

The Implication of Otto Iskandar Di Nata's Character Values to Form the Pancasila Students Profile in Learning History

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Abstract: The Pancasila Student Profile has been formulated in a comprehensive statement that Indonesian students are competent lifelong learners, have character, and behave according to Pancasila values. There are six dimensions of the Pancasila Student Profile that need to be developed concurrently, which are: 1) Having faith, fear of God Almighty, and noble character; 2) Global diversity; 3) Cooperation; 4) Independence; 5) Critical thinking; 6) Creativity. The six dimensions not only focus on cognitive abilities but also attitudes and behavior according to their identity as Indonesians and global citizens. This study aims to obtain Otto Iskandar Di Nata's character values to form the Pancasila Student Profile in history learning. The method used in this research is the descriptive qualitative method. As for the results of the study, the Pancasila Student Profile is a form of character development that needs to be implemented in the independent curriculum. Shaping characters requires exemplary values from figures, teachers, or heroes. The character values of heroes, namely Otto Iskandar Di Nata, can form the Pancasila Student Profile in history learning as stated in the independent curriculum.

Keywords: Otto Iskandar Di Nata, Pancasila Student Profile, History Learning

Introduction

Ignoring the living values of education thus far has negatively impacted various social behaviors in the life of the people and nation. Some of the negative impacts are juvenile delinquency, decreasing character values in students, the emergence of violence, social crimes, consumptive economic life, destruction, and so on. Some of the negative impacts are juvenile delinquency, decreasing character values in students, the emergence of violence, social crimes, consumptive economic life, destruction, and so on (Puskur, 2010). To minimize these negative impacts, character education is needed. According to Thomas Lickona (2015), the purpose of character education is to cultivate and shape character traits by facing difficulties, sacrificing, having life experiences, and instilling values, so they can form intrinsic values that become students' attitudes and behavior. These values have to be given continuously until they turned into habits. In the education sector today, the term Pancasila Student Profile was introduced which has the same essence and purpose as character education.

The term Pancasila Student Profile in the education sector is common now. The Pancasila Student Profile is a program initiated by Indonesia's 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 Ministry of Education and Culture Strategic Plan 2020-2024, that Pancasila Student Profile is the embodiment of Indonesian students as lifelong learners with global competence and behave according to Pancasila values. The presence of the Pancasila Student Profile is to ground Pancasila values among students. Philosophically, the basis for the Pancasila Student Profile is taken from Ki Hajar Dewantara's thoughts.

The Pancasila Student Profile carries the concept of independent learning, which according to Ki Hajar Dewantara is to free students in learning through things that they like or are interested in according to their talents. Ki Hajar Dewantara's thought on the concept of education were "*ing ngarso sung tuladha, ing madya mangun karsa, tut wuri handayani.*" It can be interpreted

that educators are role models in the front, motivators in the middle, and advocates in the back so that students can be independent (Tricahyono, 2022). It is in line with the concept of independent learning that Indonesia's Minister of Education, Research, and Technology Nadiem Makarim promoted, which contains humanist policies and seeks to restore the essence of teaching and learning, namely educators and students learn together. Ki Hajar Dewantara's thought also put more emphasis on the student's development. Given the resemblance, we can see that the concept of independent learning initiated by the Ministry of Education, Research, and Technology follows Ki Hajar Dewantara's thought which remains relevant to be implemented today (Rahayuningsih, 2022).

The Pancasila Student Profile is the main reference that directs educator policies to facilitate educators in building the character and competence of students. The Pancasila Student Profile consists of six dimensions, which are 1) having faith, fear of God Almighty, and noble character; 2) global diversity; 3) cooperation; 4) independence; 5) critical thinking; and 6) creativity (Kemendikbud Ristek, 2022). Educators play the role of being someone responsible for shaping students' characters. The character that is expected right now is stated in the Regulation of the Minister of Education and Culture, namely students who have the spirit of Pancasila within themselves. In shaping the characters of these students, efforts are required to transform or cultivate values, which can later be used as the basis for students to behave. Cultivating these values can be obtained through the character values possessed by hero figures. These character values from hero figures can be exemplary for students later on and can form the Pancasila Student Profile.

One of the heroes who can be exemplary for students is Otto Iskandar Di Nata. He was a national hero who played a role in fighting the Dutch colonizers and joined the national movement organization. Otto was well-known for his nickname, Si Jalak Harupat. It came up when he joined the Budi Utomo organization and became a Member of the Pekalongan City Council in his action to confront the Regent of Pekalongan over inadequate wages for labor (Salim,

2016). If it is related to the first dimension of the Pancasila Student Profile, which is having faith, fear of God Almighty, and a noble character, Otto was known as a religious figure. Seeing that he received two formal educations, which were an Islamic boarding school education and a western school education, it means he was a figure who had faith and fear of God Almighty by not neglecting religious education. In addition, Otto's character values are relevant or in line with the dimensions of the Pancasila Student Profile so they can foster students' characters that follow Pancasila values. These values can be delivered through learning in schools, one of which is history learning. In history learning, there are stories of the struggles and exemplary values of the figures that can shape character education based on the character values of hero figures, which can be exemplary for students.

Based on the explanation above, this article will focus on the implication of Otto Iskandar Di Nata's character values in forming the Pancasila Student Profile through history learning. The use of this figure's biography as one of the media in forming the Pancasila Student Profile can be delivered by educators through history learning.

Method

The method used in writing this article is the literature study method. According to Mestika Zed (2008), a literature study is a series of activities related to methods of collecting library data, reading, taking notes, and managing research materials. It is a study obtained from various literature, such as reference books, articles, research results that suit the notes, and journals. The information from the literature is collected following the research activities (Milya dan Asmendri, 2020). The sources of this literature study are in the form of journal articles, documents, government regulations, and books related to the Pancasila Student Profile and Otto Iskandar Di Nata's character values in forming the Pancasila Student Profile. In this literature study, the researcher collected and concluded data using the literature that has been found and supported the objectives of the study.

Findings And Discussion

The Dimensions of Pancasila Student Profile

The Pancasila Student Profile is essentially the same as character education, but it put more emphasis on character shaping that follows Pancasila values. The Pancasila Student Profile is the character and competence that is the focus of the national education system, which is a highly significant first step in formulating strategies to improve the quality of Indonesian education, including the curriculum design that is currently being developed by Indonesia's Ministry of Education, Research, and Technology. The Pancasila Student Profile portrays students' characteristics that are expected to be built along with the development and progress of each individual's educational process.

The Pancasila Student Profile is the character and ability that are built in everyday life and lived in each student through school culture, intra-curricular, co-curricular, and extra-curricular learning. The school culture means the school climate, policies, interaction, and communication patterns, as well as norms that apply in school. On the other hand, intra-curricular means the load of lesson activities or learning experiences. Moreover, what is meant by a project is contextual project-based learning and interaction with the surrounding environment. Finally, extra-curricular are activities to develop students' interests and talents (Rahayuningsih, 2022). As an ultimate goal that wants to be achieved by the national education system, this profile is designed based on one big question, which is, "What kind of student profile—the character and competence—that the Indonesian education system wants to generate?" This question relates to two things, including the character and competence needed to be a democratic Indonesian citizen and be a superior and productive individual in the 21st century, where they can participate in national advancement and global development. In addition, the Pancasila Student Profile is formulated in a comprehensive statement, which is, "Indonesian students are lifelong learners who are competent, have character, and behave according to Pancasila values." This statement contains three key phrases: lifelong learners, competent, as well as characters and behaviors according to Pancasila values

(Kemendikbud Ristek). It shows that there is a unification between strengthening the characteristic identity of Indonesia, namely Pancasila, as the reference for the Indonesian students' character, with the competencies that follow the needs of Indonesia's human resources development in the context of 21st-century development.

In the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Ministry of Education and Culture Strategic Plan 2020-2024, it is stated that "Indonesian students are lifelong learners with global competence and behave according to Pancasila values." This statement contains three key phrases, which are lifelong learners, global competence, and the practice of Pancasila values. By referencing these key phrases, the dimensions of the Pancasila Student Profile were compiled resulting in six total dimensions. The six dimensions are: 1) having faith, fear of God Almighty, and noble character; 2) global diversity; 3) cooperation; 4) independence; 5) critical thinking; 6) creativity. These six dimensions show that Pancasila Student Profile is not only focused on cognitive abilities but also focus on attitudes and behaviors according to their identity as Indonesians as well as global citizens.



Figure 1. The six dimensions of Pancasila Student Profile
(Source: Kemendikbud Ristek)

There are six dimensions' profiles that have to be developed concurrently in each Indonesian student individual so they can be competent lifelong learners, have character, and behave according to Pancasila values, which are:

1. **Having Faith, Fear of God Almighty, and Noble Character Dimension**
Students who have faith, fear of God Almighty, and noble character are students who have morality in their relationship with God Almighty, understand the teachings of their respective religions and beliefs, and apply these understandings in their everyday life. There are five key elements of having faith in God Almighty and a noble character in the Pancasila Student Profile in the Independent Curriculum: (a) religious morality; (b) personal morality; (c) morality to humans; (d) morality to nature; and (e) state morality.
2. **Global Diversity Dimension**
In the global diversity dimension, students are more focused on preserving ancestral cultures, localities, and identities, but still keeping an open mind towards other cultures thus fostering a sense of mutual respect. Moreover, the key elements of this dimension are knowing and appreciating cultures, communicating well with people who have different cultures, and creating intercultural harmonization.
3. **Cooperation Dimension**
Indonesian students can cooperate, which is the ability to carry out activities together voluntarily so the activities run smoothly, efficiently, and lightly. The elements of cooperation are collaboration, caring, and sharing.
4. **Independent Learning Dimension**
The independent learning dimension means students are more responsible for their learning process and outcomes. Students can independently manage their thoughts, feelings, and behaviors to achieve learning objectives and self-development in academic as well as non-academic and always reflect on themselves.
5. **Critical Thinking Dimension**
In this dimension, students who think critically can objectively process information, both qualitatively and quantitatively, as well as able to analyze, evaluate, and conclude information, both obtained from class or outside the class.
6. **Creativity Dimension**
Creative students can modify and produce something original, meaningful, useful, and impactful. The key elements of creativity consist of generating original ideas, producing original works and actions, as well as having flexible thinking in finding alternative solutions to problems.

The Character Values of Otto Iskandar Di Nata

The term value is often used by many parties, including psychotherapists, psychologists, sociologists, philosophers, and people in general in various walks of life. It is also used to understand the ethical dimension in analyzing or concluding problems. Etymologically, nilai (value in English) is an outlook of the word value or moral value in English (Mustari Mustafa, 2011). As illustrated by Lickona (1992), values are broadly divided into two groups, namely values of being and values of giving. The value of being is the value that exists in humans that can be developed later on as behavior and the way a person treats others. In addition, the value of giving is the value that needs to be practiced or given and the value that will be received later is as much as given.

Meanwhile, according to Muslich (2011), a character is the value of human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on the norms of religion, laws, manners, culture, and customs. Having character means having personality, attitude, quality, behavior, and temper (Zubaedi, 2011).

The character value is a person's attitude or character used as a basis for behaving according to the norms and ethics that exist in society. The cultivation of character values today remains necessary considering many characters decline happening right now, especially among students. The cultivation of character values can be done or imitated from hero figures and these values will be transformed later on into our today's life.

Otto Iskandar Di Nata was a national hero figure who was known for his courage in criticizing the Dutch residents of Pekalongan. Otto criticized the residents' irresponsibility as some Indonesian plantation workers had been exploited by the plantation managers, causing various difficulties and suffering (Lubis, 2003). Furthermore, Otto Iskandar Di Nata's role before Indonesian independence was very important, starting from becoming a member of the Investigating Committee for Preparatory Work for Indonesian Independence

(BPUPKI) and the Preparatory Committee for Indonesian Independence (PPKI), which at that time was formed by the Japanese government. At the beginning of Indonesian independence, Otto was appointed to the First Presidential Cabinet in 1945 as the first minister, occupying the position of State Minister (Sudarmanto, 1992).

Aside from his courage, Otto was also known for his assertiveness and straightforward attitude in addressing issues related to people's lives. Otto's assertive attitude and agility earned him the respect of many people. Therefore, many of the character values of Otto Iskandar di Nata can be exemplary for students to be transformed in today's life. The transformation of Otto's character values to suit the current educational context is by the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Ministry of Education and Culture Strategic Plan 2020-2024, which contains the Pancasila Student Profile. The six dimensions of the Pancasila Student Profile are: 1) having faith, fear of God Almighty, and noble character; 2) global diversity; 3) cooperation; 4) independence; 5) critical thinking; 6) creativity.

1) Having Faith, Fear of God Almighty, and Noble Character Dimension and Global Diversity Dimension

There are several elements in this dimension, including religious morality and state morality. Concerning religious morality, Otto came from a family that cared about religion. Otto received two educations all at once, which were an Islamic boarding school education and a western school education. One must receive education in an Islamic boarding school as the religious aspect is the initial foundation in behaving. This Islamic boarding school also captured the attention of the colonizers as Islamophobia had overrun the Dutch East Indies government since the 19th century. Everything related to Islam was suspected, wary of, and even considered dangerous (Lubis, 2003). Nonetheless, Otto's family was not afraid to continue receiving their education and ignored the threats from the colonial government. Regarding state morality, Otto was a hero who was known for his courage and persistence to put

humanity, unity, interests, and the safety of the people and the nation as common interests above personal interests.

2) Independence Dimension and Cooperation Dimension

Otto's role in the national movement organization was unquestionable. He was a tenacious, independent, and responsible figure when it came to carrying out duties. In addition, Otto deeply cared about education so he established schools for the Indonesians called the Pasundan School. The establishment of the school was a form of collaboration with his other colleagues (Sutjiatingsih, 1983). It should be noted that the independence dimension does not mean that students are always doing things by themselves, but independent students mean students are responsible for their learning process and outcomes. On the other hand, the cooperation dimension means caring for something and collaborating in its implementation.

3) Critical Thinking Dimension and Creativity Dimension

Otto was highly concerned about education. He reckoned that the only way to fight against the colonizers was to improve human resources through education. Therefore, many schools were established by Otto, such as Pasundan School, the school for prisoners, and the school for wives. The creativity element was also cultivated at the school. The curriculum of Pasundan School, for example, in which there were cultural materials, especially Sundanese culture. There were elements of art in it that could increase students' creativity.

The Implication of Otto Iskandar Di Nata's Character Values to Form the Pancasila Student Profile in History Learning

The implication of Otto Iskandar Di Nata's character values to form the Pancasila Student Profile can be implemented by an educator through history learning. To convey the character values of figures in history learning, educators can deliver materials on the national and regional figures' roles in fighting for Indonesian independence. Through these materials, educators can take figure's biography, one of which is Otto Iskandar Di Nata's, who was a national hero

and had character values that match the Pancasila Student Profile which can be transformed into today's life. Otto had courage in expressing his opinion, thought critically, cared about religion, and deeply respected differences. Aside from that, Otto had always put common interests first and was responsible when it came to carrying out his duties.

The implication of the figures' character values in history learning is closely related to the current Indonesian society that needs the character values of a warrior figure to be exemplary and foundation for behavior (Marpelina, 2019). Internalization of character values for students in history learning is extremely crucial as it enables the students to have the ability to compete and have morals, ethics, as well as manners in interacting with society. Based on the discussion above, it can be concluded that the implication of Otto Iskandar Di Nata's character values in history learning is through transforming Otto's character values. Students will have courage and a selfless sacrifice attitude. In addition, these attitudes can be implemented by students through being persistent to excel, having courage in defending the truth, daring to ask questions, being responsible when given trust, and helping each other between friends. Providing real examples to students is highly important today as they are the generation of people who are viewed by society as individuals who have high potential and resources. By transforming character values, there will be a process of inheriting values and morals to students which will later be used as the basis for their behavior in social life.

Conclusion

The Pancasila Student Profile is a program initiated by Indonesia's 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 Ministry of Education and Culture Strategic Plan 2020-2024, that Pancasila Student Profile is the embodiment of Indonesian students as lifelong learners with global competence and behave according to Pancasila values. Shaping the characters of these students requires efforts to transform or cultivate values, which can later be used as the basis for students to behave. These character



values from hero figures can be exemplary for students later on and can form the Pancasila Student Profile. Otto Iskandar Di Nata was a national hero who played a role in fighting the Dutch colonizers and joined the national movement organization. Otto's values that can be exemplary are having courage, thinking critically, having concern, and being responsible. The application of these values can form Pancasila Student Profile and can be conveyed by educators through history learning.

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