VALUE OF PANCASILA STUDENT PROFILE IN CATUR PRAMANA LEARNING MODEL

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ABSTRACT

The information age brings humans to live in uncertainty and unpredictable change. Therefore, to prepare competitive graduates, the government has prepared a curriculum known as the Merdeka Curriculum. The main aim of the Merdeka curriculum is to form a Pancasila student profile. Talking about learning, Hinduism recognizes a way of learning or acquiring knowledge known as Catur Pramana. In this article, the value of the Pancasila student profile contained in Catur Pramana-based learning will be analyzed as literature research. The research stages consisted of collecting literature, reviewing the collected literature, sorting library sources according to the research objectives, analyzing data and drawing conclusions. The data analysis technique was carried out using content analysis techniques. The research results show that all the values of the Pancasila student profile are contained in the Catur Pramana learning model.

Keywords: Catur Pramana, Learning Model, Pancasila

INTRODUCTION

The 21st century era is known as the information era. The information era is characterized by the presence of information as a necessity in everyday life. Apart from that, the information era is also characterized by the rapid development of information technology. The use of information technology has penetrated various worlds of human life. Therefore, new abilities have developed in the 21st century, known as 4C competencies, namely communication, collaboration, critical thinking and creativity (Wijaya, 2020).

Responding to the changes occurring in the 21st century, the Indonesian government through the Ministry of Education and Culture has made a paradigm shift from the 2013 curriculum to the Merdeka curriculum. The Merdeka Curriculum was launched by the government at the end of 2019. The aim of the Merdeka curriculum is to form a Pancasila student profile. The Pancasila student profile consists of six characters, namely noble morals, mutual cooperation, independence, critical reasoning, creativity and global diversity (Kemdikbud, 2022).

The concept of noble morals consists of six aspects, namely religious morals, personal morals, morals towards humans, morals towards nature and state morals. Then there is an attitude of respect for culture, cultural communication, reflection

and responsibility for culture and social interaction. Then the mutual cooperation aspect consists of collaboration, caring and sharing. Related to the independent dimension, it consists of understanding oneself and the situations faced and self-regulation. The critical reasoning dimension consists of obtaining information and ideas, analyzing and evaluating reasoning as well as reflecting and evaluating one's own thinking. Then the creative dimension consists of producing original ideas, original work and actions and flexibility in thinking (Kemdikbud, 2022).

In Hinduism, there are four ways to find knowledge, known as Catur Pramana. Catur Pramana consists of four, *namely sabda pramana, praktyasa pramana, anumana pramana and upamana pramana*. *Sabda pramana* is a way of gaining knowledge from hearing. Then *prakytasa pramana* is a way of gaining knowledge from the process of direct observation. *Anumana pramana* is a way of gaining knowledge by seeing and reasoning. *Upamana pramana* is a way of gaining knowledge by analogy and modeling, especially for abstract things (Suja, Nurlita, & Retug, 2009). The Catur Pramana learning model can help develop students' emotional intelligence (Wulandari & Wijaya, 2022). In addition, this learning model also has potential in developing science process skills and 21st century learning skills (Wijaya, 2020). Therefore, researcher is interested in conducting literature research to examine the value of the Pancasila student profile that can be developed in the Catur Pramana learning mode. The research aims to analyze the development of Pancasila student profiles in the Catur Pramana learning model. This research has an update, namely that previous research on the Catur Pramana learning model only studied learning outcomes whereas no one has studied the Pancasila student profile.

METHODS

This research is classified as literature research. Literature research is research that uses the literature as the main data source. This research data comes from various literatures in the form of books, journals and papers related to the Pancasila student profile and the Catur Pramana learning model. Literature used was published between 2009 and 2023. The research stages consist of collecting literature, reviewing the collected literature, sorting literature sources according to the research objectives, analyzing data and drawing conclusions. The data analysis technique was carried out using content analysis techniques, namely analysis of literature sources (Supadmini, Wijaya, & Larashanti, 2020).

RESULTS AND DISCUSSION

1. Pancasila Student Profile

The Pancasila student profile is a description of the student character expected by the government through the implementation of the Independent Learning curriculum. The Pancasila student profile consists of six types of characters, namely; a) noble morals; b) global diversity; c) work together; d) independent; e) creative and f) critical reasoning. The explanation is as follows:

a. Have noble character

Become a student who should always practice religious teachings, have faith and be devoted to God Almighty and have noble character, as mandated in the implementation of the independent curriculum in the project to strengthen the profile of Pancasila. This is in line with the religious values that have been developed in Strengthening Character Education, where the content includes the individual's relationship with God, the individual with others and the individual

with the universe. Indonesian students believe in the existence of God. Therefore, he appreciates his relationship of love and responsibility to God Almighty. As a student he always deepens and applies his understanding of religious teachings in his daily life. Being a student must have noble morals in himself, he always maintains his integrity and takes care of himself both physically, mentally and spiritually and also always has noble and respectful morals towards fellow human beings (Uchrowi, 2013). Prioritize similarities over differences and respect existing differences. As a good student, you should be able to respond to diversity and differences wisely and with compassion. The result showed that noble moral has a positive impact on the development of better student character (Adri, Ambiyar, Refdinal, Giatman, & Azman, 2020).

b. Global Diversity

It is said that students with global diversity are students who are cultured, have a mature self-identity, are able to show themselves as representatives of the noble culture of their nation, and at the same time have strong insight or understanding and are open to the existence of various regional, national and global cultures. The existence of global diversity encourages students to be nationalistic, maintain their noble culture, locality and identity, be open-minded and interact with other cultures globally. This interaction is carried out with a sense of tolerance for the happiness and prosperity of the world as well as survival in the future. Having experiences of diversity will guide students to avoid bullying, intolerance and violence against different cultures and groups, to then actively participate in realizing a just, democratic and sustainable society. The following are the key elements of global diversity, namely recognizing and appreciating culture, communication and interaction between cultures, reflection and responsibility for experiences of diversity, and social justice. In educational setting, the development of global diversity can achieved by implementing *hidden curriculum* (Sabanil, Sarifah, & Imaningtyas, 2022).

c. Mutual Cooperation

The ability to implement a mutual cooperation attitude in students shows that they care about the surrounding environment. This aims to lighten each other's burdens and produce a better quality of life. The ability to work together makes students able to become democratic citizens, actively involved in society in advancing the nation's democracy (Leuwol, 2020). In this case, students already have the awareness that as group social creatures they need to be involved, work together and help each other in various activities aimed at making society prosperous and happy. With this awareness, as a student you must be able to continuously contribute to the nation and society. Driven by the desire of mutual cooperation, as students you must always try to develop and improve good interpersonal skills, always try to prevent conflict, and not impose your will on others. The result stated that nowadays the culture of Gotong Royong is diminishing due to the rise of individualism. It is essential to revive this cultural practice. (Effendi, 2013).

d. Independent

In implementing the independent curriculum, it is hoped that students will always adopt an independent attitude in their self-development and achievements which is based on recognizing their abilities and limitations as well as the situations they face, and being responsible for the process and results. As an

independent student, he should be able to develop plans to achieve it, be persistent and active in realizing these plans, and act according to his own will without feeling forced because of demands or pressure from other people. It is necessary to carry out evaluations and be committed to continuing to develop oneself so that one can adapt to the various challenges they face in accordance with changes and developments that occur locally and globally. This will motivate a student to excel and do the best according to his or her own abilities. Independent students have an urge to learn that comes from within themselves so they will experience several benefits, such as the process of maximum self-development and achievement, feeling positive emotions, perceiving themselves as competent, and oriented towards mastering knowledge and skills and achievement (Rusnaini, Raharjo, Suryaningsih, & November, 2021). Independent character can be developed during elementary school years. (Husna, 2017).

e. Creativy

Creativity is a person's new and unique way of thinking to solve problems based on the knowledge and experience they have. In the Pancasila student profile concept launched by the Ministry of Education and Culture, creativity consists of three indicators, namely having original ideas, original actions and flexibility in thinking. In this information era, it is an era full of uncertainty. Therefore changes take place very quickly. The ability to be creative is really needed to survive and adapt in this era.

In learning to develop creativity, the stages that must be carried out by the teacher are as follows: 1) students are invited to feel the discrepancy between facts and experience or are given problems; 2) collecting elements, namely students are invited to trace or collect causes and concepts related to the problem; 3) make modifications to the collected elements; 4) carry out a synthesis of the elements that have been collected and modified; 5) incubating or reflecting on what has been synthesized; 6) carrying out verification, namely testing ideas that have been found in solving problems (Sani, 2018). Creative mindset is valuable as we embrace the 21st century (Wijaya, 2020).

f. Critical Reasoning

Critical reasoning is an individual's ability to collect various information and then carry out analysis, linking and concluding and then evaluating the information found. In this era of the information society, information spreads very quickly and unstoppably and sometimes the truth is doubtful. If an individual does not have critical reasoning, it will be easy to get trapped in information whose truth is not yet clear.

The indicator of critical reasoning according to the Ministry of Education and Culture is being able to obtain information and ideas, analyze and evaluate information by reasoning and reflecting or evaluating one's own thoughts. Learning that can develop critical reasoning is learning with a debate system or learning that trains collaboration skills (Sani, 2018).

2. Catur Pramana Learning Model

The Catur Pramana learning model is a learning model that adheres to the *Nyaya Darsana* philosophy. This philosophy guides humans in the process of discovering knowledge. *Catur Pramana* consists of four types, namely *sabda pramana*, namely the discovery of knowledge by listening; *praktyasa pramana*,

the discovery of knowledge by making observations; *anumana pramana*, the discovery of knowledge by means of logical reasoning; and *upamana pramana*, the discovery of knowledge by means of analogy and modeling. This concept was then formulated by Suja (2009) into a learning model. In the learning model developed, the four ways of discovering knowledge can be combined in sequence with each other. An explanation of each method of discovery is as follows:

a. *Sabda Pramana*

Sabda Pramana is a learning activity where students learn by listening to teacher or practitioner explanations and can also take the form of listening to media or learning resources that produce verbal explanations, discussions and asking questions (Wijaya, 2020).

b. *Praktyasa Pramana*

Praktyasa Pramana is the process of discovering knowledge by making observations either directly using the five senses or using tools. In the observation process, it is known by two terms, namely *Savikalpa Praktyasa* and *Nirwikalpa Praktyasa*. *Nirwikalpa Praktyasa* is observation without judgment and association, while *Savikalpa Praktyasa* is observation of an object accompanied by characteristics, properties and other characteristics (Susilo, 2017). Activities included in *praktyasa pramana* in learning are observing, measuring and carrying out experiments or projects.

c. *Anumana Pramana*

Learning activities that are classified as *anumana pramana* are learning activities that can be said to be like the scientific method, namely starting with the introduction of symptoms or problems, then looking for causal factors and continuing with analysis of the relationship between symptoms and factors and final conclusions. *Anumana Pramana* prioritizes learning activities for the development of reasoning (Wijaya, 2020).

d. *Upamana Pramana*

Upamana Pramana is a learning activity by using analogies or modeling. This learning method is suitable for introducing concepts that are abstract or far from the student's learning environment. For example, in learning mathematics it is appropriate to use the concept of fractions, in science learning it is used to explain the rotation and revolution of the earth in the solar system. In this way, there will be a process of abstract information becoming concrete in students' memories.

Catur Pramana learning model in the implementation process can be done using a learning cycle system. So far there have been 3 (three) learning cycles that accommodate the Catur Pramana learning model, namely the *SAPU, SUAP* and *PAUS* models. The *SAPU* model consists of the *Sabda-Anumana-Praktyasa-Upamana* stages. The SUAP model consists of the *Sabda-Upamana-Anumana-Praktyasa* steps. Then, the *PAUS* model consists of the *Praktyasa-Anumana-Upamana-Sabda* stages (Suja et al., 2009).

3. Value of Pancasila Student Profile in *Catur Pramana* Learning Model

Catur Pramana learning model contains many Pancasila student profile values in each phase of learning. The explanation is as follows:

a. *Sabda Pramana*

Learning by means of *Sabda Pramana* means students learn by listening, discussing and asking questions. Of course, this process contains noble moral values, especially morals towards humans. In the process of listening and discussion, of course students must respect each other by being good listeners. Apart from that, in discussions there will definitely arise differences of opinion which of course must be addressed wisely.

In the discussion process, the main key is communication skills. We know that every individual is unique and therefore they have a different style and way of communicating. Thus, in order to reach an active and efficient discussions, students must have the ability to communicate cross-culturally, which is part of the Pancasila student profile, namely global diversity. The result showed that one way to develop communication skill is by implementing student-centered learning (Sholihah, Koeswardani, & Fitriana, 2018). *Catur Pramana learning approach belongs* to the categoty student-entered learning method.

b. *Praktyasa Pramana*

Praktyasa Pramana is a way of learning by directly observing the object to be studied. Of course, students must be able to carry out these observations independently, which is one of the components of the Pancasila student profile. Apart from that, the results of observations obtained by students should be shared and collaborated with other students; therefore, complete observation results are obtained. Collaboration and sharing are elements of mutual cooperation in the Pancasila student profile. *Catur Pramana learning model is based on group learning. Which* fosters the development of students' collaborative skills and enhances their self-reliance (Sunbanu, Mawardi, & Wardani, 2019).

c. *Anumana Pramana*

Anumana Pramana is learning that prioritizes logical analysis of an object and its relationship with previously discovered objects and concepts. This learning also prioritizes reason as the main instrument in the knowledge discovery process. Of course, in this process students will gain ideas or information. Then, the information must be studied and analyzed for its truth. After that, students need to reflect on the method of evaluation and analysis whether it is appropriate or not. In this case, the critical reasoning component is very necessary. Apart from that, in the reasoning process, students are sometimes required to be independent in searching for information and analyzing its truth. Critical reasoning can also be developed through problem-based learning (Wijaya, 2020).

d. *Upamana Pramana*

Gaining knowledge by analogy to abstract concepts is the meaning of *Upamana Pramana*. In the learning process, sometimes there are concepts, principles, laws and theories that are abstract. Therefore, modeling is needed to make it easier for students to learn according to their cognitive stages. For example, in explaining the rotation of the earth and other planets around the sun,

an analogy is needed in the form of a spherical object arranged in an elliptical path where the sun is in the center of the ellipse. Of course, in this discovery, students will be able to develop their creativity to find appropriate analogies in the process of discovering knowledge.

CONCLUSION

Based on the discussion above, it can be concluded that the value of the Pancasila student profile is contained in the *Catur Pramana* learning model. The dimensions of noble morals and global diversity are contained in the *Sabda Pramana*. In *Praktyasa Pramana* there are values of independence and mutual cooperation. Then, *Anumana Pramana* contains the values of independence and critical reasoning. Then the creative dimension is contained in *Upamana Pramana* learning. However, this research still has limitations because depends on literature-based data sources and utilizes only one method. Therefore other researchers are encourage to explore this topic further, employing variety of methods and diverse data source for a more comprehensive understanding.

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