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

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ABSTRACT (9 pt)

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. The shift in educational paradigms has become necessary 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 radiated relevant wisdom. The educational concept he promoted emphasized 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 moral character. 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 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

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dimensions of mutual cooperation and togetherness within society (Prasetyo, 2022). Considering the complexity of the social and moral challenges faced today, it is important to conduct research and development in character education that focuses on Pancasila education. This research discusses effective strategies and learning approaches to strengthen the 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 to strengthen 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 results. In 2021, the character index of students at the secondary education level stood at 69.52, down two points from the 2020 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) than the previous year's survey (74.13). The other four dimensions experienced declines, with the most significant drop occurring in student independence (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, physically, mentally, and spiritually. This implies that Ki Hajar Dewantara's concept of education liberates. Freedom here means that every student is given the freedom to choose what they want to be, with the condition of respecting others' freedom. Therefore, according to Ki Hajar Dewantara, the essence of education is a comprehensive effort to liberate the body and soul of every individual. Teaching 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 can 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 and Bayu Firdaus, 2021). This idea aligns with the concept of liberating education, which underpins 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 in the classroom. 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 ethical principles.

RESEARCH METHOD

This study employed a qualitative approach that combined primary and secondary data. Primary data were obtained through semi-structured interviews and documentation reviews. 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 included interview guidelines, observation sheets, and documentation checklists. The data collection procedures

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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. A 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 Dewantara (Creswell 2016; Sugiyono 2020). All collected data were analyzed qualitatively through data reduction, 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:

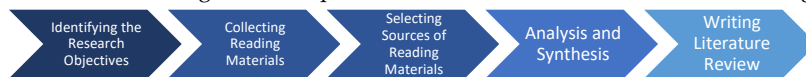


Figure 1. The Flow of Literature Review
Source: Compiled by the researcher (2024)

As shown in 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 formed the basis for the analysis and synthesis. Next, the researcher will select reading materials that align with the research objectives by limiting the 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 presents 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 the National Education. This implies that the idea of 'liberating education' is not new. 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 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 consider 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

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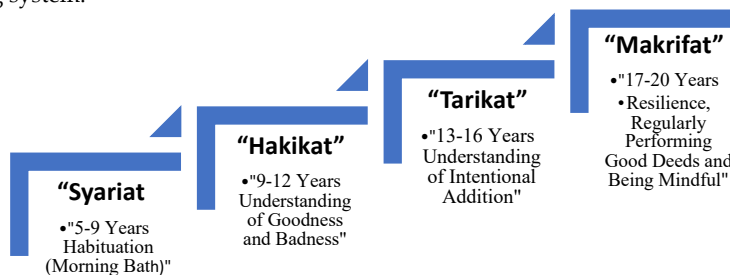
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align with the characteristics of Indonesian culture consist of three principles known as TRIKON: continuous, convergent, and concentric. According to the Ministry of Education and Culture (2020), this principle means that education is a lifelong process, 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, 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 others' freedom to choose. Therefore, according to Ki Hajar Dewantara, the essence of education is all 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 can 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 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 behaviors. Habituation refers to the performance of 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 taught about 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 do good continually.

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c) Stages of 'Tarikat'

The stage of 'tarikat' 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 students. The progress of the learning outcomes will be determined based on the assessment results. Students who have not achieved the learning outcomes for their phase need guidance from educators to reach their learning goals. This means that, as educators, we must design learning plans that consider students' abilities, needs, and characteristics. This 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 novel concept. In several countries, including Australia, India, and Kenya, a learning approach known as Teaching at the Right Level (TaRL) has been recognized. This approach, which involves understanding students' abilities before designing the learning plan, 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.

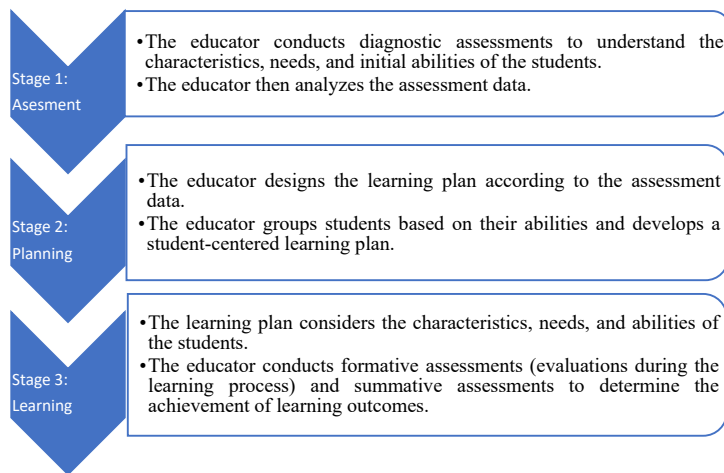


Table 1. TaRL Learning Approach

Source: Kemendikbudristek (2021)

Based on these stages, it can be concluded that to implement student-centered learning, it is essential to thoroughly understand students. Knowing students' 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

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DNA. Therefore, it is crucial to use various approaches in learning. By doing so, learning can create a student-centered environment of freedom.

According to Samani and 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 and Firdaus (2021) note that this aligns with the issuance of Nawacita point 8, namely the National Mental Revolution Movement (GNRM), which is reinforced by 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 at 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 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 five main values: religiosity, nationalism, independence, mutual cooperation, and integrity. These PPK values 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 citizens) 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 distilled into five 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 at 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 has adapted to 21st-century

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challenges, requiring students to have global competencies. This led to the development of an integrated character education model across all subjects, which includes six 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 Profil Pelajar Pancasila in the Merdeka Curriculum, it is explained that Profil Pelajar Pancasila is a representation of the national education goals. Profil Pelajar Pancasila serves as the main reference guiding educational policies, including being a guide for educators in developing students' character and competencies. Profil Pelajar Pancasila must be understood by all stakeholders because of its important role. This profile should be simple and easy to remember and implement by both educators and students for integration 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).

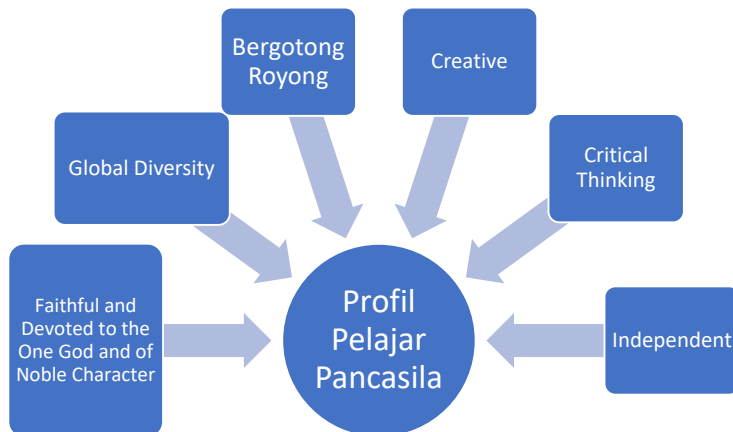


Figure 3. Dimensions of the Pancasila Student Profile
Source: Ministry of Education and Culture, Republic of Indonesia, 2022

The six dimensions of Profil Pelajar Pancasila should be viewed as a unified whole to ensure that each individual can become a competent, character-driven, and value-aligned lifelong learner in accordance with the principles of Pancasila. Therefore, at the technical level in schools, educators need to develop these six dimensions comprehensively, starting from early childhood education. Additionally, it is

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important to provide a more thorough understanding of the dimensions of *Profil Pelajar Pancasila* (Hadiansah 2022).

Profil Pelajar Pancasila is a translation of the national education goals. It serves as the main reference for guiding educational policies and is a benchmark for educators in building students' character and competencies. *Profil Pelajar Pancasila* must be understood by all stakeholders because of its critical role. This profile should be simple, easy to remember, and implementable by both educators and students for integration 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 must comprehensively develop these six dimensions from early childhood education. Furthermore, to aid in a more comprehensive understanding of the dimensions of *Profil Pelajar Pancasila*, each dimension is explained in terms of its meaning and organized according to the psychological and cognitive development stages of school-aged children and adolescents. Additionally, each dimension of *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*

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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; however, 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 their 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 of the curriculum.

The findings also show that teachers struggle to translate the TRIKON principles of 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 meaningfully embed them in projects or lessons. This contrasts with the theoretical alignment suggested by Vygotsky's social constructivism and studies such as Purnamasari and Ysh (2022), which emphasize the value of cultural grounding. The evidence from this study suggests that without structured support, TRIKON remains understood conceptually but is 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 in Indigenous education.

The field data also support the relevance of the among system, particularly its emphasis on compassionate guidance and participation. Teachers who practiced asah, asih, and asuh reported fewer disciplinary issues and stronger student-teacher relationships. This finding aligns with Freire's participatory pedagogy; however, the study shows a nuance: teachers effectively perform their functions only when they allocate time for dialog and reflection elements, which are often constrained by administrative burdens and limited training. Thus, while the literature

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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 teachers differentiation of 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 revealed that many teachers were unfamiliar with how the later stages should translate into instructional practice. While Acetylena (2018) confirms the value of habit-building, this study 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 are unevenly implemented. Teachers acknowledged that meeting diverse learning needs is central to both Ki Hajar Dewantara's philosophy and the Merdeka Curriculum's philosophy. Nevertheless, actual classroom practices often fall short because of large class sizes, time constraints, and limited training in diagnostic assessment. Although approaches such as Teaching at the Right Level (TaRL) have been successful internationally (Banerjee et al., 2016), the teachers in this study indicated that they rarely received sufficient guidance to apply differentiated strategies consistently. This reinforces research by Irawan and Firdaus (2021), who highlighted 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 strong 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 as 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 also consistent pedagogical support, sustained teacher training, and coherent school-wide implementation.

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CONCLUSION

Fundamental Finding: The concept of character education developed by Ki Hajar Dewantara can serve as a solution to the challenges of the modern era. Dewantara, an Indonesian education figure, emphasized 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 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 of Pancasila. Pancasila education has significant potential to address the moral and social challenges faced by society, such as intolerance, corruption, and injustice. The implementation of character education within Pancasila education can be carried out through various strategies, including school curricula, extracurricular activities, and educators' supportive roles. However, the success of character education in Pancasila education requires strong collaboration among the government, educational institutions, families, and the community at large. 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.

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