

Culturally Responsive Teaching as a Strategy for Strengthening the Pancasila Student Profile in Indonesian Elementary Education Teaching

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ABSTRACT

This study addresses the challenges of character building within the Pancasila Student Profile (P3), particularly issues of moral degradation and cultural exclusion arising from conventional, academically oriented education systems. It aims to explore how the Culturally Responsive Teaching (CRT) approach can strengthen the six dimensions of P3 in elementary education. A qualitative case study design was employed at SD Muhammadiyah 1 Surakarta, involving six teachers and 90 students from grades IV to VI. Data were collected through participatory observation, in-depth interviews, and Focus Group Discussions (FGDs), and analyzed using the Miles and Huberman interactive model to identify patterns and themes related to CRT implementation. The findings reveal that the CRT approach significantly enhances student character development. Notable outcomes include increased collaborative engagement in ecobricks projects (Gotong Royong), improved ability to analyze phenomena grounded in local wisdom (Critical Thinking), and strengthened capacity to transform waste into functional products (Creativity). These results demonstrate that integrating sociocultural contexts into teaching fosters active, meaningful learning experiences. Furthermore, the study identifies key factors influencing implementation, including cultural relevance, teacher facilitation, and flexible instructional design. This study contributes theoretically by proposing a pedagogical model that connects the Merdeka Curriculum with local cultural realities, offering a more inclusive and context-sensitive approach to character education. Despite challenges such as limited instructional time, the flexibility of CRT integration sustains its effectiveness. Overall, the findings position CRT as a transformative framework for advancing sustainable character education in the context of globalization.

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1. INTRODUCTION

Education in Indonesia is currently designed to produce students who are able to think critically, comprehensively, and take pride in their identity as Indonesian children. The Pancasila Student Profile is the main objective in shaping the character of the nation through the national education system (Salma & Yuli, 2023). However, these character-building efforts face significant challenges in the era of globalization, where the cultural, ethnic, and social diversity of students in the classroom is increasingly complex (Gay, 2015). This situation often leads to achievement gaps that reflect inequality, mainly due to the conventional education system that prioritizes academic achievement over character development and 21st-century skills. The dominance of this academic approach makes students from minority groups feel marginalized, prompting the government to introduce the Merdeka Curriculum as a transformative measure (Sabil & Pujiastuti, 2023). The urgency of this change is reinforced by the fact that one of the biggest problems in elementary schools today is the decline in student character, including a fading sense of respect and empathy (Jannah, 2023). In response to these issues, the Merdeka Curriculum presents an innovation in the form of the Pancasila Student Profile Strengthening Project (P5), which emphasizes character building through contextual and project-based learning activities.

To address these challenges of diversity, it is important to consider learning approaches that support student development, one of which is Culturally Responsive Teaching (CRT) (Aminah et al., 2022). CRT is a pedagogical approach that emphasizes the importance of integrating student culture into the learning process (Willenda et al., 2024). Through this strategy, teachers no longer view students' cultural backgrounds as obstacles, but rather as valuable assets that enrich the learning experience in the classroom. As a method, CRT ensures that every student receives the same teaching rights regardless of their cultural background (Kemendikbudristek, 2022). This provides a sense of security and inclusivity for students because they feel that their personal identities are recognized by the system. The objectives of CRT include respecting students' cultures, providing opportunities for students to play an active role, and increasing motivation and academic achievement (Aronson & Laughter, 2016). With this active involvement, students become the main subjects in learning, not only absorbing information but also interpreting it through their own cultural lens. At the elementary education level, this approach is vital because it shapes the foundation of students' identity and motivation to learn (Suardi et al., 2024). A strong foundation of identity from an early age will serve as a stronghold for students in maintaining the noble values of the nation amid the tide of global culture.

Although previous research has proven that the CRT approach can increase student motivation and average cognitive scores (Udmah et al., 2024), and is able to connect academic ideas such as mathematics with cultural contexts (Solehudin & Assyrooj, 2023), limited empirical research has explored how CRT concretely implements the six dimensions of the Pancasila Student Profile in elementary classrooms. This gap is evident from the existing literature, which still focuses solely on cognitive learning outcomes and academic achievement. In addition, strategies for connecting cultural identity to meaningful learning experiences (Enjelina et al., 2024) and the use of relevant cultural metaphors (Rahmawati et al., 2023) in strengthening Pancasila character have not been thoroughly mapped out. Therefore, this research is needed as a pedagogical bridge connecting national policy (P5) with cultural realities in the classroom. The originality of this research lies in its in-depth focus on the implementation process and specific efforts of teachers in weaving cultural diversity to strengthen the Pancasila Student Profile holistically.

The main objective of this study is to explore and apply the CRT approach in the context of Pancasila education in elementary schools in order to improve the understanding and application of Pancasila values. In addition, this study focuses on identifying specific efforts made by teachers in applying CRT-based learning to support the strengthening of the Pancasila Student Profile. This research is highly significant because it directly aims to create an inclusive and equitable learning environment, where students feel valued and are able to connect learning with their personal experiences (Malewski et al., 2012). This is crucial in responding to the challenge of holistic character building for students that is relevant to the demands of the 21st century, in line with the Merdeka Curriculum innovation.

2. METHODS

This study uses a qualitative approach with a descriptive case study design to explore in depth the implementation of Culturally Responsive Teaching (CRT) in strengthening the Pancasila Student Profile. The case study design was chosen because of its relevance in dissecting complex educational phenomena in the context of real life, where interactions between the national curriculum and local wisdom occur dynamically. SD Muhammadiyah 1 Surakarta was chosen as the research location because it is a critical and representative case. This school is a leading primary education institution that proactively integrates socio-cultural values into the Merdeka Curriculum structure and has a digital ecosystem and P5 project.

The research subjects were selected using purposive sampling to ensure in-depth data quality. Participants consisted of six teachers and 90 students from three study groups (grades IV, V, and VI) with 30 students per class. To support the validity of the field data, the researcher also involved supporting informants, namely the principal and parents, to observe the consistency of student character outside the school environment. The selection of higher grades (IV-VI) was based on the cognitive readiness of students in responding to project-based activities and the abstraction of Pancasila values.

The data collection process was carried out through participatory observation of classroom interactions and ecobricks projects, in-depth interviews with key informants, documents, and Focus Group Discussions (FGD). To ensure data validity, data validity tests were conducted using source triangulation (verifying data from various sources) and method triangulation (verifying data by comparing the results of interviews, documents, and field observations). The verified data was then processed using the Miles and Huberman data analysis model, which consists of three stages. These stages include: 1) Data reduction, in which the data obtained is summarized, sorted, and focused on key points to make it more meaningful; 2) Data presentation, in which the reduced data is then systematically organized to obtain an overview of the study; and 3) Drawing conclusions, which is done based on the reduced and presented data to describe the ability of the Pancasila Student Profile using the CRT approach. Ethical rigor was upheld by obtaining institutional permission from the Principal, Mrs. S.S., and ensuring informed consent from all participants. The principle of anonymity was strictly applied in reporting to protect the privacy of subjects to ensure that participation was voluntary and free from pressure from any party.

3. FINDINGS AND DISCUSSION

3.1. Research Results: Strategic Exploration of Culturally Responsive Teaching (CRT) and Its Contribution to the Pancasila Student Profile Dimensions

Based on triangulation of data from interviews and teacher observations, teachers' understanding of CRT is as a pedagogical approach that values and respects cultural diversity through the internalization of sociocultural values inside and outside the classroom. The application of CRT is identified as a strong supporter in strengthening the Pancasila Student Profile through the following thematically outlined strategic steps:

1. CRT and Strengthening Mutual Cooperation, the dimension of cooperation consistently emerges through the use of heterogeneous group projects. In the P5 theme "Sustainable Lifestyle" through the topic of ecobricks in the 2022/2023 school year, students were involved in collective activities ranging from waste collection to sorting. CRT ensures that every student has an active role regardless of their background. This is reflected in the statement of one fifth-grade student: "It was so much fun making ecobricks with my friends. We divided the tasks, some collected bottles, some put in plastic. Because we worked together, the task that was originally difficult was completed quickly." The implementation of P5 has had a positive impact on the improvement of students' social skills and collaborative abilities in a sustainable manner.

2. CRT in Fostering Critical Thinking Skills, critical thinking is honed by connecting academic ideas with the socio-cultural reality of students. In mathematics, teachers use the context of rice fields or batik motifs in story problems. In addition, in the ecobricks project, students carry out a waste sorting process that requires sharp thinking to distinguish between different types of materials. One teacher explained: "We try to incorporate cultural elements into the questions. For example, when teaching arithmetic, I use examples of batik motifs or rice field areas. It turns out that the children ask more critical questions because they feel that mathematics is all around them, not just numbers in a book."
3. CRT as a Stimulus for Creativity, creativity emerges when students are given the freedom to express their understanding through functional products, such as transforming waste into decorative tables or chairs. The responses of students in grades IV, V, and VI were very positive because culture-based learning broadened their knowledge and facilitated understanding. Enthusiasm peaked when the material was delivered using information technology, such as animated videos.



Figure 1. Learning Activities Using Animated Videos as Learning Media

4. CRT and the Internalization of Global Diversity and Noble Character, the inclusive principle of CRT makes students feel accepted and respected. All students (grades IV-VI) confirmed that they feel valued in the classroom environment. This evidence is reinforced by classroom decorations featuring posters on the themes of culture and tolerance. In IPAS, Indonesian Language, and Pancasila Education subjects, students learn about diversity to foster national pride.



(a)



(b)

Figure 2. (a) Visualization of Cultural Values and Tolerance in the Classroom; (b) Classroom Decorations Featuring Posters on the Theme of Culture and Tolerance

This documentation is supported by one of the teachers' statements: "We don't just teach. We try to talk to parents, such as by visiting their homes to find out about their backgrounds. So in class, we are more sensitive and careful, so that every child feels that their identity is recognized and respected."

5. CRT and Independence Development, this dimension is built through personal responsibility in preparing project materials and individual assignments (Putri, 2023). Implemented in the sixth-

grade Solar System study, the use of heterogeneous group projects and independent assignments encourages students to manage their time personally before joining in group collaboration.

The success of strengthening the Pancasila Student Profile at SD Muhammadiyah 1 Surakarta is fundamentally supported by careful curriculum planning. The integration of CRT and P5 into the learning process is emphasized through planning documents that serve as operational guidelines to ensure that culturally responsive principles are instilled in every learning activity through integrated teaching modules, as shown in Figure 3. Next,



Figure 3. Teaching Modules that Integrate P5 and CRT in Learning

Although curriculum planning has had a positive impact on character building, the implementation of culture-based learning in practice still faces various dynamic obstacles. The main challenges that arise include the psychological aspects of students, the technical complexity of integrating scientific material with cultural elements, and managerial constraints related to teachers' time limitations. As a form of pedagogical professionalism, teachers do not allow these obstacles to hinder the learning process, but rather make various strategic efforts to mitigate existing constraints in order to ensure the sustainability of the internalization of Pancasila values. The systematic efforts made by teachers to bridge the gap between planning and practice are summarized in the following table:

Table 1. Efforts to Overcome Obstacles in Implementing Culture-Based Learning

No.	Implementation Barriers	Mitigation Strategies and Efforts
1.	Low intrinsic motivation among students	Provide continuous positive affirmation, strengthen communication with parents, and allocate special time to identify root causes and personal solutions for students.
2.	Fluctuations in enthusiasm for learning	Implement student-centered learning strategies by integrating relevant, innovative, and educational learning media.
3.	Limited data on students' sociocultural backgrounds	Conducting intensive coordination with parents and carrying out home visits to gain a deep understanding of the cultural context and social environment of students.
4.	Complexity of integrating cultural aspects with scientific material	Exploring contextual learning resources that simplify the material without reducing its scientific essence in order to increase the appeal of learning.
5.	Standardization of assessment criteria	Conducting literature studies and seeking references for valid assessment methods to ensure objectivity and fairness in evaluating student achievement.
6.	Time constraints and dense academic schedules	Applying the principle of curriculum flexibility, where cultural integration is adjusted proportionally to relevant material themes and is not administratively burdensome.
7.	Sensitivity to issues of cultural diversity	Improving teachers' cultural competence through sociocultural literacy and social intelligence development so that teachers are able to respond wisely to differences in the classroom.

3.2. Discussion: Theoretical Convergence of CRT in the Framework of National Character Building

The implementation of Culturally Responsive Teaching (CRT) at SD Muhammadiyah 1 Surakarta demonstrates a strong alignment with the Pancasila Student Profile (P3), particularly in integrating key dimensions such as cooperation, independence, creativity, and critical thinking within a cohesive learning ecosystem. The findings indicate that CRT effectively transforms abstract curricular content into meaningful sociocultural experiences, enabling students to connect learning with their lived realities. This supports the argument that embedding sociocultural values in instruction fosters a sense of recognition and belonging among learners, thereby enhancing their engagement and holistic development (Gay, 2018). In this context, CRT functions not merely as a pedagogical approach but as a transformative framework that bridges formal education with students' cultural identities.

These results both confirm and extend previous research on CRT implementation. Consistent with Maulana and Mediatati (2023), the effectiveness of CRT in this study is supported by the use of relevant materials and student-centered approaches such as Project-Based Learning (PjBL). However, this study advances the literature by demonstrating that CRT contributes not only to cognitive development but also to character formation. The creation of an inclusive and culturally enriched classroom environment—through visual displays, culturally relevant materials, and collaborative activities—plays a significant role in reinforcing values such as tolerance and respect for diversity. This finding aligns with Nieto (2017), who emphasizes that inclusive classroom environments are essential for fostering equitable and meaningful learning experiences.

Furthermore, the integration of digital media with local cultural contexts enhances the effectiveness of CRT. The use of animated videos and digital platforms contextualized within students' cultural backgrounds increases engagement and participation, supporting the findings of Rahmanda et al. (2024) that culturally framed technology can significantly improve learning outcomes. In addition, the relevance of learning materials to students' everyday experiences strengthens their motivation and understanding, corroborating the argument by Fitriani et al. (2024) that contextualized learning fosters deeper cognitive and affective engagement. Thus, the combination of cultural relevance and technological integration emerges as a critical factor in optimizing CRT practices.

From a theoretical perspective, this study contributes to the development of a pedagogical model in which CRT acts as a mediating tool between national educational policies and local cultural realities. While prior studies have primarily highlighted the role of CRT in improving motivation, empathy, and academic performance (Sutisnawati et al., 2023; Udmah et al., 2024), the present findings demonstrate its broader impact in internalizing the six dimensions of the Pancasila Student Profile through everyday classroom practices. This suggests that CRT has the potential to operationalize policy frameworks such as the Merdeka Curriculum by translating abstract competencies into culturally grounded learning experiences.

The holistic application of CRT across different subject areas further reinforces its effectiveness as a strategy for character education. The incorporation of ethnomathematics in mathematics and ethnoscience in science (IPAS) illustrates how local wisdom can be embedded into disciplinary content, making learning more relevant and meaningful. This finding is consistent with Juliani et al. (2024), who report that culturally contextualized teaching materials enhance student participation and promote cultural awareness. Such integration not only supports cognitive development but also strengthens students' identity and connection to their cultural heritage.

Moreover, the study highlights the importance of pedagogical flexibility in sustaining CRT implementation. Despite constraints such as limited instructional time, teachers demonstrated the ability to adapt cultural integration strategies according to lesson themes and objectives. This adaptability underscores the sustainability of CRT as a pedagogical approach, as it allows teachers to balance curricular demands with culturally responsive practices. By continuously linking learning content to students' real-life experiences, CRT enhances both the relevance of instruction and the development of character rooted in Pancasila values.

In conclusion, the findings underscore that CRT is a transformative and sustainable framework for character education in the context of globalization. Its ability to integrate cultural relevance, technological innovation, and pedagogical flexibility positions it as a critical approach for fostering holistic student development. Beyond improving academic outcomes, CRT plays a pivotal role in nurturing culturally grounded, socially responsible, and critically aware learners, thereby contributing to the long-term goals of national education.

4. CONCLUSION

The application of Culturally Responsive Teaching (CRT) has been proven effective as a pedagogical framework for internalizing the six dimensions of the Pancasila Student Profile in concrete terms. Empirically, this study successfully fills a gap in the literature by proving that recognizing cultural identity in the classroom not only improves cognitive outcomes but also tangibly strengthens the character traits of mutual cooperation, critical thinking, and creativity through contextual projects such as ecobricks and the integration of ethnoscience. These findings confirm that a culturally responsive learning environment can create an inclusive ecosystem that fosters respect and empathy among students beyond mere academic achievement. Pedagogically, CRT functions as a pedagogy that connects the idealism of the Merdeka Curriculum with the sociocultural realities in the field. Teachers' flexibility in utilizing digital media and Project-Based Learning (PjBL) methods is a strategic solution to mitigate operational obstacles, such as time constraints and the complexity of integrating scientific material. This shows that teachers' professionalism in adapting instruction to local wisdom is the key to creating fair and meaningful learning for students. In terms of policy, these findings emphasize the importance of synchronizing national standards with local wisdom in curriculum documents and teaching modules to ensure the sustainability of national character building. The limitations of this study, which focused on one elementary school, highlight the need to develop adaptive digital modules in the future to facilitate teachers in integrating culture. In addition, the active involvement of parents and the community in the education ecosystem is necessary to ensure that Pancasila values remain consistently internalized amid the challenges of globalization. Although it makes an important contribution, this study is limited to the scope of one school, so caution is needed in generalizing the findings. Future researchers are advised to develop adaptive digital module designs to facilitate teachers in integrating cultural and scientific aspects. In addition, further exploration is needed regarding the active role of parents and the community in a culture-based educational ecosystem to ensure the long-term retention of Pancasila values.

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