

Strengthening The Profile of Pancasila Students as A Form of Character Education for Students Through the Role of Catur Guru

Ni Wayan Masriani¹, I Komang Agus Suwirman², I Wayan Murdiana³, Ni Wayan Yocen Yeni⁴, I Wayan Sudarsa⁵

¹SMA Negeri 1 Bolano, ²SMA Negeri 1 Wita Ponda, ³SMK Negeri 5 Luwuk Timur, ⁴SMA Negeri 2 Bunta, ⁵SMA Negeri 1 Kasimbar

E-mail Korespondensi: wayanmas138@gmail.com

Keywords:	Abstract
Pancasila Student Profile, Character Education, Catur Guru	This study addresses Indonesia's character crisis and the erosion of Pancasila values by examining how strengthening the Pancasila Student Profile, anchored in the integrated roles of <i>Catur Guru (Swadhyaya, Rupaka, Pengajian, Wisesa)</i> , can restore character formation. Using a practice-led conceptual design, it synthesizes spiritual habituation (<i>Nitya Yajña Tri Sandhya; Naimitika Yajña</i>), project-based learning, differentiated instruction, and social-emotional competence. The intervention positions <i>Swadhyaya</i> to cultivate daily spiritual discipline, <i>Rupaka</i> (parents) to enforce consistent home study with firm guidance, <i>Guru Pengajian</i> to model discipline, <i>Tri Kaya Parisudha</i> , and <i>Wisesa</i> to secure facilities and policy support. Implementation is supported by five key components: project planning and assessment, facilitation aligned with student interests, mentoring on issue selection and sustainable action, resource provision, and supervision/consultation. Schools adopting this model report clearer routines, higher discipline, improved prosocial behavior, and greater engagement in value-driven projects. The synergy of spiritual practice, family firmness, teacher exemplarity, and institutional enablement operationalizes Pancasila in daily schooling. The model effectively cultivates faith, self-control, mutual respect, and unity, laying the foundations for future citizens.

Kata kunci:	Abstrak
Profil Siswa Pancasila, Pendidikan Karakter, Catur Guru	Penelitian ini membahas krisis karakter di Indonesia dan degradasi nilai-nilai Pancasila dengan menganalisis bagaimana penguatan Profil Siswa Pancasila, yang didasarkan pada peran terintegrasi Catur Guru (<i>Swadhyaya, Rupaka, Pengajian, Wisesa</i>), dapat memulihkan pembentukan karakter. Menggunakan desain konseptual berbasis praktik, penelitian ini menggabungkan pembiasaan spiritual (<i>Nitya Yajña Tri Sandhya; Naimitika Yajña</i>), pembelajaran berbasis proyek, pengajaran yang disesuaikan, dan kompetensi sosial-emosional. Intervensi ini menempatkan <i>Swadhyaya</i> untuk menumbuhkan disiplin spiritual harian, <i>Rupaka</i> (orang tua) untuk menerapkan studi rumah yang konsisten dengan bimbingan yang tegas, <i>Guru Pengajian</i> untuk menjadi teladan disiplin, <i>Tri Kaya Parisudha</i> , dan <i>Wisesa</i> untuk memastikan fasilitas dan dukungan kebijakan. Pelaksanaan didukung oleh lima komponen kunci: perencanaan dan penilaian proyek, fasilitasi yang selaras dengan minat

	<p><i>siswa, bimbingan dalam pemilihan isu dan tindakan berkelanjutan, penyediaan sumber daya, serta pengawasan/konsultasi. Sekolah yang mengadopsi model ini melaporkan rutinitas yang lebih jelas, disiplin yang lebih tinggi, perilaku pro-sosial yang lebih baik, dan keterlibatan yang lebih besar dalam proyek-proyek berorientasi nilai. Sinergi antara praktik spiritual, ketegasan keluarga, teladan guru, dan dukungan institusional mengimplementasikan Pancasila dalam kegiatan sekolah sehari-hari. Model ini secara efektif menumbuhkan iman, pengendalian diri, saling menghormati, dan persatuan, yang menjadi landasan bagi warga negara masa depan.</i></p>
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I. INTRODUCTION

It is commonly known that educational activities are one of the activities that have been going on for centuries in society. It can be said that educational activities have existed and have been going on since the existence of human life. The educational activity takes place to get to know oneself and its environment to advance civilization. The existence of education exists only in the human world and is completely determined by humans, and without humans, education will never exist. Without education, it is believed that a child will not be able to become a useful and dignified human being, namely, a whole human being.

Education, according to Paulo Freire, as cited by Rohman (2009: 2) is an activity of understanding the meaning of the reality learned. These activities require a critical attitude from the actors, namely, students and educators. With the help of mentors and mentoring by educators, students are required to actively and creatively understand the meaning of world realities for the improvement of their lives. Furthermore, Paulo Freire (in Rohman, 2009: 2) stated that there are three basic elements in the educational process, namely: educators, subjects of education, and world reality. Therefore, education requires the awareness of students to be fully involved in understanding the reality of the world, not just collecting knowledge and memorizing it.

While education according to Ki Hadjar Dewantara is a guide in the life of children's growth, the meaning is that education is to guide all the natural forces that exist in children, so that they as human beings and as members of society can achieve the highest safety and happiness (Hasbullah, 2008: 4). Meanwhile, in Law Number 20 of 2003, it is explained that education is a conscious and organized effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by the community, nation and state (Hasbullah, 2008: 4). Based on this explanation, it can be stated that education is a human act, where education is born from the association of adults with immature people in a unity of life. Educational actions carried out by adults are consciously and deliberately based on human values.

The problems faced by the Indonesian nation in the world of education are the low quality of education at every level and educational unit and the deterioration of the moral ethics of students. This

cannot be studied by looking at just one aspect. The socio-economic conditions and the state of education in the field experience a symptom of inequality. The number of school buildings that are not suitable for the learning process, the cost of education is expensive, and difficult to reach for most people. Even many young children drop out of school and decide to make money even if they have to go to the streets, because they cannot afford to pay such high education fees, especially in urban areas. The ever-changing curriculum affects all aspects and components of the teaching and learning process. Education seems to be used as a guinea pig, and there seems to be a commercial element in every change that occurs in education. However, they never adjust and compare the demands of such high desires with the real conditions that occur in the field (Darta, 2020).

In addition to the problems mentioned above, our educational condition has also experienced the degradation of Pancasila values, morals and character for students in educational units. Zuchdi (2010:132) stated that the condition of Indonesian society at this time shows that there has been a quite terrible shock in the development of our nation's civilization. Character values and fundamental religious values such as respect for one's right to life are no longer used as a basis for action by various community groups in various regions in Indonesia. Our education is experiencing a very sad character crisis. This very sad condition is still compounded by the decline of Pancasila values as happened to students in schools and society.

As a result of the decline of Pancasila values in these students, teachers have an obligation to rebuild and instill these Pancasila values to students at school through the learning process. To instill these Pancasila values in students, schools as a place for students to learn must be able to foster and prepare students to become good children and be devoted to Catur Guru. Catur Guru are four teachers that must be respected by students in their lives. The teacher's chess consists of: 1) Guru Rupaka is a parent at home, namely father and mother; 2) A Study Teacher is a teacher who teaches a school that imparts knowledge; 3) Guru Wisesa is the government that provides building, road, and textbook facilities as well as the cost of renovation of formal school buildings; and 4) Guru Swadhyaya is the One God who is the determinant of absolute truth according to the teachings of their respective religions (Yaniasti, 2019). As a result of the decline in Pancasila values, the Ministry of Education and Culture and the President of the Republic of Indonesia emphasized the concept of *high standards*, which include hard work, smart work, and sincere work, and discipline must be used as a guideline in character education in schools. This is very important, especially to achieve optimal results, so that students as the young generation have high character as expected. The Ministry of Research and Technology and the President launched character education and included it in a school curriculum, this happened when the public was worried about the condition of this nation, which seemed to have lost its character (Sandat & Sueca, 2021).

To achieve the goals of national education, teachers must show a spirit of kinship to students and guide them to always walk on the path of truth so that they do not deviate from the values of

Pancasila. Teachers as educators have an obligation and responsibility to instill Pancasila values as a provision to face the changes in the modern era. The Pancasila student profile strengthening project, as one of the means of achieving Pancasila students, to provide opportunities for students to experience knowledge as a process of strengthening character as well as an opportunity to learn from the surrounding environment. Strengthening the profile of Pancasila students is expected to inspire students to contribute to the surrounding environment. The success of carrying out the project to strengthen the profile of Pancasila students will be an achievement in the curriculum scheme. The implementation of strengthening the profile of Pancasila students is contained in the formulation of the Ministry of Education and Culture No.56/M/2022 concerning guidelines for the implementation of the Curriculum in the context of learning recovery which states that the curriculum structure at the PAUD level as well as primary and secondary education consists of intracurricular learning activities and projects to strengthen the profile of Pancasila students. Meanwhile, Equality education consists of general group subjects as well as empowerment and skills based on Pancasila student profiles. Strengthening the profile of Pancasila students is expected to be an optimal means of encouraging students to become lifelong learners who are competent, have character, and behave in accordance with Pancasila values (Satria, et al., 2022: 4).

Based on the explanation above, education has one goal, which is to educate the life of the nation. The implementation of education cannot be separated from the values of Pancasila. In the teaching and learning process, teachers have an obligation to internalize these Pancasila values in learning activities. With habituation that is carried out continuously in all learning situations, it is hoped that students can become individuals who believe and are pious, and smart to become citizens who uphold and practice the values of Pancasila. The purpose of strengthening character education through the Pancasila student profile strengthening project is basically to encourage the birth of good students or human beings who have six main elements, namely faith, fear of God Almighty and noble character, global diversity, cooperation, creativity, critical reasoning, and independence (Rizky Satria, et al., 2022: 2). It is hoped that students will be able to independently improve, study, use their knowledge and internalize Pancasila values in daily behavior.

Based on the above statement, schools as educational institutions have the responsibility to internalize and strengthen the character of these students. Teachers have an important role as a good model, role model and example for students to imitate. Therefore, teachers must understand and be able to apply it at school. The fading of Pancasila values in the world of education. These problems appear as a small picture of existing educational problems, therefore there needs to be a way or method to solve these problems and find solutions through various research approaches. So the author aims to conduct research on "strengthening the profile of Pancasila students as a form of student character education through the role of Chess Teacher".

II. METHOD

The method used in this writing is to use a qualitative descriptive method. The qualitative descriptive method is a method that describes qualitative data or describes descriptively the strengthening of Pancasila student profiles as a form of student character education through the role of Catur Guru. This method is used to analyze social phenomena or events that have occurred. Meanwhile, the technique in data collection in this paper uses a literature study. Susilo (2007:11-12) stated that literature study is a relevant book reading activity that is the main and absolute part needed in research activities. The type of reading can be books, journals, newspapers, magazines, the internet, and other important references and notes. This research uses literature study techniques to collect data through various book sources that the author has reviewed that are closely related to the problems that the author does to support and strengthen the results of this writing analysis.

III. RESULTS AND DISCUSSION

3.1 Strengthening the Profile of Pancasila Students as a Form of Student Character Education through the Role of Catur Guru

Character formation in students at school requires a gradual process in its implementation. The application of character education to students is one of the factors that greatly affects the next generation of the nation. With the strengthening of Pancasila student profiles as a form of character education, students can form and produce superior, intelligent and characterful human resources. So that the formation of Pancasila student profiles needs to be prioritized in shaping the character of the nation's generation.

Improving the quality of students must be accompanied by educators in accordance with the concept of Freedom of Learning, teachers are required to be creative, innovative, and have initiative as material givers, becoming examples and role models for students in the classroom and outside the classroom. The Ministry of Education and Culture, stated that learning will never occur if in the teaching and learning process there is no translation process of the basic competencies and curriculum existing by teachers. The Pancasila Student Profile is the vision and mission of the Ministry of Education, Culture, Research and Technology as stated in the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024, namely that "Pancasila students are the embodiment of Indonesian students as lifelong learners who have global competence and behave in accordance with Pancasila values, with its six main characteristics, namely, faith, fear of God Almighty, noble character, global diversity, cooperation, independence, critical reasoning, and creative (jdih.kemendikbud.go.id, 2020). To achieve maximum results in strengthening the profile of Pancasila students as a form of Student Character Education, in its implementation in the field, all components must synergize with each other. Based on the explanation above, in Hinduism, Catur Guru have a very important role and function in children's education. Below

will be explained the role of each *chess teacher* in strengthening the profile of Pancasila students as one of the character education for students.

1. The Role of Self-Taught Teachers

Character building is an effort to realize the mandate of Pancasila and the preamble to the 1945 Constitution which is based on the reality of national problems that are developing today, such as: disorientation and lack of appreciation of Pancasila values; the shift in ethical values in the life of the nation and state; the fading of awareness of the nation's cultural values, the threat of national disintegration and the weakening of independence (Jaya, 2019). Talking about education issues, from a Hindu perspective, teachers have a role that greatly determines the success of a child in pursuing science. Teachers are individuals who are able to educate, devote their sacred knowledge to free their students from darkness, error, and the valley of suffering and are able to be role models to instill the values of Pancasila. Therefore, the role of Catur Guru according to Hinduism is very strategic to implement the values of Pancasila to students.

The concept of Catur Guru is one of the living philosophies of the Hindu community in Bali whose values have been passed down from generation to generation. Anshoriy (2008) explained that *Catur Guru* consists of two words, namely "*Catur*" which means four and the word "*Guru*" which means heavy. So *Catur Guru* means four teachers who have a heavy task. In Hindu belief, humans are obliged to respect the *Catur Guru*. *Catur Guru* consists of *Guru Swadyaya* (God), *Guru Wisesa* (Leader/Government), *Guru Pengajian* (Teacher at school), and *Guru Rupaka* (Parent). *Guru Swadyaya* is the supreme teacher who gives people guidance in life through his holy teachings that are revealed to the maharis. In life as a human being, it cannot be separated from interaction with other beings. To maintain balance, harmony, harmony, harmony in social life cannot be separated from behavioral discipline. Especially the behavior towards *Catur Kang Sinangguh Guru* which means four called Guru.

As a Hindu human, we must have realized that we cannot see the existence of God in real terms because he is subtle and supernatural. However, for students who have high spiritual knowledge in religious teachings, then he will not oppose the commandments and prohibitions recommended by his religion, and the commandments and prohibitions will be carried out as devotion to God Almighty/*Ida Sang Hyang widhi Wasa*. The role of *Guru Swadyaya* in strengthening the profile of Pancasila students as a form of character education of the students without us realizing in the slightest if we do bad deeds (*adharma*)/immoral, then one day we will definitely receive the reward or karma from the bad behavior. If understood deeply, the role of self-help teachers in character formation has a very important role in the lives of all of us. Because, we as humans have been given the provisions of Tri Pramana so that we are able to distinguish between good and bad, wrong or right. *Guru Swadyaya* has the function of being the true teacher of the universe, because the universe and all its contents belong to God Almighty and

science also comes from God Almighty. This is as explained in the Chandogya Upanisad III. 14.3. stated "*Sarvam khalu idam brahman* (all these are Brahman/God) (Putra, 2009).

As human beings, we are obliged to strengthen our belief in God Almighty, that there are many things that can encourage us to believe in the existence of the One God and will grow naturally. The existence of events and miracles in this world is steady. All of these must have a cause, because all of this will end up back to God Almighty. For it is God who governs this universe, and it is also God who is the first cause of all that exists. Therefore, we are obliged to always respect God Almighty/Ida sang Hyang Widhi Wasa, because without Him we would not be able to exist and this world would not exist. In addition to respecting Him, we are also taught to always worship His greatness and draw closer to Him, so that we will feel comfortable and happy in our daily lives.

The self-help teacher is the One God who is the determinant of human life and the determinant of absolute truth. Carrying out religious teachings well and staying away from all its prohibitions is a form of respect for "Guru Swadyaya". However, the reality on the ground, in the current era of revolution 5.0, where humans are faced with stomach demands, often forget their obligation to get closer to God Almighty. Moreover, most people today ignore the importance of getting closer to God Almighty. The rampant occurrence of murders, brawls between youth, students, robbery, violence, rape, murder, drug trafficking, drunkenness, and the existence of gambling everywhere is one of the proofs that people have ignored religious instructions to stay away from all their religious prohibitions. Therefore, the formation of character based on the values of Pancasila and religion in schools, communities, pesraman, and universities will be able to form human confidence in their God and will be able to distance themselves from bad deeds. In Hinduism, an understanding of the Law of Karma is given. The law of Karma is the fruit of the results of deeds that will be received, if we do good the result is good, and if we violate or do bad, the result is not good. Through the doctrine that every bad human deed will always be recorded by God and will be given his karma as well. Providing doctrine by relating the law of karma with Catur Guru to students early on will be able to provide an effect of awareness from within themselves and can make them realize from within themselves that we as humans must always be devoted to God Almighty (Yaniasti, 2019).

One of the tangible manifestations of the implementation of Guru *Swadyaya* learning carried out by students as a form of strengthening the profile of Pancasila students is through religious activities at school. Activities that can be carried out in relation to Guru Swadyaya include *Nitya Karma/Yajña* which is carried out daily and *Naimitika Karma/Yajña* which is carried out at certain times. *Yajña* which is carried out every day as a habit always remember to pray to Ida Sang Hyang Widi Wasa/God Almighty as our gratitude and devotion, maintain the sanctity of the temple in the school and the temple outside the school by carrying out ngayah, in addition to that there is also a picket in each class to bring the canang that will be recited at the school padma, In addition, the habit of getting closer to God Almighty/Ida Sang Hyang Widi Wasa can be done with Puja Trisandya before learning is carried out in

class. In addition, other habits can also be carried out by always saying the jali food greeting "Om Swastyastu" as an opening prayer before learning begins and also greetings when students meet their teachers and friends at school and in the community, as well as carrying out punia and sling funds to help with fellow creations of God. Indirectly, this habituation can form the character of Pancasila students' profile of fearing God Almighty.

2. The Role of the Teacher

The family is the first and foremost place of education for children, because it is in this family that a human child first gets education and guidance. Because most of the child's life is more in the family, so the education that is most received by children is in the family. Education in the family will be able to influence the development of children in the next educational process. So it can be explained that parents are the first and main educators in the formation of children's personality characters.

The family as the first and main source makes a huge contribution to the development and growth of children mentally and physically in their lives. Daradjat (1973: 35) states that parents are the main and first educators for their children, because they are the first children to receive education. Thus the first form of education is found in family life. Meanwhile, Irina (2016: 108-109), stated that it is the mother who plays the most important role in her children. From the moment the child is born, it is the mother who is always by his side. It is the mother who feeds and drinks, nurtures and always mixes with the children. That is why most children love their mother more than any other member of the family. A mother's education for her child is a basic education that cannot be ignored at all. Therefore, a mother should be wise and good at educating her children. Some people say that mothers are the educators of the nation. Furthermore, Irina (2016) explained that the role of a father is also very important in educating his children. Where children will see their father as a person of high prestige or prestige. A father's activities in his daily work have a great influence on his children, especially children who are a bit older.

While in the perspective of Hinduism, parents are called Guru Rupaka. Guru Rupaka according to the concept of Hinduism have a very important role in education. This is because teachers according to Hinduism have a very large role in determining the success or failure of their children's education in the family. The first education carried out by a teacher in Hinduism is to form the character of his child, because character is a shield that exists in children to be able to distinguish good deeds from bad deeds. With the instillation of Pancasila character values from an early age, it will be able to determine the personality or disposition of a child in the family. For Hinduism, character education is the main spearhead in realizing the young generation of Hindus who have the character of Pancasila, so that it can become the foundation for the development of a multicultural national life, able to build a civilization of a nation that is intelligent, cultured, capable and can contribute to the development of

human life, think positively, behave well, religious, have a noble cultural outlook, love of peace, independent, creative, and respectful of fellow human beings.

As parents, they must also teach their children to always respect their parents, because parents are the second teachers after Ida Sang Hyang Widhi Wasa/God Almighty because parents have given birth to us, raised us, taken care of us, and have also given us a decent life. Respecting parents as teachers is mandatory as mentioned in the book Sarasamuscaya sloka 241 explains as follows.

"Ūkang bhakti makawwitan, parituṣṭa sang rawwitnya denya, phalanya mangke dlāha, langgêng pālêman ika ring hayu".

Translation:

A person who respects and is loyal to his parents so that his parents are very happy with him, the reward is that he will always receive praise in his life now and in the future (Sudharta, 2009: 105).

It is further explained in the book Sarasamuscaya sloka 250 about devotion and respect for teachers / parents as follows:

"Abhiwādanaśīlasya nityam wr̥ddhopasewinah, catwāri tasya wardhante kīrtirāyuryaśo balam".

Translation:

As for the reward of a person who respects his parents, he will be added with four things, namely: *kirti*, *ayusa*, *bala*, *yasa*. *Kirti* means praise about goodness, *ayusa* means long life, *bala* means strength, *Yasa* means the name of a good inheritance (service). These four things increase in perfection as the reward of those who respect devotion to their parents (Sudharta, 2009: 108).

Based on the quote from the sloka above, it can be explained that as a child it is obligatory to always respect parents, parents/teachers are people who have given birth and educated us since the womb. Because the role of Guru Rupaka (parents) in shaping children's character from an early age is very heavy. When viewed from the duties of parents as givers and supervisors in children's development. Parents should continue to make efforts to facilitate their children's development. By guiding or facilitating the optimal development of children's potential. So that the child's character is formed properly. Parents should play their respective roles as one of the obligations of teachers, which must be a motivation and encourage children to be better, by doing good parenting from parents or family, namely democratic parenting. Meanwhile, the form of democratic parenting is that human development depends on external factors, meaning that education, in this case nurturing, is omnipotent and nurturing also cannot be powerless (Lestari & Sutriyanti, 2020).

Based on the view mentioned above, it can be explained that parents/teachers have the responsibility and dignity to educate their sons and daughters by instilling the right ethical, moral, and religious teaching values so that they are not mistaken in social life. Education provided by parents from an early age is the basic capital of students to become students who have a character in accordance with the values of Pancasila. This is where it is the responsibility of parents as the first and foremost educator to always improve their children's attitude and mentality if there is a mistake or action that deviates from religious values by providing an example or example by always applying the concept of the

teachings of Tri Kaya Parisudha, namely, saying good, doing good and thinking well at home, in society or in association with friends at school. In addition, our sons and daughters must also be taught the teachings of Tri Parartha, how to behave, be ethical and we also teach our children to always respect the Chess Teacher. For this reason, as parents, it is mandatory to instill the values of Pancasila from an early age in their sons and daughters so that they have the character of nationalism towards the nation and state from an early age.

3. The Role of the Teacher

A *Guru Pengajian* or *Guru waktra* is a teacher who provides education and teaching in schools. Teachers in schools transfer knowledge to their students, so that students at school become intelligent, clever and avoid ignorance and darkness so that they can eliminate the suffering of their lives. A *Guru Pengajian* is a teacher who educates and imparts knowledge in schools. A teacher at school has a very great service to us, because he has contributed to educating, teaching the knowledge and skills we have and making us human beings who are able to improve our social status and standard of living through the knowledge given to us. A *Guru Pengajian* is a formal teacher who educates and teaches us in school. Therefore, as a student we are obliged to respect it.

Suandari & Selasih (2021) stated that the *Guru Pengajian* is a teacher who teaches at school after the parents are at home. Schools are one of the institutions in forming or developing strong thinking through science and technology to form the character of children or noble students. The education obtained at school is a continuation of the formation and strengthening of character that has been formed at home. In school, the teacher has a role to shape the character of students to be stronger as a continuation of the character education they have received at home. In school, students learn from a teacher who already has scientific qualifications so that students can add intellectual and scientific insight to students so that students' character becomes more mature and strong. School is a place for students to gain knowledge and various skills they need to prepare for their future lives. Therefore, there needs to be a continuum of cooperation between teachers and parents of students to jointly shape children's character.

Teachers are the main characters who have a role as role models and role models for their students. As a teacher who is a shield in instilling character values in the Pancasila student profile, he should also have qualified character values that are in accordance with the values of Pancasila. Character is a part in which there is a value order and is internalized and embedded in a person's soul so that it can be a differentiator between one person and another. Therefore, a person's way of view, direction of thinking, acting, behaving and behaving can be described through the character they do in the process of internalizing their identity (Aisyah M, 2018). According to Lickona (1992), character education is a conscious and planned effort that is carried out seriously to help an individual to be able to understand, care and be able to act in accordance with applicable norms. In Licon's view, there are

three main elements in character education, namely: knowing *the good*; desiring *good*; and doing *the good*. The three points of Lickona's views are mixed into one part so as to produce a character education. (Lickona, 1992).

The Guru Pengajian at school guides a student and teaches knowledge, fosters, motivates, directs, and educates so that students know a provision for their future life in society. Therefore, as a student, you have an obligation to respect a teacher. This teaching is explained in kakawin Nitisastra II.13 as follows:

And if you don't want to be in a situation where you have to go through the motions, you have to be careful not to let your emotions get in the way of your feelings, and you have to be careful not to let your emotions get the best of you.

Means:

Do not reproach brahmins, they can bring you suffering. If you denounce the holy books, you will have misery in hell. If you denounce the holy teachers, you will soon meet your end. All of them are like plates that fall on the rock and shatter into pieces (Miswanto, 2023:165).

Kitab Sarasamuscaya 238 also explains the teachings of the Guru Pengajian which reads as follows:

Samyam mithyāprawṛtte wā wartitawyam gurāwiha, gurunindā nihantyāyurmanuṣyāṅām na samśayah.

Means:

And also do not reproach the teacher, even if his actions are wrong, we must pay serious attention to the right ways to make him aware in addition to continuing to do his duties; Because it causes short life and sin if you insult the teacher (Sudharta, 2009: 104).

Based on the two verses of the holy book above, it can be explained that as a student (student) we should always respect the teacher, because the teacher is our second parent in addition to the biological parents at home. Teachers at school who have a heavy responsibility to educate us, make us understand the meaning of life, educate us with all his limitations to make us children who have morals, morals, and character according to the values of Pancasila.

Teachers as leaders in the classroom can be declared successful if they have implemented six elements of strengthening the character education of the Pancasila Student Profile as explained by Anggraena, et al (2020), namely: 1) faith, fear of God Almighty and noble character; 2) global diversity; (3) Cooperation; 4) independent; 5) critical reasoning; and 6) creative. These five dimensions show that the Pancasila Student Profile not only focuses on cognitive abilities but also attitudes and behaviors according to their identity as an Indonesian nation as well as a citizen of the world. The six dimensions of the Pancasila Student Profile must be understood as a complementary unit, where the relationship between one dimension and another will give birth to more specific and concrete abilities. In addition, educators at school are also expected to be able to educate, guide, guide and teach religious teachings to students so that they become good individuals. Educators in schools are an example as the motto of Indonesian education, namely: "*Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa, Tut Wuri Handayani*". Here it is very clear that the role of a study teacher/educator is an example for students.

Educators must be able to be role models to teach how to be dedicated, respect for parents, respect for the government, respect for God Almighty, and respect for teachers who teach in schools so that students do not commit deviations or immoral acts. Educators must be able to explain to students that devotion, respect and obedience to the teacher's chess is a reflection of students who have been able to implement the values of the Pancasila Student Profile in life and students who are always obedient will get a better and successful life.

4. The Role of the Teacher

Guru Wisesa is a teacher who becomes a role model for the community and also a leader for the community. Wise teachers are the Government that provides infrastructure facilities in the fields of education, agriculture, economy, roads, food, school buildings, and others. The role of wise teachers in education, especially in strengthening the Pancasila Student Profile, is where the government must be able to be firm, disciplined and able to make regulations that regulate society and students to become a better generation in life so that there are no violations of ethics, morals and character. Through the Ministry of Education and Culture, the government has formulated a Profile which is the character and competencies that are the focus of the national education system as the first step to improve the quality of education in Indonesia. With the design of the Strengthening of the Pancasila Student Profile by the Government, it is hoped that it can describe the characteristics of students that are expected to be built along with the development and progress of the educational process of each individual student.

The Pancasila Student Profile as a guiding star of learning is a vision of the Indonesian nation 2045 which states that Indonesia is directed to become a "sovereign, advanced, just, and prosperous country". The achievement of this vision requires quality human resources, mastering science and technology, being independent, and able to improve the dignity and dignity of the nation (Ministry of Education and Culture, 2017). To build these human resources, the Ministry of Education and Culture under the leadership of Minister Nadim Makarim has launched "Freedom of Learning" as the big theme of its education policy. Freedom of learning as proclaimed by Nadiem Makarim is a vision built based on the thoughts of the Father of Indonesian Education, Ki Hadjar Dewantara who states that independence is the goal of education as well as an educational paradigm that needs to be understood by all stakeholders (Anggraena, et al., 2020).

The government continues to strive to make improvements to the development of the curriculum that is tailored to the needs of students. The curriculum developed by the Minister of Education Nadiem Makarim is an independent curriculum as an evaluation of the previous 2013 Curriculum. The independent curriculum issued by the Government adopts Ki Hadjar Dewantara's thinking about independent learning. The freedom of learning initiated by Ki Hadjar Dewantara needs to be always strengthened by educators in schools, as well as the goals of national education that have been stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National

Education System Article 3 where education is held to develop abilities and form a dignified character and civilization of the nation in order to educate the life of the nation, aiming to develop the potential of students so that to become a human being who believes and fears God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent and becomes a democratic and responsible citizen" (Hafid, et al., 2013:180). The government as a guide to the direction of educational goals, must not only be able to guide the direction of education policies at the National, Regional, and school levels, but also be the handle of educators in building the character and competence of students throughout Indonesia through more micro learning spaces. In this framework, the formation of the character of the Pancasila Student Profile was formulated as an effort to translate education as the view of the Father of Indonesian Education Ki Hadjar Dewantara, as well as the goal of education which has become a state commitment for all Indonesian people.

The government's efforts to re-ground the values of Pancasila through the Independent Curriculum. The government through the Ministry of Education and Culture has updated the previous curriculum. Thus, an independent curriculum was born in which there is a profile of Pancasila students that is formed in learning. The Pancasila Student Profile was formed as an effort to develop superior Human Resources that are holistic, and do not focus on cognitive abilities alone. The Pancasila Student Profile is also an achievement of every cross-disciplinary learning process. This means that in each subject it can be connected to the dimension of the Pancasila Student Profile. To achieve the formation of the character of the Pancasila Student Profile, the government has also provided school buildings with complete facilities and infrastructure and also improvements have been made in various corners of facilities and infrastructure that have been damaged.

3.2 Strategies for Strengthening Pancasila Student Profiles in Student Character Education Through the Role of Teachers

Strengthening the profile of Pancasila Students is to become a complete unit to make students lifelong learners who have competence, character and have a mind in accordance with the values contained in Pancasila. The Pancasila Student Profile owned by students has a role as a symbol for Indonesian students who have character, culture and have Pancasila values (Novera et., 2021).

As a teacher who is a role model as well as a learning leader in the classroom, he must be able to relate the character values of the Pancasila Student profile to learning in the classroom. Teachers are the main characters who have a very important role both in the classroom and outside the classroom where teachers are role models for their students. As a teacher who is a shield and the front line in instilling character values, it is appropriate for teachers to also have good and qualified character values. Character is a part in which there is a value system and internalized and embedded in a person's soul so that it becomes a differentiator between one person and another. Therefore, a person's way of view, direction of thinking, acting, attitude, and behavior can be described through the character they do in

the process of internalizing themselves (Aisyah M, 2018). Meanwhile, Lickona (1992) stated that character education is a conscious and planned effort that is carried out seriously to help an individual to be able to understand, care, and be able to act in accordance with applicable norms. Furthermore, Lickona (1992) stated that there are three main elements in character education, namely: 1) knowing *the good*; 2) *desiring the good* and 3) *doing the good*.

Based on the view mentioned above, Suyanto (2010) stated that it is all mixed into one part so as to produce a character education. Therefore, in principle, character education has the goal of being able to form students who are tough, competitive, have morals, be tolerant, have a spirit of mutual cooperation, develop according to the times, are guided by science and can adapt to technological developments and all of that must also be balanced with love for God Almighty. Meanwhile, character education operationally has the goal of improving the quality and quality of education itself which leads to the achievement of instilling character values in an individual's personality. Meanwhile, institutionally, character education aims to improve the quality of the implementation and results of education itself. To achieve all of that, we as a teacher who primarily educates in the classroom must be able to collaborate with each other in order to create a good Pancasila Student profile character education for students.

The Pancasila Student Profile strengthening project is a learning that can be applied by students so that they can observe, understand and think about solutions to problems in the midst of their environment. Strengthening character education is a system of instilling character values to all school residents, which includes knowledge, awareness or willingness, and actions to carry out these values, both to God Almighty, to oneself, others, the environment, humans, the nation and the State to become a quality human being (Hadiyanto, 2016).

Samrin (2021:78) stated that there are several strategies in implementing character education to students, including providing role models, role models, strengthening discipline, adjustment, and integrity and internalization. These strategies can help teachers in developing character education in students. It started with a teacher who provided role models to students. Because basically a teacher is a role model for his students, so teachers need to set an example of a good attitude, namely obeying the rules at school by coming on time before learning starts. So that with the role model of a good character from a teacher, it is able to make students emulate the behavior of their teachers. In addition to providing role models, teachers also need to introduce the rules that apply in the school. Not only providing role models, but a teacher also needs to strengthen discipline to students, namely by paying attention to the rules that apply at school, then teachers reprimand students who violate existing rules at school by giving warnings or providing an understanding of consequences for students in accordance with the provisions of the school.

Therefore, teachers as a learning leader in the classroom can shape the character of students with strategies: a) planning projects, namely project planning, determining the flow of activities,

implementing strategies and assessing projects; b) facilitator, namely facilitating students in carrying out projects that suit their interests, with a choice of learning methods and learning products that are in accordance with students' preferences; c) mentoring, namely guiding students in carrying out projects, finding relevant issues, directing students in planning sustainable actions; d) resource persons, namely providing information, knowledge and skills needed by students in carrying out projects; e) supervision and consultation, which is supervision that directs students in the achievement of projects, provides suggestions and suggestions on an ongoing basis for students and conducts student performance assessments during the project; and f) moderators, namely guiding and describing students in discussions (Samekto, 2021).

In addition, the strategies that can be implemented by teachers in character formation through strengthening the profile of Pancasila Students are through 2 learning strategies, namely: 1) differentiated learning; and 2) learning with social-emotional competence. Romdhoni, stated that in differentiated learning, teachers must have *Among* traits as in the thinking of Ki Hadjar Dewantara. *Among* here is an absorption of the word *momong/ngemong* which means teaching children as much as possible. As expressed by Romdhoni, Rukiyati & Purwastuti (2015) also interpret that the nature of *among* teachers has an obligation to liberate students mentally and mentally (Faiz, Pratama, et al., 2022). Through differentiated learning, students are led to become what is expected by educational ideals, which of course adjusts to the fulfillment of students' learning needs in accordance with their psychological and sociological needs. Romdhoni also revealed that teacher differentiated learning must be able to understand the various conditions of students from different backgrounds. Based on these differences, teachers must be able to collaborate into a whole unit in the classroom in harmony. In terms of differentiated learning, teachers have the responsibility to be pioneers in the learning process. In differentiated learning, to achieve the Pancasila Student Profile, teachers must be able to be creative in designing learning.

Meanwhile, social and emotional learning strategies to achieve the Pancasila Student Profile, there are at least 5 (five) important points that must be applied, including: self-awareness, self-management, social awareness, relational skills, and responsible decision-making. Romdhoni stated that to achieve the profile of Pancasila students who have faith, devotion to God and noble character, independence, critical reasoning, creativity, cooperation, global diversity, teachers must be able to play the role of directors. Romdhoni added, to achieve the goal of Pancasila student profile, it is not enough with these 2 (two) learning strategies. There is a very important thing that needs to be applied by teachers, namely how a teacher becomes a role model or learning model. As a teacher, you must be a strong example in influencing the character of students. When the teacher has become an example and/or example and becomes a model or idol for students, then the teacher's speech, speech and behavior will be a role model for students in developing character based on what students see. This is as the view

of Hakam & Nurdin (2016); Faiz & Purwati (2022) who stated that with modeling, it gives an example to students so that they can imitate what is exemplified by their teachers, both in words and deeds.

Based on the explanation above, it can be said that to be able to achieve the strengthening of the profile of Pancasila students in the formation of students' character, teachers can do with 2 (two) main strategies and 1 (one) character value model. So that it can be concluded that to achieve the profile of Pancasila Students, it is necessary to have innovative and creative teachers in designing the learning process.

3.3 Implications of Strengthening the Profile of Pancasila Students in Shaping Students' Character

Character education of students through strengthening the Pancasila student profile is able to grow the character of students. Where character education through strengthening the profile of Pancasila students can provide understanding to students to have a character in accordance with the values in Pancasila. Pancasila is a guideline for the Indonesian nation. The values contained in Pancasila are values that are closely related to one value and another that are in accordance with the life of the Indonesian nation. Therefore, strengthening the Pancasila Student Profile can help in learning related to student character education, where we can see from the first element in the Pancasila Student Profile, which is able to teach students as a generation of the nation to have faith and piety in accordance with their respective beliefs and religions, where students also need to have an attitude to get closer to God Almighty. In addition, by strengthening the Pancasila Student Profile, it can also teach students as the successors of the Nation who can understand that basically we are social creatures where one human being and another human are interrelated to help each other and respect each other, besides that by strengthening the Pancasila Student Profile in character education can also instill the character value of students as the next generation of the nation to have the attitude of unity and diversity that the Indonesian Nation has.

In addition, strengthening the Pancasila Student Profile can also teach students to be more independent and creative in dealing with the problems they are facing so that students can take responsibility for the problems that exist around them. The main thing that a teacher wants to achieve is how his students can apply the character education they have given to their students (Nugraha et al., 2021).

IV. CONCLUSION

Based on the preceding analysis and discussion, it can be concluded that strengthening the Pancasila Student Profile is a practical pathway for character formation. Implemented through the *Catur Guru* roles, it involves: *Swadhyaya* religious habituation in schools such as *Nitya Yajña (Tri Sandhya Puja)* and *Naimitika Yajña* at designated times; *Rupaka* is parents exercising firm, consistent guidance

so children understand teachings and develop discipline; *Guru Pengajian* serving as ethical role models by applying *Tri Kaya Parisudha* while guiding students' religious learning; and *Wisesa* is ensuring adequate facilities and policy support to cultivate excellence. The strategy integrates project planning (activity flow, implementation, assessment), facilitation aligned with student interests and preferred learning products, mentoring to identify relevant issues and plan sustainable actions, provision of resources, and supervision/consultation, reinforced by two pedagogical approaches: differentiated learning and social-emotional competence. The resulting character outcomes include a deeper faith and piety aligned with each student's beliefs, a stronger disposition to draw closer to God, an understanding of humanity's social interdependence expressed through mutual help and respect, and an enduring attitude of unity in diversity as the nation's next generation.

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