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Moral Education Values in the Dimensions of the Pancasila Student Profile Strengthening Project in the Merdeka Curriculum

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Abstract: This research is motivated by the need to integrate moral education values into the Pancasila Student Profile Strengthening Project (P5), as contemporary human life is increasingly distant from the fundamental values of Islam, namely the Qur'an and As-Sunnah. This study employs a qualitative research method with a library research approach. The researcher examines the document issued by the Curriculum and Assessment Standards Agency (BSKAP) No. 31/H/KR/2024, which outlines the competencies and themes of the Pancasila Student Profile Strengthening Project. The findings indicate that in the dimension of faith in God Almighty and noble character, the values of religiosity, honesty, responsibility, and humility serve as the foundation for shaping students' integrity and social awareness. In the dimension of global diversity, values such as tolerance, empathy, politeness, and humility play a crucial role in fostering harmonious relationships in a diverse society. Meanwhile, in the dimension of mutual cooperation, values of responsibility, generosity, environmental awareness, and discipline cultivate a sense of social duty and concern for others and the environment

Keyword: Moral Education Values, Pancasila Student Profile Strengthening Project (P5), Merdeka Curriculum.

INTRODUCTION

This education reform in Indonesia increasingly emphasizes the concept of Merdeka Learning, which provides freedom for students to organize and manage their own learning, based on the spirit of independence and achievement. their own learning, based on the spirit of independence and achievement (Apriana, 2023: 150). The Merdeka Curriculum has a new structure in the education system which includes two main activities, namely intracurricular learning and the Pancasila Learner Profile Strengthening Project (P5). Intracurricular learning based on Learning Outcomes (CP), while P5 refers to the Graduate Competency Standards (SKL). Competency Standards (SKL). P5 cannot be directly linked to intracurricular learning because it serves as a forum for character development that is in line with the values of the Indonesian nation. character development that is in accordance with the values of the Indonesian nation, in order to form citizens with integrity in the citizens with

integrity both in the national and global scope (Astuti & Krismawanto, 2023: 129). P5 also applies an interdisciplinary approach in analyzing environmental issues and seeking in analyzing environmental issues and finding solutions to the problems faced. The implementation of the P5 curriculum adopts a project-based learning method. Meanwhile, the Independent Curriculum itself offers more optimized intracurricular learning with more diverse materials, thus providing ample opportunities for learners to explore their ideas and improve their competencies (Rahmah et al., 2022: 181). and improve their competence (Rahmah et al., 2022: 181).

The P5 dimension includes aspects of devotion to God Almighty and noble character, openness to global diversity, independence, critical thinking, and creativity. Each of these dimensions has more specific elements, for example, aspects of faith and piety include religious behavior, personal behavior, interactions with fellow humans, attitudes towards nature, and nationalism (Suhardi, 2022: 475). The global diversity dimension consists of elements of cultural respect, cross-cultural communication, reflection on diversity experiences, and social responsibility. Meanwhile, the gotong royong dimension involves elements of collaboration, caring, and participation. The independence dimension focuses on self-understanding and self-management, while the critical thinking dimension includes aspects of information processing, analysis, and evaluation of thoughts. The creativity dimension includes the development of original ideas, the creation of innovative works, and flexibility in solving problems (Trisnawati et al., 2022: 291). Some of the main themes in strengthening the Pancasila Student Profile that can be chosen by universities include sustainable lifestyles, preservation of local wisdom, unity in diversity, physical and mental strengthening, democracy, technology development, and entrepreneurship (Safii et al., 2024: 10666).

The benefits of implementing P5 include making schools a learning center that is open to community participation, providing space for teachers to support the development of student potential according to the Pancasila Student Profile, and improving the character, skills, and responsibility of students in solving problems (Awans-132). The values in Pancasila have a close relevance to moral education in Islam, considering that each precept in Pancasila reflects values that are also taught in Islamic education. Therefore, Islamic education plays an important role in shaping the personality of students in accordance with Pancasila and religious values (2020: 15).

Research conducted by Mansyur shows that the Independent Curriculum can shape tolerant behavior and encourage students to worship according to their beliefs. Akhlakul Karimah is an important basis in developing the character of students. In addition, the Independent Curriculum also contributes to the formation of a culture of behavior that is in line with the values of Pancasila (Mansyur, 2023: 1110). The implementation of P5 supports the goal of the Independent Curriculum, which is to provide inclusive and comprehensive education for all learners. This curriculum encourages students to develop numerical skills and hone their potential in various fields. Thus, through P5, learners have the opportunity to demonstrate their talents and competencies in various aspects of life. The learning approach provided by teachers in P5 is expected to shape learners as lifelong learners who have competence and character in accordance with the values of Pancasila (Kusuma, 2023: 243).

P5 is a program that includes a series of actions designed to achieve certain goals (Suhardi, 2021: 95). This program can also be interpreted as a series of activities that have been planned systematically and carried out continuously in an organization that involves many people (Junaidah, 2019: 29). P5 itself stands for *Projek Penguatan Profil Pelajar Pancasila. Based on Permendikbud No. 56/M/2022, Projek Penguatan Profil Pelajar Pancasila or known as P5 is a co-curricular activity that aims to strengthen the competence and shape the personality of students in accordance with the standards of *Profil Pelajar Pancasila*. The program provides opportunities for students to learn in a more flexible environment, with a

more interactive and hands-on learning structure. In addition, in its implementation, P5 allows students to develop various competencies through contextual and applicable learning methods (Satria, 2022:5). The Pancasila Learner Profile itself is a representation of the character and competence of students formed based on the values of Pancasila. This profile was developed to answer the question of what kind of competencies the Indonesian education system wants to produce (Haryati, 2022:5).

The scope of moral education is in line with the scope of Islamic teachings itself, especially in the aspect of human relations with various elements of life. Morals in Islam (akhlak diniah) includes several main aspects, namely morals towards God, morals towards fellow humans, and morals towards the environment. The following is an explanation of each of these aspects:

1. Akhlak towards Allah (Habbluminallah)

According to Quraish Shihab, the moral principle in the relationship with God is based on the knowledge and awareness that nothing is equal to Him. God has glorious attributes and is so great that neither humans nor angels are able to reach Him fully. In terms of behavior towards God, humans should always glorify and praise Him and believe in Him wholeheartedly, making Him the only ruler who deserves to be worshiped by all mankind. (Shihab, 1996:262)

2. Akhlak towards fellow humans (Habbluminnas)

The Qur'an provides many details regarding human behavior in daily life. It emphasizes that every individual should behave properly. For example, one should not enter another person's house without permission, should greet them with a proper greeting when they meet, and should speak with polite and correct words. Every utterance should contain the truth, and should not be used to demean or discriminate against others, prejudice without a clear reason, backbite, or give someone a bad name.

In addition, the Qur'an teaches the importance of apologizing to those who do wrong. This forgiveness should be done with the realization that the one who forgives has the power to do so. It is also suggested that one should be able to control anger and prioritize the interests of others over personal interests. As part of the guidelines in perfecting religious education, this teaching is expected to form good morals in human relations (Alim, 2006: 155-157);

3. Akhlak towards the environment (Habbluminalam)

The environment includes everything around humans, including animals, plants and inanimate objects (Alim, 2006: 157). In Islam, one is not allowed to pick fruit before it is ripe, except in emergencies that can make it ripe and still be utilized properly.

If the fruit is picked prematurely and ultimately cannot be utilized properly, this shows that there are still many people who do not understand the importance of maintaining environmental balance. This kind of behavior also hinders animals in meeting their needs for survival. Therefore, humans are obliged to observe and understand the natural processes that take place, and are responsible for not destroying the environment, because the impact of such damage will harm society itself.

In the Islamic view, all creatures, whether animals, plants, or inanimate objects, are the creation of Allah SWT and are completely dependent on Him. This belief instills the awareness that all creatures are part of God's "people" who must be treated fairly and well. God has given nature and everything in it to humans in order to be utilized wisely. Therefore, humans and nature should coexist in harmony.

Referring to BSKAP No.031/H/KR/2024, students who are devoted to God Almighty and have noble character are those who practice their religious teachings and believe in the importance of morals in everyday life. Understand religious rules and utilize them in real actions. Faith is defined as belief in a truth that is spoken, understood, and proven. Darmadi argues that faith is essentially related to piety to Allah SWT which is characterized by fear of Allah SWT, an attitude of obedience to Allah SWT, and carrying out all commands and staying away from prohibitions in accordance with the rules and religious rules of Allah SWT. After embracing and studying faith, everyone is obliged to review what he has learned. One example of morals that come from faith and piety, one of which is noble morals. Noble morals are truths that describe good deeds and how to do them by not forgetting. (Darmadi, 2023: 329)

Based on BSKAP No.031/H/KR/2024, in this system there are five main elements, namely religious behavior, personal behavior, behavior towards humans, behavior towards nature, and behavior towards the state, but in this case the researchers only took two elements, namely religious behavior and personal behavior. The explanation of the elements of morality is explained as follows:

1. Religious morals

According to Suardi, students are fully aware that life on earth is governed by God as the giver of guidance so that they are responsible for loving and caring for each other. This is reflected in the activeness of students in participating in religious events which are always carried out in the form of work programs for each age level. This religion is realized by wearing clothes according to the commands of Allah subhanahu wa ta'ala. These clothes have rules for men and women (Suardi, 202: 122).

| Sub Elements | Deskripsi fase E dan F |
|--------------------------------|--|
| Know and love God Almighty | Apply an understanding of the nature or attributes of God in His worship both in personal and social rituals. |
| Understanding religion/faith | Understand the normal structure, the main elements of religion/belief in the context of Indonesia, understand the contribution of religion/belief to world civilization. |
| Performance of worship rituals | Performing worship regularly and independently and realizing the importance of such worship and actively participating in religious or belief activities. |

(Sumber : BSKAP No.031/H/KR/2024)

2. Personal Morals

| Sub Elements | Deskripsi fase E dan F |
|--|---|
| Integrity | Realizing that these truths or facts convey good religious and social rules and it is up to him to be able to apply them wisely and contextually. |
| Taking care of oneself physically, mentally, and spiritually | Balance physical, social and religious activities. |

From several descriptions of the components and subcomponents of this dimension, it can be concluded that the religious, spiritual, and moral components of Pancasila society, as well as the behavior of Indonesian students, are not only in line with, but are also part of, the dimensions of faith, devotion to God, and noble behavior of the general public. Students with faith and piety show significant religious tendencies in line with the principles of Pancasila. Two main components are apparent in this system, namely:

1. Religious morality, emphasizing the importance of values attributed to God, such as love and compassion, which are then transferred into daily behavior. In this element, students are expected to recognize and love God, understand religious teachings well, and practice traditional worship. The honesty and sincerity of students in implementing their religious teachings are part of the practice of religious values.
2. Personal morals reflect the importance of learners' awareness to take care of themselves physically, mentally, and spiritually. Values such as integrity and responsibility are prioritized, where students are expected to show consistency between words and actions, have a duty to continuously improve themselves and maintain their welfare through fair actions. In this context, students are expected to be honest, straightforward and dignified individuals.

The culture that develops in Indonesia must always be preserved. This can be done through cultural communication and trade. In the midst of globalization, individuals from different cultural backgrounds often encounter each other, whether through travel, business, education or social interaction. This process involves not only the exchange of information, but also the exchange of different values, norms and understandings. The importance of intercultural communication lies in its ability to expand boundaries and increase tolerance. By understanding another's point of view, individuals can reduce prejudices and stereotypes that often get in the way of harmonious relationships. For example, in the context of international business, understanding the local culture can have a significant impact on how you negotiate, build relationships and manage diverse teams (Pratiwi et al., 2024:51).

Culture in Indonesia is a very valuable asset and provides the identity of the nation. Different races, languages, customs and traditional arts are spread across the archipelago, so rich is our cultural heritage. Through interactive and creative learning activities, students can understand, appreciate and participate in preserving the cultural diversity of the homeland. Thus, Indonesian culture will continue to live and grow in the hands of the younger generation, while strengthening the nation's identity in facing global challenges. (Pratiwi et al., 2024: 49). Based on BSKAP No.031/H/KR/2024, Pancasila students recognize, study, describe groups that are different in terms of habits, gender, ways of communicating, and culture, and describe the formation of their identity and group, and analyze how members of social groups become in local, regional, national and global order. From this statement, it is known that Pancasila students are students who want to know and understand national culture and want to preserve this culture.

METHOD

This type of research is qualitative, which is research that aims to describe data in the form of words, both written and oral, as well as observable behavior. The approach used is holistic, focusing on the context and individuals studied (Abdusammad, 2021: 30). In this research, the method used is literature review. Literature research is conducted by collecting various sources from books, notes, and previous research reports as the main reference (Mahmud, 2011: 31). The research process is carried out systematically to collect, process, and conclude data with certain methods to answer research questions. Library research focuses on collecting data and information through various sources available in libraries, such as documents, books, magazines, and historical records (Mardalis, 199:54). The purpose of

this research is to analyze the values of moral education in documents published by the Board of Curriculum Standards and Educational Assessment (BSKAP), especially in regulation No. 31/H/KR/2024 which discusses competencies and themes in the Pancasila Student Profile Strengthening Project (P5). In this study, researchers applied the content analysis method. Content analysis is an approach that explores the content of written or printed information, including social media. This method is generally used in qualitative research to analyze various forms of communication, such as newspapers, radio broadcasts, television programs, and other documentary materials (Asfar, 2017: 2).

RESULTS AND DISCUSSION

Based on BSKAP document No.031/H/KR/2024, Indonesian students maintain a noble culture, place and identity, and remain open in communicating with other cultures, fostering mutual respect and being able to form a new culture that is positive and does not conflict with the noble culture of the nation. Elements of global diversity are important for recognizing and appreciating cultures, intercultural communication and interaction skills, reflection and responsibility for the experience of diversity and social justice. The dimension of global diversity emphasizes the importance of an inclusive attitude, appreciating diversity, and being able to adapt in a global context (Rohmah et al. 2023: 12). The character of global diversity is one of the main objectives of the Pancasila Student Profile which aims to foster mutual respect and the ability to create a new culture that is positive and in accordance with noble cultural values (Pratiwi et al., 2024: 49). Based on the explanation above, it can be concluded that Pancasila students who have a global perspective on diversity are Indonesian students who preserve the nation's culture and prioritize openness to other cultures and respect each other. Based on BSKAP No.031/H/KR/2024, there are four elements of the global diversity dimension, namely recognition and appreciation of culture, communication and cultural exchange, reflection and responsibility for the experience of diversity and justice. In this study, the researcher focused on 2 elements in the global diversity dimension, namely recognizing and appreciating culture and communication and interaction between cultures. That is the explanation of each element :

a. Knowing and Appreciating Culture

Culture in Indonesia is a very valuable asset and provides national identity. Different races, languages, customs and traditional arts are spread throughout the archipelago, how rich our cultural heritage is. Through interactive and creative learning activities, students can understand, appreciate and participate in preserving the diversity of the country's culture. Thus, Indonesian culture will continue to live and grow in the hands of the younger generation, while strengthening the nation's identity in facing global challenges. (Pratiwi et al., 2024:49). Based on BSKAP No.031/H/KR/2024, Pancasila students recognize, study, describe different groups in terms of habits, gender, communication methods, and culture, as well as describe the formation of their identity and group, and analyze how members of social groups become in local, regional, national and global settings.

b. Intercultural communication and interaction

The culture that develops in Indonesia must always be preserved. This way of saving can be done through cultural communication and trade. In the midst of globalization, individuals from various cultural backgrounds often meet each other, either through travel, business, education, or social interaction. This process involves not only the exchange of information, but also the exchange of different values, norms, and understandings. The importance of intercultural communication lies in its ability to expand boundaries and increase tolerance. By understanding other people's perspectives, individuals can reduce prejudice and stereotypes that often hinder harmonious relationships. For example, in the

context of international business, understanding local culture can have a significant impact on how you negotiate, build relationships, and manage diverse teams. (Pratiwi et al., 2024:51).

Values of Moral Education in a Globalized Diversity Dimension

Based on the description of the research results, the researcher explains the value of moral education in each element according to the value of moral education according to Umar bin Ahmad Baraja in the book. *Al-Akhlaqi Lil Banin Volume 1* which then connects the value of moral education with the dimensions in the Pancasila Student Profile Validation Project (P5). Moral values written in the book of Umar bin Ahmad Baraja. After analyzing the moral values of education in a global context, the researcher concluded four moral education values according to the book of Umar bin Ahmad Baraja, namely the value of tolerance, the value of courtesy, the value of empathy and the value of humility. The results of the analysis obtained are explained as follows:

1. Tolerance Value

The value of tolerance is the key to creating a harmonious and respectful society. In order to recognize and appreciate cultures, students need to develop a spirit of tolerance to understand cultural diversity and create situations of mutual respect. Therefore, tolerance not only contributes to good relations between people, but also strengthens national identity and enhances the experience of living in a diverse society. In the framework of the Pancasila Student Profile Verification Project (P5), students are expected to derive the value of tolerance through several important internal aspects. Students should first appreciate differences in culture, religion, ethnicity and lifestyle, with an open attitude to understand diversity. Second, they need to develop the ability of empathy to feel and understand other people's emotions. Third, students are expected to be open to different cultural ideas and practices, and actively participate in cultural activities and intercultural discussions. Fourth, students should collaborate with individuals from different backgrounds in various activities at school and in the community. Fifth, they are expected to participate in activities that promote harmony between religions, the environment and social justice. Finally, students need to do self-reflection to understand their attitudes and behaviors towards differences. Students with these internal values can contribute to the creation of harmony and respect for society.

2. Empathy Value

From here it can be understood that the value of empathy in the context of the Pancasila Student Profile Validation Project (P5) includes the ability to listen, understand the feelings of others, open behavior, involvement in social activities, self-reflection, fostering positive relationships and avoiding conflict. Students with these internal values can contribute to the creation of a more harmonious, inclusive and respectful society.

Empathy is an important aspect in shaping the personality of an individual with noble character. In a social context, someone who has empathy will be better able to understand the feelings and situations of others, and help those who are in trouble. This empathetic attitude is important in building harmonious relationships, avoiding conflict and strengthening unity in society. Empathy is considered a great social skill to build an inclusive and harmonious society (Putri & Lestari, 2021: 105). Empathy in the world of education plays an important role in shaping the personality of students to have high social awareness. This research shows that individuals who have empathy tend to have better social relationships, can work together in groups, and care more about their environment.

In addition, empathy is also likened to tolerance for differences. In an increasingly globalized world, students must have the ability to understand other people's points of view,

especially in a multicultural environment. This attitude is important to avoid prejudice and stereotypes that can lead to social conflict.

3. Value Of Manners

The values of civilization in the context of the Student Profile Verification Project (P5) Pancasila are respect for others, manners in speaking, behavior in communicating, respectful behavior, open and tolerant attitudes, involvement in social activities, and self-reflection. Students with these inner values can contribute to the creation of a harmonious, inclusive, and respectful society.

Umar bin Ahmad Baraja explained that the value of politeness in us does not only exist with parents. But this must also be applied to others, especially to someone older than us. The book explains that we are responsible for our fellow man. Umar bin Ahmad Baraja advised the students that if they are told to do so by a brother who is older than them, they should do so, because if they are happy then we will also feel that happiness. Imam Al-Ghazali in the book of Kamil warned that relatives should not be close to each other, because of the conflict of rights that often arises between neighbors, sometimes even breaking the relationship. (Kamil, 1975:252) These problems can also be prevented and overcome if we know that humans are equal before God. His piety is the only thing that matters. Therefore, the children were educated by Umar bin Ahmad Baraja to foster moral education from childhood in order to create a harmonious brotherhood. From this statement it can be concluded that politeness is one aspect of basic values in social relations that reflects respect and behavior, especially in students in the context of the Pancasila Student Profile Validation Project (P5). Students are expected to show respect to others, speak politely, know good manners, and obey different customs. In addition, openness and tolerance to differences, involvement in social activities, and consideration of self-interest are also part of the hallmarks of good character.

4. The Value Of Humility

In the context of the Pancasila Student Profile Strengthening Project (P5), humility is a moral education value that includes self-awareness, openness to learning, respect for differences, empathy, maintaining good relationships, self-reflection and doing good to others. Students are expected to realize their limitations without feeling inferior to others, and be able to see the contributions of others. They are also willing to learn from the experiences and knowledge of others, open to criticism and appreciate the uniqueness of individuals in various fields. In addition, low-income students also care about others, try to create a harmonious environment and engage in social activities. With these inner values, they can contribute to building a harmonious, inclusive and respectful society, and strengthen social bonds between people.

Moral Education Values in the Gotong Royong Dimension

From the description of the research results, researchers analyzed the values of moral education in each element according to the values of moral education according to Umar bin Ahmad Baraja in the book *Al-Akhlaqi Lil Banin Volume I*, which then the values of moral education are associated with the dimensions in the Pancasila Student Profile Strengthening Project (P5). In the book written by Umar bin Ahmad Baraja, there are values of moral education. After analyzing the values of moral education contained in the dimension of global diversity, the researcher concluded four moral education values that are in accordance with the book by Umar bin Ahmad Baraja, namely the value of responsibility, love for the environment, generosity and doing good to parents and friends. The results of the analysis obtained are explained as follows :

1. Responsibility

Responsibility is an attitude and behavior that reflects an individual's awareness of the obligations and consequences of actions that can be taken. In the context of education, especially for learners, responsibility means being aware of one's role in the group and being committed to duties and obligations. Responsibility is an important aspect of moral education that encourages students to actively contribute to achieving common goals and helps build strong, disciplined and committed individuals. In the Pancasila Student Profile Verification Project (P5), students are expected to have a sense of responsibility which includes the ability to identify and complete tasks, project time and resources, manage time and resources, and accept and correct mistakes. The task also includes the ability to organize group activities and create a mutually supportive environment.

2. Generous

Generosity is a proactive action to help others and contribute to society, which is important in the context of moral education. It builds unity, caring and honesty among learners, thus creating a strong character and noble behavior. Students appreciate the value of giving alms not only to help those in need, but also to contribute to the creation of a better and harmonious society.

In the framework of the Pancasila Student Profile Verification Project (P5), students are expected to have generous behavior which includes the ability to listen to other people's problems, provide assistance without expecting anything, initiate social activities, participate in welfare activities, make contributions and encourage friends to engage in social activities.

3. Love The Environment

is an attitude and behavior that reflects concern and responsibility for the social and physical environment. This attitude includes efforts to maintain, preserve and improve the environment so that it remains healthy and sustainable, both in the context of nature and human relations. Environmentalism is an important part of moral education that helps students contribute to the benefit of society and support natural resources.

In the framework of the Pancasila Student Profile Verification Project (P5), students are expected to take on the internal values of environmental love, such as hygiene projects, waste management, studying ecosystems, taking part in tree planting, and avoiding activities that harm animals. Students are also encouraged to educate the community on environmental issues and implement sustainable lifestyle practices.

A loving attitude towards the environment not only creates responsible individuals, but also a better and more harmonious society. In Islamic teachings, love for the environment is defined as an obligation to preserve and protect nature as part of piety to God. Humans are expected to manage nature wisely, with the awareness that the right to utilize natural resources needs to be balanced with the obligation to preserve it. This awareness is important to prevent environmental damage and ensure sustainability for future generations.

4. Discipline

Discipline is an attitude that reflects order, obedience to rules, the ability to control oneself in carrying out duties and responsibilities. In the context of moral education, training is important to shape students' good character and foster common goals. Training plays a key element in moral education, which supports cooperation, caring and participation. Through internal value training, learners not only learn to obey rules and manage time, but also build strong character and generous ethics.

In the Pancasila Student Profile Strengthening Project (P5), students are expected to have disciplined behavior that includes values such as adherence to rules, time management, consistency in activities, responsibility, independence, communication training, social activity

training. An example of discipline can be seen in Hasan who always performs activities according to time such as praying, studying, and going to school.

CONCLUSION

Based on the data obtained, the conclusions of this study are In the dimension of faith and fear of God Almighty and noble character, there are four very important moral values, namely religious, honest, responsible and humble values. Students are expected not only to have faith, but also to understand and practice the attributes of God in social interactions, as well as internalize honesty as a pillar of integrity that builds trust in society. The value of responsibility teaches learners to realize their role in maintaining good relationships with themselves, others and nature, while the value of humility helps them create a positive and supportive social environment. In the dimension of global diversity, there are four important moral values in accordance with the values of moral education, namely the values of tolerance, empathy, courtesy, and humility. The value of tolerance is key in creating a harmonious society by appreciating the diversity of cultures, religions and worldviews. The value of empathy encourages students to understand and feel the feelings of others, so as to build positive relationships and avoid conflict. The value of courtesy reflects respect and manners in social interactions, which are important for maintaining good relations amid diversity. The value of humility teaches students to realize their limitations, be open to learning from others, and contribute to creating an inclusive and respectful environment. In the dimension of mutual cooperation, there are four moral education values, namely responsibility, generosity, love for the environment, and discipline. Responsibility reflects individuals' awareness of their obligations and roles in the group, encouraging learners to actively contribute to achieving common goals. Generosity shows proactive actions to help others and contribute to society, which builds solidarity and caring. Environmentalism reflects concern for the social and physical environment, as well as efforts to maintain and preserve environmental conditions so that they remain healthy and sustainable. Discipline is an attitude that reflects order and adherence to rules, which is essential to forming a good student character.

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