

Profile of Pancasila Students: Implementation of Diversity in MBKM Student's Stories in UST Yogyakarta

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Abstract

This study is an attempt to investigate the values of the Pancasila Guru Profile in the fairy tales of MBKM students at Universitas Sarjanawiyata Tamansiswa Yogyakarta. The object of the research is fairy tale data from 150 MBKM students from 3 universities. The research data is in the form of information about: 1) Name of students; 2) Origin of Higher Education; 3) City of origin; 4) The title of the fairy tale; 5) The theme of fairy tales is related to the values of the Pancasila Student Profile; 6) Basic inspiration for taking fairy tale topics; and, 7) The purpose of planting fairy tale characters. The results showed that people from the DIY and Central Java provinces still dominated as students with the highest number of students in the MBKM program. The domination of these 2 provinces will affect the cultural aspects and values of the Pancasila Student Profile from other provinces. The tales that are made imply the plurality of Indonesian society. In turn, MBKM students' fairy tales are a real vehicle that can guide students about diversity that is relevant to the values of the Pancasila Student Profile.

Keywords: Pancasila Student Profile; Diversity Values; MBKM students; Children's Literature

1. Introduction

Indonesia is a country that has a pluralistic society. That is, a country that has various ethnic groups, cultures, religions, races and languages (Purnomo, 2017). The plurality of the Indonesian nation is a potential model for achieving integration and federalism with moral values born of national values. On the one hand, pluralism will make Indonesia rich in culture and diversity. However, on the other hand, pluralism can also cause social problems. In any situation involving many social problems, pluralism has the potential to lead to population fragmentation. Therefore, pluralism needs encouragement to integrate various areas of society as part of the future strategy.

Various efforts have been made by many parties to overcome the negative impacts of the progress and diversity of Indonesian society. From an educational perspective, efforts have been made to instill character about Pancasila values at the school level to understand the values of tolerance regarding national diversity (Hidayah & Suyitno, 2021; Ismail et al., 2021; Rusnaini et al., 2021). At the higher education level, an understanding of the values of pluralism and diversity has also been carried out to ward off issues of discrimination and social violence (Junaidi, 2012; Purnomo, 2017). In addition, the government has also carried out early on by instilling the value of diversity at the elementary school level (Sufyadi et al., 2021; Sulistyati et al., 2021). In fact, various community organizations have also made efforts to inculcate maturity in diversity (Rosa & Purba, 2022). However, issues of social conflict due to pluralism and diversity still persist.

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The fact is, conflict can occur in line with the many conflicts over different views. For this reason, mutual tolerance is needed in handling conflicts in the name of differences. In terms of social problems, the strands of values that encourage national integration began to emerge as a result of a lack of social skills, while teenagers at that time had low social skills (Cahyono, 2017). In this case, maintaining peace can be done by investigating the values of diversity that are present in various contexts, as a solution as well as a dampening effect on negative behavior in society regarding pluralism. At the same time, the government in terms of the ministry of education has formulated a curriculum policy MBKM (Merdeka Belajar Kampus Merdeka), one of the aims of which is to unify the disparities in the educational hierarchy (Nizam, 2020). This is certainly expected to be a positive impact for the community who come from educational institutions at lower levels. This is inseparable from the MBKM curriculum policy, especially in higher education, that students can carry out education across universities. With this policy, it is possible to have cross-cultural meetings between students from different regions. In turn, this will foster awareness about the maturity of social differences, which will lead students to mutual respect and tolerance for diversity.

At the policy level, the government has issued various learning guides on inculcating the values of diversity. This can be seen from various guides and manuals, one of which is about the Pancasila Student Profile. This can not be separated that Pancasila is the basis of a source of law that upholds a regulation based on national law. Students in the formation of the Pancasila Student Profile do not rule out character education that has long been attached to the students themselves. Regulation of the Minister of Education and Culture (Kemendikbud) Number 22 of 2020 explains the Pancasila Student Profile which is defined as the embodiment of students in Indonesia as lifelong students. The purpose of the Pancasila Student Profile is to be able to compete in the world's global competition and apply behavior according to the teachings contained in Pancasila (Sufyadi et al., 2021; Sulistyati et al., 2021). The student profile of Pancasila in education in Indonesia is divided into the following six dimensions: (1) faith, fear of God Almighty and noble character; (2) independent; (3) work together; (4) global diversity; (5) critical reasoning; and (6) creative. The Pancasila Student Profile can be used as a guide for all stakeholders, especially teachers and students, in carrying out the learning process (Sufyadi et al., 2021; Sulistyati et al., 2021).

The Pancasila Student Profile strengthening project provides an opportunity for students to “experience knowledge” as a process of character strengthening, as well as an opportunity to learn from other environments. Students have the opportunity to study important issues such as anti-radicalism, mental health, culture, technology, and democratic life in this project activity, so that it can inspire students to contribute and have an impact on other environments. In the process, the Pancasila Student Profile can be explored from various aspects, one of which is through the works done by MBKM students. Through his work, cross-cultural ideas can be found that can contribute to the values of diversity, which in turn can foster a sense of tolerance for differences. In the end, understanding differences can lead individuals to be proud to be Indonesian citizens who have cultural wealth so that they can become good citizens of diversity.

Specifically, the focus of this study is an attempt to explain the works of MBKM students at the Bacheloriyaya University Tamansiswa Yogyakarta. The work that will be studied is an assignment in the Children's Literature Course. The focus of the study is on the task of storytelling. The consideration is that fairy tales are believed to have high educational value. This is inseparable from the nature of literature that literary works are one of the smooth character education media because they are not directly patronizing (Pamungkas, 2021). Through fairy tales, MBKM students also make it possible to find cultural diversity of students from across regions and universities in Indonesia. Thus, in it will be found multicultural values that can guide individuals about tolerance, empathy, appreciation, to pride in differences for the sake of maturation of the attitude of diversity.

2. Materials and Methods

This study seeks to uncover and provide critical arguments for the values of the Pancasila Teacher Profile in MBKM students' fairy tales at the Universitas Sarjanawiyata Tamansiswa Yogyakarta. The form of analysis is by calculating the total value of 150 respondents. After that, these values will be interpreted based on the aspect of diversity. As a result, this research is an interdisciplinary study of value analysis in the form of numbers, educational values, literature, and data interpretation. Therefore, the mixed method was chosen to be used in this research because it is considered capable of providing a comprehensive explanation of the data in the form of numbers and qualitative interpretation (Creswell, 2014; Samsu, 2017). As a method, the mixed method provides guidance when collecting and

analyzing data and mixing between the two approaches is carried out during the research process. This method is more able to provide a better understanding of the research problem than being used separately (Creswell, 2014).

The object of research is fairy tale data from 150 MBKM students from 3 universities, which are detailed in table 1.

Table 1. MBKM Student College Origin Data

College	Amount
Universitas Sarjanawiyata Tamansiswa	147
Universitas Negeri Makassar	2
Universitas Muhammadiyah Palangkaraya	1

The data source of recorded information is based on the questions given through the google form. The research data is in the form of information according to the aspects of the questions given include seven things: 1) Name of students; 2) Origin of Higher Education; 3) City of origin; 4) The title of the fairy tale; 5) The theme of fairy tales is related to the values of the Pancasila Student Profile; 6) Basic inspiration for taking fairy tale topics; and, 7) The purpose of planting fairy tale characters.

Information data about seven aspects were classified and coded according to the category according to the research focus. After the coding and classification are confirmed to be valid, the data is then interpreted. Efforts to interpret are carried out very carefully by paying attention to the relationship between the elements. The research results were verified to formulate provisional conclusions. After a careful verification process, the last is the conclusion of the research results.

3. Result and Discussion

This section presents the order of analysis according to the research focus. Sequentially, this section will present research findings on: 1) State and Province of MBKM Students; 2) Values of Pancasila Student Profile in Fairy Tales; 3) Basic Inspiration; 4) Values of Pancasila Student Profile in each Province. In each section of the research findings, a description of the discussion will be given based on the researcher's interpretation. The details of the results and discussion will be explained as follows.

3.1. Data of Country and Province of MBKM Students

MBKM students at the Bachelorwiyata Universitas Sarjanawiyata Tamansiswa in the 2021/2022 Academic Year consisted of 2 countries, namely Indonesia and Timor Leste. The original Indonesian students were recorded from 16 provinces. Based on the data obtained, the majority of students came from the province of the Special Region of Yogyakarta (DIY) with a total of 49 students. The provinces at least come from Papua and the State of Timor Leste with 1 student. In detail the order of numbers, data on the number of students is shown in table 2.

The data shows that the people of Yogyakarta Province still dominate as students with the highest number. The second most is students from Central Java Province. This shows that the people of Yogyakarta and Central Java will culturally have a strong influence on students from other provinces. The influence of these two provinces does not seem to have reached the level of cultural hegemony of other provinces. However, on the contrary, the people of DIY and Central Java will be able to become protectors like the people of other provinces. This is inseparable from the perception that the Javanese people have a good personality, and prioritize ethics and manners (Magnis-Suseno, 1984; Wibawa, 2013). This has made it possible to make universities in DIY and Central Java one of the study destinations for students from various regions, both nationally and internationally. Likewise, regarding the analysis of diversity regarding the Pancasila Student Profile, of course the results will be dominated by the two provinces.

3.2. Values of Pancasila Student Profile in Fairy Tales

As explained at the beginning of the discussion that the Pancasila Student Profile has been formulated into 6 parts, namely (1) faith, fear of God Almighty and noble character; (2) independent; (3) work together; (4) global diversity; (5) critical reasoning; and (6) creative. In the fairy tales, MBKM students found the relevance of fairy tale literature to the values of the Pancasila Student Profile. The percentage details about the values of the Pancasila Student Profile are shown in Figure 1.

Table 2. Data from Province of MBKM Students

Province	Amount
DIY	49
Central Java	42
South Sumatra	14
Bangka Belitung	12
NTT	4
NTB	4
West Kalimantan	4
West Java	3
West Sumatra	3
South Sulawesi	3
Central Kalimantan	2
East Kalimantan	2
Maluku	2
Jambi	2
Riau	2
Papua	1
Timor-Leste	1
Total	150

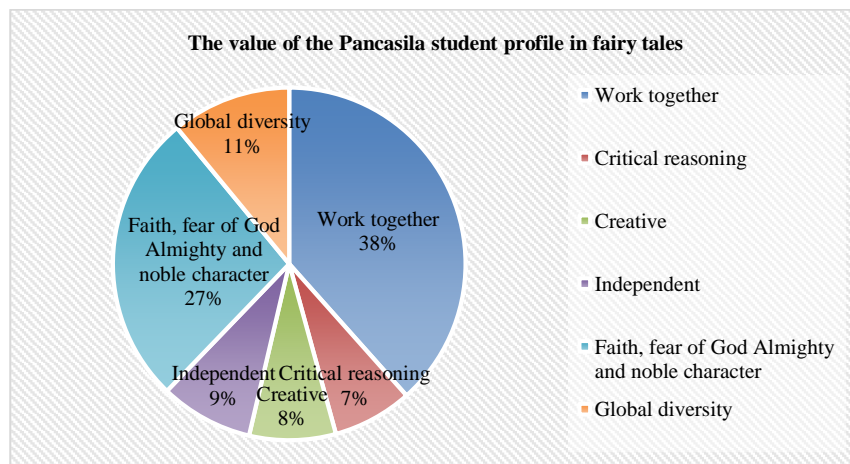


Figure 1. Values of Pancasila Student Profile in Fairy Tales

In the figure 1, the values of the Pancasila Student Profile are dominated by the value of "Faith, Fear, to God Almighty". This means that the fairy tales of MBKM students at the Universitas Sarjanawiyata Tamansiswa Yogyakarta are still dominated by aspects of spirituality. This is of course inseparable from the personality of the student as a fairy tale author who still has a high spirituality character. This of course has become a strong character of Indonesians as part of the Orientalist nation which still prioritizes spirituality over rationality (Mulder, 2001; Pamungkas et al., 2021).

The data in Figure 2 shows that the values of mutual cooperation, global diversity, independence, and creativity are not the main priorities for the idea of creating fairy tales. These four aspects are part of the behavior of social life. Thus, it is strongly suspected that student interest still does not prioritize human values over divine values.

The lowest factor lies in the "critical" aspect. This shows that MBKM students as authors do not prioritize intelligence values. This means that MBKM students still ignore the value of individuality in fairy tales. In other words, the cultivation of values about critical individual characters is not an urgent aspect for now. Thus, the aspect that emphasizes egocentricity is not the main goal to build a child's character. This further strengthens the notion that the majority of Indonesian people still prioritize divine and social relations over egoism.

3.3. Values of Pancasila Student Profile in Each Province

As explained in subsection number 2, the values of the Pancasila Student Profile are divided into 3 main topics, namely divinity, social and individual. However, for a more detailed understanding, it is important to know in more detail about the 6 total values of the Pancasila Student Profile in each country and province of MBKM students. The details about this will be shown in table 3.

Table 3. MBKM Student College Origin Data

Province	Value of Pancasila Student Profile	Number of fairy tales
DIY	Work together	15
	Critical reasoning	2
	Creative	5
	Independent	8
	Faith, fear of God Almighty and noble character	13
	Global diversity	6
Central Java	Work together	11
	Critical reasoning	5
	Independent	4
	Faith, fear of God Almighty and noble character	13
South Sumatra	Work together	5
	Critical reasoning	2
	Creative	2
	Faith, fear of God Almighty and noble character	3
	Global diversity	2
Bangka Belitung	Global diversity	9
	Work together	5
	Critical reasoning	1
	Creative	1
	Faith, fear of God Almighty and noble character	3
NTT	Global diversity	2
	Work together	1
	Creative	1

Province	Value of Pancasila Student Profile	Number of fairy tales
	Independent	1
	Faith, fear of God Almighty and noble character	1
NTB	Work together	2
	Creative	1
	Independent	1
West Kalimantan	Critical reasoning	1
	Creative	1
	Independent	1
	Faith, fear of God Almighty and noble character	1
West Java	Creative	1
	Work together	1
	Faith, fear of God Almighty and noble character	1
West Sumatra	Faith, fear of God Almighty and noble character	1
	Global diversity	1
	Creative	1
South Sulawesi	Faith, fear of God Almighty and noble character	3
Central Kalimantan	Critical reasoning	1
	Global diversity	1
East Kalimantan	Global diversity	1
	Faith, fear of God Almighty and noble character	1
Jambi	Faith, fear of God Almighty and noble character	1
	Global diversity	1
Maluku	Faith, fear of God Almighty and noble character	2
Riau	Faith, fear of God Almighty and noble character	1
	Work together	1
Papua	Work together	1
Timor-Leste	Global diversity	1
	Jumlah	150

The data in table 3 shows that each province has the characteristics of choosing the Pancasila Student Profile values that vary in fairy tales. In subchapter 2 the dominance of the values of the Pancasila Student Profile is the value of "faith, fear of God Almighty and have noble character". There are 2 provinces that dominate this value, namely DIY and Central Java, with the number of fairy tales/students both being 13. This means that the 2 provinces represent the totality of choosing the value of "faithful, fearful to God Almighty and has noble character" as aspects that need to be instilled in fairy tales to students. This means that students who come from the two provinces prioritize divine religious values in their fairy tales. This is inseparable from the culture of the people of Yogyakarta and Central Java, as the Javanese ethnicity, the majority of whom are spiritual and religious individuals (Magnis-Suseno, 1984; Mulder, 2001).

Furthermore, from 17 regions (16 provinces and 1 State of Timor Leste) there are 2 provinces that have the completeness of 6 types of Pancasila Student Profile scores, namely the DIY and South Sumatra provinces. Although in terms of the number of MBKM students, Central Java is ranked number 2, in terms of creativity it is still below students from South Sumatra. Meanwhile, other regions do not have the completeness of the 6 values of the Pancasila Student Profile. This is due to the limited number of students.

3.4. Source of Inspiration

The source of inspiration is an important part in the creation of a literary work, both written and spoken / fairy tales (Endraswara, 2003; Suyitno, 2009). For this reason, it is important to know about the source of inspiration for the creation of fairy tales by MBKM students. This is useful for obtaining information about the creativity of students' sociocultural aspects. Based on the data obtained, there are 11 types that are a source of inspiration that inspires the creation of fairy tales. This is illustrated in Figure 2.

Based on the data in Figure 2, information is obtained that the fairy tales of MBKM students are mostly obtained from social reality. The source of inspiration at least is from a combination of social reality and cartoons. Although the purpose of its creation is for fairy tales, it turns out that the source of inspiration for fairy tales is not too dominant. It only ranks 2nd. This certainly has a good impact on creative writing because students as fairy tale writers not only follow the fairy tales that have existed, but they try to create novelty fairy tales based on what they experience in their lives.

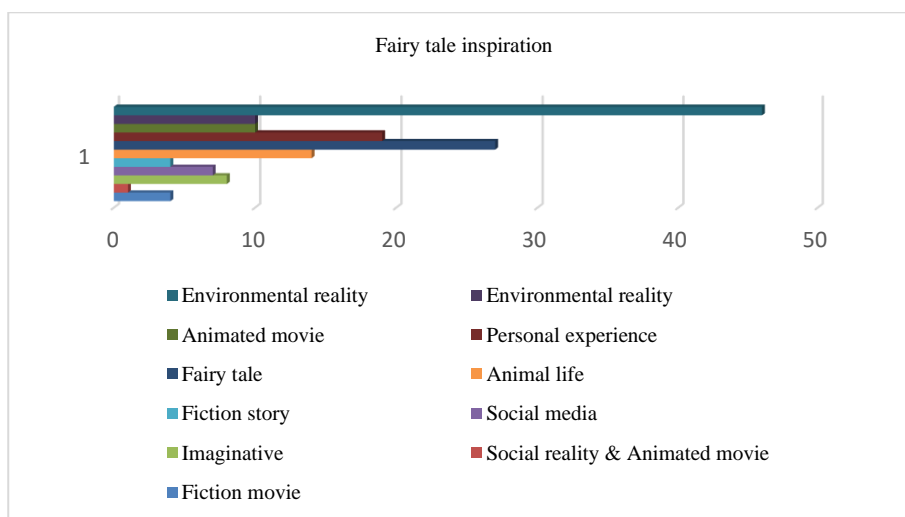


Figure 2. Basic Inspiration for Creating Fairy Tales

However, the author must have ideas and creative ideas to love a literary work (Pamungkas, 2021; Suyitno, 2009; Widijanto, 2011). The idea can certainly be sourced from various life experiences of each author. By combining experience and imagination, literature will present sensations, genres, and characters that are always new so that they are always interesting for the public.

4. Conclusion

There are 150 MBKM students at the Universitas Sarjanawiyata Tamansiswa Yogyakarta, which are divided into 3 universities: Universitas Sarjanawiyata Tamansiswa; Makassar public university; Muhammadiyah University of Palangkaraya. They are spread from 16 provinces in Indonesia and 1 student is from Timor Leste. Based on the results of the analysis, it was found that people from the DIY and Central Java provinces still dominated as students with the highest number. The domination of these 2 provinces will affect the cultural aspects and values of the Pancasila Student Profile from other provinces.

In the aspect of values, the Pancasila Student Profile is dominated by the value of "Faith, Fear, to God Almighty". This means that the fairy tales of MBKM students at the Universitas Sarjanawiyata Tamansiswa Yogyakarta are still

dominated by aspects of spirituality. The values of mutual cooperation, global diversity, independence, and creativity are not the main priorities for the idea of creating fairy tales. Students still do not prioritize human values over divine values. The lowest factor lies in the "critical" aspect. This shows that MBKM students as authors do not prioritize intelligence values. Aspects that highlight egocentricity are not the main goal of building a child's character. This further strengthens the notion that the majority of Indonesian people still prioritize divine and social relations over egoism.

The basis for inspiration for MBKM students' fairy tales is mostly obtained from social reality. The source of inspiration at least is from a combination of social reality and cartoons. Although the purpose of its creation is for fairy tales, it turns out that the source of inspiration for fairy tales is not too dominant. Fairy tale authorship does not only follow the tales that have existed, but students try to create novelties based on what they experience. Thus, the fairy tales of MBKM students at the Universitas Sarjanawiyata Tamansiswa Yogyakarta are a miniature of the plurality of Indonesian society. Their fairy tales display a rich culture and creativity. In turn, MBKM student tales are a real vehicle that can guide students about the values of diversity that are relevant to the values of the Pancasila Student Profile.

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