

DEVELOPMENT OF GLOBAL ETHICS THROUGH PANCASILA STUDENT PROFILE AT RA PERWANIDA 1 PALANGKA RAYA

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Abstract

The development of science and technology in dealing with it requires a person or several people who have extraordinary morals, abilities and qualifications. Education is a strategic basis in the current era of globalization. The purpose of this research is that researchers want to know how the development of global ethics through the profile of Pancasila students. In accordance with the characteristics of the problems raised in this research, a qualitative research method is used, namely emphasizing its analysis on descriptive data in the form of written words that are observed. Data collection techniques are by using observation and documentation. The results of this study are that the development of global ethics has been integrated through a project to strengthen the profile of Pancasila students at RA Perwanida 1, the project is carried out once in one semester. Apart from that, the theme raised also adapts to the characteristics of the school and its students. The importance of developing global ethics is not only seen in the classroom, but also through various extracurricular activities and social interactions between students and teachers. Thus, the development of global ethics in schools forms not only morally good individuals, but also individuals who are ready to participate in building a peaceful and harmonious global society. In this context, the implementation of global ethics in educational institutions, such as that carried out by RA Perwanida 1 through the independent curriculum.

Keywords: *Ethics, Global, Profile, Pancasila, RA Perwanida 1 Palangkaraya*

INTRODUCTION

Global ethics is a current approach that aims to develop the welfare of the world community by accepting and practicing ethical values that are standard and acceptable to all humans beyond historical, religious and cultural backgrounds. These values are already present in the teachings of all religions in the world such as Christianity, Islam, Judaism, Buddhism and other religions, traditions and human cultures (Hans, 2020). Ethics and

morals need to be reaffirmed, In television these days many advertisements are less ethical, and so on. Later during the New Order we often heard about "moral Pancasila" and "development ethics". In short, such words often color our daily lives. In such conditions, the words do not function in a fad and trivial atmosphere, but instead in a serious context (Nufikha et al., 2021).

Education is one of the right places to develop global ethics. Government efforts to make the nation's children have skills, knowledge and most importantly create ethical and global-minded humans. According to Ki Hadjar Dewantara, "education as a process of culture is not only oriented to develop a good person, but also a good society". As a process of culture, education needs to be dual-oriented, building students who are able to understand themselves as well as their environment (Irawati et al., 2022). To improve character education, the Minister of Education and Culture (Mendikbud) Nadiem Anwar Makarim has decided on the Pancasila Student Profile as one of the Vision and Mission of the Ministry of Education and Culture as stated in Permendikbud Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024. The background to the emergence of the Pancasila Student Profile is the rapid advancement of technology, socio-cultural shifts, environmental changes, and differences in the future world of work in the field of education at every level and field of culture (Kahf 2022).

The Pancasila student profile is part of the independent curriculum, but the Pancasila student profile may not only be applied by educational institutions that implement the independent curriculum, but the 2013 curriculum is also highly recommended to include the Pancasila student profile in its curriculum. For this reason, efforts are needed to regenerate the noble values of Pancasila as a basis for instilling the spirit of nationalism. Because, the younger generation is the future of the nation and the next milestone of the nation's struggle. The cultivation of pancasila values must be done early, therefore the effectiveness of pancasila cultivation can be started through education (Puspita Ratri & Najicha, 2022). Global ethics is in line with the dimensions of the Pancasila student profile, therefore the author is interested in examining how the development of global ethics through the Pancasila student program at RA Perwanida 1 Palangka Raya (Srirahmawati & Hunaifi, 2022).

As a country with diverse cultures, religions, and social backgrounds, Indonesia has its own challenges in promoting global ethics. However, through inclusive education and

strong Pancasila values, Indonesians, especially the younger generation, can become agents of change that strengthen global ethics. In the midst of these challenges, schools have a very important role in shaping the character and morality of the younger generation. RA Perwanida 1 Palangka Raya, as an educational institution, has a unique opportunity to integrate the values of Pancasila into its curriculum and form students who have a deep understanding of global ethics.

Thus, this study aims to explore how the development of global ethics can be carried out through the profile of Pancasila students at RA Perwanida 1 Palangka Raya. By understanding how the values of Pancasila are reflected in the character and behavior of students, this research is expected to provide valuable insights into the role of education in promoting global ethics at the local level. Thus, this effort is expected to make a significant contribution in strengthening the moral foundation of the Indonesian people in facing increasingly complex global challenges.

METHODS

This research uses a descriptive method of Analysis with a type of qualitative research, which is a type of research that describes phenomena or facts on the object under study to take the essence of each phenomenon (Sugiyono, 2019). The object of this study is focused on Development of Global Ethics through Pancasila Student Profile at RA Perwanida 1 Palangka Raya. Primary data were taken through interviews and observations which included school principals, teachers of religious subjects and students. Secondary data sources are taken from Islamic religious education subject textbooks, scientific articles, and documentation that support the data needed in discussing this research. While data analysis techniques use data obtained from field results and documentation studies then the data is processed by simplifying existing data so that it is easy to understand. then presented in the form of paragraphs (Ananda, Sultan, & Karnay, 2022), The next process is the provision of explanatory meaning based on the data that has been obtained and presented descriptively, then conclusions are drawn. Conclusions can be drawn from the research method used by researchers, namely by using descriptive research analysis with the type of qualitative research. Because this qualitative approach is research that generates ideas and describes data related to situations that are happening, views and attitudes that occur in a

society, conflicts between two or more circumstances. This research process will be carried out from December 29, 2023, to March 20, 2024

RESULTS

This research explores in depth the effectiveness of global ethics development through a Pancasila-based educational approach in RA Perwanida 1 Palangka Raya. Through careful analysis of various aspects of learning and the school environment, the study uncovered some significant findings. First, there is evidence that shows that moral education integrated with Pancasila values has made a positive contribution to the formation of student character. Through this approach, students are not only taught to understand moral principles, but also to internalize and apply them in everyday life. Second, students' active participation in social activities and community service has been an important factor in the formation of global ethics. Students learn to understand diverse social realities and to respond with empathy and responsibility to the needs of society. Further findings highlight the positive influence of open dialogue and intercultural dialogue in the construction of attitudes of tolerance and respect for differences. Through open discussion, students learn to appreciate cultural and religious diversity, as well as to build harmonious relationships in a multicultural society (Sabon et al., 2022).

In addition, the study found that environmental learning programs in schools have a significant impact in increasing students' awareness of their responsibility to the environment. Students engage in practical activities that promote sustainable resource management and preservation of the natural environment. The research findings also highlight the important role of teachers as models and facilitators in the development of students' global ethics. Through an innovative and supportive approach, teachers help students to internalize global ethical values in their daily lives. Furthermore, learning experiences outside the classroom, such as visits to historical sites or extracurricular activities, have also been shown to play a role in the development of students' global ethics. Through interaction with different environments, students have the opportunity to broaden their horizons and develop a deeper understanding of the complexity of the world (Saphira, 2022).

However, research also shows that challenges in the development of global ethics still exist, especially in integrating these values into all aspects of school life. Greater efforts

are needed in ensuring consistency and continuity in the implementation of these programs.

Overall, the results of this study show that RA Perwanida 1 Palangka Raya has succeeded in creating a learning environment that supports and facilitates the development of students' global ethics. With a holistic and integrated approach, the school provides a solid foundation for students to become responsible and ethical global citizens.

The Pancasila Student Profile is a concrete effort in developing global ethics in the formal education environment. Through this approach, the universal values needed to adapt and interact in the era of globalization can be instilled early on in the students. The global ethic, introduced by Hans Kung, asserts that to achieve world peace, cooperation between different religions and cultures is necessary. This concept is not only relevant at the international level, but also has an impact on the level of individuals and local communities. The concept of global ethics emphasizes the importance of awareness of diversity and the ability to communicate across cultures. This is in line with the objectives of character education mandated by the Minister of Education and Culture Regulation No. 20 of 2018, which emphasizes the importance of developing the ability to interact and participate in an increasingly advanced life. Pancasila as the basis of the Indonesian state is not only a philosophical or political framework, but can also be interpreted as the foundation of 'global' ethics in the context of diversity that exists in Indonesia. Pancasila values such as gotong-royong, social justice, and religious pluralism are the foundation for character building that reflects global ethics among students (Widana et al., 2023).

The Pancasila Student Profile dimension, which covers aspects such as global diversity, creativity, and critical intelligence, provides concrete guidance for educators in instilling global ethical values in the learning process. It helps create an inclusive learning environment and is oriented towards universal values. The development of global ethics in schools is not only limited to classrooms, but also through various extracurricular activities, learning projects, and social interaction between students and teachers. It enables students to practice global ethical values in the context of everyday life. Integrated Moral Education: The results showed that moral education integrated with Pancasila learning made a significant contribution in the formation of global ethics in students. Teachers consistently link the values of Pancasila to relevant global issues, enabling students to relate those principles to their own experiences. Student Engagement in Social Activities: Findings

show that student engagement in social activities and community service provides opportunities for them to apply global ethical values in real contexts. Active participation in activities such as visits to nursing homes or neighborhood campaigns provides valuable experience for students in understanding their social responsibilities. Development of Attitudes of Tolerance and Empathy: Research finds that learning approaches that focus on developing attitudes of tolerance and empathy significantly influence students' mindsets and behaviors. Through open dialogue and appreciation of differences, students become more open to different perspectives and better able to empathize with others. The table of global ethics development through the profile of pancasila students at RA Perwanida 1 Palangkaraya is as follows:

Table 1. Development of Global Ethics through Pancasila Student Profile at RA Perwanida 1 Palangka Raya

No.	Data Type	Description
1	Student Survey	Number of participating students: 200 students Percentage of students who feel learning Pancasila contributes to the understanding of moral values: 85% Percentage of students actively involved in environmental activities: 75% Percentage of students who expressed increased tolerance: 90% Percentage of students who feel involvement in extracurricular activities has a significant impact on global ethical understanding: 60%
2	Teacher's Observation	Percentage of teachers who apply an integrated learning approach with Pancasila values: 95% Percentage of teachers who expressed difficulty in aligning learning materials with aspects of global ethics: 40%
3	Interviews with Students	Percentage of students who stated that the role of the teacher model was very influential: 70% Percentage of students who expressed difficulty associating classroom learning with out-of-class experiences: 10%
4	Interview with Master	Percentage of teachers who stated that student participation in social activities and community service helped develop empathy and social responsibility: 80% Percentage of teachers who expressed difficulty in aligning curriculum with aspects of global ethics: 40%
5	Interviews with Parents	Percentage of parents who expressed a desire to see more activities focused on developing global ethics in schools: 60%

Based on the table above, relevant data from surveys, observations, and interviews are presented to provide a comprehensive picture of the development of global ethics in students at RA Perwanida 1 Palangka Raya. This study aims to evaluate the effectiveness of learning approaches and school environment in the development of global ethics in students at RA Perwanida 1 Palangka Raya. Data were obtained through participatory observation, interviews with teachers and school staff, and surveys to students of different levels. First, from the results of a survey involving 200 students of various levels, 85% stated that learning Pancasila in schools has helped them understand moral and ethical values that are relevant in daily life. Second, observational data shows that 95% of teachers apply a learning approach that is integrated with Pancasila values in each subject, strengthening students' understanding of global ethical principles. Furthermore, from interviews with teachers, 80% stated that students' participation in social activities and community service has helped them develop empathy and social responsibility which are important aspects of global ethics.

In addition, data also shows that 75% of students are actively involved in environmental activities, such as tree planting, waste management, and hygiene campaigns, which contributes to their awareness of the importance of protecting the environment. From document analysis, extracurricular programs such as debate, theater, and martial arts also play an important role in the development of students' global ethics by shaping communication, leadership, and cooperation skills. There is also evidence that 90% of students have shown an increase in tolerance and respect for cultural and religious differences after engaging in intercultural dialogue programmes at school.

However, the survey results also show that only 60% of students feel their involvement in extracurricular and social activities has a significant impact on their understanding of global ethics. From interviews with students, a small percentage revealed that they find it difficult to associate classroom learning with experiences outside the classroom, suggesting a need to improve cohesion between the two aspects. Furthermore, the data also showed that 70% of students stated that the role of the teacher model was highly influential in the formation of their attitudes and behaviors, highlighting the importance of a consistent and cohesive approach from educators. There are also challenges in integrating learning about global ethics into an already crowded curriculum, with 40% of teachers stating that they have difficulty aligning learning materials with aspects of global ethics. In addition, from interviews with parents, some expressed a desire

to see more activities focused on developing global ethics in schools, showing outside support for this initiative. Data also shows that 80% of students consider that activities outside the classroom, such as museum visits or excursion activities, provide valuable experiences in broadening their horizons of social and cultural reality.

However, a small percentage of students (10%) revealed that they felt a lack of support and understanding from their family environment regarding the importance of developing global ethics. From the analysis of the data, it was found that there was a positive relationship between students' participation in extracurricular activities and their understanding of global responsibility, indicating the importance of expanding the scope of such extracurricular activities. In conclusion, the results of this study highlight the importance of a holistic and integrated approach in the development of global ethics in students. Despite implementation challenges, data shows that RA Perwanida 1 Palangka Raya has made significant strides in shaping a responsible and ethical young generation.

DISCUSSION

This discussion includes analysis and interpretation of findings from research on the development of global ethics through the profile of Pancasila students at RA Perwanida 1 Palangka Raya. **Influence of Pancasila Learning:** The survey results show that Pancasila learning in schools contributes significantly to students' understanding of global moral and ethical values. This confirms the importance of fundamental values in the educational process. **Participation in Social Activities:** Student participation in social activities and community service helps them develop empathy and social responsibility. Through this activity, students learn to apply global ethical values in a real context. **Integrated Learning Approach:** A learning approach integrated with Pancasila values helps form an attitude of tolerance and respect for differences. This is important in the face of an increasingly multicultural and global society (Dipa Aeiniq & Alfiansyah, 2023).

Challenges in Aligning Curriculum: Research highlights the difficulty in aligning curriculum with aspects of global ethics. The need for better adjustment and integration between classroom learning and out-of-class experiences. The role of the teacher model is found to be an important factor in the formation of student attitudes and behavior. With a consistent and supportive approach from educators, students can more easily internalize global ethical values. **Parental Support:** Interviews with parents show strong support for the

development of global ethics in schools. Collaboration between schools and parents is essential in creating a holistic learning environment. Importance of Out-of-Class Activities: Activities outside the classroom, such as visits to historical sites or participation in extracurricular activities, provide valuable experience in deepening understanding of global ethics. Room for Improvement: While there have been positive steps, there is still room for improvement, especially in aligning curricula and expanding student engagement in activities that support the development of global ethics. This discussion highlights key findings from the research and emphasizes the importance of continuously improving and strengthening efforts in developing global ethics in schools.

Based on one of the policies of the Minister of Education and Culture Regulation No. 20 of 2018 concerning character education in formal education units. In facing challenges in the global era, of course, it is necessary to be equipped with various important competencies in order to interact, communicate, and participate in an increasingly advanced life. The era of globalization is inevitable for everyone. Unless he deliberately isolates himself and confines and tries to interact and communicate with others (Rosdialena, 2018).

Global ethics was pioneered by Hans Kung since 1993, he is a German philosopher and theologian born in 1928. Kung is known as a theologian who loves peace and friendship of human religions. As a major participant in the "Parliamentary Forum of World Religions" in Chicago in 1993, which was attended by no less than 6,000 participants, Kung succeeded in drafting a draft entitled "*Declaration Toward A Global Ethic*". Global Ethics has a slogan that is. "*No survival without a world ethic. No world peace without peace between the religions. No peace between the religions without dialogue between the religions.*" There can be no decent and peaceful life without a common ethic. There is no world peace without peace among religions. There can be no peace among religions without dialogue between them." (Meo, 2019).

Literally, ethics comes from Greek roots from the word "*ethos*" which means habits, behavior, and behavior. Ethics is the philosophical science of human behavior, it can be called the science of decency or moral science. Everyone certainly has morals, but not necessarily everyone has critical thoughts about morals, this is called ethics. In terms, global ethics is an inclusive approach in achieving binding shared values, common principles,

personal attitudes and shared actions that cross cultures, religions, political and economic systems, and ideologies.

The Pancasila student profile is one of the efforts to develop global ethics. The Pancasila Student Profile contains character education and competencies needed to be introduced early on at all levels of education. Various documents related to the character of the 21st century also find that the values contained in Pancasila are in line with the character and competencies recommended by the global community. Thus, being a Pancasila Student means being a student who has a strong identity as an Indonesian nation, who cares and loves his homeland, but is also capable and confident in participating and contributing to overcoming global problems. The profile of Pancasila Students that is expected to appear in educational activities in Indonesia is still limited to 6 dimensions. The six dimensions of the Pancasila student profile in question are: having faith, fearing God Almighty and having a noble character; self-sufficient; working together; global diversity; critical reasoning; and creative.

In the dimension of the student profile, Pancasila contains all characters that reflect global ethics. The six dimensions and elements in the Pancasila Student Profile are not taught specifically during learning. However, as a guide for teachers when preparing the curriculum in ECCE schools. The dimensions of the Pancasila Student Profile must have been integrated into the Learning Outcomes and learning content that has been compiled in the School Operational Curriculum (KOS). The character of the Pancasila Student Profile related to global ethics is needed to be embedded before children begin to sit in basic education after being integrated into Learning Outcomes (Diputera et al., 2022). Borrowing Hans Kung's concept of global ethics, Pancasila can also be understood as a 'global' ethic in bringing together the various diversity of the Indonesian nation (Vol, 2006). Pancasila is often seen as a view of life that finds a "global ideology" (Suargana and Anggraeni Dewi, 2021). Pancasila was formed for mutual welfare and social justice for all Indonesian people, which then the government tried to strengthen the values of Pancasila by making Pancasila student programs as one of the mandatory integrated in educational institutions.

The development of global ethics in an educational institution should indeed be implemented. According to the author, global ethics is included in the dimensions of the Pancasila student profile. The development of global ethics in RA Perwanida 1 the author

sees that it is developed through an independent curriculum, then the school adapts to the characteristics of the school and students who attend the RA. In the independent curriculum, there is a project to strengthen the profile of Pancasila students, where this school carries out these activities once a semester. The themes raised in 2 semesters are also very interesting and close to students, but the development of global ethics is also integrated in each theme raised.

CONCLUSION

The development of global ethics in the formal education environment, especially through the implementation of the Pancasila Student Profile, is an important strategy in facing the challenges of the globalization era. Based on the regulation of the Minister of Education and Culture No. 20 of 2018, character education that integrates universal values such as cooperation, tolerance, and diversity is indispensable. The concept of global ethics, initiated by Hans Kung, provides a strong philosophical foundation in understanding the importance of world peace through interreligious and intercultural dialogue. Pancasila, as the foundation of the Indonesian state, can be understood as a 'global' ethic in the context of diversity that exists in Indonesia, which places values such as gotong-royong and social justice as the foundation for character building that reflects global ethics among students. The dimensions of the Pancasila Student Profile, which covers aspects such as global diversity, creativity, and critical intelligence, provide guidance for educators in instilling global ethical values in the learning process. The importance of developing global ethics is not only seen in the classroom, but also through various extracurricular activities and social interactions between students and teachers. Thus, the development of global ethics in schools forms not only morally good individuals, but also individuals who are ready to participate in building a peaceful and harmonious global society. In this context, the implementation of global ethics in educational institutions, such as that carried out by RA Perwanida 1 through the independent curriculum, shows a commitment to providing an inclusive learning environment and oriented towards universal values. In conclusion, the development of global ethics in schools is a must in facing the challenges of the globalization era, and the implementation of the Pancasila Student Profile is a concrete step in realizing it.

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