

Axiological Analysis of the Driving Teacher's Perspective in Educational Philosophy on the Profile of Pancasila at SMAN 2 Kota Bima

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Article Info

Article history:

Received : 05 January 2024

Published : 01 March 2024

Keywords:

Aksiologi

Guru Penggerak

Profil Pengajar Pancasila

Info Artikel

Article history:

Diterima : 05 Januari 2024

Publis : 01 Maret 2024

Abstract

Learning at SMAN 2 Bima applies the concept of an independent curriculum with the strengthening of the Pancasila profile. Teachers are more skillful in using innovative learning models and media and strengthening student character. This qualitative research collected related data from various sources of literature, interviews and observations, journals, news, and the internet. One of the elements in the independent learning curriculum is the Pancasila student profile. In order for its implementation to be implemented correctly, this must be studied. Talking about useful philosophical research means entering into the field of axiology. The ethical component, which belongs to the domain of axiology, is the focus of this research.

Abstrak

Pembelajaran di SMAN 2 Bima menerapkan konsep kurikulum merdeka dengan penguatan profil Pancasila. Guru-guru lebih terampil dalam menggunakan model dan media pembelajaran inovatif serta memperkuat karakter siswa. Penelitian kualitatif, penelitian kualitatif ini mengumpulkan data terkait dari berbagai sumber kepustakaan, wawancara dan observasi, jurnal, berita, dan internet. Salah satu elemen dalam kurikulum belajar merdeka adalah profil siswa Pancasila. Agar implementasinya dapat diterapkan dengan benar, hal ini harus dikaji. Berbicara tentang penelitian filsafat yang berguna berarti masuk ke dalam bidang aksiologi. Komponen etika, yang termasuk dalam domain aksiologi, adalah fokus penelitian ini.

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1. INTRODUCTION

The independent learning curriculum is a new policy created by the Ministry of Education and Culture to improve the school curriculum (Trisnawati et al., 2022). Social justice for the entire Indonesian nation, which is the basic principle of Pancasila, is in accordance with this recommendation. Ideology cannot be separated from philosophy as a basis. (Nur Ramdan, 2021), ideology refers to an aspect of the science of ideas or the science of ideas. This includes ideology, general grammar, and logic, as well as the ways and logic of science. Pancasila is a popular ideology in Indonesia. The philosophy of science is very important for the development of science, and the application of the concept of the Pancasila student profile in responding to the challenges of the era of industrial revolution 4.0 and human society 5.0 is very important (Aristiawan et al., 2023). The Pancasila student profile is included in the independent learning curriculum, which aims to help Indonesian students understand the values contained in Pancasila. This makes this research interesting. If we look at the benefits of the Pancasila student profile in the independent curriculum learning module in schools, this is a major advance in creating superior human resources. Teachers must understand and apply the Pancasila student profile assessment. The Pancasila student profile is closely related to student ethics when viewed from an assessment perspective. Entering the ethical domain, this research enters the axiological domain (Irawati et al., 2022).

The Pancasila student profile contains many values that must be applied by students. Therefore, it is very important to examine this from an axiological point of view. The aim of this research is to explain the useful (axiological) value of efforts to increase the profile of Pancasila students in the learning curriculum independence.

2. RESEARCH METHOD

Qualitative research, this qualitative research collects related data from various literature sources, interviews and observations, journals, news, and internet (Jiwangga, 2023). After the data is collected, deductive analysis is carried out. This study describes the benefits and value of the ethics knowledge profile of Pancasila students in the independent learning curriculum from the perspective of the Pancasila student profile.

3. RESEARCH RESULTS AND DISCUSSION

Axiology comes from Greek, with the two words "axion," meaning "value or norm," and "logos," meaning "science." Therefore, axiology is the study of values. According to Sulistyawati (2020), axiology is a field of philosophy in which life values are oriented. According to Juhari (2019), a scientific statement or proposal can only be considered correct if it contains an axiological element, namely the existence of beneficial values for human life. According to the Encyclopedia of Philosophy, axiology is equated with value and calculation. Value and valuation consist of three types (Surbakti, 2017). Value theory or axiology is part of ethics, and value is used as an abstract noun. 2. Value is a concrete noun, often referring to something of value. 3. Value is also used as a verb in the expressions assess, rate, and be assessed. The two main components of axiology are as follows (Abdulhak, 2008): 1. Ethics: A branch of axiological philosophy that studies morals, behavior, norms and customs in a particular society. 2. Aesthetics: A branch of axiological philosophy that studies the value of beauty. This study focuses on ethical aspects in the axiological evaluation of the dimensions of the Pancasila students' profile in the independent learning curriculum. Ethics Components: Three categories of ethics are identified in the Pancasila student profile dimensions: descriptive ethics, normative ethics, and metaethics (Burbano, 2015).

1. Descriptive Ethics

The study of morality in descriptive ethics is the study of things related to customs, habits, good and bad assumptions about something, and actions that certain people should not do or can do in certain cultures and subcultures that occur during a certain period of time. . (Rakhmat, 2013).

2. Normative Ethics

Normative ethics is ethics that aims to determine various ideal attitudes and ways of life that humans should have. Moral philosophy or philosophical ethics are two terms that are often used to describe normative ethics. Necessity theories and value theories are two branches of normative ethics (Abadi, 2016).

3. Ethics Meta ethics:

Meta ethics studies the logic of speech or ethical questions rather than morality directly.

The learning process in the SMAN 2 Bima school environment reflects the concept of an independent curriculum, this can be seen by researchers based on the analysis of observation results at school, several teachers explained that the advantages of the independent curriculum if viewed from the strengthening of the Pancasila profile, among other things, can increase teachers' knowledge about models, innovative learning media as well as strengthening student character. This is in line with the research results (Hozaimi,

2022). That way, students will not get bored quickly and can participate in learning well. This has also become an important point in several studies (Irawati Dini et al., 2022), (Suprayitno & Maman Fathurrohman, 2020), (Rahma et al., 2022), (Siregar et al., 2022) and (Hidayah & Suyitno, 2021).

National education goals are represented by the Pancasila student profile. The Pancasila Student Profile is a list of traits and abilities that students are expected to have, which is based on the main values of Pancasila. It is hoped that students will become Pancasila students who have competence, character and behavior in accordance with Pancasila values through this free learning curriculum. The opportunity to "experience knowledge" as a process of strengthening character and the opportunity to learn from the surrounding environment is given to students through the Pancasila Student Profile strengthening program (Ritonga et al., 2022). In the school's independent learning curriculum, there are six dimensions of the Pancasila student profile that can be used. Because of their important role, all stakeholders must understand the profile of Pancasila students (Rachmawati et al., 2022). Dimensions—These dimensions are reviewed axiologically by dividing them into ethical components of axiological review. Scientists research how ethics influence human behavior in everyday life, both individuals and society. These values are then explored and understood as science, or knowledge. Ethics can also be rules for a group of people in a profession or a code of ethics.

1. Descriptive Ethics

The aim of descriptive ethics is to discover and explain moral awareness, beliefs and experiences in a particular culture or subculture (Abadi, 2016). Descriptive ethics is ethics that can be seen from human attitudes and behavior as well as their important goals in life. This ethics can provide a basis for decisions about the attitudes or behavior to be taken. Descriptive ethics itself is ethics about the reality of human life. In descriptive ethical analysis, many indicators are used to show human situations and values and behavior that occurs in real life. Descriptive ethics talks about the fact that values are lived without considering the way people act in society and the conditions that allow people to act ethically. Because the descriptive ethics approach does not blame an existing culture, this approach seeks to find out how various traditions deal with the same problem. There are two criteria used in descriptive ethics:

- a. Moral history, which examines moral principles, rules and norms that have applied in the past.
- b. Moral phenomenology, which seeks to determine what the meaning and meaning of morality is from various existing phenomena. It focuses on explaining moral phenomena in society. This phenomenological theory does not provide moral guidance or assign blame. The results of the analysis of descriptive ethical criteria show that several dimensions of the Pancasila student profile contain descriptive ethics. The results of this analysis are shown in the following table.

A. Dimensions of Global Diversity

Indonesian students maintain their noble culture, locality and identity and remain open when interacting with people from other cultures. This fosters a sense of mutual respect and allows the formation of a new culture that is good and does not conflict with the noble culture of the nation.

B. Mutual Cooperation Factor

The ability to collaborate is the ability to collaborate voluntarily so that activities can be carried out easily, smoothly and lightly. The culture of mutual cooperation was revived and used as a benchmark and reference in national life. Strengthening local social institutions that depend on the principles of

togetherness, ethics, honesty and mutual trust can be a way to revive the culture of mutual cooperation.

2. Normative Ethics

When someone conducts research on good or bad normative teachings, they simply need to reflect on why those teachings are right or wrong. Normative ethics consists of two parts. The first is general ethics, which addresses the good as a whole; the second is special ethics, which discusses good or bad considerations in certain matters (Rahayu, 2019). In the free learning curriculum which contains normative ethics, the Pancasila student profile consists of three dimensions:

- a. The dimension of faith, devotion to God Almighty, and noble character. The dimensions of normative ethics include the following:
 - a.) Elements of personal morals: Pancasila students must be honest, fair, humble, and behave and act with respect. Every day, students strive to develop and introspect themselves. The subcomponents of personal morals are as follows: 1) Honesty; 2) Physical, Mental, and Spiritual Self-Care.
 - b.) Elements of Morals for Humans: Pancasila students must always be empathetic, caring, generous and compassionate towards other people, especially those who are weak or oppressed. Empathizing with other people and prioritizing equality with other people are two sub-elements of human morals.
 - c.) The Independent Dimension consists of several elements that contain normative ethics, namely: a) Elements of self-understanding and the situation faced: Independent Pancasila students regularly consider their own conditions, including their strengths and limitations, as well as the situation and demands of their development. Subelements of understanding yourself and the situation you are facing include: 1) Recognizing your own qualities and interests
 - d.) Elements of self-regulation: Independent Pancasila students have the ability to regulate their own thoughts, feelings and behavior to achieve their educational and self-development goals, both in academic and non-academic fields. Subelements of self-regulation include: 1) Emotion regulation; 2) Determining educational, achievement and self-development goals, as well as strategic plans to achieve these goals.
- b. Dimensions of Mutual Cooperation:
 1. First, the collaboration element. Pancasila students have the ability to collaborate, or work together, accompanied by feelings of joy when they are with other people and have a positive attitude towards others. Collaboration subcomponents are as follows: 1) Cooperation; 2) Communication about common goals; 3) Positive interdependence; and 4) Social Coordination.
 2. Sharing Element: Pancasila students have the ability to share, namely giving and receiving what is needed for personal and social life. They also want and are able to live a life together that emphasizes the healthy use of the resources and space available in society.
- c. Critical reasoning dimensions important dimensions. Processing qualitative and quantitative data objectively, analyzing, evaluating, and concluding information is the ability of students who reason critically. Several components of critical reasoning dimensions that contain normative ethics include: a) Examining and evaluating reasoning and practice; and b) Reflect and evaluate their own opinions.

4. CONCLUSION

Learning at SMAN 2 Bima applies the concept of an independent curriculum by strengthening the Pancasila profile. Teachers are more skilled in using innovative learning

models and media and strengthening student character. One of the elements in the independent learning curriculum is the Pancasila student profile. In order for the implementation to be implemented correctly, this must be studied. To speak of useful philosophical research is to enter the field of axiology. The ethical component, which falls within the domain of axiology, is the focus of this research. Three categories of ethics can be seen in the Pancasila student profile in the free learning curriculum:

1. Descriptive ethics consists of the dimensions of faith, devotion to God Almighty, noble character, mutual cooperation and global diversity.
2. In normative ethics, There are five dimensions: faith, devotion to Almighty God, noble character, independence, mutual cooperation, and critical reasoning. Meanwhile, in metaethics, there are three dimensions: mutual cooperation, global diversity, and critical reasoning.
3. This study focuses only on ethics. Therefore, the creative aspect falls into the aesthetic category rather than the ethical category.

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