

Implementation of Javanese Cultural Values Through the Pancasila Student Profile in Merdeka Curriculum

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ARTICLE INFO

Keywords:

Merdeka Curriculum;
Pancasila students' profile;
learning

Article history:

Received 2024-02-05

Revised 2024-03-12

Accepted 2024-07-01

ABSTRACT

This study investigates the incorporation of the Pancasila learner profile in the *Mardika Basa lan Sastra Jawa* textbook for grade VII SMP/MTs and its alignment with Javanese cultural character values. The Pancasila learner profile aims to cultivate students' values and character based on Indonesia's foundational philosophy. Understanding how textbooks reflect these values, particularly within the context of Javanese culture, is important for character education. A descriptive qualitative approach was used to analyze the textbook. Data were collected through data cards, questionnaires, and interviews with teachers. The analysis followed the Miles and Huberman technique, and data validity was ensured through triangulation. The findings indicate that the *Mardika Basa lan Sastra Jawa* textbook for grade VII, following the Merdeka Curriculum, integrates the Pancasila learner profile in each chapter. This is reflected in the value content, lesson preparation, and learning activities. The Javanese cultural character values corresponding to the Pancasila student profile include *andhap asor* (humility), *babar binuka* (openness), *tepa salira* (tolerance), *laku hambeging kartika* (noble conduct), *wicaksana* (wisdom), and *niteni, nirokke, nambahi* (observe, imitate, add). The study highlights that Javanese cultural values align well with the Pancasila learner profile, contributing positively to character development. These values not only strengthen the national identity but also foster ethical and responsible behavior among students. This research provides valuable insight into how Javanese cultural values can reinforce the Pancasila learner profile in education, supporting national character-building efforts.

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1. INTRODUCTION

Shaping millennial youth into leaders with character for a good future is a long-term investment for a country. Nadiem Makarim, the Indonesian Minister of Education and Culture, put forward his ideas on the concept of independent learning curriculum innovation, which requires students to prioritize an independent attitude in their learning. (Manalu, Sitohang, Heriwati, & Turnip, 2022). This curriculum aims to form students into human beings who are noble, beneficial to the surrounding

environment, independent, and have the spirit of a good leader (Supriyoko, Nisa, & Uktolseja, 2022). Learning in the Merdeka Belajar curriculum can shape and develop the leadership spirit in students. To create a leadership spirit among Indonesian children, students need to have a character attitude based on the values of Pancasila.

The Pancasila learner profile is closely correlated to form students into leaders with character based on the values contained in the Pancasila precepts. In the independent curriculum, this value has 6 main characteristics: faith, fear of God Almighty, noble character, global culture, independence, critical thinking, and creativity (Arifin, Chaniago, & Ekayati, 2023; Kemdikbud, 2020). The vision and mission of implementing the Pancasila learner profile in the independent curriculum is expected to produce a generation of leaders with character in the future.

But in reality, the essence of the implementation of the Pancasila student profile in the learning process is still far from expectations. Indonesia's ideals of giving birth to Generation Z to become superior and competent human beings have not been well realized (Septia, Rahayu, & Parhan, 2020). It can be seen from the habituation of students in the learning process. There are still students who tend to be less enthusiastic about working together, selfish, closed to their study groups, do not accept opinions and ideas from their groups, and have poor communication. These problems are obstacles that need to be solved to achieve the profile of Pancasila learners.

It is necessary to practice what values and culture should be instilled in their character. This clearly requires the contribution of good moral character values to be assessed by its members (Rottman, Foster-Hanson, & Bellersen, 2023). Javanese culture is a culture that, from ancient times, has noble values that Javanese people have. The essence of Javanese cultural leadership values is an attitude that prioritizes harmony and harmony, how to handle conflicts, is easy to compromise and dynamic, and has a wise attitude (Eliezar, 2016; Fauzan et al., 2021). Exploring the character values of Javanese culture offers an opportunity to shape the attitude of student leaders and realize the character values of the Pancasila learner profile. Therefore, Javanese cultural values are relevant if used as one of the instruments and benchmarks to achieve these goals.

One way to incorporate Javanese cultural values into the Pancasila student profile is through teaching materials in Javanese language textbooks. These textbooks are used in Javanese language lessons, which are closely aligned with Javanese cultural values. Javanese local content education serves as a form of local wisdom education aimed at promoting cultural tolerance (Kartini et al., 2019; Jiang, 2023). Topics relevant to the local content learning objectives include *basa unggah-ungguh* (Javanese language etiquette), cultural events, Javanese songs, script, and puppetry (Latifah, 2019). These topics can be effectively presented in textbooks as part of the overall teaching material.

One of the textbooks used in Javanese language learning is the *Mardika Basa lan Sastra Jawa kanggo kelas VII SMP/MTs Merdeka* curriculum published by Erlangga (MBSJ) written by Tukijo. The textbook, which was published in August 2022, contains 7 learning chapters that have been aligned with the learning outcomes (CP). The MBSJ textbook has been written using Merdeka curriculum guidelines and contains various interactive activities, group discussions, and reflection tasks for students. The book has been distributed in schools, especially in Central Java province.

Previous studies have examined the object of textbooks. For example, research conducted by (Sulanjari, Alfiah, Sunarya, & Zaidah, 2021) examines the feasibility of junior high school Javanese textbooks in Semarang city in the 2019-2020 academic year. Other research from (Wahyuningsih, Suhita, & Wardani, 2018) examines the feasibility analysis of the 2013 curriculum Javanese textbook at the junior high school level. Other research has also been conducted by (Wulan, Suwarna, Nurhidayati, & Rubiyanto, 2020), who reviewed the Javanese language textbooks of SMA *Wiyata Basa Jawa 'WIBAWA'* based on the FRY diagram. Several previous studies have not specifically discussed the implementation of the Pancasila learner profile in Javanese language textbooks and the exploration of the contribution of Javanese cultural values in the implementation process. Therefore, this research complements the empty space that has never been done by previous researchers.

The independent curriculum has been implemented by educational institutions in Semarang, including SMPN 40 and SMPN 17. While the learning process in both schools is supported by the MBSJ teaching materials, there are still challenges to overcome, particularly related to students' attitudes and character. Teachers have noted that one of the main difficulties in implementing the independent curriculum is the shift in students' attitudes and mindsets (Wuwur, 2020). In fact, a key internal factor for the successful implementation of any curriculum is the students' attitude and character.

This research is important to explore information whether the MBSJ textbook has implemented the value of the Pancasila student profile in students' learning activities, as well as how the relevance and contribution of Javanese cultural character values can be used as a basis for shaping the leadership spirit of students to realize the character values of the Pancasila student profile. Thus, the results of this article's research can be useful as insight into the realm of literature because the author tries to explore and re-explore the value of Javanese cultural character to be used as an instrument and benchmark for success in educational innovation in the 4.0 era.

2. METHODS

This research uses a qualitative descriptive method and a content analysis approach. This research intends to obtain and provide an in-depth, detailed and structured description of the analysis of the textbook *Mardika Basa lan Sastra Jawa kanggo kelas VII SMP / MTs Merdeka* curriculum published by Erlangga as the primary data source (Tukijo, Wahyudi, & Trimo, 2022). This research is analyzed from units distributed in each part of the book with a more detailed research procedure as in Figure 1.

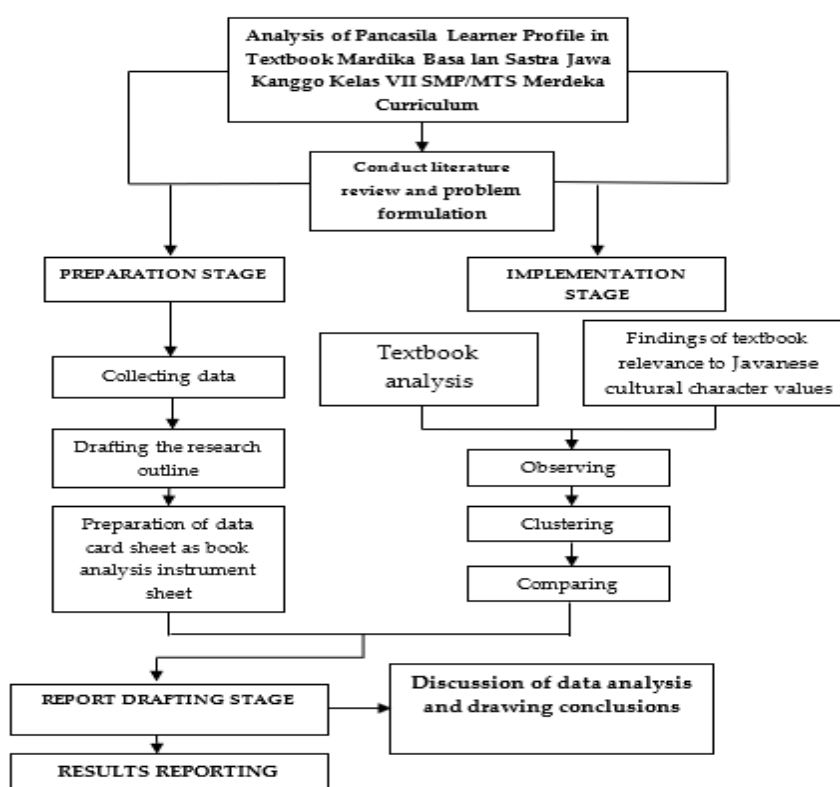


Figure 1. Research Procedure

This research data is in the form of texts and images containing the value of the Pancasila student profile and Javanese cultural character values in the textbook *Mardika Basa lan Sastra Jawa kanggo kelas VII SMP / MTs Merdeka* curriculum published by Erlangga (Tukijo et al., 2022). Data collection techniques were carried out with data cards and corroborated by interviews with teachers. The purpose

of conducting interviews is to obtain information related to the real situation and conditions of students' attitudes and characters during learning using MBSJ textbooks. The selection of data cards itself aims to collect data in the form of sentences in MBSJ textbooks which will then be studied and analyzed by researchers. The distribution of questionnaires or questionnaires itself is aimed at 7th grade students of SMPN 40 Semarang and 8th grade SMPN 17 Semarang. This is done in order to obtain data directly about the problems that occur in the process of student activities in implementing the Pancasila student profile through the MBSJ textbook. The data that has been obtained is then observed, grouped, and compared according to the format as listed in Table 1. The data analysis technique uses the Miles and Huberman theory which includes data collection, data reduction, data presentation and **conclusions**. (Sugiyono, 2019). The theory conducts interactive analysis activities and continues continuously until completion (Sugiyono, 2010). Miles and Huberman describe the activities of the qualitative data analysis process (Rijali, 2019) as follows:

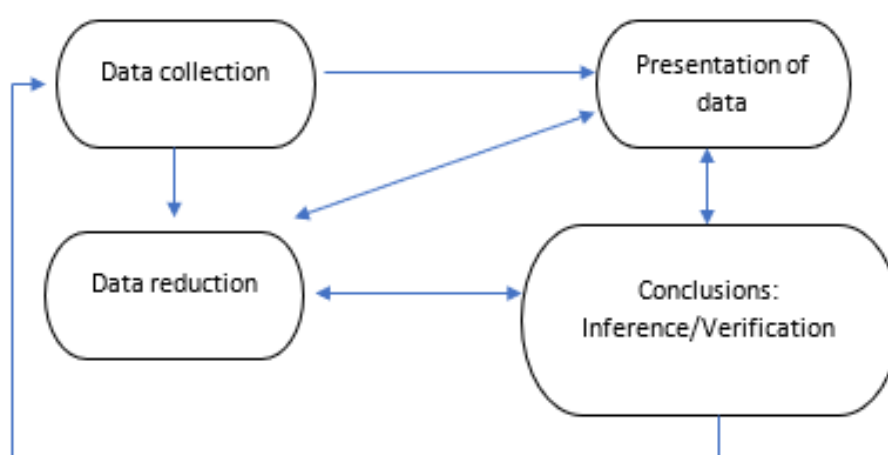


Figure 2. Qualitative Research Data Analysis Process (Rijali, 2019)

This research uses a semantic validity test. Semantic validity is validity that is done by matching the meaning of the text with the chosen context (Mumpuni, 2018). The purpose of matching the meaning of the text is to categorize the character education values of the Pancasila student profile found in the MBSJ textbook with the selected context in line with the 6 dimensions of the character education values of the Pancasila student profile in the Merdeka curriculum.

Stability reliability also needs to be done in this study by reading the data that has been obtained repeatedly (Mumpuni & Masruri, 2016). This is done so that the data that has been obtained is accurate with the character education value of the Pancasila student profile in the MBSJ textbook. In addition to seeing the character education value of the Pancasila learner profile in the Javanese Mardika Basa lan Sastra textbook, it is also necessary to know whether the textbook has implemented indicators on Javanese cultural character.

3. FINDINGS AND DISCUSSION

In the MBSJ textbook, the values of the Pancasila learner profile have been found to include: (1) faith, devotion to God Almighty, and noble character, (2) global diversity, (3) mutual cooperation, (4) independence, (5) critical reasoning, and (6) creativity. The application of the value of the Pancasila student profile can be seen in each chapter. This can be seen in Table 1.

Table 1. Distribution of Profile Implementation

No.	Chapter	P3 dimension	Javanese Culture Character Value
1.	1	(1) Believing, fearing God and having noble character, (2) working together, (3) being independent, (4) reasoning critically, (5) being creative	(1) <i>Andhap asor, lembah manah, Eling, urip mung sak dermo nglakoni, manunggaling kawula gusti, sangkan paraning dumadi, ngerteni kodrat, and ukum pinesti.</i> (2) <i>Tepa salira, memayu hayuning bawana, adigang, adigung, and adiguna, drengki, srei, jail, and methakil.</i> (3) <i>Hambeging Kartika, Mulat sarira hangrasa wani, introspection,</i> (4) <i>Wicaksana, Rereh, ririh, ngati-ngati, laku hambeging samirana</i> (5) <i>Niteni, nirokke, nambahi</i>
2.	2	(1) global diversity, (2) mutual cooperation, (3) critical reasoning	(1) <i>babar binuka, rumangsa melu anduweni, wajib melu angkrubi</i> (2) <i>Tepa salira, memayu hayuning bawana, adigang, adigung, and adiguna, drengki, srei, jail, and methakil.</i> (3) <i>Wicaksana, rereh, ririh, ngati-ngati, laku hambeging samirana</i>
3.	3	(1) Believing, fearing God and having noble character, (2) working together, (3) reasoning critically	(1) <i>Andhap asor, lembah manah, eling, urip mung sak dermo nglakoni, manunggaling kawula gusti, sangkan paraning dumadi, ngerteni kodrat, and ukum pinesti.</i> (2) <i>Tepa salira, memayu hayuning bawana, saiyeg, sepi ing pamrih rame ing gawe, saeka praya, adigang, adigung, and adiguna, drengki, srei, jail, and methakil.</i> (3) <i>wicaksana, rereh, ririh, ngati-ngati, laku hambeging samirana</i>
4.	4	(1) Faithful, devoted to God Almighty and noble, (2) cooperative, (3) creative	(1) <i>Andhap asor, lembah manah, eling, urip mung sak dermo nglakoni, manunggaling kawula gusti, sangkan paraning dumadi, ngerteni kodrat, and ukum pinesti.</i> (2) <i>Tepa salira, memayu hayuning bawana, saiyeg saeka praya, sepi ing pamrih rame ing gawe, adigang adigung, and adiguna, drengki, srei, jail, and methakil.</i> (3) <i>Niteni, nirokke, nambahi</i>
5.	5	(1) Believing, fearing God and having noble character, (2) working together, (3) being independent, (4) being creative.	(1) <i>Andhap asor, lembah manah, Eling, urip mung sak dermo nglakoni, manunggaling kawula gusti, sangkan paraning dumadi, ngerteni kodrat, and ukum pinesti.</i> (2) <i>Tepa salira, memayu hayuning bawana, saiyeg saeka praya, sepi ing pamrih rame ing gawe, adigang, adigung, and adiguna, drengki, srei, jail, and methakil.</i> (3) <i>Hambeging Kartika, Mulat sarira hangrasa wani, introspection,</i> (4) <i>Niteni, nirokke, nambahi</i>
6.	6	(1) Believing, fearing God and having noble character, (2) having global diversity, (3) having critical thinking.	(1) <i>Andhap asor, lembah manah, Eling, urip mung sak dermo nglakoni, manunggaling kawula gusti, sangkan paraning dumadi, ngerteni kodrat, and ukum pinesti.</i> (2) <i>babar binuka, rumangsa melu anduweni, wajib melu angkrubi</i> (3) <i>Wicaksana, rereh, ririh, ngati-ngati, laku hambeging samirana</i>
7.	7	Faithful, devoted to God Almighty and noble, independent, creative	(1) <i>Andhap asor, lembah manah, Eling, urip mung sak dermo nglakoni, manunggaling kawula gusti, sangkan paraning dumadi, ngerteni kodrat, and ukum pinesti</i> (2) <i>Hambeging Kartika, Mulat sarira hangrasa wani, introspection,</i> (3) <i>Niteni, nirokke, nambahi</i>

Furthermore, the discussion related to the relevance of Javanese cultural character values to the dimensions of the Pancasila student profile will be based on the philosophy of Javanese cultural character values that are most dominant in each dimension. In the dimension of faith, fear of God Almighty, the dominant cultural character value that appears is *andhap asor* with a percentage of 88.8%, global diversity, the dominant cultural character value that appears is *babar binuka* with a percentage of 33.3%, mutual cooperation, the dominant cultural character value that appears is *tepa salira* with a percentage of 100%, creative the dominant cultural character value that appears is *niteni, nirokke, nambahi* with a percentage of 33.3%, independent the dominant cultural character value that appears is

laku hambeging kartika with a percentage of 55.5%, and critical the dominant cultural character value that appears is *wicaksana* with a percentage of 33.3%.

The high percentage of the Javanese cultural character value of *tepa salira* in the dimension of working together is relevant to the activities of students in their study groups. The Javanese cultural character value of *tepa salira* emphasizes empathy on how a person can respect, love, and maintain attitudes towards others (Nafilasari, Indreswari, & Muslihati, 2023). Internalizing the *tepa salira* attitude in the dimension of working together can create a good group interaction and build morale in students.

3.1 Relevance of Six Dimensions of Pancasila Learner Profile with Javanese Cultural Values and Its Implementation to Learners

The Mardika Basa lan Sastra Jawa textbook has been used by schools in Central Java, including SMPN 17 Semarang and SMPN 40 Semarang. Mrs. TH S.Pd as a Javanese language teacher at SMPN 40 Semarang stated that she has used the MBSJ book as a means of guiding learning activities in her class because the book has been written in accordance with curriculum guidelines and has included the objectives of the formation of the Pancasila learner profile character to students.

However, the reality is that there are still some students who still cannot achieve learning objectives properly. This is caused by several factors, including coming from a *broken home* family background and a *toxic* friendship environment. Indirectly, these factors cause students to lose motivation to learn and need an outlet for the burden they face (Buana, 2023). As a result, learning activities using MBSJ textbooks are not well implemented. The above factors are challenges and obstacles to the implementation of the Pancasila student profile that need to be overcome. The author tries to internalize Javanese cultural values to improve and enhance the implementation.

3.2 Dimensions Believing, Fearing God Almighty and Having Noble Character and its Relevance to Javanese Cultural Character Value *Andhap Asor* (Humble)

The faith dimension refers to faith and piety to God Almighty. An Indonesian learner who is faithful, devoted to God Almighty, and has noble character is a learner who has good character to religion, person, fellow human beings, nature, and to his/her country (BSAKP, Kemendikbudristek, 2022). The character of learners who are close to their God will be easily formed (Saputri, Rufaidah, & Principe, 2023). This dimension is the basis for the formation of the other five dimensions. As for the textbook, this dimension is found in the learning of chapters 1, 3, 4, 5, 6, and 7.

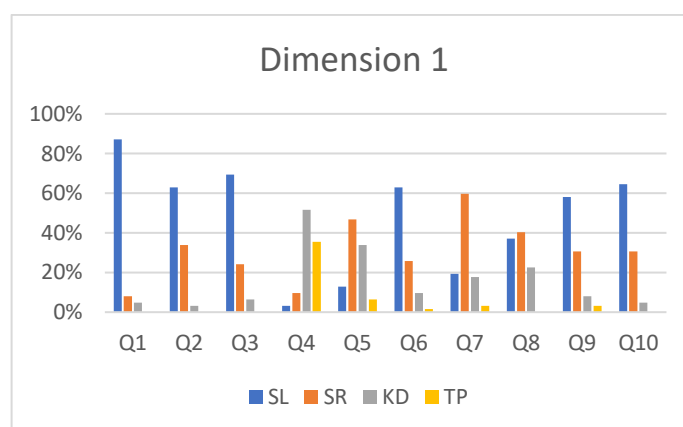


Diagram 1. Presentation of the questionnaire results of the dimension of Believing, Fearing God Almighty and Having a Noble Character

Based on the diagram above, it can be seen that the answer with the highest percentage lies in Q1, which reads "I pray when starting and ending learning in class". The statement received answers with a percentage of 81% in the SL option (always), which means that students have carried out their daily obligations to pray to their god before and after carrying out learning in class. However, there are challenges and problems in implementing this dimension, as evidenced in statement Q4 which reads "I talk to friends when prayer is in progress," getting a percentage of 52% in the KD assessment aspect (sometimes). That means there are still some students who are still or not serious and not solemn in praying.

From some of the challenges and problems above, it is necessary to instill attitudes to students. There are still students who have not been able to prioritize the value of the Javanese cultural character *andhap asor*. This character is a Javanese cultural heritage that teaches to be humble, not arrogant, and simple (Mazid, Nufus, & Prasetyo, 2022). In the concept of Islam, *andhap asor* is interpreted as *tawadhu'* which teaches that humans should not consider themselves the greatest, strongest, and most powerful. Humans should apply the attitude of *eling* (remembering) to their god because all the greatness that exists in him there is still more powerful. This can be done by praying and having a noble character with all His creations such as nature, humans, animals, etc.

The cultivation of cultural character values can be educated to students by applying the 5S culture (smile, greeting, greeting, politeness, courtesy). Other education that can be applied, among others, during religious events at school, for example, at the time of major holidays such as Isra' Mi'raj and Ramadan flash pesantren at the core event of the teacher assigned as a preacher can add this knowledge. In addition, the cultivation of religious attitudes must also be supported and educated by the parents of students as the main educators in the family environment.

3.3 Dimensions of Global Diversity and its Relevance to Javanese Cultural Character Values Babar Binuka (Openness)

Indonesian students with global diversity are students who are able to place themselves by maintaining their culture. The concept of this dimension presents positive competencies openly for students so that they have the value of unity and mutual respect for the nation's cultural diversity. (Nabila & Wulandari, 2022). The following is an example of the application of the global diversity dimension of the Pancasila learner profile .

As for the textbook, the implementation of this dimension is found in chapter 2 and chapter 6. Activities that are in accordance with this dimension can be seen in the textbook page 28 in activity 5 in the form of making projects in groups. The final result of the project is a writing about the content of *tembang gambuh* that must be *uploaded* on the students' personal writing blog or social media.

1. "Sawise nembang Gambuh saben kelompok, ayo udhari isine tembang kasebut manut ayahane kelompok".
2. Kang ditulis saka tembang gambuh kasebut ora prelu kabeh. Bab kang pokok utawa wigati bae kang ditulis. Saiki coba tulisen isine tembang Gambuh sing wis kokwaca.
3. Kejaba iku, coba rembug karo kancamu, gegayutane isine tembang Gambuh karo kahanan jaman saiki. Wenehana tuladhane.
4. Kejaba iku, bisa uga asile tulisanmu diunggah ing blog pribadhimu utawa blog sekolahan.
5. Bisa uga ing medhiya sosial-mu supaya akeh kang padha menehi tanggapan utawa ing majalah dhindhing kelas utawa sekolah.
6. Kanca liya utawa bapak/ibu guru kersa paring panyaruwe." (MBSJ, page 28)

Activity 5 above reflects students to maintain a noble culture in the form of *tembang gambuh*. Global diversity encourages Pancasila learners to be able to communicate with other cultures with an open mind, respect, and promote equality (Zuriah & Sunaryo, 2022).

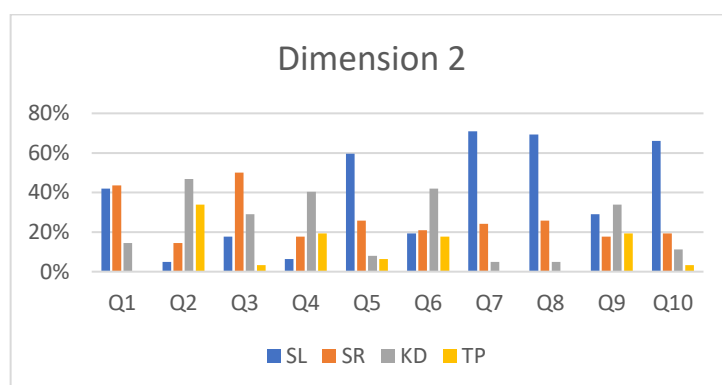


Diagram 2. Presentation of the questionnaire results of the Global Diversity dimension

Based on the diagram above, it can be seen that the highest percentage is in the Q7 statement which reads "I give friends the opportunity to have an opinion" with a percentage of 71% in the SL option (always), it means that in the learning process students have been able to appreciate the potential of their friends to have an opinion. However, the percentage results from Q4 which reads "I get angry when criticized by friends" get a percentage of 6% in the SL option (often) and 18% in the SR option (often). These results show that there are still students who are not ready to be criticized or given input by their friends. In fact, one of the achievable aspects of this dimension is the attitude of openness to environmental friends. The criticism given by other students is a form of diversity; it could be that the input or criticism given by other friends becomes an aspect of building a combination of ideas for a better purpose.

The Javanese cultural character value of *babar binuka* is an attitude that is relevant to the above statement. This attitude is an open attitude with insight into knowledge and skills. The attitude of *babar binuka* is a figure and requirement of Javanese leadership which means a leader who is open with his subordinates. He has openness by presenting sweet words, not yelling, and not being suspicious (Endraswara, 2013). On various occasions, it was proven during the time of the Mahapatih of Majapahit, Gajah Mada. He prioritizes the attitude of *babar binuka* which can be described when leading a trial. Gajah Mada has an openness in leading that gives coolness to his subordinates. Such a leader has a soft heart, not fond of *nggetak-nggetak* (scolding) to subordinates. Subordinates will also not be suspicious of their superiors (Chalik, 2015). On other occasions, the attitude of Gajah Mada's leadership can be applied by students in the learning process.

Another challenge is shown in Q9 which reads "I use social media as a means of preserving surrounding culture (such as Tik Tok, Instagram, Facebook, You Tube, Whatsapp)" with a percentage result of 19% in the TP (never) option, it means that there are still students who have not utilized their social media as a means of preserving culture. This behavior shows that Indonesian students have not actively participated in advancing their culture.

The above problems need an application or strategy that must be applied. The Javanese philosophy of *rumangsa melu anduweni*, and *wajib melu angkrukebi* has a meaning that is in accordance with the above challenges. The meaning is the awareness of belonging and protecting the culture. Global diversity dimension activities invite students how to interact and exchange ideas openly about culture by prioritizing tolerance of opinion (Syahri & Awaludin, 2022). This is in accordance with the purpose of the global diversity dimension activity in the MBSJ textbook which invites students to preserve and protect their culture.

Concrete strategies that can be implemented in the learning process include intracultural activities that are directly guided by the teacher. Teachers can introduce the diversity of local cultures in Indonesia. Providing an inclusive learning environment and motivating students can be done by teachers to provide a thorough understanding of Pancasila and cultural diversity (Shofia Rohmah, Markhamah, Sabar Narimo, & Choiriyah Widyasari, 2023). In addition, teachers can explain the potential of each culture they have described earlier.

3.4 Dimensions of Bergotong Royong and its Relevance to Javanese Cultural Character Values *Tepa salira (Respect and Honor)*

A cooperative learner is a learner who interacts as a social being to help each other. The implementation of this dimension trains learners to improve their solidarity skills in working together. As for the textbook, the implementation of this dimension is found in chapter 1, chapter 2, chapter 3, chapter 4 and chapter 5. The following examples of the application of the Pancasila learner profile in mutual cooperation can be seen in the textbook page 50 on pre-project activities.

“Praktik gawe pacelathon kanthi panyaceran kang trep kanthi wujud video utawa karangan tulis. Asilipun banjur diunggah ing medhiva sosial, umpama Facebook, Instagram, You Tube, Tik Tok, blog, utawa website sekolah, lan sawanunggalane.” (MBSJ, page 50)

The quote above shows the application of the Pancasila learner profile in the dimension of working together. The application lies in the pre-project assignment, inviting students to collaborate through dialog to discuss various activities to fill independence using good and correct Javanese language rules.

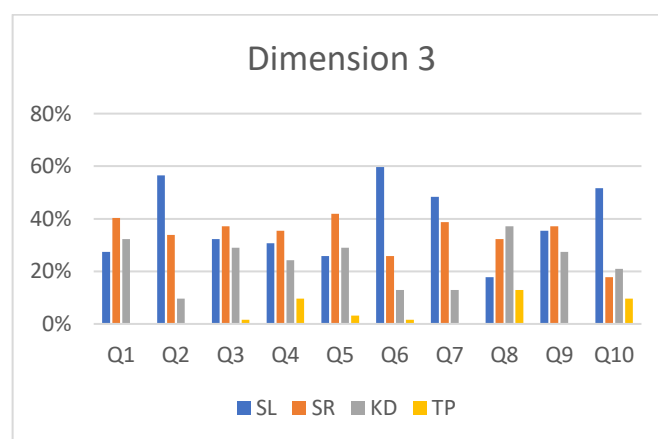


Diagram 3. Presentation of the questionnaire results of the Mutual Cooperation dimension

The diagram shows that 60% of students frequently share tasks and collaborate on group assignments (Q6). However, in practice there are still some students who have not been able to adapt well with their groupmates because they consider these friends not their *circle* and play group, causing them to be lazy to work together to complete the work. Indirectly, this will cause relational *bullying* because it discriminates against friendship (Fan, Xue, Xiu, Chen, & Liu, 2023). There are also those who have not been able to accept the opinions and shortcomings of their groupmates, which creates differences of opinion. In Javanese culture, this character is called the attitude of *adigang*, *adigung*, and

adiguna, which is an attitude of feeling that he is the most righteous (Fauzan et al., 2021). This behavior is what causes the dimension of mutual cooperation not to be implemented perfectly.

To avoid this, students should prioritize a "tepa slira" attitude, emphasizing mutual respect, respect, and empathy. *Tepa salira* is defined as a person's tolerant attitude to maintain feelings and not offend other people's abilities (Nafilasari et al., 2023). In research Luhur & Makna (2023) There are Javanese sayings that contain the meaning of gotong royong, namely, *gugur gunung* which means that cooperation must be carried out together and the *saiyeg saeka praya sayung* which means that in working together, it must be pioneered with a spirit of mutual cooperation.

Tepa salira will lead to the character of *memayu hayuning bawana* which will lead to activities that always maintain, strive for, and create prosperity (Nugroho & Elviandri, 2020). In addition, in the above activities, students are encouraged to work together and work together selflessly, which is in line with the Javanese expression *sepi ing pamrih rame ing gawe*. This philosophy can be interpreted as the obligation of Javanese humans to be kind to each other (Wartoyo, 2017). The appreciation of *memayu hayuning bawana* prevents learners from negative feelings such as *drengki*, *srei*, *jail*, and *methakil* (Winarno & Sawarjuwono, 2021). These feelings are Javanese taboos that must be avoided in working together.

The MBSJ textbook for seventh-grade junior high applies the mutual cooperation dimension of the Pancasila learner profile through collaboration, aiming to foster caring and understanding leaders (Okada, Suzue, Katayama, Nakadoi, & Fujikawa, 2023). This dimension will create awareness to learners that to achieve a prosperous life still requires people who are around them. The formation of multicultural groups in learners can also be a means of implementing democratic values in the learning process (Lubis, 2023). This fosters active group participation, collaboration, respect for opinions, and an inclusive learning environment.

3.5 The Independent Dimension and its Relevance to Javanese Cultural Character Values *Laku Hambejing Kartika* (Self-Confidence)

Indonesian learners are independent learners who are able to take responsibility for all learning processes and results with a strong determination to develop themselves. Independent learners will recognize their strengths and limitations (Irawati, Iqbal, Hasanah, & Arifin, 2022; Kemendikbudristek, 2022). The implementation of this dimension in the textbook is found in chapter 1, chapter 5, and chapter 7. Activities that correspond to this dimension can be seen in the textbook on page 124 in activity 5.

"Tulisen crita pengalaman pribadhimu kang paling nabet jroning ati. Anggonmu nulis nggatekake paugeran kasebut." (MBSJ, page 124)

The quote reveals that students share personal experiences independently, and they present them in class. However, some students feel insecure or rely on peers by imitating or copying answers.

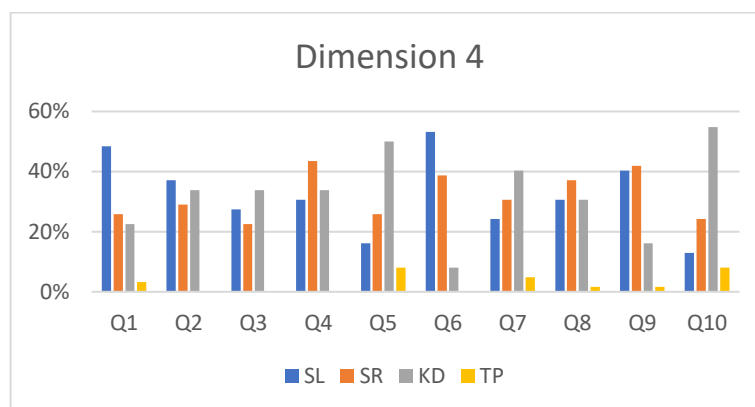


Diagram 4. Presentation of the results of the Independent dimension questionnaire

The diagram shows that 50% of respondents sometimes and 8% never show confidence in expressing ideas or presenting discussion results (Q5). This proves that 58% of students still have a lack of confidence in their potential, and there are even students who do not show a confident attitude towards their potential at all.

Javanese cultural character value *laku hambeking kartika* is one of the cultural values that can be implemented in the above problem. This attitude invites students to remain confident even though there are shortcomings in themselves. It is also balanced with the attitude of *mulat sarira hangrasa wani*, meaning *introspection* to then dare to behave. This kind of feeling will provide confidence that everyone has weaknesses and strengths. Building learner confidence is crucial for success in independent learning. Teachers can boost confidence through motivation, active participation encouragement, and personalized support.

3.6 Dimensions of Critical Reasoning and its Relevance to Javanese Cultural Character Values *Wicaksana* (Wise)

Indonesian students with critical thinking are objectively able to process and consider information based on facts. He/she is able to build various information linkages by analyzing, evaluating and concluding information well so that he/she can make the right decisions and contribute to solving problems in the field and is open to new things (Kemendikbudristek, 2022; Saputri et al., 2023). The textbook implements this dimension in chapters 1, 2, 3, and 6. An example of critical reasoning is found on page 105, activity 3.

“Nemokake piwulang saka wacan crita Ramayana lakon “Laire Raden Rama Wijaya”. Saka dudutan kang kokgawe, bisa dijujuk piwulang kang bisa kanggo pandom utawa tuladha nindakake sawernaning pakarvan. Upamane bisa njingolengi sipat lan pakarti utama saka paraga Raden Rama Wijaya ing ngisor iki:” (MBSJ, page 105)

The quote emphasizes processing information from the Ramayana story to draw conclusions. However, some learners rush through readings, leading to incomplete information and misunderstandings, driven by a desire to appear superior among peers.

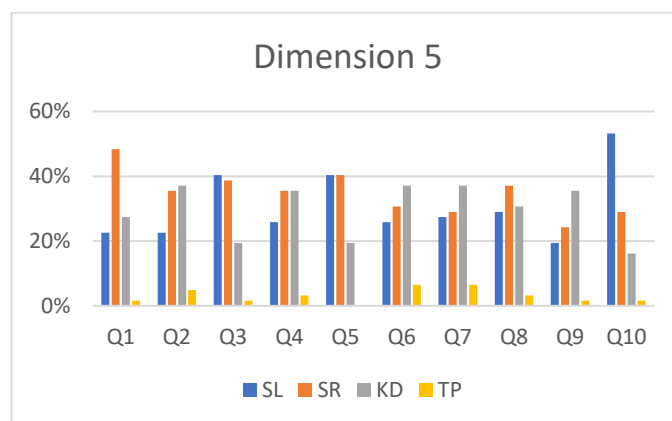


Diagram 5. Presentation of the results of the Critical Reasoning dimension questionnaire

Based on the diagram, among 62 learners, 16% sometimes or never recheck their chosen answers (Q10). Another challenge is seen in Q3, where 19% sometimes and 2% never seek accurate learning resources, indicating gaps in evaluating and linking information for factual sources.

The critical thinking dimension is relevant to the Javanese cultural character value of *wicaksana*. *Wicaksana* or wise is an action based on clear reasoning (Wagiran, 2020). From the activities in the MBSJ textbook page 105, students' activities must be based on a *wicaksana* attitude in thinking. They must determine the information they have obtained with an attitude of *rereh*, *ririh*, and *ngati-ngati*, determining *piwulang* or lessons that can be taken from a story means that it must be *rereh* (patient) because it must be read in its entirety with *ririh* (not in a hurry). The *ririh* attitude is the basis of the Javanese expression *laku hambeging samirana*, which means that a leader must have a conscientious spirit wherever he is. Then, to get the results of *dudutan* (conclusion), students must prioritize the *ngati-ngati* (careful) attitude. In line with research from Widaningtyas (2018) the attitude of *rereh*, *ririh*, and *ngati-ngati* is an action that must be prioritized in making decisions. Therefore, all assumptions of information that have been obtained require careful consideration because they have an impact on the people around them.

Integrating problem-based learning strengthens and improves this dimension through active problem-solving (Ardianti, Sujarwanto, & Surrahman, 2021). There is also a *learning community learning* strategy. This learning invites students to engage in guided discussions, collaborative group learning, and openness in conveying ideas (Mardiyah, Salsabilla, Luthfi, & Herianingtyas, 2023). Hopefully, this strategy can create learners to be more skilled in analyzing information, evaluating arguments, and making decisions according to rationality of thought.

3.7 Creative Dimension and its Relevance to Javanese Cultural Character Values *niteni, nirokke, nambahi* (Observe, Imitate, Modify)

Indonesian students who have a creative attitude are able to produce original work. They also have flexible thinking in solving problems so that the work or ideas they produce can be useful and have an impact on many people (Masruri & Waliah, 2023). The textbook implements this dimension in chapters 1, 4, 5, and 7.

(1) *“Praktik pawe karangan dheskripsi ngenani kahanan pariwisata kanthi paugeran kang trep wujud video utawa karangan tulis. Asilipun banjur diunggah ing medhiva sosial, umpama Facebook, Instagram, You Tube, Tik Tok, blog, utawa website sekolah, lan sawanunggalane.”* (MBSJ, page 98)

Excerpt (1) demonstrates the creative dimension of the Pancasila learner profile through pre-project activities where students create original essays about tourist attractions for social media.

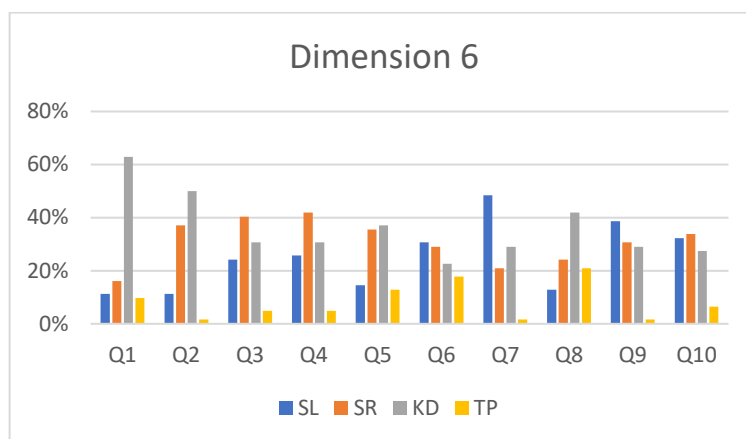


Diagram 6. Presentation of the Creative Dimension questionnaire results

According to Mrs. TH, S.Pd, most students follow teacher-explained rules but lack independent idea development. In fact, the teacher has freed his students to develop the results of their projects as long as the work is original. Diagram 6 shows that 63% of students tend to rely on traditional methods rather than innovating new solutions to problems.

The attitudes that need to be integrated into the creative dimension are *niteni*, *nirokke*, *nambahi* which means observing, imitating, and adding (modifying). In the process of thinking, adopting an attentive attitude is crucial for identifying gaps and improving subsequent steps and creations. The results should inspire imitation, aiming to surpass previous achievements by modifying and producing work that reflects evaluated ideas and flexible thinking (Oktavia & Harmanto, 2023). The creative dimension process allows participants to think critically and creatively about the task.

In the seventh-grade MBJ book, the creative dimension encourages students to express and develop their ideas into practical works and flexible problem-solving approaches. This is in line with the results of research by Mufti & Purnamasari (2023), which examines the activities of strengthening the profile of Pancasila students through the project activity of making pencil cases from used goods at SD Muhammadiyah 02 Kendalsari, Petarukan District, Pemalang Regency in class IV. The activities, in addition, show that the creative dimension can train students to modify and produce something original, meaningful, useful, and impactful.

4. CONCLUSION

Based on this research, the textbook "Mardika Basa lan Sastra Jawa kanggo kelas VII SMP / MTs" effectively integrates the Pancasila learner profile through chapters emphasizing faith, devotion, global awareness, cooperation, independence, critical thinking, and creativity. Second, strengthening the character values of the Pancasila student profile can be done by integrating the philosophy of Javanese cultural character values *andhap asor*, *babar binuka*, *tepa salira*, *laku hambeging kartika*, *wicaksana*, *niteni nirokke lan nambahi* as the basis for the formation of the younger generation to become leaders who recognize the fairuhung culture of their own tribe. Raising the philosophy of Javanese cultural character values is an effort to re-raise the philosophy of leadership based on Javanese cultural local wisdom. The study highlights how Javanese cultural values enhance the Pancasila student profile, fostering a deeper understanding of national identity and cultural heritage among Indonesian students. It underscores the importance of integrating cultural teachings to strengthen national character and promote unity.

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