasila." *Jurnal Pendidikan Transformatif (Jupetra)* 02(01):84-90.
- Sri Wahyuni, Leny. 2020. "Peran Strategis Kegiatan Ekstrakurikuler Dalam Penguatan Pendidikan Karakter." *Jurnal Guru Dikmen Dan Diksus* 1(1):70-76. doi:10.47239/jgdd.v1i1.21.
- Sugiyono. 2020. *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. 2nd ed. edited by Sutopo. Bandung: Alfabeta.
- Suhardiyanto, Andi, Tutik Wijayanti, and Hendri Irawan. 2025. "Exploring the Concept of Cultural Divinity in Supporting Religious Moderation in Indonesia." *Jurnal Civics* 22(1).
- Wahab, Abdul Azis, and Sapriya. 2011. *Teori Dan Landasan Pendidikan Kewarganegaraan*. Vol. 1. 1st ed. Bandung: Alfabeta.
- Wibowo, Agus. 2012. *Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadapan*. 1st ed. Yogyakarta: Pustaka Pelajar.
- Wibowo, Agus, and Gunawan. 2022. *Pendidikan Karakter Berbasis Kearifan Lokal Di Sekolah*. 2nd ed. Yogyakarta: Pustaka Pelajar.



- Wijayanti, Tutik, and Muhammad Andi Kurniawan. 2023. "Strengthening the Character of Tolerance Through Habituation of Kindness as an Effort to Anticipate Conflicts in Multicultural Communities in Tempur Village, Jepara Regency." Pp. 668-78 in. Wijayanti, Tutik, Maman Rachman, Muhammad Andi Kurniawan, and Hafiz Rafi Uddin. 2023. "Inovasi Model Pembelajaran Smart Citizen Guna Mewujudkan Profil Pelajar Pancasila Di SMA Negeri 2 Semarang." in Pendidikan Karakter Menuju Pembangunan Berkelanjutan. Vol. 1, edited by D. Saraswati. Yogyakarta: Ifada Publishing.

***Tutik Wijayanti**

Department Pancasila and Civic Education, Faculty of Social Sciences and Political Science,
Universitas Negeri Semarang
Sekaran, Gunung Pati, Semarang City, Central Java 50229, Indonesia
Email: tutikwijayanti@mail.com

Hendri Irawan

Department Pancasila and Civic Education, Faculty of Social Sciences and Political Science,
Universitas Negeri Surabaya
Sekaran, Gunung Pati, Semarang City, Central Java 50229, Indonesia
Email: hendriirawan19@students.unnes.ac.id

Dedy Ari Nugroho

Department Pancasila and Civic Education, Faculty of Teacher Training and Education,
Lambung Mangkurat University
Email: dedy.nugroho@ulm.ac.id

Nanda Julian Utama

School of History and Philosophical Inquiry,
The University of Queensland
Email: uqnutama@uq.edu.au
