



## ***School Ecosystem Based on the Implementation of Pancasila Values and Diversity in SMAN 5 Palembang***

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### **Abstract**

Indonesia is a country with a diversity of cultures, languages, religions, beliefs, ethnicities, races and local wisdoms but has the same vision and goals in the view of "Bhinneka Tunggal Ika". The application and appreciation of Pancasila values and diversity in the school ecosystem in an independent curriculum is the right step to produce students who have good morals and morals, are honest, responsible, respect the rights of others, work hard, and so on. This study aims to determine the implementation of the appreciation of Pancasila values and diversity in the school ecosystem at SMA Negeri 5 Palembang. The research method used in this research is descriptive qualitative. Collection techniques were used for direct observation of researchers at schools, interviews with teachers and documentation. The data analysis technique used is data reduction, data presentation, conclusion/verification. Based on the results of the study it was concluded that SMA Negeri 5 Palembang had implemented a school ecosystem based on the values of Pancasila and Bhinneka Tunggal Ika through symbols, signs, activities or activities to familiarize students in the school environment both in the school environment and in the school environment. class and outside the classroom which is in line with the goal of an Merdeka curriculum, which is to create lifelong learners with the character of the Pancasila Student Profile.

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## **INTRODUCTION**

Indonesia is a country with a diversity of cultures, languages, religions, beliefs, ethnicities, tribes and local wisdom but has the same vision and goals in view. This is because Indonesia has the motto "*Bhinneka Tunggal Ika*" (different but still one) with the foundation of the Pancasila philosophy as the basis for the country's pillars to create harmony in the life of the nation and state (Nurgiansah, 2021). This diversity forms human identity, where humanity includes values, dignity, sociality, relationality, geneuity, dialogueality, soul, passion, and various

traditions of Indonesian people from generation to generation. There are 3 essential things that are unique to Indonesia's own human values which include the value of diversity, the values of Pancasila and also the value of religiosity (Setiari, 2023).

Diversity will be maintained when someone has found the true nature of life. What Life actually means is to unite diversity to build harmony. As data obtained from the research of Sabanil et al. (2022), regarding global diversity in elementary schools is a picture that is expected of students in Indonesia to be able to maintain locality from local

ancestral cultural heritage and identity, who have broad insights when establishing communication relations with diverse cultures. Such things can foster a character that is tolerant in appreciating good noble cultures and does not have contradictions with the culture of the Indonesian nation.

Instilling global diversity characters in students is a matter of great urgency to instill in 21st century students. This will equip students with good character and attitudes in accordance with the times (Sabanil et al., 2022). Where at present, there are many problems that are encountered and related to character deviations where almost all of the perpetrators are the younger generation at school age (Yati, 2021). Based on research data from the Program for International Students Assessment (PISA) in 2018, it showed that 41.1% of students in Indonesia had experienced cases of bullying (Antou et al., 2022; Fatyandri et al., 2022; Ulfatun et al., 2021). When viewed from this percentage, Indonesia is ranked fifth highest out of 78 countries where students experience cases of bullying carried out by the environment or people they know (Rompas & Sitompul, 2020).

Based on data from the Indonesian Child Protection Commission (KPAI) starting from January to April 2019, it was stated that 25 cases (67%) (Darmawan & Rosiana, 2020) that dominated student bullying cases were from elementary school. Not only cases of bullying occur in Indonesia, but violence, intolerance, and drugs also occur. The National Narcotics Agency (BNN) in 2018 recorded that out of 87 million children in Indonesia, 5.9 million were drug addicts (Halawa, 2019; Sulaiman et al., 2018). This shows that the ability to strengthen character carried out by teachers at school, parents at home and the community environment is still poor and has not been successful (Sujatmiko et al., 2019). Based on the description above,

it can be concluded that there are things that are contrary to the reality that is currently happening in the world of education with the meaning of education that has been stated in Article 3 of the Law of the Republic of Indonesia No. 20 of 2003 concerning the national education system.

Education has a very important role in preserving diversity, maintaining unity, maintaining harmony, and developing Indonesian values. Where through education can open insight into the paradigm of thinking, behaving, and behaving as an Indonesian nation. According to Abidin (2012) character education can be carried out through developing good things (character) in students, implementing life values in life, both as part of community groups and citizens who are religious, nationalist, productive and creative. Meanwhile, according to Ariffudin in Irawati et al. (2022), morals, character, ethics and values can be improved through character education.

In the sense that character education is very essential in education to instill good habits in the school ecosystem which can be in the form of knowledge, awareness, or actions to do good things for oneself, God Almighty, fellow human beings, the environment, and countries with the output of being a Kamil human being. Likewise, an educator can be called a character if he can have values and beliefs that can be based on the nature and vision of education that can be used with moral intensity in carrying out his mandate. Character education is value-in-action education, the value embodied in action. Characters are also often called operative values or values that are operationalized in action (behavior) (Ismail et al., 2020; Zubaidah, 2019; Zulkarnain, 2019).

Through Pancasila-based education, the character of students is formed through character education, the results of which can be seen in a person's real

actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on. This is also in line with Ki Hajar Dewantara's thinking that education is based on Pancasila values. Where it contains human values, nationality and other noble values. Through Ki Hajar Dewantara's concept of thought, this is very important in education standards in Indonesia. If education is not rooted in human identity, then the personality of a nation will be lost. So that education that is rooted in the personality of the nation can become a strong identity amidst the storms of globalization and discourses of cosmopolitanism (Pangestu, 2022).

The development of the times with technological advances can threaten the character and culture of a student at school so that the curriculum is often changed from KTSP to the 2013 curriculum, then changing to an Merdeka curriculum is one of the government's ways to improve the quality of Indonesian education and improve the character of the nation's children. Where in the current independent curriculum aspects of the Pancasila student profile are a strong bond to realize the formation of national character. There are 6 implementation dimensions of the profile of Pancasila students who have faith and piety to God Almighty, global diversity, independence, mutual cooperation, critical thinking, and creativity. It is hoped that the Indonesian people can become individuals who are intelligent and have character and are able to face the challenges of the 21st century, of course instilling the values contained in Pancasila as the state philosophy consistently and finally being able to realize a prosperous and dignified nation's life as one of the mandates of the constitution 1945 (Irawati et al., 2022).

Based on Minister of Education and Culture Regulation No. 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for

2020-2024, the profile of Pancasila students has been listed with the aim of realizing Indonesian students as lifelong students who have global competence and behave according to the character of Pancasila values. From the results of observations of field practice activities (PPL) it shows that students at SMA Negeri 5 Palembang come from different regions, ethnicities, religions, cultures and ethnicities.

Based on Jannah (2023), it shows that the profile of Pancasila students in elementary schools has been implemented, especially in the dimensions of faith and piety to God Almighty and noble character in terms of the role of all school members. Based on Udin & Nawawi (2023), Awareness of nationalism is clearly seen in the motto "Unity in Diversity" which leads to the interests of the same ideals and at the same time pluralism becomes the glue of nationality. According to the National Defense Institute of the Republic of Indonesia, the values contained in Bhinneka Tunggal Ika include the values of tolerance, the values of justice, and the values of mutual cooperation or cooperation (Julita, 2023).

Through this diversity, This study aims to determine the implementation of the values and symbols of Pancasila as well as the learning process regarding appreciation and appreciation of diversity in the school ecosystem at SMA Negeri 5 Palembang which has implemented the Merdeka curriculum.

## **RESEARCH METHODS**

This research method is a qualitative descriptive method. A qualitative method with a descriptive approach is where the basic discussion obtained from research is obtained by collecting information from several sources, for example books, journals, articles that have a depth of theory based on experts. The research method in this article uses observation and case studies. Data collection uses

observation techniques, interviews with teachers, and documentation. Place of implementation of research at SMA Negeri 5 Palembang. The data analysis technique used is data reduction, data presentation, conclusion/verification.

## RESULTS AND DISCUSSION

### *Signs and Symbols that Exist in the School Ecosystem and the Learning Process About Respect for and Appreciation of Diversity*

The school ecosystem is an interaction relationship between biotic (human) and abiotic (environmental) factors. Biotic factors can include teachers, security guards, parents, committees, and others as environmental elements. The school ecosystem is also called the educational ecosystem where this educational ecosystem will influence the formation of the character of students.

To face the challenges of the 21st century, there are 4 skills that need to be prepared including life and career skills, 4C skills (critical thinking, creative, collaboration, and communicative), as well as media and technology skills (Achmad, 2022). Not only talking about skills, but the readiness of learning and education in the 21st century such as standards and evaluation, curriculum, professional teaching staff, and the learning environment need to be given more attention. The readiness of this educational ecosystem will certainly have an influence that can support the success of learning processes and outcomes.

In Indonesia, curriculum development has continued to occur since after Indonesia became independent in 1945, the curriculum in Indonesia has undergone many changes in 1947, 1952, 1964, 1968, 1975, 1984, 1994, 2004, 2006, 2013 until in 2022 the Merdeka Curriculum was born. Curriculum changes often occur because they are aligned with changes in the political, social, cultural,

economic, scientific and technological systems in the life of the nation and state. The Merdeka curriculum is a breakthrough that was intensified by Mr. Nadiem Makarim (Indonesian Minister of Education and Culture), who was initiated to a solution for the learning process which is currently not in favor of students.

To provide freedom of learning to students according to their interests, the teacher will act as a facilitator of each learning process in class. Learning in the Merdeka curriculum is fairly inclusive where through education it is able to organize a learning environment that accepts and respects diversity, religion, culture, social, physical differences, even the identities of students (Purnawanto, 2022).

Bhineka Tunggal Ika is a motto that is very contextualized with the daily lives of Indonesian people with their diversity but have the same vision and goals. The school ecosystem is a means for students to find diversity or often called multicultural education. according to Cahyono & Iswati (2017), Multiculturalism emphasizes the principle that there is no high culture and no low culture among these cultural diversity. All cultures in principle equally exist. Therefore, it must be treated in the context of "sitting equally low and standing equally tall".

Based on the results of observations at SMA Negeri 5 Palembang which have implemented the Merdeka curriculum, it has reflected the implementation of Indonesian human identity in the school ecosystem which can be in the form of symbols and learning processes about appreciation and appreciation of diversity such as the playing of national anthems and folk songs at every change of class hours, break times and hours when going home via the school bell. This is a form of a sense of nationalism, patriotism, and tolerance towards the diversity of Indonesian culture. The national anthem

Indonesia Raya is also always sung by students who show cultural manifestations rooted in the history of the nation's struggle for unity in cultural diversity, and similarities in realizing the ideals of the nation and the unitary state of the Republic of Indonesia (Rochim et al., 2014).

There is a photo of Garuda Pancasila in every classroom as a symbol of the state or ideology of the nation, and there are also photos of the 2019-2024 RI president and vice president which serve as an educational tool as well as a reminder of central government organizations (Anderson & Ulfa, 2018). In addition, the existence of these photos shows that the implementation of the 4th precept (Populist led by wisdom in representation), where the Indonesian state is led based on people's sovereignty. Then, on the classroom walls there are also many photos of religious leaders and pictures of places of worship in Indonesia, regional traditional clothing, traditional houses, traditional weapons and others which are displayed as a form of education about Indonesia's diversity.

Based on the results of interviews with teachers, all teachers and students at SMA Negeri 5 Palembang have also implemented the 5S culture "Smile, Greeting, Greet, Polite and Polite (Senyum, Salam, Sapa, Sopan, and Santun)" to instill good habits that can build the characteristics of students and against others. According to Kusumaningrum (2020), the application of 5S culture will greatly impact students when applied in schools to the community environment because it can encourage them to be ethically polite and courteous.

As an effort to grow and instill a sense of love for the motherland and nation, the school building which has six buildings is named after the former President of the Republic of Indonesia, namely: Graha Soekarno (block 1), Graha Soeharto (block 2), Graha B.J. Habibie

(block 3), Graha Abdurrahman Wahid (block 4), Graha Megawati Soekarno Putri (Hall), and Graha Susilo Bambang Yudhoyono (Mushalla Al Firdaus).

### ***Pancasila Values Existing in SMA Negeri 5 Palembang in Strengthening Indonesian Human Identity***

One of the most important aspects in building a country is education. To build education in Indonesia, it is necessary to apply Pancasila values in it, so that development in the field of education can form quality human beings and are imbued with Pancasila values (Putri et al., 2020). The appreciation of Pancasila values at SMAN 5 Palembang that strengthens human identity is as follows:

#### ***The First Precept (Ketuhanan Yang Maha Esa)***

Every morning students are accustomed to reading the Qur'an and listening to brief tausiyah in class, praying before and after lessons, performing dhuha prayers and obligatory dhuzur prayers at the Al Firdaus prayer room alternately, mutual respect and tolerance with friends in different religious classes. In addition, students will take off their shoes when they see the words "Sacred Boundary" in the school prayer room, and for female students they will tidy up and return the mukenah that has been used properly (Dewi et al., 2019). This has also reflected the embodiment of the character of Pancasila profile students, namely "Faithful, pious to God Almighty, and noble character".

#### ***Second precept (kemanusiaan yang adil dan beradab)***

Pancasila values related to humanity reflect a socially caring character that shows a living relationship between humans where students get along and care for each other among the school community, respect teachers and greet them when they meet both at school inside the school and outside the school, students

obey the rules at school and do not break them. In addition, students will still be in class if there are teachers who have not entered class and carry out learning independently. This reflects the character of the Pancasila student profile "Independent" and always takes the initiative to move forward without having to wait for orders from the teacher.

#### *Third Precept (Persatuan Indonesia)*

Unity reflects the character of patriotism and togetherness. This is reflected in the flag ceremony every Monday, students are used to standing in class lines and solemnly participating in the ceremony, respecting friends who come from different regions, not making commotion in class when learning is in progress, collaborating with each other between teachers and students in carrying out project tasks P5. Students are also very actively and creatively involved in making projects, such as an exhibition of regional specialties of South Sumatra. This also shows the embodiment of the Pancasila student profile "Gotong Royong, Creative, and Critical Reasoning".

#### *Fourth Precept (Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan atau perwakilan)*

This Precept refers to democracy in social life. Precepts that reflect democratic character. For example, the election of the OSIS chairperson was carried out which involved all school members who had the right to speak freely and then gave decisions based on the results of the most votes, teachers held meetings in organizing school MTQ by seeing the school community to be actively involved, students were involved in selecting class leaders and class devices, always respect the opinions of friends and do not regret, work together to be accountable for the results of joint deliberations.

#### *Fifth Precept (Keadilan sosial bagi seluruh rakyat Indonesia)*

This Precept reflects fair character. Fair for all parties indiscriminately such as teachers provide opportunities for students to express opinions and reflect on the results of learning in class, teachers give freedom to students to choose extracurriculars at school according to students' interests, students work well together in doing assignments. In groups, students work together to maintain and create a conducive classroom atmosphere. Where in the appreciation of the fourth and fifth Pancasila values which have been reflected in the embodiment of the Pancasila student profile "Global diversity".

## CONCLUSIONS AND SUGGESTIONS

Based on the results of the research above, it can be concluded that SMA Negeri 5 Palembang has implemented a school ecosystem based on Pancasila values and diversity through student activities both at school and outside of school. Through a school ecosystem that strongly supports the cultivation of the character of diversity, Pancasila values and religiosity, it can strengthen the nation and state and instill more strongly the identity of students as Indonesian people.

In addition, the implementation of a school ecosystem based on Pancasila values and diversity is in line with the goal of an independent curriculum, which is to create lifelong learners with 6 character profiles of Pancasila students. It is hoped that through this diverse school ecosystem, students can uphold tolerance and be able to produce students who are able to compete nationally and globally to welcome the golden generation.

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