

Strengthening the Profile of Pancasila Students with Global Diversity at Learning Studio Sentul Malaysia

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ABSTRACT

Sentul Learning Studio is a form of tutoring for undocumented migrant children to obtain an education. The ethnic and linguistic diversity enhances the profile of Pancasila students with global diversity, as teachers incorporate this into their teaching. This research aims to understand how teachers contribute to strengthening the Pancasila Global Diversity student profile in Malaysian learning centers. The study utilizes a qualitative research method. Research findings show that raising the profile of Pancasila students with global diversity involves understanding and valuing various cultures, engaging in intercultural communication during interactions, reflecting on and taking responsibility for diverse experiences. Conclusion This research explores the implementation of the Merdeka Curriculum, which allows Pancasila education teachers at the Sentul Malaysia learning center to design student-tailored learning experiences. The center originally had 7 students, increasing to 13, 24, 37, and now 41 students, with 6 students currently inactive. The curriculum emphasizes global diversity competencies. Teachers integrate Indonesia's cultural heritage through activities such as traditional dances and games, including the Jathilan dance and the Ampar-Ampar Pisang folk song. Two students are fluent in Javanese and Indonesian. Activities such as celebrating Mother's Day and making crafts from recycled materials foster curiosity about Indonesian culture. Gymnastics and games with Indonesian roots such as Senam 123, Gemo Famire, and penguin gymnastics are also included. Learning the Jathilan dance, jumping rope, and making soybean tempeh exposes students to authentic Indonesian culture, fostering acceptance, appreciation, and a desire to learn.

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1. INTRODUCTION

Education is crucial for navigating a constantly evolving and developing world. As the times change and progress, education must align with global needs and developments. (Purnama & Ananda, 2020). Article 3 of Law Number 20 of 2003 stipulates that the national education system is designed to improve knowledge and character as part of the goal to build a more intelligent nation (Republik Indonesia, 2003). In that legislation, Part II specifies that the principles, functions, and goals of Indonesian national education are based on Pancasila and the 1945 Constitution of the Republic of Indonesia. National education is instrumental in nurturing skills, molding character, and advancing civilization, aiming to empower students to embody traits such as faithfulness and devotion to the One Almighty God, moral integrity, physical well-being, knowledge, expertise, creativity, independence, as well as fostering democratic and responsible citizenship. The inclusion of regulations within the National Education System that delineate the functions and goals of national education underscores the imperative for character values to be seamlessly integrated into the educational journey. The objectives of national education based on character values are explained at every level of education, from elementary to tertiary education.

As known, Civic Education fundamentally aims to shape responsible and virtuous citizens based on the values and foundational principles of the Pancasila state ideology. In other words, it is the practical implementation of Pancasila education. Conceptually and epistemologically, Pancasila education can be regarded as an integrated knowledge system (Depdiknas, 2007). Civic Education is a subject aimed at developing citizens who understand and fulfill their rights and responsibilities as knowledgeable, skilled, and well-rounded Indonesian individuals, in line with the principles of Pancasila and the 1945 Constitution, to uphold the unity of the Unitary State of the Republic of Indonesia. Civic education as a character-based subject, becomes a smart solution in instilling character values in students. One way to do this through the PKn subject is by providing exemplary examples in everyday life, both within and outside the school environment.

Character is the basis of human behavior, grounded in religious values, traditions, and socio-cultural norms. (Pertiwi, Sumadi, & Kardiman, 2013). Character development seeks to cultivate the values essential for shaping the nation's character in accordance with Pancasila, which include: (1) enhancing students' capacities to embody virtuous attitudes, thoughts, and actions; (2) fostering a nation characterized by Pancasila principles; (3) nurturing citizens' potentials to possess self-assurance, national pride, and affection for all humanity (Pusat Kurikulum dan Perbukuan, 2011). In practical terms, character education cannot be immediately enforced; rather, it necessitates a gradual approach employing strategies tailored to specific circumstances. The strategy for integrating character education within each educational institution is an essential component of the school's quality improvement management program, which guides the design, execution, and assessment of the curriculum by the educational unit (Mansur, 2014).

Teachers are an important element in the world of education, as they need to carry out their duties professionally and meet the demands of continuously evolving education (Hamid, 2017). Teachers have a specific meaning as individuals responsible for guiding students towards maturity. The role of teachers is not only as instructors tasked with transferring knowledge, but also responsible for transferring values, and serving as examples, role models, and guides that direct students throughout the learning process (Roqib & Nurfuadi, 2020). The main role of teachers in character education is as follows: Firstly, exemplar, which involves the consistency of teachers in setting a good example for students in various aspects, such as spiritual, social, knowledge, and works. Secondly, inspirator, referring to teachers who are capable of inspiring students' learning enthusiasm by providing real examples and encouraging them to develop their potential and talents as well as achieve achievements. Thirdly, a motivator, whose task is to ignite the spirit and potential of students so that they can demonstrate their best abilities. Fourthly, dynamo, which besides providing encouragement, also encourages students to create what they dream of. Lastly, evaluator, who is responsible for

evaluating learning in educating children's characters and providing solutions related to academic, attitude, and talent development issues (Maya, 2013).

Pirol (2008) notes that the younger generation is currently facing a decline in moral values, with traditional wisdom being overshadowed by the strong impact of globalization. This shift has contributed to a weakening of the character among the nation's youth, highlighting the urgent need for effective character education. Many young individuals today adopt negative behaviors, perceiving them as part of the "trends" introduced by globalization. The increasingly unregulated social environment has led to various forms of deviant behavior, including drug use, promiscuity, and violence. These actions starkly contrast with the fundamental values of Indonesian culture, signaling a deterioration in the moral standards of the current generation (Budiarto, 2020).

The government is prioritizing character development through the National Movement for National Character Education, which has been further strengthened by the Strengthening Character Education (PPK) program (Ismail, Suhana, & Zakiah, 2021). This initiative, led by the Ministry of Education and Culture, aims to develop the Pancasila Student Profile, which includes six key attributes: creativity, independence, teamwork, critical thinking, faith and devotion to the One Almighty God, moral integrity, and an appreciation for global diversity (Inayah, 2021). The program is being implemented across both elementary and higher education levels (Azzahra & Dewi, 2021). Teachers play a pivotal role in promoting the Pancasila Student Profile, as they are integral to shaping students' character. In addition to their teaching duties, teachers act as parental figures within the school setting, making their role—especially that of Civics teachers—crucial for students' development (Safitri & Dewi, 2021).

Civics teachers have more duties than teachers of other subjects. Because civics teachers are required to be responsible for forming student character. So, civics teachers must provide role models and strong moral encouragement for students to become better (Widianti, 2017). Civic teachers are none other than learning facilitators who educate civic at the Sentul Malaysia Learning Studio. And the studio participants are children aged 6 to 9 years and are native Indonesians who have migrated to Malaysia. Even though you are abroad, the feeling of love for your homeland must not be lost. The existence of the Sentul Learning Studio is an effort to strengthen the profile of Pancasila Global Diversity students in Malaysia. The topic of global diversity presents an intriguing challenge that should be introduced to Indonesian students studying in Malaysia (Wirakusuma, Mahardhani, Cahyono, Asmaroini, & Hatmoko, 2023). Students have the opportunity to explore lifelike virtual environments that transport them to various historical eras, cultural settings, or scientific phenomena (Asmaroini, Hermawan, & Padilah, 2023). The advantage of this research is that there is diversity in the Sentul Malaysia learning studio, which accommodates students from various countries, especially those in multicultural Indonesia. Indonesian students in Malaysia should know that Indonesia is rich in culture, language, ethnicity, customs, regional games, cash food, dance. Teachers play a crucial role in enhancing the Pancasila Student Profile with global diversity through educational activities in learning studios. Introduced by the Ministry of Education, Culture, Research, and Technology, the Pancasila Student Profile aims to develop students' characters in alignment with Pancasila values. The global diversity dimension is a key component of this profile, focusing on students' awareness and respect for the cultural diversity present in Indonesia and around the world.

2. METHODS

This research entitled "Strengthening the Profile of Pancasila Students with Global Diversity at the Sentul Malaysia Learning Studio" is field research with a descriptive approach using qualitative research methods. According to Denzin and Lincoln in their book (Moleong, 2018) said that qualitative research is research with a scientific background, intended to interpret phenomena that have occurred and which are carried out using existing methods. A qualitative descriptive method, specifically outlining the Profile of Pancasila Students with Global Diversity at the Sentul Malaysia Learning Studio, was employed. Data for this study were gathered using a descriptive approach within

qualitative research, involving the collection of information from research reports derived from observations, interviews, field notes, and documentation.

The research involved several informants, including students from the PPKn Study Program at Muhammadiyah University of Ponorogo, who are future PPKn teachers/study facilitators at the Sentul Learning Studio, as well as the manager of the Sentul Learning Studio. Additionally, a PPKn lecturer was included as an informant. Data collection was carried out through three methods. The first method was observation, where the researcher directly monitored the implementation of the Pancasila Student Profile with Global Diversity at the Sentul Malaysia Learning Studio. This observation, conducted from November 28 to December 27, 2022, for about a month, aimed to gather detailed information on how teachers are enhancing the Pancasila profile of students in global diversity across grades 1 to 6 during learning activities at the Sentul Malaysia Learning Studio. The second is an Interview. Interviews are activities that aim to seek information; here are interviewers and interviewees (Moleong, 2018). Researchers interviewed learning facilities at the Sentul Learning Studio, Malaysia. Four learning facilitators were interviewed to gather information about how teachers strengthen students' Pancasila profile in the context of global diversity through learning activities at Sanggar Belajar Sentul Malaysia from grade 1 to grade 6. The third is documentation. In this activity, the researcher recorded all interview results, made field notes, and documented activities through photographs required for the research. Documentation is carried out to capture photos when learning facilitators are conducting activities to strengthen the Pancasila profile of students in global diversity during classroom learning activities from November 28 to January 27, 2022.

This research data analysis technique is carried out by classifying data, reducing data, and eliminating data that is not needed. Next, the data is presented or explained descriptively. And the last thing is to conclude the research results based on the problem formulation and objectives. Miles and Huberman in their book *Wiyono* (Wiyono, 2007) states that there are three steps in the data analysis process, namely 1) Data reduction, 2) data display, and 3) Conclusion or data verification. For more details, see Figure 1 below.

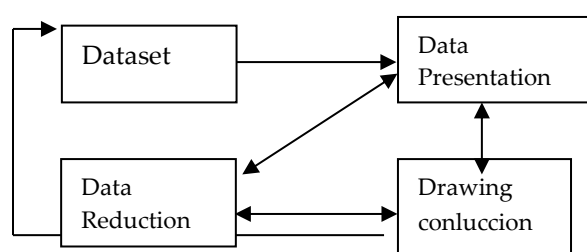


Figure 1. Data Analysis Components

Reduction is conducted to select data that is suitable for the research. The data obtained can include interview results, field notes, observations, and documentation, which are reduced based on research needs. The observations, interviews, and documentation are then reduced and sorted according to the research object regarding Strengthening the Profile of Pancasila Students with Global Diversity at the Sentul Malaysia Learning Studio. Then, the data display is carried out in the form of narrative text based on the data collected. The data presented is based on observations, interviews, and documentation related to Strengthening the Profile of Pancasila Students with Global Diversity at the Sentul Malaysia Learning Studio. And the final stage is the verification of the data or conclusions, so that this research report is prepared as a result of the conclusions in accordance with the research objectives. So, the results of this study are in line with the topic raised about Strengthening the Profile of Pancasila Students with Global Diversity at the Sentul Malaysia Learning Studio.

3. FINDINGS AND DISCUSSION

3.1. Teacher at Sentul Malaysia Learning Studio

Teachers are a key component in the field of education, and they must maintain a professional stance while adapting to evolving educational needs (Hamid, 2017). A teacher holds a special role as someone responsible for guiding students to maturity. Teachers do more than just impart knowledge; they are also responsible for transferring values and serving as examples, role models, and mentors to guide students in their learning journey (Roqib & Nurfuadi, 2020).

Teachers are primarily responsible for educating, training, guiding, directing, assessing, and evaluating students' abilities throughout their education, spanning from primary to secondary levels (Musa, 2016). The position of teachers as professionals is also aimed at realizing national education goals (Saragih, 2008). According to (Maya, 2013), the teacher's most important role in character education is:

3.1.1 Exemplary

Being exemplary is crucial for teachers. It means consistently setting a good example for students in areas such as spirituality, social behavior, knowledge, and work ethic. Teachers should also be adept at recognizing and taking advantage of opportunities to grow themselves and help their students advance in a productive and competitive manner.

3.1.2 Inspiration

Teachers with inspiring qualities are those who ignite students' passion for learning by offering genuine examples, encouraging the development of their potential and talents, and motivating them to strive for excellence.

3.1.3 Motivator

The teacher acts as a motivator, meaning they must ignite students' enthusiasm and potential, enabling them to demonstrate their abilities.

3.1.4. Dinamist

A dynamist implies that the teacher's role extends beyond merely offering encouragement; they are also a catalyst in helping students develop the skills needed to achieve their aspirations

3.1.5 Evaluator

Teachers must consistently evaluate their efforts in shaping students' character and be adept at recognizing and addressing challenges related to academics, behavior, and the development of students' talents, providing suitable solutions as needed. The Sentul Malaysia Learning Studio (SB) is a learning center similar to a package C school, where students are guided by learning facilitators who also serve as teachers. Located at Jalan 9/48a, Sentul Pasar, 51000 Kuala Lumpur, Malaysia, this studio was established in 2019 in response to concerns about Indonesian children in Malaysia who lacked access to education. Mr. Shoheh, the founder of SB Sentul, became aware of the difficulties faced by these children, including their lack of legal access to education. He sought assistance from the Indonesian Embassy's Education and Cultural Attaché (Atdikbud). In response, Atdikbud invited Mr. Shoheh to help provide education for these undocumented children (Sentul Guidance Studio, 2022). The facility is referred to as a learning studio because it lacks formal recognition from the Malaysian authorities.

In 2020, we started pioneering SB Sentul, initially by borrowing people's terraces, verandas, plywood, wood, buying it ourselves, doing our own business. I was having trouble looking for a teacher, then Pak Shoheh invited University Malaya students to guide the SB Sentul children. Initially there were 7 students, the following week there were 13, increasing to 24, 37, until now 41. From the data there are 47 students, 6 of whom are inactive. There are 6 classes in this SB, namely classes 1, 2, 3, 4, 5 and 6 (Sentul Guidance Studio, 2022). The existence of the learning center proves the commitment to provide the best education for undocumented Indonesian children in Malaysia. This is reinforced by

the fact that Indonesian. The government, represented by the Embassy of the Republic of Indonesia in Kuala Lumpur, Malaysia (KBRI), provides educational programs and examination materials categorized as A, B, and C. These programs are administered through the Kuala Lumpur School of Indonesia (SIKL), catering specifically to migrant children (Musli et al., 2022). The education offered in informal schools affiliated with the Indonesian School of Kuala Lumpur (SIKL), including those in Hulu Langat, is directly supervised by SIKL. These schools adhere to educational curricula derived from those utilized in Indonesia (Mahardhani et al., 2021).

3.2. Profile of Pancasila Students with Global Diversity at Sentul Malaysia Learning Studio

Merdeka Belajar represents the introduction of the Pancasila Student Profile concept. Nadiem Makarim considers Freedom to Learn to be the most effective educational approach in Indonesia, reflecting modern advancements (Widyastuti, 2020). Effective implementation of Merdeka Belajar requires support and collaboration from all stakeholders to enhance the education system. This collaborative model, promoted by Nadiem, involves cooperation among the government, educational institutions, teachers, and students. (Ismail et al., 2021).

The Pancasila Student Profile concept is inspired by Ki Hajar Dewantara's philosophy, which emphasizes that education should allow children the freedom to learn according to their interests and talents. Independent Learning should also follow the principle of "Ing Ngarso Sung Tulodo, Ing Madyo Mangun Karso, Tut Wuri Handayani," meaning that teachers play a crucial role in shaping students' character. They must act as leaders at the forefront, motivators in the midst, and supporters from behind to foster independence in students. The key features of the Pancasila Student Profile program include: a. mutual cooperation, b. independence, c. creativity, d. global diversity, e. critical thinking, and f. faith in God Almighty coupled with noble character (Noventari, 2020).

Global diversity is integrated into the Pancasila Student Profile to foster Indonesian students who can uphold their esteemed culture, identity, and local heritage while embracing an inclusive mindset when engaging with diverse cultures. This approach fosters mutual respect and encourages the formation of new cultures that complement rather than contradict the nation's heritage (Siswa, Suryaningsih, & Noventari, 2021). Instilling global diversity competency is crucial among students to encourage the adoption of values such as unity and mutual respect for the cultural diversity within the nation. According to Felicia's remarks during the briefing at Class 1 Teaching Campus, the Pancasila Student Profile, particularly the aspect of global diversity, includes specific indicators and sub-indicators outlined in Table 1 below (Kemendikbudristek, 2021).

Table 1. Global Diversity Elements Indicators

No	Indicator	Sub Indicators
1	Get to know and appreciate culture	Explore culture and cultural identity Explore and compare cultural knowledge, beliefs and practices Foster a sense of respect for cultural diversity
2	Intercultural communication in interaction	Communicate between cultures Consider and cultivate multiple perspectives.
3	Reflecting on and taking responsibility for diverse experiences.	Reflections on experiences of diversity Eliminate stereotypes and prejudice Harmonizing cultural differences

The results of this research, based on the elements of global diversity indicators based on Table 1 above, are as follows:

3.2.1 Get to know and appreciate culture

Pancasila students possess the ability to comprehend, identify, and characterize different groups according to behavior, gender, communication patterns, and cultural background. Moreover, they can

articulate the development of their personal and collective identities and evaluate methods for integrating into social groups across various scales—local, regional, national, and global. Through gaining deeper insight into both local and international cultures, they nurture attitudes of tolerance and mutual regard. Demonstrating tolerance and inclusive behaviors toward societal diversity plays a pivotal role in fortifying unity and thwarting divisive tendencies within society, the nation, and the state (Dewi & Putri, 2022).

a. Explore culture and cultural identity

As outlined by the UNESCO 2003 convention on the preservation of intangible cultural heritage, Intangible Cultural Heritage includes five categories: a) Oral Traditions and Expressions; b) Performing Arts; c) Customs, Rituals, and Celebrations; d) Knowledge and Practices related to Nature and the Universe; and e) Traditional Craftsmanship and Skills (Kemendikbud, 2024). The culture studied is the Jathilan dance which originates from Ponorogo. The Bongong Jeumpa dance from Aceh, the folk song Ampar-Ampar Banana, traditional games of rope jumping, stick jumping.

b. Explore and compare cultural knowledge, beliefs and practices

When they came there, they felt afraid of the police, because they didn't have any documents, the Malay people were fierce, they had studied mostly Indonesian culture in terms of dances, ethnic and cultural diversity, they wanted to be Indonesian. Many children don't know that SB exists, a diploma equivalent to package C.

c. Foster a sense of respect for cultural diversity

Respect with curiosity and learn to dance *jathil*. Javanese can also be used, English, Malay and a small part of Indonesian. 40 students, 5 names are Intan, Indonesian-Indonesian, Ayu, Indo-Chinese, Marisa, Indian, Mawes, Indo-Indian. Below is Figure 2 of the facilitator giving an example of the Jathilan dance.



Figure 2. *Jathilan* dance

Getting to know and exploring the culture taught by civic education teachers with Jathilan dance originating from Ponorogo, the Bongong Jeumpa dance from Aceh, the folk song Ampar-Ampar Banana, traditional games like rope jumping, and stick jumping. The existence of dance arts as conveyed by Fitriani, some written records state that dance has played an important role since prehistoric times. Archaeological findings show images of humans dancing carved on cave walls. Dancing activities have become a part of life and development in various community groups, and this seems to be the origin of various traditional dances that are still preserved today. Initially, dancing traditions were used in the context of social and religious rituals, but over time, they evolved into performing arts. Therefore, dance as part of human culture can easily be found in various regions of the world, in various forms and functions (Fitriani, 2020). Supported by the opinion of IG Agung, traditional games are an important part of cultural heritage, serving as a foundation for a community

to maintain its existence and identity amidst the diversity of other societies. The sustainability of traditional games can be maintained because they generally embody high cultural and moral values, such as honesty, skill, solidarity, unity, and bravery (Suryawan, 2018).

3.2.2. Intercultural communication in interaction

Pancasila students acknowledge, categorize, and articulate different groups based on behavior, gender, communication patterns, and cultural backgrounds. They also comprehend the development of personal and collective identities, and assess strategies for integration into social groups spanning local, regional, national, and global contexts. Appreciating both domestic and international cultures fosters attitudes of tolerance and mutual respect. Demonstrating tolerant attitudes and behaviors toward societal diversity is essential for promoting unity and averting societal, national, and state divisions (Dewi & Putri, 2022).

a. Communicate between cultures

Intercultural communication is the exchange of information and interaction between individuals or groups from different cultures. This process involves the use of language, social norms, values, beliefs, and different practices understood and utilized by diverse cultural groups. It is important to remember that culture involves various elements such as religion, language, tradition, behavioral norms, value systems, and history that distinguish one group from another. When individuals or groups from different cultures communicate, these differences can affect how messages are conveyed, received, and interpreted. Of the 41 SB children, there are 2 children who can speak Javanese-Indonesian, namely Intan and Ayu, class 6 SB.

b. Consider and cultivate multiple perspectives

Consider and develop multiple perspectives, civic education teacher curiosity about Indonesian culture, introducing any Indonesian food (soto, satay, pecel) etc. using crossword puzzle (TTS). Gymnastics 123 is originally from Indonesia, made by kindergarten teachers from the Indonesian Kindergarten Association, Gemo Famire gymnastics is original Indonesian gymnastics, penguin gymnastics is original from Indonesia, Make crafts from used materials in the form of wall clocks, flowers, etc. according to your creativity.

Apart from that, the teacher also teaches playing while singing ampar-ampar bananas with hand movements. The following is documentation in Figure 3 of the activities.



Figure 3. *Ampar Ampar Pisang*

SB students are also taught rope jumping, which is a game native to Indonesia. The photos of the activities are based on Figure 4 as follows:



Figure 4. Rope jumping

3.2.3 . Reflecting on and taking responsibility for diverse experiences.

Pancasila students thoughtfully employ their understanding and encounters with diversity to prevent biases and stereotypes toward various cultures, thereby discouraging behaviors like bullying, intolerance, and violence. Their exploration of cultural diversity and exposure to diverse environments facilitate the integration of cultural disparities, fostering equitable and harmonious relationships among themselves (Dewi & Putri, 2022).

a. Reflections on experiences of diversity

After learning about Indonesian culture, you become accepting, appreciative, curious, and want to learn. Like learning the jatilan dance, playing jump rope, then there is also an activity to make soybean tempeh for class 6. Tempeh is an authentic food made in Indonesia.

b. Eliminate stereotypes and prejudice

Through education, it can be eliminated in the form of motivation, enthusiasm for learning to achieve goals and directions, ways to respect other cultures and people, making friends with other people. On Mother's Day, children are encouraged to learn about the value of their mother's contributions, receive motivation and support, and then take the initiative to call their mothers and wish them a happy Mother's Day on December 22, 2022. This gesture of gratitude is often depicted in a visual format, similar to the one shown in Figure 5 below:



Figure 5. Mother's Day

c. Harmonizing cultural differences

The civic education teacher explained that Indonesia is an archipelago with the motto "Unity in Diversity," emphasizing the importance of respecting and honoring differences. This lesson involves

teachers working directly with students to introduce and explain the symbols of the Indonesian state. Photos of activities can be seen in Figure 6 below:



Figure 6. Introduce the symbols, symbols of the Indonesian state

Based on the explanation above regarding the implementation of the global diversity Pancasila student profile at the Sanggar Belajar Sentul Malaysia, it can be concluded that in the learning activities, teachers provide examples of Indonesia's cultural heritage to students at Sanggar Belajar Sentul Malaysia, who are non-documented descendants of Indonesia entitled to education. The civic education teacher showcases Indonesian cultural heritage through activities such as traditional dances and games, including the Jathilan dance from Ponorogo, the Bongong Jeumpa dance from Aceh, the folk song "Ampar-Ampar Banana," and traditional rope and stick games. Among the 41 students at the learning center, two students, Intan and Ayu from class 6, are proficient in Javanese and Indonesian languages. Additionally, students are taught to commemorate Mother's Day, as observed in Indonesia, which falls on December 22, 2022. The activity aims to foster the curiosity of civic education teachers about Indonesian culture by integrating Indonesian cuisine like soto, satay, and pecel through activities such as crossword puzzles. Gymnastics 123 and Gemo Famire gymnastics originate from Indonesia, while penguin gymnastics also has Indonesian roots. Crafting using recycled materials like wall clocks and flowers encourages personal creativity. Engaging in activities such as learning the Jathilan dance, playing jump rope, and making soybean tempeh in class 6 introduces students to authentic Indonesian culture, fostering acceptance, appreciation, and curiosity for learning.

Overall, teachers have effectively enhanced the Pancasila Student Profile with global diversity through various learning activities. Research indicates that teachers play a crucial role in teaching character by serving as role models, sources of inspiration, motivators, catalysts, and evaluators. These practices have been implemented successfully. Additionally, it is vital to strengthen the Pancasila Student Profile with global diversity through learning activities that involve recognizing and valuing different cultures, engaging in intercultural communication, and reflecting on and taking responsibility for diverse experiences. All these aspects of the global diversity profile are evident in the learning activities at the Sentul Malaysia Learning Studio. As a continuation of this research, the Merdeka curriculum is currently being implemented in Indonesia. It is hoped that it will continue to be implemented in the Sentul Malaysia learning studio, and will even be applied to all schools for non-documented Indonesian children in Malaysia and anywhere in the world to obtain the right to education, no matter what. Only during the implementation of this research was the learning of the Pancasila student profile implemented. As stated by Rudiawan and Ambiro, Pancasila Education Teachers have more duties than teachers of other subjects, because PPKn teachers are required and responsible for forming students' character (Rudiawan & Asmaroini, 2022).

4. CONCLUSION

This research explores the implementation of Indonesia's Merdeka curriculum, which allows civic education teachers to create tailored learning experiences for students, particularly at the Sentul Malaysia Learning Center. A key focus is on developing global diversity competence, which encourages unity and respect for cultural diversity, as highlighted in the Pancasila Student Profile. At the Sentul center, teachers introduce Indonesian cultural heritage through activities like traditional dances, folk songs, and games, fostering a connection to Indonesian culture among undocumented Indonesian children. For example, students learn dances such as Jathilan and Bongong Jeumpa and participate in cultural celebrations like Indonesia's Mother's Day. Despite the positive outcomes, the research faced challenges due to the author's location in Indonesia, making it difficult to conduct on-site studies in Malaysia. Future research could further explore how the Merdeka curriculum and the Pancasila Student Profile might be applied in other international Indonesian schools to ensure quality education aligned with the goals of Indonesia's Ministry of Education and Culture.

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