



# Evaluating and Reconceptualizing the Pancasila Student Profile: A Critical Analysis of Value Alignment and Character Education in the Merdeka Curriculum

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## ABSTRACT

**Purpose of the study:** This study aims to evaluate the validity of the Pancasila Student Profile as a character assessment framework by examining its alignment with the foundational values of Pancasila.

**Methodology:** This qualitative study employed library research and limited field inquiry. Data were collected through document analysis and semi-structured interviews. The evaluation was conducted using qualitative content analysis based on four indicators: philosophical consistency, value representation, conceptual coherence, and educational applicability. Triangulation was used to enhance the credibility of the findings.

**Main Findings:** The evaluation revealed that several core values of Pancasila, particularly humanity, unity, and social justice, are not explicitly represented in the current six dimensions of the Pancasila Student Profile. The findings also indicate an overemphasis on project-based implementation. Based on these results, a five-value framework and an integrated character education model emphasizing internalization, habituation, and contextual application were developed.

**Novelty/Originality of this study:** This study introduces a conceptual evaluation framework for assessing the alignment between educational value constructs and national philosophical foundations. It offers a reconceptualized Pancasila Student Profile rooted in the original five principles of Pancasila and proposes an integrated model that extends character education beyond project-based learning toward sustainable value formation and assessment practices.

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## 1. INTRODUCTION

The transformation of educational curricula in Indonesia reflects ongoing efforts to respond to the evolving demands of society, technology, and global dynamics [1]. The introduction of the Merdeka Curriculum represents a significant policy shift aimed at fostering more flexible, student-centered, and competency-based learning [2], [3]. Central to this curriculum is the concept of the *Pancasila Student Profile*, which is designed to cultivate holistic learners characterized by faith, global diversity awareness, collaboration, independence, critical reasoning, and creativity [4], [5]. These dimensions are expected to serve as the foundation for character education in contemporary Indonesian schooling.

However, despite its progressive orientation, the formulation of the Pancasila Student Profile has generated critical discourse among scholars and practitioners [6]. One of the central concerns lies in the

transformation of the original five foundational values of Pancasila into six dimensions within the student profile framework [7]. This shift raises questions regarding conceptual consistency and philosophical alignment. Pancasila, as the ideological foundation of the Indonesian state, encompasses five core principles—divinity, humanity, unity, democracy, and social justice—which are inherently interconnected and axiologically grounded [8]. The expansion into six dimensions potentially introduces interpretative gaps, particularly in representing key values such as humanity, unity, and justice [9].

In addition to conceptual concerns, the implementation of character education within the Merdeka Curriculum also presents practical challenges [10]. The current emphasis on project-based learning as the primary vehicle for strengthening the Pancasila Student Profile tends to prioritize tangible outputs and measurable activities [11]. While project-based approaches can enhance student engagement and creativity, they may not adequately ensure the internalization of moral and ethical values in students' everyday behavior. Character education, by its nature, requires continuous habituation, reflective practice, and integration into lived experiences beyond structured classroom activities.

The Pancasila Student Profile occupies a strategic position within the Merdeka Curriculum because it functions not only as a normative framework for character development but also as a reference for educational assessment and evaluation [12], [13]. Schools are expected to design learning activities, project outcomes, and student performance indicators based on the dimensions of the profile [14], [15]. Consequently, the profile serves as an evaluative construct through which students' character development is interpreted, monitored, and reported. In this context, the quality of character assessment depends substantially on the conceptual clarity and validity of the dimensions being evaluated.

Despite its growing role in educational assessment, character evaluation remains a complex challenge [16]. Unlike cognitive achievement, character traits are multidimensional, context-dependent, and often manifested through behaviors that cannot be directly measured. Educational researchers have long emphasized that valid character assessment requires clearly defined constructs, observable indicators, and conceptual consistency between theoretical foundations and measurement criteria. When evaluative dimensions do not adequately represent the intended values, assessment outcomes may become inconsistent, reducing their usefulness for educational decision-making and curriculum improvement.

These concerns raise questions regarding the construct validity of the Pancasila Student Profile. Construct validity refers to the extent to which an evaluative framework accurately represents the theoretical concepts it is intended to measure. Since the profile is derived from Pancasila as the philosophical foundation of Indonesian education, its dimensions should adequately reflect the core values embedded within Pancasila [17]. Any conceptual discrepancy between the philosophical source and the evaluative construct may affect the validity of character assessment practices implemented under the Merdeka Curriculum.

Several studies have examined the implementation of the Pancasila Student Profile from different perspectives. Purwanti et al. [18] investigated the implementation of project-based learning to strengthen the Pancasila Student Profile and reported positive impacts on student collaboration and creativity. Similarly, Kumayas et al. [19] and Rifaldi et al. [20] explored teachers' experiences in integrating the profile into classroom practices, highlighting pedagogical challenges and opportunities within the Merdeka Curriculum. Meanwhile, Nurdyansyah et al. [21] focused on student engagement and character development outcomes associated with profile-based learning activities. Although these studies provide valuable insights into implementation effectiveness, they primarily examine instructional practices and learning outcomes rather than evaluating the conceptual validity of the Pancasila Student Profile itself. Furthermore, studies conducted by Handayani [22] and Anggreni [23] discussed the philosophical foundations of the Pancasila Student Profile and its relationship with character education. However, these studies did not employ an educational evaluation perspective or systematically assess whether the six dimensions of the profile adequately represent the foundational values of Pancasila. Consequently, the construct validity of the Pancasila Student Profile as a framework for character assessment remains insufficiently explored. This gap is particularly important because the profile is increasingly used as a national reference for assessing students' character development within the Merdeka Curriculum.

The novelty of this study lies in its application of educational evaluation and construct validity perspectives to examine the Pancasila Student Profile. Unlike previous studies that primarily investigated implementation effectiveness, this research evaluates the profile as a character assessment construct using the criteria of philosophical consistency, value representation, conceptual coherence, and educational applicability. The urgency of this study stems from the increasing adoption of the Pancasila Student Profile as a national reference for character assessment in Indonesian schools. If the underlying construct lacks conceptual validity, assessment practices derived from it may produce incomplete or misleading interpretations of students' character development. Therefore, the primary objective of this study is to evaluate the construct validity of the Pancasila Student Profile by examining its alignment with the foundational values of Pancasila. Furthermore, this study seeks to develop a reconceptualized framework that strengthens the validity, coherence, and educational relevance of character assessment within the Merdeka Curriculum.

## 2. LITERATURE REVIEW

### 2.1. Pancasila as a Philosophical Foundation of Education

Pancasila is not only the ideological foundation of the Indonesian state but also serves as a philosophical basis for the national education system [24]. As a value system, Pancasila encompasses five interconnected principles—divinity, humanity, unity, democracy, and social justice—which collectively shape the moral and ethical orientation of Indonesian society. These principles are inherently axiological, providing a normative framework that guides individual behavior, social interaction, and institutional development within the educational context [25].

In the field of education, Pancasila functions as a foundational reference for character formation, emphasizing the development of individuals who are not only intellectually competent but also morally grounded and socially responsible [26]. The integration of Pancasila values into education aims to cultivate learners who embody ethical integrity, civic responsibility, and national identity. Therefore, any formulation of character education within the Indonesian curriculum must maintain a clear alignment with these philosophical principles to ensure coherence between educational objectives and national ideology [27].

However, the translation of Pancasila values into educational frameworks often involves reinterpretation and contextual adaptation. This process, while necessary, may also lead to conceptual shifts that risk diluting the original philosophical meaning. As such, critical examination is required to ensure that educational constructs derived from Pancasila remain consistent with its foundational values.

### 2.2. Character Assessment and Value Internalization

Character education has been widely recognized as a central component of holistic education, focusing on the development of moral values, ethical behavior, and social responsibility. According to Lickona in 1991, character education involves not only moral knowledge but also moral feeling and moral action, indicating that character formation is a multidimensional process. This perspective highlights the importance of integrating cognitive, affective, and behavioral dimensions in educational practice [28].

The process of value internalization is essential in character education, as it determines whether individuals genuinely adopt and practice moral principles in their daily lives [29]. Internalization requires continuous exposure, reflection, and reinforcement through meaningful experiences. It cannot be achieved solely through theoretical instruction or short-term activities but requires sustained engagement within a supportive environment. From a sociological perspective, Bourdieu's concept of habitus provides a useful framework for understanding how values are embedded in everyday practices. Habitus refers to the system of dispositions shaped by repeated experiences and social interactions, which influence individuals' perceptions, attitudes, and behaviors. In the context of education, this implies that character formation is closely linked to habitual practices and institutional culture, rather than isolated instructional activities [30].

### 2.3. Evaluation Theory and Construct Validity

Evaluation is a systematic process of determining the merit, worth, and significance of a program, policy, or educational construct based on explicit criteria. Stufflebeam's Context, Input, Process, and Product (CIPP) Evaluation Model emphasizes that evaluation should support decision-making by examining the relevance of objectives, implementation processes, and outcomes [31]. Within educational settings, evaluation is not limited to measuring achievement but also involves assessing whether the underlying constructs accurately represent the intended educational goals [32].

Similarly, Tyler's Objective-Oriented Evaluation Theory argues that educational evaluation should determine the degree to which educational objectives are achieved. This perspective highlights the importance of consistency between intended values, curriculum design, and evaluation indicators. If the evaluative dimensions used in a curriculum do not adequately reflect its foundational objectives, the validity of the evaluation process may be compromised. From a measurement perspective, Messick's Construct Validity Theory provides a useful framework for examining the quality of educational constructs. According to Messick, validity is not merely a statistical property but an integrated judgment concerning the extent to which empirical evidence and theoretical rationale support the interpretation of a construct. Construct validity involves several dimensions, including content relevance, substantive representation, structural coherence, and consequential implications. Therefore, evaluating the Pancasila Student Profile requires examining whether its dimensions adequately represent the philosophical values from which they are derived and whether they provide a coherent basis for character assessment.

Drawing upon these perspectives, this study evaluates the Pancasila Student Profile using four criteria: philosophical consistency, value representation, conceptual coherence, and educational applicability. Philosophical consistency examines alignment with the foundational principles of Pancasila. Value representation assesses whether core Pancasila values are adequately reflected within the profile dimensions. Conceptual coherence evaluates the logical relationship among dimensions and their underlying theoretical basis.

Educational applicability considers the extent to which the dimensions provide a meaningful foundation for character assessment and educational practice.

## 2.4. The Pancasila Student Profile as an Evaluation Construct

Within the Merdeka Curriculum, the Pancasila Student Profile functions not only as a character development framework but also as an evaluative construct. The six dimensions of the profile serve as reference points for designing learning outcomes, project activities, assessment indicators, and student development reports. Consequently, the profile influences how character formation is interpreted and evaluated within schools [8].

Character assessment frameworks generally emphasize the importance of construct clarity, observable indicators, and theoretical alignment between values and measurement criteria. A valid character assessment framework should ensure that the dimensions being assessed adequately represent the intended moral and civic values. When gaps exist between foundational values and evaluative dimensions, assessment results may not accurately reflect the character attributes they are intended to measure [33].

Given its role as a national reference for character assessment, the conceptual quality of the Pancasila Student Profile warrants systematic evaluation. Examining its construct validity is therefore essential not only for theoretical reasons but also for improving the credibility and effectiveness of character assessment practices within Indonesian education.

## 3. RESEARCH METHOD

### 3.1 Research Design

This study employed a qualitative evaluation design with a critical-analytical orientation to assess the construct validity of the Pancasila Student Profile as a framework for character assessment within the Merdeka Curriculum. The study combined document analysis and limited field inquiry to evaluate the alignment between the dimensions of the Pancasila Student Profile and the foundational values of Pancasila. The evaluation was guided by educational evaluation theories, including Stufflebeam's CIPP Evaluation Model, Tyler's Objective-Oriented Evaluation Theory, and Messick's Construct Validity Theory.

Based on these theoretical perspectives, four evaluation criteria were established: (1) philosophical consistency, referring to the alignment between the profile dimensions and the foundational principles of Pancasila; (2) value representation, referring to the extent to which core Pancasila values are reflected in the profile dimensions; (3) conceptual coherence, referring to the logical relationship among dimensions and their theoretical foundation; and (4) educational applicability, referring to the usefulness of the profile as a framework for character assessment and educational practice.

### 3.2 Research Participants

To complement the document-based evaluation, semi-structured interviews were conducted with purposively selected educational practitioners. The selection criteria included: (1) active involvement in implementing the Merdeka Curriculum, (2) direct experience facilitating activities related to the Pancasila Student Profile, and (3) familiarity with character assessment practices in schools.

Table 1. Profile of Informants

Informant	Gender	Position	Teaching Experience (years)	Experience with Merdeka Curriculum (years)	Role in Merdeka Curriculum
I1	Male	Principal	18	3	Curriculum Coordinator
I2	Female	Teacher	12	3	P5 Facilitator
I3	Female	Teacher	10	2	Character Education Coordinator
I4	Male	Teacher	8	2	Subject Teacher
I5	Female	Teacher	5	3	P5 Facilitator

The selected informants possessed between 8 and 18 years of professional teaching experience and had actively participated in the implementation of the Merdeka Curriculum for at least two years. This criterion was considered sufficient to ensure familiarity with the operationalization of the Pancasila Student Profile and character assessment practices within the curriculum.

### 3.3 Data Collection

Data were collected through document analysis, semi-structured interviews, and reflective notes. Document analysis focused on official policy documents related to the Pancasila Student Profile, curriculum regulations, and scholarly publications discussing Pancasila values, character education, and educational

assessment. Semi-structured interviews were conducted using an interview guide developed according to the evaluation framework adopted in this study.

Table 2. Interview Indicators

Evaluation Criterion	Interview Focus
Philosophical Consistency	Alignment between profile dimensions and Pancasila values
Value Representation	Representation of humanity, unity, democracy, and social justice within the profile
Conceptual Coherence	Logical relationships among profile dimensions
Educational Applicability	Usefulness of the profile for character assessment and educational practice

Reflective notes were maintained throughout the research process to document analytical insights and emerging interpretations.

### 3.4 Evaluation Framework

The evaluation framework was developed by integrating educational evaluation theories and construct validity perspectives.

Table 3. Evaluation Framework

Theoretical Basis	Evaluation Dimension
Messick's Construct Validity Theory	Value Representation
Messick's Construct Validity Theory	Conceptual Coherence
Tyler's Objective-Oriented Evaluation Theory	Philosophical Consistency
Stufflebeam's CIPP Evaluation Model	Educational Applicability
Pancasila Philosophy	Philosophical Consistency

### 3.5 Data Analysis

Data were analyzed using qualitative content analysis. The analysis was conducted through four stages. First, open coding was employed to identify meaningful statements, concepts, and references related to the four evaluation criteria. During this stage, data from documents and interviews were examined line by line to generate initial codes. Second, axial coding was conducted to group related codes into broader categories. Similar concepts were organized according to themes such as value alignment, representation of Pancasila principles, conceptual consistency, and practical implementation. Third, theme development was undertaken by synthesizing categories into higher-level themes corresponding to the evaluation framework. The emerging themes were then interpreted using philosophical, sociological, and psychological perspectives. Finally, evaluative synthesis was conducted to determine the extent of alignment between the Pancasila Student Profile and the foundational values of Pancasila and to formulate a reconceptualized framework for character assessment.

### 3.6 Validation and Trustworthiness

To ensure rigor and trustworthiness, this study applied credibility, dependability, transferability, and confirmability criteria. Credibility was strengthened through data triangulation involving policy documents, academic literature, and interview findings. Dependability was maintained by documenting coding procedures and analytical decisions throughout the study.

Transferability was supported through detailed descriptions of the research context and evaluation framework. Confirmability was enhanced through reflective note-taking and peer review of coding and thematic interpretations. These procedures helped minimize researcher bias and improve the consistency of evaluative judgments.

## 4. RESULTS AND DISCUSSION

This study presents a critical examination of the alignment between the values of the Pancasila Student Profile and the foundational principles of Pancasila, as well as the implementation of character education within the Merdeka Curriculum. The findings reveal both conceptual strengths and underlying challenges, particularly in terms of value consistency and practical application in educational settings. While the current framework reflects an effort to adapt character education to contemporary learning demands, several gaps remain in ensuring philosophical coherence and effective value internalization. The results are organized into several key

sections, highlighting the identified conceptual issues, practical limitations, and the proposed reconceptualization framework to strengthen character education in a more integrated and meaningful way.

#### 4.1. Conceptual Misalignment between Pancasila Values and the Pancasila Student Profile

The analysis reveals a fundamental conceptual tension between the original philosophical structure of Pancasila and the formulation of the Pancasila Student Profile within the Merdeka Curriculum. Pancasila, as the ideological foundation of Indonesia, is composed of five interconnected principles: divinity, humanity, unity, democracy, and social justice. These principles are not merely normative statements but represent an integrated axiological system that shapes the moral and civic identity of Indonesian citizens. In contrast, the Pancasila Student Profile is formulated into six dimensions: faith and piety, global diversity, collaboration, independence, critical reasoning, and creativity [4]. While these dimensions appear relevant to contemporary educational needs, the transformation from five foundational values into six dimensions introduces a conceptual shift that is not entirely grounded in the original philosophical structure of Pancasila. This shift raises concerns regarding the coherence and integrity of value transmission in education.

A closer examination indicates that certain core values of Pancasila are either diluted or insufficiently represented. For instance, the principle of *humanity* (kemanusiaan) is not explicitly articulated as a standalone dimension, while *unity* (persatuan) is indirectly embedded but not clearly emphasized. Similarly, *social justice* (keadilan sosial) is not distinctly operationalized within the current framework. Instead, the inclusion of “global diversity” introduces a broader and more ambiguous interpretation that may extend beyond the national philosophical context of Pancasila.

These findings differ from studies by Putra et al. [34] and Christanti et al. [35], which primarily evaluated the effectiveness of Pancasila Student Profile implementation through project activities and student participation indicators. Those studies generally concluded that the profile supports collaboration, creativity, and student engagement. However, they did not examine whether the six dimensions constitute a valid representation of the foundational values of Pancasila. From a construct validity perspective (Messick), an assessment framework should demonstrate adequate content representation and conceptual coherence. The present study indicates that the dimensions of humanity, unity, and social justice are not explicitly represented as standalone evaluative constructs, suggesting a potential content-representation gap in character assessment.

This misalignment suggests that the current formulation of the Pancasila Student Profile risks creating a disconnect between national ideological values and educational practices. Without a clear and consistent conceptual foundation, character education may lose its philosophical depth and become fragmented, leading to inconsistencies in interpretation and implementation across educational settings. To systematically evaluate the alignment between the Pancasila Student Profile and the foundational values of Pancasila, the findings were analyzed using four evaluation criteria: philosophical consistency, value representation, conceptual coherence, and educational applicability. The evaluation results derived from document analysis and interview data are summarized in Table 4.

Table 4. Evaluation Matrix of the Pancasila Student Profile

Evaluation Criterion	Evidence from Documents	Interview Evidence	Evaluation Result
Philosophical Consistency	Five Pancasila principles transformed into six dimensions	Participants reported difficulty relating dimensions to original principles	Partially Aligned
Value Representation	Humanity, unity, and social justice not explicitly represented	Informants reported limited emphasis on these values	Moderate
Conceptual Coherence	Dimensions mix values and competencies	Participants expressed ambiguity in interpretation	Moderate
Educational Applicability	Widely implemented through P5 projects	Considered practical but assessment-oriented	Good

As shown in Table 4, the Pancasila Student Profile demonstrates moderate alignment with the philosophical foundations of Pancasila. The strongest result appears in educational applicability, indicating that the framework is widely adopted and operationally useful in schools. However, philosophical consistency, value representation, and conceptual coherence received only partial support. In particular, the principles of humanity, unity, and social justice were found to be insufficiently represented as explicit assessment domains. These findings suggest that although the profile is practically applicable, its conceptual validity as a character assessment framework requires further refinement.

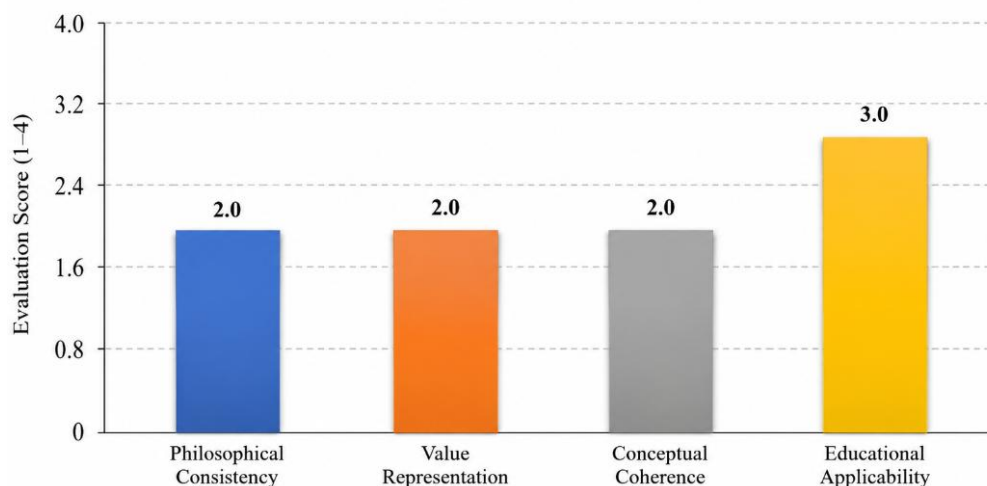


Figure 1. Evaluation Results by Criterion

Figure 1 reinforces the pattern identified in Table 4. Educational applicability received the highest evaluation score because the profile has been successfully integrated into curriculum implementation and project-based activities. Nevertheless, lower scores for philosophical consistency, value representation, and conceptual coherence indicate that operational success does not necessarily guarantee conceptual validity. This distinction is particularly important in character assessment, where assessment constructs should accurately represent the values they are intended to measure.

The document analysis findings were further supported by interview evidence obtained from educational practitioners involved in the implementation of the Merdeka Curriculum. This interpretation was also reflected in the interview findings. One participant observed that:

*“In practice, teachers often focus on dimensions such as creativity and collaboration because they are easier to implement and assess. However, values such as humanity and social justice are not always explicitly addressed as separate educational goals.”* (I2, Teacher, 12 years of teaching experience)

Similarly, another informant stated:

*“The six dimensions are useful operationally, but many educators do not clearly see how they correspond to the five principles of Pancasila.”* (I1, Principal, 18 years of teaching experience)

#### 4.2. Limitations of Project-Based Character Education in Practice

The findings also indicate that the implementation of the Pancasila Student Profile is heavily centered on project-based learning activities. In practice, schools often operationalize character education through thematic projects, such as environmental campaigns, recycling initiatives, or collaborative creative tasks. These activities are designed to foster student engagement and demonstrate observable competencies aligned with the six profile dimensions [36].

Interview findings also indicated concerns regarding the dominance of project-based activities in character education.

*“Most evaluations focus on whether students complete the project successfully. It is much more difficult to determine whether the values remain evident in their daily behavior after the project ends.”* (I3, Character Education Coordinator)

Another participant noted:

*“Sometimes projects become administrative requirements rather than opportunities for deep character formation.”* (I5, P5 Facilitator)

While project-based learning offers several pedagogical advantages, including active participation and experiential learning, it tends to prioritize measurable outputs over internal value formation. Character education,

however, is inherently a long-term and internalized process that involves the development of attitudes, moral reasoning, and habitual behavior [37]. The reliance on project outputs as indicators of character development may therefore lead to superficial assessments that do not fully capture students' moral growth.

Furthermore, field insights suggest that the implementation of project-based character education often varies significantly depending on teachers' interpretations and institutional capacities [38]. In some cases, projects are conducted as administrative requirements rather than meaningful learning experiences, reducing their effectiveness in fostering genuine character development. This condition highlights the risk of reducing character education to a procedural activity rather than a transformative process. Thus, while project-based learning remains a valuable component of the Merdeka Curriculum, it should not be treated as the sole mechanism for character education. A more comprehensive approach is needed—one that integrates continuous habituation, reflective practices, and value-based interactions within daily school life.

#### 4.3. Reconceptualization of the Pancasila Student Profile: Toward Value Alignment

Based on the conceptual analysis, this study proposes a reconceptualization of the Pancasila Student Profile by re-aligning it with the five core values of Pancasila. Instead of expanding the framework into six dimensions, the profile should be grounded in the original philosophical structure, ensuring coherence between national ideology and educational objectives. The proposed reconstruction was generally supported by participants.

*“If assessment indicators were directly linked to the five principles of Pancasila, teachers would have clearer guidance regarding what should actually be evaluated.” (I4, Teacher)*

To illustrate the degree of correspondence between the original principles of Pancasila and the dimensions of the current Pancasila Student Profile, a conceptual alignment map was developed.

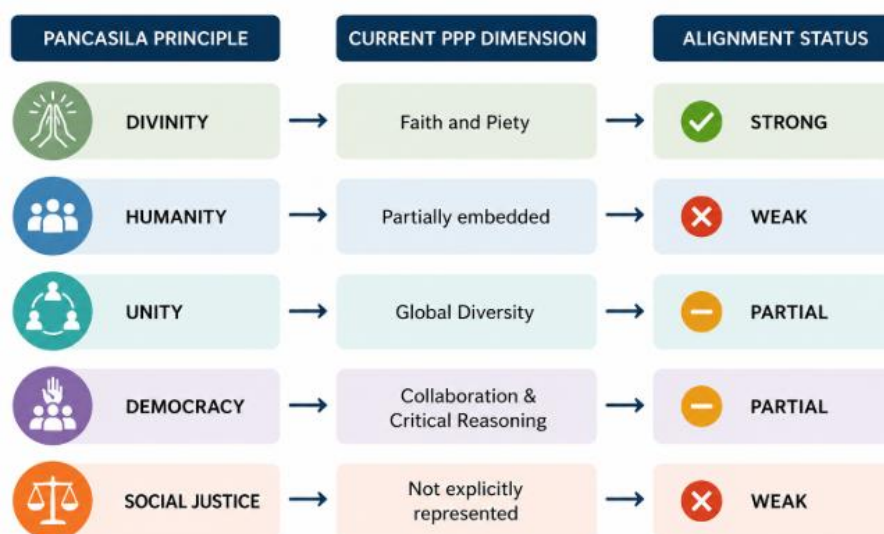


Figure 2. Conceptual Alignment Map

The alignment map demonstrates that the principle of divinity is strongly represented within the current framework through the dimension of faith and piety. However, the principles of humanity, unity, and social justice show weaker levels of correspondence because they are either indirectly represented or embedded across multiple dimensions. This pattern supports the evaluation findings that several foundational values are not explicitly operationalized as distinct assessment domains.

To highlight the contribution of the proposed reconstruction, a comparison between the existing framework and the proposed framework is presented in Table 5.

Table 5. Comparison Between Current and Proposed Frameworks

Aspect	Current Pancasila Student Profile	Proposed Framework
Number of Dimensions	Six	Five
Philosophical Basis	Adapted interpretation	Directly derived from Pancasila
Core Values	Mixed with competencies	Values clearly separated from competencies
Assessment Focus	Project outcomes	Values and behavioral indicators
Character Assessment Validity	Moderate	Stronger

Table 5 demonstrates that the proposed framework strengthens the alignment between philosophical values and assessment domains by directly deriving character dimensions from the five principles of Pancasila. Unlike the current framework, which combines values and competencies within the same structure, the reconstructed model distinguishes core values from supporting competencies. This distinction is expected to improve the content validity and interpretability of character assessment practices.

The proposed reconceptualization emphasizes five core dimensions: (1) spiritual integrity (*ketuhanan*), (2) humanistic ethics (*kemanusiaan*), (3) national unity (*persatuan*), (4) democratic responsibility (*kerakyatan*), and (5) social justice orientation (*keadilan*). Each dimension is not only conceptualized as a value but also translated into observable behaviors and educational practices. This approach maintains the philosophical authenticity of Pancasila while allowing for contextual adaptation in modern education.

Importantly, contemporary competencies such as critical thinking and creativity are not excluded but repositioned as supporting capacities rather than core values. This distinction is crucial to avoid conflating instrumental skills with foundational ethical principles. By separating values from competencies, the framework becomes more structured and philosophically grounded. This reconceptualization provides a clearer and more coherent framework for character education, ensuring that educational practices remain aligned with the ideological foundation of the nation while still accommodating the demands of 21st-century learning.

#### 4.4. Toward an Integrated Model of Character Education

The study further proposes an integrated model of character education that extends beyond project-based learning. This model is based on three interconnected components: value internalization, habituation, and contextual application. Value internalization involves the cognitive and affective understanding of moral principles, supported by reflective dialogue and ethical discussions [39]. Habituation refers to the consistent practice of values in daily routines, such as discipline, cooperation, and responsibility within the school environment [40]. Contextual application emphasizes the real-life enactment of values in social interactions, community engagement, and decision-making processes [41]. To provide a clearer conceptual representation, the proposed integrated model is illustrated in Figure 3.

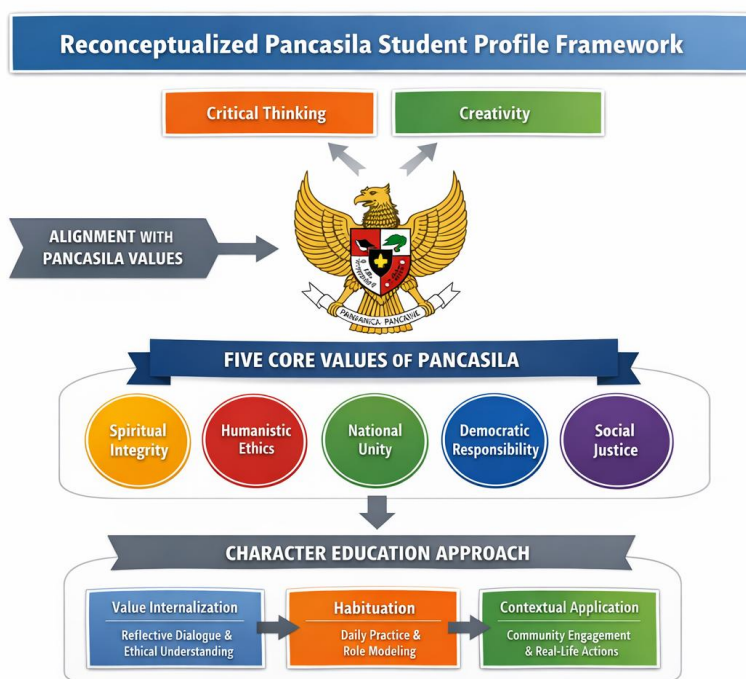


Figure 3. Reconceptualized Integrated Model of Character Education Based on Pancasila Values

The figure illustrates the reconceptualized integrated model of character education grounded in the core values of Pancasila. At the foundation of the model are the five principal values—divinity, humanity, unity, democracy, and social justice—which serve as the primary ethical framework. These values are operationalized through three interconnected processes: value internalization, habituation, and contextual application. Value internalization emphasizes the development of cognitive and affective understanding through reflection and ethical dialogue. Habituation represents the consistent practice of values in everyday school routines, fostering behavioral reinforcement. Contextual application highlights the enactment of values in real-life situations, including social interactions and community engagement. The circular and interconnected structure of the model indicates that character formation is a continuous and dynamic process, rather than a linear progression. This model positions project-based learning as a complementary component within a broader ecosystem of character education, rather than as its central mechanism.

This integrated model highlights that character education is not a one-time activity but a continuous and holistic process. Teachers play a crucial role as facilitators and role models, while the school environment functions as a moral ecosystem that supports value formation. In this context, project-based learning can still be utilized, but as a complementary strategy rather than the primary approach.

By adopting this integrated model, character education within the Merdeka Curriculum can move toward a more meaningful and sustainable practice. It ensures that values are not only understood conceptually but also embodied in students' daily lives, thereby strengthening the overall goal of developing learners who truly reflect the principles of Pancasila.

#### **4.5. Implications for Educational Policy and Practice**

##### **4.5.1. Implications for the Ministry of Education, Culture, Research, and Technology**

The proposed reconceptualization highlights the need for a clearer philosophical alignment between the Pancasila Student Profile and the foundational values of Pancasila. For the Ministry of Education, Culture, Research, and Technology, this implies the importance of reviewing the current conceptual framework to ensure that character education policies remain consistent with the ideological basis of national education. A more coherent formulation would strengthen the normative legitimacy of the curriculum and reduce ambiguity in interpretation at the implementation level. In addition, policy development should move beyond emphasizing project-based implementation as the dominant strategy for character education. National guidelines need to promote a broader approach that incorporates value internalization, habitual practice, and contextual moral application within daily school life. Such policy refinement would enable character education to function not merely as a programmatic requirement, but as an integral and sustainable dimension of the educational process. The Ministry may also consider developing more explicit indicators and implementation frameworks that distinguish between foundational values and supporting competencies. This distinction is important to avoid conceptual overlap and to help educational institutions translate philosophical principles into concrete pedagogical practices. In this way, curriculum policy can better support consistency between national ideals, school programs, and classroom implementation.

##### **4.5.2. Implications for Schools**

For schools, the proposed framework suggests that character education should be embedded in the broader culture of the institution rather than being limited to specific projects or ceremonial activities. Schools need to position values such as humanity, unity, democratic responsibility, and social justice as part of their daily organizational life, reflected in school rules, student interactions, leadership practices, and community engagement. A value-based school environment is essential for ensuring that character formation becomes a lived experience for students. This also means that schools should not evaluate character education solely on the basis of visible outputs or project completion. Instead, schools should develop more comprehensive strategies that include reflective activities, routine practices, and social participation. The success of character education depends not only on what students produce, but also on how consistently they demonstrate ethical understanding and responsible behavior in everyday situations. Institutionally, schools are encouraged to build collaborative ecosystems involving principals, teachers, students, and parents. Character education becomes more meaningful when supported by shared commitments and reinforced across multiple settings. By treating the school as a moral and social environment, the implementation of the Pancasila values can become more integrated, authentic, and sustainable.

##### **4.5.3. Implications for Teachers**

For teachers, this study underscores the need to reposition their role from project facilitators to value mediators and moral role models. Character education requires teachers not only to design learning activities but also to create spaces for reflection, ethical dialogue, and consistent behavioral guidance. This expanded role is crucial because the internalization of values depends heavily on how students encounter and experience those values in their daily interactions with educators. Teachers are also encouraged to integrate character education

across subjects and classroom routines rather than treating it as a separate or additional component. The values of Pancasila can be reinforced through instructional approaches, classroom management, peer interaction, and problem-solving activities. Such integration helps students understand that character is not confined to symbolic projects, but is part of everyday learning and social life. Moreover, teachers need professional support to interpret and implement character education in a philosophically grounded and pedagogically meaningful way. Capacity-building programs, reflective training, and collaborative discussion forums may help teachers develop a deeper understanding of value-based education. This would enhance their ability to translate curriculum goals into educational practices that are both contextually relevant and ethically substantial. This study contributes to educational evaluation by providing a construct validity perspective on the Pancasila Student Profile and demonstrating how value reconstruction can strengthen character assessment practices. The proposed framework offers clearer assessment domains directly derived from the foundational principles of Pancasila, thereby supporting the development of more valid, transparent, and interpretable character assessment systems. The findings may assist policymakers, curriculum developers, school leaders, and teachers in refining character education policies and assessment practices within the Merdeka Curriculum.

Nevertheless, several limitations should be acknowledged. First, the field inquiry involved a limited number of informants and was primarily intended for triangulation rather than broad empirical generalization. Second, the study focused on conceptual and evaluative analysis and did not empirically test the proposed framework through large-scale implementation. Future research may develop assessment instruments based on the reconstructed framework and examine their validity, reliability, and practical effectiveness across diverse educational settings.

## 5. CONCLUSION

This study evaluated the Pancasila Student Profile as a character assessment construct within the Merdeka Curriculum using the criteria of philosophical consistency, value representation, conceptual coherence, and educational applicability. The evaluation findings indicate that while the profile demonstrates strong educational applicability, several foundational values of Pancasila—particularly humanity, unity, and social justice—are not explicitly represented as distinct assessment domains. As a result, the construct exhibits partial alignment with the philosophical foundations of Pancasila and may be vulnerable to construct underrepresentation in character assessment practices.

The study contributes to educational evaluation by proposing a reconstructed framework directly grounded in the five principles of Pancasila and by clarifying the distinction between foundational values and supporting competencies. This reconstruction strengthens the conceptual basis of character assessment and provides clearer domains for developing assessment indicators, observation instruments, and character evaluation rubrics. The findings suggest that character assessment within the Merdeka Curriculum should move beyond project-based evidence and incorporate multiple sources of assessment that capture value internalization, habituation, and contextual application.

From a practical perspective, the proposed framework may support policymakers, curriculum developers, and educators in improving the validity, consistency, and interpretability of character assessment. Future research is recommended to develop and empirically validate assessment instruments based on the reconstructed framework, examine their psychometric properties, and evaluate their effectiveness across diverse educational contexts and levels of schooling.

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