

THE PHILOSOPHICAL ISSUES IN THE CONCEPT OF “PROFIL PELAJAR PANCASILA”

Shely Cathrin¹, Rukiyati², Arif Rohman³, Reno Wikandaru^{4*}

¹ Universitas Negeri Yogyakarta, Indonesia; shelycathrin@uny.ac.id

² Universitas Negeri Yogyakarta, Indonesia; rukiyati@uny.ac.id

³ Universitas Negeri Yogyakarta, Indonesia; arif_rohman@uny.ac.id

⁴ Universitas Gadjah Mada, Indonesia; renowikandaru@ugm.ac.id

Article History: Received: Revised: Accepted:
 12 October 2023 25 April 2024 30 April 2024



© 2024 by Authors. Submitted for possible open-access publication under the terms and conditions of the Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/>).
DOI: <https://doi.org/10.20871/kpjipm.v10i1.312>

Abstract: *This research aims to identify and elaborate on the philosophical issues inherent in the concept of the Profil Pelajar Pancasila (Pancasila Student Profile) as the epitome of human idealism in Pancasila intended for implementation through educational means in Indonesia. This matter holds significance for examination due to the Pancasila Student Profile serving as the ultimate destination or objective of the complete educational system in Indonesia. Philosophical scrutiny of this concept is imperative to ensure alignment between the Pancasila Student Profile and the notion of the Indonesian ideal individual in line with Pancasila’s principles. This investigation adopts a qualitative method to delve into philosophical quandaries within this domain. The data utilized in this research comprises literary works addressing the Pancasila Student Profile, which are then philosophically scrutinized based on four key attributes: radical, critical, systematic, and comprehensive. The findings of this study reveal a philosophical dilemma within the Pancasila Student concept, specifically the underrepresentation of two vital dimensions of human nature in Pancasila, namely materiality and individuality. Consequently, it is recommended that a reassessment and restructuring of the Pancasila Student Profile concept be undertaken to ensure the realization of the ideal human archetype of Pancasila without straying from the educational objectives outlined in Law No. 20 of 2003 regarding the National Education System.*

Keywords: *Ideal Human Concept, Islamic Philosophy, Profil Pelajar Pancasila, Reflection.*

Abstrak: Tujuan dari penelitian ini adalah untuk menemukan dan menguraikan persoalan filosofis yang terdapat di dalam gagasan Profil Pelajar Pancasila sebagai konsep manusia ideal Pancasila yang ingin diwujudkan melalui pendidikan di Indonesia. Persoalan ini penting untuk dikaji karena Profil Pelajar Pancasila adalah konsep manusia ideal yang akan menjadi muara atau tujuan dari keseluruhan proses

* Corresponding Author

pendidikan di Indonesia. Konsep ini perlu dianalisis secara filosofis sebagai upaya untuk memastikan kesesuaian Profil Pelajar Pancasila dengan konsep manusia ideal Indonesia sesuai dengan nilai-nilai Pancasila. Penelitian ini merupakan penelitian tentang persoalan filosofis di lapangan dengan pendekatan kualitatif. Data dalam penelitian ini berupa literatur yang membahas tentang Profil Pelajar Pancasila. Data tersebut kemudian dianalisis dari sudut pandang filsafat, yang terdiri atas empat ciri, yaitu: radikal, kritis, sistematis, dan komprehensif. Hasil penelitian ini menunjukkan bahwa terdapat persoalan filosofis di dalam konsep Pelajar Pancasila, yaitu adanya dua dimensi penting dalam hakikat manusia Pancasila yang tidak sepenuhnya terakomodasi, yaitu dimensi materialitas manusia dan dimensi individualitas manusia. Penelitian ini merekomendasikan perlunya mengevaluasi dan mereformulasi kembali konsep Profil Pelajar Pelajar Pancasila agar sosok manusia ideal Pancasila yang ingin dicapai tidak menyimpang dari tujuan pendidikan sebagaimana disebutkan dalam Undang-undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

Kata-kata Kunci: *Filsafat Islam, Konsep Manusia Ideal, Profil Pelajar Pancasila, Refleksi.*

Introduction

Essentially, the entire educational process aims to humanize individuals (Sholehuddin 2018, 73). The kind of individual that education aims to mold is a philosophical matter seldom discussed or contemplated in the realm of education in Indonesia. Despite the escalating challenges faced by the educational sector in this era of disruption (Jamun 2018, 48; Duriyat 2019, 98). Traditionally, the educational process views humans or students as vessels filled with various desired elements by the educational institution. This perspective is influenced by empiricism. The educational philosophy of empiricism perceives humans as objects of education *tabula rasa*, devoid of innate knowledge. Guided by this ontological assumption regarding humans, students are imparted with diverse abilities deemed valuable, like reading, writing, arithmetic, and other forms of knowledge. While the notion of students being mere “containers” is considered outdated, it is evident that this view still lingers within society (Siddiq and Salama 2018, 43). These “containers” are then enriched with a range of knowledge, skills, and values with the hope that they will be ingrained in students. The ultimate goal is to produce an ideal human being equipped with a plethora of knowledge and skills, poised to be utilized in the professional sphere (Mutiani et al. 2022, 148). According to this ontological assumption, the desired human being aspired by education is one capable of absorbing vast experiences, knowledge, and wisdom.

This perspective of empiricism is not entirely inaccurate when applied in the realm of education. Nonetheless, the philosophical concept of the ideal human must undergo reassessment and contemplation as contemporary challenges arise in today’s technological age. It is imperative to acknowledge that the actuality within the realm of employment reflects a certain reality. Educational institutions, whether

schools or universities are designed to cultivate individuals who are equipped to confront the demands of the workforce (Maarif 2022, 159). These adept individuals subsequently evolve into a proficient labor force that is anticipated to propel the nation's economy toward positive growth. While this philosophical standpoint of humanity may have been pertinent in the postwar period to promptly provide skilled labor, its relevance in current times is debatable. For instance, the Islamic educational framework illustrates the significance of integrating learning that is rooted in human innate capabilities (Fahriana 2017). In Islam, human nature encompasses not only experiential aspects but also spiritual, ethical, and social dimensions, among others. These multifaceted facets undoubtedly cannot be disregarded in the pursuit of establishing ideal educational settings.

During the postwar phase, there was a considerable demand for a human workforce, contrasting sharply with the contemporary landscape, particularly in 2024. The contemporary era is characterized by the prevalence of Industry 4.0 advancements. Human labor is gradually being supplanted by AI-infused machinery or artificial intelligence (Sukatin et al. 2022, 78) now teachers need to reformulate learning methods that utilize technology while still emphasizing the human resource aspect, namely so that humans can anticipate the consequences of the emergence of the 4.0 industrial revolution era. The purpose of this research is to look at the development and role of education in the 5.0 era. The method in this study is to use a library research method or approach. The results in the Era research that must be watched out for from now on is the era of society 5.0. Education in Indonesia in welcoming this era is by first looking at existing infrastructure in Indonesia, developing human resources, synchronizing education and industry and using technology as a tool for teaching and learning activities. There are four things that make educational institutions produce quality graduates, namely competency-based education, the use of IoT (Internet of Things). Humans are now engaged in competition not only amongst themselves but also against AI-driven technologies (Khosravi et al. 2022, 1). The efficacy and productivity of the labor force take precedence. Should a single machine outperform ten human workers, industries would opt for automation. Consequently, technology assumes the role of not solely a human ally but at times, a competitor in the realm of work. Failure to promptly address this scenario could result in adverse repercussions on the educational system in Indonesia. Higher education institutions may inadvertently contribute to rising unemployment rates due to the discord between graduates' competencies and industry requirements.

This challenge necessitates a response through the conduct of critical-reflective research on the philosophical assumptions that underpin education in Indonesia. Indonesia has, in fact, already established an ideal

human concept as an educational outcome in the form of the Profil Pelajar Pancasila (Irawati et al. 2022, 1; Warsono 2022, 631). Certain scholars endeavor to critically reflect on the Profil Pelajar Pancasila (Pancasila Student Profile) as the ontological basis of education in Indonesia. For instance, Hastangka and Lasiyo, in their study titled “*Profile of Pancasila Students: Code of Conducts, for Indonesian Students?*” (2023, 119), scrutinize the application of the Pancasila Student Profile as a code of conduct for students in Indonesia. Their study concludes that there is still a need to reformulate the Pancasila Student Profile to prevent errors in its moral implementation. Another study examining the Pancasila Student Profile is that of Trisnawati, et al. (Trisnawati, Putra, and Balti 2022, 286). Through axiological analysis, Trisnawati, et al. research categorizes the values in the Pancasila Student Profile into descriptive ethics, normative ethics, and metaethics. Rodhiyana (2023, 151) not partially. The six dimensions are: 1 also analyzes the Pancasila Student Profile, albeit from a different perspective, focusing on Islamic religious education. This study asserts that both Pancasila education and Islamic religious education play crucial roles in shaping societal character in the digital age (Rodhiyana 2023, 151) not partially. The six dimensions are: 1.

Research that endeavors to reflect on Profil Pelajar Pancasila offers vital insights into the exploration of this concept. Nevertheless, it is acknowledged that these studies exhibit certain limitations. The analyses by Trisnawati and Rodhiyana approach Profil Pelajar Pancasila from distinct viewpoints, thus failing to address the issues. The sole comprehensive study is that of Hastangka and Lasiyo, which stands as a significant resource for reflecting on the Pancasila Student Profile. Nonetheless, this research study is deficient in substance as it has not redefined the Pancasila Student Profile. Furthermore, it does not specify which aspects of the Pancasila Student Profile concept should be retained, altered, or adapted. The Pancasila Student Profile embodies the ideal human concept of Pancasila, aimed at being attained through the educational process in Indonesia. Yet, the question of whether the Pancasila Student Profile adequately represents the ideal human model that the education sector aspires to achieve necessitates further profound and critical examination. The inquiry into whether this Pancasila Student Profile can serve as the philosophical foundation for the execution of education in Indonesia, and whether it suffices as an ideal human role model, remains unexplored by many researchers.

Drawing upon this foundation, the objective of the present study is to engage in a critical-philosophical analysis of the Pancasila Student Profile about the ideal human concept as outlined in Pancasila. The principal goal of this philosophical investigation is to expose and define the philosophical challenges inherent in the Pancasila Student Profile concept.

The Human Ideal Issue in Human Philosophy Studies

The notion of the ideal human has been a topic of extensive discourse within the realm of human philosophy, encompassing Islamic philosophy as well (Martin 1954, 452). Individuals are consistently in pursuit of the significance and objective of their existence, with the ideal human serving as a resolution to this inquiry (Snidjers 2004, 9). Various philosophers present differing perspectives on this concept; nevertheless, generally, the ideal human is regarded as the most flawless and superior manifestation of humanity.

The deliberation concerning the ideal human concept undoubtedly has roots in the inception of philosophy, particularly during the era of Ancient Greece. Notable philosophers have endeavored to articulate their viewpoints on the ideal human concept, such as Plato and Aristotle. As per Plato, the ideal human possesses extensive and accurate knowledge alongside virtuous morality. Plato contended that the ideal human must embody wisdom, justice, courage, and modesty in their life (Bakker 2008, 9). Conversely, Aristotle posited that the ideal human embodies equilibrium and a rational mind. According to Aristotle, the ideal human must also possess practical abilities, such as eloquence and adept cognitive faculties (Bakker 2008, 9). The perspectives of these eminent philosophical figures from Ancient Greece significantly influence the realm of philosophical contemplation. Nonetheless, the conceptualization of the ideal human was not universally accepted by philosophers from subsequent eras. Friedrich Nietzsche, for instance, critiqued the ideal human concept advocated by Plato and Aristotle. Nietzsche posited that the ideal human is a fallacy, maintaining that idealizing humans merely establishes unattainable benchmarks that constrain human progress (Bakker 2008, 23).

The emergence of existentialism brought up a novel perspective on the notion of the perfect man. Existentialism, as an educational institution that prioritizes the examination of the human issue within the realm of philosophical inquiry, presents a novel viewpoint about the notion of the perfect individual. Existentialism posits that the ideal human being is an individual who possesses the capacity to independently ascertain their sense of meaning and purpose in life (Flynn 2006, 12).

The life of the ideal man is not invariably flawless, but rather an individual who possesses the capacity to embrace the circumstances of his existence and autonomously shape the course of his own life. According to Flynn (2006, 12), existentialist thinkers such as Soren Kierkegaard and Jean-Paul Sartre examine the notion of the perfect human being from this perspective. Kierkegaard posited that the epitome of a human being is an authentic individual, one who remains steadfast in their social identity, resists assimilation into the masses, and remains unaffected by the fast-

paced nature of others' lives. This perspective formed a fundamental principle of the notion of the perfect human being, ultimately leading to the emergence of the existentialist school.

The perspective of existentialists also exerts an impact on some viewpoints within the field of philosophy of education. The concept of the perfect man has emerged as a prominent topic of debate among Islamic thinkers. Ibn al-'Arabī, an Islamic intellectual, espoused the notion of the perfect man, known as *al-insān al-kāmil*. According to Ibn 'Arabī, the notion of the ideal man encompasses three essential aspects: self-realization, responsibility, and the relationship with God (Davids and Waghid 2019, 10). The ideals of the perfect man were also present in the works of al-Kindī and al-Farābī. Both scholars contend that the ultimate objective of humanity is to engage in contemplation of truth, rather than succumbing to bodily desires or just focusing on sensuous encounters (Stefaniuk 2022, 65). Within the realm of Islamic philosophical thinking, alongside the notion of *al-insān al-kāmil* introduced by Ibn al-'Arabī, other ideas have been put out by Muhammad Iqbal. Iqbal posits that the epitome of a man possesses *khūdī*. According to Iqbal (2022, 56), the incorporation of the notion of the perfect man is inherently intertwined with the principles of obedience and self-control.

While there exists much variation among philosophers about their interpretations of the notion of the ideal man, it is possible to identify some parallels across these views. Specifically, the concept of the ideal man is associated with a minimum of three features. First and foremost, the feature of human composition. Within the field of ontology, this matter pertains to the physical and spiritual challenges faced by humanity. Is man a physical being or a spiritual entity? Furthermore, the notion of the perfect man is intricately connected to facets of human sovereignty and societal dynamics. Is human nature fundamentally characterized by individualism, wherein one prioritizes oneself, or does it prioritize others, indicating a social orientation? Furthermore, the notion of the perfect man is intricately linked to several facets of human will. Whether man has inherent freedom or is only constrained by God's predetermined fate, as expressed in religious terminology. The interpretation of the essence of man, including the formulation of the ideal figure or man, should not overlook these three components.

Notonagoro is a significant person in Indonesian thinking who seeks to comprehend the concept of the perfect man. Notonagoro was a scholar and philosopher who possessed comprehensive ideas on the essence of humanity. Rather than directing attention towards a singular facet of human nature, Notonagoro posits that human nature is fundamentally pluralistic, including several facets while remaining interconnected as a whole entity. Consequently, this perspective is referred to as mono-pluralist human nature. According to Notonagoro (1997, 30), the

essence of man may be understood through three distinct elements. These aspects include the composition of the physical-spiritual nature, the nature of the individual-social nature, and the natural position of beings independent of God. The three facets, each including these two constituents, comprise an indivisible entity in shaping human nature. The intrinsic oneness that sustains humanity as a mono-pluralist entity encompasses all components. The ideas put out by Notonagoro have significant importance in shaping the understanding of human nature, thus serving as a source of inspiration for the conceptualization of the perfect man as outlined in Pancasila.

Philosophical Foundations in Education

Jujun S. Suriasumantri asserts that all types of human knowledge must be based on three fundamental philosophical principles: ontological, epistemological, and axiological foundations. Education follows the same pattern. The philosophical underpinnings According to Kusumohamidjojo (2017, 23), education serves as the fundamental principles of philosophy, which in turn serve as the underlying framework for the development and execution of the education system. The ontological underpinnings of education pertain to the philosophical perspective on humanity and its perpetual presence throughout the world. This ontological framework posits that humans are individuals who possess distinct qualities and advantages that are not present in other organisms. Hence, the notion of the ideal individual is integrated into the ontological underpinnings of education. This notion prioritizes the individual as the central focus and acknowledges the distinctiveness and capacity inherent in humans (Hardanti 2020, 87). This field of ontological fundamental inquiry focuses on the examination of the essence of human nature.

The epistemological foundation of education focuses on philosophical perspectives about knowledge and the process by which people gain knowledge (Dardiri, Purwastuti, and Thontowi 2021, 202). The epistemological underpinning of this perspective posits that knowledge is obtained via the acquisition of knowledge and the accumulation of life experience. Hence, the education system must facilitate the acquisition and advancement of individuals in alignment with their inherent capabilities. The epistemological underpinnings of education encompass not only the examination of assumptions about truth and knowledge but also the exploration of the pedagogical approaches employed by educators throughout the dissemination of information. Regarding these methodologies, the epistemological underpinnings will offer a perspective on the significance of knowledge that should be cultivated and imparted within the realm of education. Can general information be effectively conveyed to school pupils at the early childhood education level, as an illustration? Is the instruction of reading mandatory for kindergarten

students? Should mathematics, Indonesian, and natural knowledge be considered benchmarks for educational excellence?

The axiological foundation of education, as identified by Dardiri et al. (2021, 202) and Hardanti (2020, 87), pertains to philosophical perspectives on values and ethics. According to this axiological foundation, the education system is responsible for imparting moral and ethical ideals to cultivate responsible individuals and promote good morals. Hence, education must incorporate instruction on the principles of tolerance, collaboration, and the appreciation of cultural variety. In the field of axiological studies, the task of selecting the values to impart to pupils through educational means is a complex and challenging endeavor. In a liberal democracy, the ideals of freedom and individuality are considered essential and should be included in the curriculum of schools. On the contrary, a nation that espouses socialism places greater emphasis on social ideals and principles about communal existence. Similarly, this applies to other values. The axiological foundation is responsible for formulating and considering the values that should be utilized as instructional material for students in educational institutions. Subsequently, these ideals assume the role of optimal circumstances to be attained via the educational process.

Profil Pelajar Pancasila

The educational process, as a means of humanizing individuals, must not overlook the anticipated ideal conditions. In the Indonesian educational setting, the desired outcome is the attainment of idealism regarding the characteristics of a student who embodies or demonstrates the principles of Pancasila, commonly referred to as the Pancasila Student Profile. The Pancasila Student Profile is a conceptual framework that delineates the essential attributes and qualities that Indonesian students must possess to embody and embody the principles of Pancasila in their daily lives. Pancasila serves as a significant source of inspiration in establishing the notion of the Pancasila student profile. As the ideological foundation of the Indonesian country, Pancasila is anticipated to guide each citizen towards the development of a persona characterized by integrity and accountability. Hence, it is important to ascertain the characteristics of Pancasila students to cultivate a generation characterized by exceptional quality and ethical conduct. From a philosophical standpoint, the Pancasila Student Profile represents the ideal human person as envisioned by Pancasila (Irawati et al. 2022, 1).

By the Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 22 of 2020, which pertains to the Strategic Plan of the Ministry of Education and Culture from 2020 to 2024, the concept of a Pancasila student profile is legally recognized. The Pancasila Student Profile is a comprehensive representation of Indonesian students that

embodies the core principles of Pancasila, which encompass six key attributes: faith, reverence for God, noble character, global recognition, collaborative spirit, creativity, critical thinking, and independence (Zuchron 2021, 9).

Pancasila students are expected to possess qualities such as integrity, fairness, cohesion, allegiance, and inclusivity. Honest learners have the capacity to cultivate trust and integrity within their social interactions, whereas justice fosters knowledge of the importance of treating others with equality and fairness. Cohesion and allegiance to the nation and country will facilitate the cultivation of a collective identity and affection for the homeland among students, while also nurturing the ethos of reciprocal collaboration and solidarity within society. Furthermore, students need to possess the capacity to acknowledge and value variety within the context of the country and state (Diputera and Damanik 2022, 1).

The Pancasila student profile necessitates the possession of critical thinking, creative thinking, and autonomous thinking skills among students. According to Ernawati and Rahmawati (2022, 6132), students who possess the capacity for critical thinking are more likely to make informed judgments and effectively and reasonably articulate their viewpoints. The cultivation of creative ability among students facilitates the generation of ideas and technologies that yield societal benefits. The cultivation of autonomous capacity fosters the development of a resilient character that is less susceptible to the influence of the surrounding environment. Furthermore, the Pancasila student profile places significant emphasis on the cultivation of spirituality among students. Students with a robust spirituality will possess enhanced resilience in dealing with life's challenges and exhibit a modest demeanor and reverence toward others.

The Pancasila student profile refers to the specific attributes or qualities that a student must possess to embody the principles of Pancasila (Kurniawaty, Faiz, and Purwati 2022, 5170). Pancasila students are expected to possess virtues like as integrity, fairness, cohesion, allegiance, and inclusivity, with the capacity for analytical, imaginative, autonomous thinking, and the cultivation of spirituality. Hence, it is crucial to establish the profile of Pancasila students to cultivate a generation characterized by integrity, accountability, and patriotism.

The present study serves as a representation of philosophical inquiry into philosophical problems within the field (Kaelan 2005, 9). Kaelan defines study using this approach as qualitative research that aims to uncover philosophical perspectives embedded within individuals' experiences. The research model concerning philosophical difficulties in the discipline encompasses a wide range of aims. Studying philosophical issues in the field might uncover concealed ideologies or simultaneously offer resolutions to emerging concerns (Kaelan 2005, 9).

This study will focus on a critical-philosophical analysis of the Pancasila Student Profile, which serves as the conceptual framework for understanding the ideal human aspirations of Pancasila, the philosophical underpinning of education in Indonesia. The present study employs a qualitative methodology and falls under the category of literary research or library research.

This study aims to achieve two objectives: firstly, to identify the concepts that should be preserved from the Pancasila Student Profile; and secondly, to identify the concepts that should be expanded upon from the Pancasila Student Profile as a philosophical framework for education in Indonesia. The study employs a descriptive research model, which is a methodological approach that seeks to provide a comprehensive description of phenomena or conditions in the field, without engaging in variable manipulation. Within the framework of the descriptive research paradigm, scholars engage in the process of observing and measuring pre-existing variables, subsequently doing an analysis and interpretation of the gathered data.

According to Kaelan (2005, 23), this research has three distinct stages: data collecting, data categorization, and research result writing. The present study included literature reviews and interviews as the primary methods for data collection. A comprehensive review of the literature was undertaken to gather several sources about the Pancasila Student Profile. Based on the findings of this literature review, a data classification procedure was subsequently conducted, wherein the data was categorized into main data and secondary data. The main sources of data in this study consist of the books titled "*Tunas Pancasila*", which were published by the Directorate of Elementary Schools, Directorate General of PAUD, Dikdas, and Dikmen, under the Ministry of Education, Culture, Research, and Technology, in the year 2021 (Zuchron 2021, 1).

In *the Proceedings of the 1st UPY International Conference on Education and Social Science*, Hastangka and Lasiyo (2023, 119) authored a publishing piece titled "*Profile of Pancasila Students: Code of Conducts, for Indonesian Students?*" In the year 2022, Irawati et al. released an essay titled "*Profile of Pancasila Students as an Effort to Realize the Nation's Character*". The authors of this paper are Dini Irawati, Aji Muhamad Iqbal, Aan Hasanah, and Bambang Samsul Arifin. The study used the Miles and Huberman theory as its data analysis approach. The analytical approach has three distinct phases, specifically data reduction, data presentation, and conclusion/verification. Data reduction refers to the systematic procedure of arranging, structuring, and condensing the obtained data. The process of data presentation involves the utilization of narratives, tables, graphs, or diagrams to effectively convey information. Conclusion drawing or verification refers to the systematic procedure of comprehending and interpreting the supplied facts, followed by the

validation of the analytical outcomes by comparison with established theories.

The Philosophical Problems Around the Profil Pelajar Pancasila Concept

The Elimination in the Materiality Dimension of Humans in the Profil Pelajar Pancasila

According to Pancasila, the Pancasila Student Profile is an ideal human notion that is drawn from the concept of the perfect man. The notion or idea of the Pancasila Student Profile refers to the ideal human figure that Pancasila aims to cultivate. The Pancasila Student Profile is designed to enhance character development and imbue pupils with virtuous principles, along with the objectives of Indonesian national education (Kadir 2023, 349; Wini Widarini and Suterji 2023, 218). According to Law No. 20 of 2003 on the National Education System, the objective of education in Indonesia is to cultivate the abilities of students to become individuals who possess a strong belief in and reverence for God, exhibit virtuous character, maintain good health, acquire knowledge, demonstrate competence, foster creativity, foster independence, and ultimately become democratic and accountable citizens. The objective of delivering education in Indonesia encompasses an implicit vision of the ideal human figure that aims to be actualized via education.

The topic of the perfect man has been a subject of much debate within the realm of human philosophical inquiry. The examination of the ideal human figure or notion holds significant importance within the realm of education since it encompasses the ontological and axiological underpinnings of the profession. Since the education system in Indonesia is founded on Pancasila, the individual who seeks to be shaped through education is the embodiment of Pancasila. This individual embodies the ideal qualities of Pancasila inside themselves. Notonagoro's philosophy has a connection to the concept of the ideal man of Pancasila.

Notonagoro, a prominent philosopher, had a profound focus on the philosophical principles of Pancasila (Notonagoro 1997, 23). Notonagoro introduced a significant concept of the human essence of Pancasila. Similar to Ibn al-'Arabī's notion of *al-insān al-kāmil* as an exemplary human figure, Notonagoro similarly held an ideal perspective on the concept of Pancasila as a man. Notonagoro posits that man is a cohesive entity from several perspectives. The first aspect pertains to the natural order, the second aspect relates to the natural position, and the third aspect concerns the nature of nature itself. Human beings are comprised of three fundamental components.

According to Notonagoro, each part can be further subdivided into two further distinct elements. About the makeup of human nature,

man is comprised of both the physical and spiritual elements. Within the realm of ontology, it may be posited that human beings embody the amalgamation of the material and spiritual dimensions. Furthermore, concerning the domain of nature, humanity may be understood as a cohesive amalgamation of two distinct characteristics: individual nature and social nature. The manifestation of human individuality is evident in several aspects, such as the innate inclination to preserve life, the want for solitude, the requirement for personal space, and the proclivity towards self-centeredness. The inherent inclination of people towards social interaction is shown in their inherent need for interpersonal connections with fellow individuals. people require companionship, people desire companionship, humans require communal spaces, and so on. Human daily existence demonstrates the convergence of these two characteristics. While it is true that people possess an inherent need for solitude, they also exhibit a fundamental need for social interaction and harmonious relationships with fellow individuals. The concept of harmony or balance pertains to the interplay between the individual and societal aspects of human nature.

Thirdly, about his inherent position, humans simultaneously occupy two positions. Firstly, man's role as a creation of God is governed by a multitude of divine decrees, commonly referred to as destiny in theological terminology. As a creation of God, all events in human existence are perceived as divine decrees. Conversely, man is also portrayed as an autonomous and liberated individual. Humans, as autonomous people, possess a volitional capacity that is duly acknowledged while engaging in decision-making processes, particularly those about moral dispositions. When faced with a chance to do a malevolent act, individuals possess the agency to either act or abstain from it. Individuals possess the agency to either affirm or deny, among other options. In essence, man possesses the autonomy to either do or abstain from performing a certain action. Similar to other components or dimensions, each of these facets likewise constitutes individuals in a state of equilibrium and concordance. While man is obligated by divine decrees, he also possesses the autonomy to use personal agency in his life. The Pancasila Student Profile, derived from the ideals of Pancasila, should ideally encompass several aspects of human nature as outlined by Notonagoro. The rationale for this is straightforward: both the human understanding of Pancasila as articulated by Notonagoro and the Pancasila Student Profile are derived from the principles encapsulated within Pancasila. The inevitability of compatibility or likeness between the two entities is evident.

However, the issue lies in the inability to find compatibility or harmony between the two. Within the framework of the Pancasila Student Profile, a significant philosophical quandary arises, specifically the lack of congruence between the Pancasila Student Profile notion and the ideal

human embodiment of Pancasila. As previously said, the Pancasila Student Profile should provide equitable inclusion of all the fundamental aspects of human nature. However, certain parts are not adequately addressed, while others are excessively addressed. The Pancasila Student Profile does not include the physical component or human materialism as its first aspect.

Human materiality, or the physical component, is a crucial aspect of man's mono-pluralist nature. This element caters to the materialistic requirements of human beings. The human inclination or requirement for clothes, sustenance, and shelter might be regarded as an expression of the aspect of human materiality. The component of human materiality encompasses man's requirement for tangible objects. Law No. 20 of 2003, which pertains to the National Education System, addresses the aspect of human materialism within the context of educational objectives, including the cultivation of a well-being-oriented individual. The term "healthy", as used in the Act, pertains to the prioritization of education in relation to many dimensions of human materiality.

The Pancasila Student Profile presents a contrasting perspective on this notion. Upon examining the Pancasila Student Profile, it becomes evident that it does not encompass any specific notion or concept that directly addresses the dimensions of human materiality. The Pancasila Student Profile encompasses six concepts about the exemplary human embodiment of Pancasila, encompassing six distinct attributes: unwavering faith, profound reverence for the divine, adherence to virtuous principles, self-reliance, collaborative efforts, international recognition, analytical thinking, and innovative thinking. No direct relationship exists between any of these six notions and the dimension of materialism or human corporeality.

To enhance the comprehensiveness of the Pancasila Student Profile, it is imperative to incorporate the dimension of human materiality within its framework. For instance, conversations might be included on the significance of diligence for individuals or pupils; unwavering determination; or the concept of the physical and spiritual well-being of human beings. The proposed ideas aim to incorporate physical components or human materiality to align with the ideal human being notion of Pancasila, namely in the form of the Pancasila Student Profile. Regrettably, the Pancasila Student Profile does not encompass the notion that caters to the physical dimension of human beings.

Reducing the Dimension of Human Individuality in the Pancasila Student Profile

The Pancasila Student Profile lacks the inclusion of the second element in the mono-pluralist Pancasila human nature structure, which pertains to individuality. According to Notonagoro, a Pancasila man is a creature that

possesses two inherent qualities simultaneously: individual nature and social nature. The concept of individual nature pertains to the inherent human inclination towards one's personal existence. For instance, the inclination towards solitude, the tendency to withdraw from social interactions, the necessity for personal seclusion, and similar factors. This human attribute encompasses his inclination or inclination toward selfishness.

The Pancasila Student Profile encompasses several themes about the personal aspects of human existence. For instance, there exist notions of autonomy, ingenuity, and analytical thinking. In the book *Tunas Pancasila*, the notion of independence is described as a reflection of the character of Indonesian students who bear the responsibility for their learning process and results. This theory was established as a response to the growth of a student mindset characterized by a need for immediate outcomes, often at the expense of the underlying process. The concept of independence within the Pancasila Student Profile is designed to serve as a mechanism for instructing Indonesian students on the equal significance of both procedures and outcomes in facilitating academic achievement. Self-awareness and self-regulation play crucial roles in fostering a sense of responsibility among learners towards their learning process and results.

In conjunction with the concept of autonomy, the Pancasila Student Profile encompasses an additional notion about the individual's existence, namely critical thinking. Critical reasoning refers to the learner's capacity to impartially assess information, both in terms of its quality and quantity. It involves establishing connections between different pieces of information, analyzing it, evaluating it, and making inferences based on the information. In modern language, this capability closely aligns with the concept included in digital literacy abilities. In a society characterized by rapid and extensive information dissemination, the capacity to engage in logical reasoning is crucial. This skill has the potential to prevent pupils from adopting impulsive attitudes resulting from the reception of inaccurate information. The third concept has a high degree of creativity. Creativity refers to the capacity to alter and generate anything that is unique, significant, practical, and influential. Creativity is therefore associated with the capacity to generate artistic output, encompassing the creation of novel works as well as the alteration of preexisting ones. The Pancasila Student Profile encompasses three key features: independence, critical reasoning, and creativity. These elements are integral to the concept of a human figure or student ideal that embodies the principles of Pancasila.

Regrettably, these three traits, while about the individual aspects of human existence, fail to incorporate the dimension of human uniqueness as a crucial component in the construction of Pancasila's mono-pluralist human nature. The concept of the Pancasila Student Profile gives rise to

philosophical dilemmas once more. Insufficient emphasis has been given to the dimension of uniqueness, a crucial part of human nature, within the concept of the ideal man of Pancasila, specifically the Pancasila Student Profile.

Human individuality is a subject that captivates philosophers in conversations on human philosophy. This facet of human individuality was also emphasized by several Islamic intellectuals. For instance, Islamic scholars Abū Naṣr Muḥammad al-Farābī and Ibn Sīnā offer insights into many facets of uniqueness within the realm of human nature. The significance of individual morality within a societal framework is underscored by al-Farābī, but Ibn Sīnā emphasizes the significance of ethics in the personal lives of individuals (Hennig 2022, 179; Syafi'i 2018, 139).

Ibn Sīnā's idea of human self-intelligence pertains to the capacity of individuals to comprehend themselves as distinct entities, without depending on overarching principles. This signifies a remarkable accomplishment in self-awareness (Hennig 2022, 179). This perspective, albeit without clear correlation, exhibits resemblances to the perspectives of Soren Kierkegaard, often regarded as the progenitor of existentialists, who underscored the need to embody authenticity (Flynn 2006, 10). Ibn Sīnā presented a critique of Aristotle's elucidation of the material-dimensional notion of individuality, subsequently positing that personality is contingent upon the principle of being, therefore diverging from the conventional Aristotelian viewpoint (Hennig 2022, 179). These perspectives demonstrate that human individuality is an inherent feature of human nature that must not be disregarded. Individuality is closely linked to distinctiveness, genuineness, and the very essence of human beings, which is a fundamental factor in defining human value.

The philosophical notion of the Pancasila Student Profile should not overlook the dimension of human individuality. Regrettably, of the three dimensions outlined in the Pancasila Student Profile, namely critical, autonomous, and creative reasoning, none of them pertain to the issue of human individuality. The notion of "independence", as shown in the Pancasila Student Profile, aligns more closely with the inherent essence of human beings, namely as autonomous entities, or individuals, which corresponds to their status as creations of a divine entity. The absence of human originality is evident in the other two components, namely critical and creative reasoning. Both concepts are interconnected with facets of human spirituality, which, according to mono pluralist human nature theory, are specifically linked to features of human spirituality.

The omission of two crucial components in the human essence of Pancasila mono-pluralist, specifically the aspect of human physicality or materiality and the aspect of human uniqueness, poses a significant challenge in endeavors to establish the perfect human embodiment of

Pancasila. The Pancasila Student Profile aims to cultivate the exemplary embodiment of Pancasila, which is intended to be actualized within the educational framework of Indonesia. The potential incongruity between the Pancasila Student Profile and the notion of human nature may lead to a lack of alignment between the Human Student Profile and the educational goals in Indonesia. From a philosophical standpoint, this issue poses a significant challenge in the development of the Pancasila Student Profile. Although it is legally binding, it can undermine the compatibility between the concept of the Pancasila Student Profile and Pancasila, which serves as both the foundation of the state and the philosophical underpinning of education in Indonesia. This matter undeniably warrants attention. The evaluation and reformulation of the Pancasila Student Profile concept need prompt attention. According to Hastangka and Lasiyo (Hastangka and Lasiyo 2023, 123), the issue about the Pancasila Student Profile might lead to perplexity and ambiguity due to its potential influence on the development of conflicting principles in the pursuit of Pancasila's ideal human being.

In the absence of diligent evaluation and formulation, the notion of the Pancasila Student Profile as an exemplary human figure to be actualized via education may lose its viability and fail to embody the mono pluralist-mono dualist conception of the ideal individual of Pancasila, as posited by Notonagoro. The absence of certain elements of human nature in the concept of Pancasila Student Profile poses a significant philosophical problem, as the Human Student Profile, which is considered the ideal human figure of Pancasila, does not fully align with the idealistic notion of the human figure referred to in Pancasila.

Conclusion

The Pancasila Student Profile is a conceptual framework that aims to enhance the development of character and the cultivation of virtuous values among students, aligning with the objectives of the Indonesian national education system. The term "ideal human figure" pertains to an individual who aspires to be influenced by the principles and ideals of Pancasila. Nevertheless, upon conducting a comprehensive examination of this notion, it becomes evident that the Pancasila Student Profile presents two philosophical quandaries. These quandaries pertain to the incomplete incorporation of two crucial aspects within the human essence of Pancasila: the dimension of human materiality and the dimension of human individuality.

Notonagoro posits that within the framework of Pancasila, there exists a dimension of human materialism, including bodily attributes and material needs. Nevertheless, the Pancasila Student Profile does not explicitly address this particular element. Law No. 20 of 2003, which pertains to the National Education System, highlights the significance of human

materialism, particularly in the development of a robust individual. Hence, it is imperative to enhance the Pancasila Student Profile by incorporating elements that take into account the requirements of human materialism, like the significance of diligence, unwavering determination, and comprehension of the significance of both bodily and spiritual well-being. Furthermore, the Pancasila Student Profile fails to adequately address the dimension of human individuality. The concept of human individuality, encompassing attributes such as uniqueness, authenticity, and personal existence, has significant importance within the framework of Pancasila's understanding of human nature. However, the Pancasila Student Profile does not explicitly address this aspect. In the Pancasila Student Profile, the notion of freedom is primarily associated with facets of human nature rather than individuality. Likewise, the notion of critical and creative reasoning emphasizes spiritual dimensions rather than the uniqueness of human beings.

The incongruity between the Pancasila Student Profile idea and the human essence of mono-pluralist Pancasila is not just a philosophical issue but also has consequences for the objectives of Indonesian national education. This disparity might result in perplexity and even contradictory ethical principles in the pursuit of the ideal individual of Pancasila. Hence, it is imperative to undertake a comprehensive assessment of the Pancasila Student Profile concept and revise it to align more closely with the idealistic portrayal of the human figure as encapsulated in Pancasila.

Based on the aforementioned factors, it may be inferred that there is a need for further refinement of the Pancasila Student Profile idea to align it more closely with the mono pluralist-mono dualist ethical principles of Pancasila, as articulated by Notonagoro. The significance lies in the fact that the notion embodies the archetypal human figure of Pancasila, which ought to serve as the intellectual bedrock of education in Indonesia.

REFERENCES

- Bakker, Anton. 2008. *Antropologi Metafisik*. Yogyakarta: Kanisius.
- Dardiri, Achmad, Lusila Andriani Purwastuti, and Zulkifli Syauqi Thontowi. 2021. "Landasan Filosofis Pendidikan dalam Perspektif Guru." *Sukma: Jurnal Pendidikan* 5 (2): 201–22. <https://doi.org/10.32533/05204.2021>.
- Davids, Nuraan, and Yusef Waghid. 2019. "Ibn Al-Arabi's Idea of Al-Insan Al-Kamil (the Perfect Human) and Democratic Education." In *Democratic Education and Muslim Philosophy: Interfacing Muslim and Communitarian Thought*, edited by Nuraan Davids and Yusef Waghid, 71–79. Cham: Springer International Publishing. https://doi.org/10.1007/978-3-030-30056-2_7.
- Diputera, A M, and S H Damanik. 2022. "Evaluasi Kebijakan Pendidikan Karakter Profil Pelajar Pancasila dalam Kurikulum Prototipe Untuk Pendidikan Anak Usia Dini." *Jurnal Bunga Rampai Usia Emas* 8 (1): 1–12. <https://doi.org/10.24114/jbrue.v8i1.32650>.
- Duriyat, Masduki. 2019. "Opportunity Pendidikan: Transformasi di Era Disrupsi dan Revolusi Industri 4.0." *Gema Wiralodra* 10 (1): 93–104. <https://doi.org/10.31943/gemawiralodra.v10i1.13>.
- Ernawati, Yurike, and Fitri Puji Rahmawati. 2022. "Analisis Profil Pelajar Pancasila Elemen Bernalar Kritis dalam Modul Belajar Siswa Literasi dan Numerasi Jenjang Sekolah Dasar." *Jurnal Basicedu* 6 (4): 6132–44. <https://doi.org/10.31004/basicedu.v6i4.3181>.
- Fahriana, Ava Swastika. 2017. "Islamic Education Dynamic in the Epistemology of Learning Theory." *Didaktika Religia* 5 (2): 289–306. <https://doi.org/10.30762/didaktika.v5i2.623>.
- Flynn, Thomas R. 2006. *Existentialism: A Very Short Introduction*. New York: Oxford University Press.
- Hardanti, Bethari Widiya. 2020. "Landasan Ontologis, Aksiologis, Epistemologis Aliran Filsafat Esensialisme dan Pandangannya Terhadap Pendidikan." *Reforma: Jurnal Pendidikan dan Pembelajaran* 9 (2): 87–95. <https://doi.org/10.30736/rf.v9i2.320>.
- Hastangka, and Lasiyo. 2022. "Profil Pelajar Pancasila: Code of Conducts, for Indonesian Students?" In *Proceedings of the 1st UPY International Conference on Education and Social Science (UPINCESS 2022)*, edited by Ari Kusuma Wardana, 119–31. Atlantis Press. <https://doi.org/10.30736/rf.v9i2.320>.

org/10.2991/978-2-494069-39-8_11.

- Hennig, Boris. 2022. "Avicenna on Human Self-Intellection." *Arabic Sciences and Philosophy* 32 (2): 179–99. <https://doi.org/10.1017/S0957423922000029>.
- Irawati, Dini, Aji Muhamad Iqbal, Aan Hasanah, and Bambang Syamsul Arifin. 2022. "Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa." *Edumaspul: Jurnal Pendidikan* 6 (1): 1224–38. <https://doi.org/10.33487/edumaspul.v6i1.3622>.
- Jamun, Yohannes Marryono. 2018. "Dampak Teknologi Terhadap Pendidikan." *Jurnal Pendidikan dan Kebudayaan Missio* 10 (1): 48–52. <https://doi.org/10.36928/jpkm.v10i1.54>.
- Kadir, H. Abdul. 2023. "Application of the Pancasila Student Profile." *Indonesian Journal of Contemporary Multidisciplinary Research* 2 (3): 349–54. <https://doi.org/10.55927/modern.v2i3.4116>.
- Kaelan. 2005. *Metode Penelitian Kualitatif Bidang Filsafat*. Yogyakarta: Paradigma.
- Khosravi, Hassan, Simon Buckingham Shum, Guanliang Chen, Cristina Conati, Yi-Shan Tsai, Judy Kay, Simon Knight, Roberto Martinez-Maldonado, Shazia Sadiq, and Dragan Gašević. 2022. "Explainable Artificial Intelligence in Education." *Computers and Education: Artificial Intelligence* 3 (January): 100074. <https://doi.org/10.1016/j.caeai.2022.100074>.
- Kurniawaty, Imas, Aiman Faiz, and Purwati Purwati. 2022. "Strategi Penguatan Profil Pelajar Pancasila di Sekolah Dasar." *Edukatif: Jurnal Ilmu Pendidikan* 4 (4): 5170–75. <https://doi.org/10.31004/edukatif.v4i4.3139>.
- Kusumohamidjojo, Budiono. 2017. *Filsafat Kebudayaan, Proses Realisasi Manusia*. Bandung: Yrama Widya.
- Maarif, Syamsul. 2022. "Mencetak Tenaga Kerja Unggul (Studi Penguatan Kompetensi Literasi Digital Berdasarkan Faktor-Faktor Pendukung)." *Dinar: Jurnal Prodi Ekonomi Syariah* 6 (1): 159–76. <https://doi.org/10.61088/dinar.v6i1.478>.
- Martin, Oliver. 1954. "The Philosophy of Human Nature." *The Review of Metaphysics* 7 (3): 452–65.
- Mutiani, Mutiani, Disman Disman, Erlina Wiyanarti, Ersis Warmansyah Abbas, Sutarto Hadi, and Bambang Subiyakto. 2022. "Overview of

Rationalism and Empiricism Philosophy in Social Studies Education.” *The Innovation of Social Studies Journal* 3 (2): 148–56. <https://doi.org/10.20527/iis.v3i2.4671>.

Notonagoro. 1997. *Pancasila: Secara Ilmiah Populer*. Bumi Aksara. <https://books.google.co.id/books?id=WzkwAAAACAAJ>.

Padia, Elsa, Danny Abrianto, and Zulfi Imran. 2022. “Implementasi Manusia Ideal dalam Perspektif Muhammad Iqbal.” *Al-Ulum: Jurnal Pendidikan Islam* 3 (1): 56–70. <https://doi.org/10.56114/al-ulum.v3i1.216>.

Rodhiyana, Mu'allimah. 2023. “Profil Pelajar Pancasila dalam Perspektif Pendidikan Agama Islam.” *Journal of Islamic Education Studies* 1 (2): 151–60. <https://doi.org/10.58569/jies.v1i2.575>.

Sholehuddin. 2018. “Humanisasi Pendidikan: Meneguhkan Sisi Kemanusiaan dalam Proses Pembelajaran,” July. <https://doi.org/10.5281/zenodo.3554855>.

Siddiq, Mohammad, and Hartini Salama. 2018. “Paradigma dan Metode Pendidikan Anak dalam Perspektif Aliran Filsafat Rasionalisme, Empirisme, dan Islam.” *Jurnal Pendidikan Agama Islam Al-Thariqah* 3 (2): 43–60. [https://doi.org/10.25299/althariqah.2018.vol3\(2\).2308](https://doi.org/10.25299/althariqah.2018.vol3(2).2308).

Snijders, Adelbert. 2004. *Antropologi Filsafat, Manusia, Paradoks dan Seruan*. Yogyakarta: Kanisius.

Stefaniuk, Tomasz. 2022. “Man in Early Islamic Philosophy-Al-Kindi and Al-Farabi.” *Ruch Filozoficzny* 78 (3): 65–84. <https://doi.org/10.12775/RF.2022.023>.

Sukatin, Siti Ariska Nur Hasanah, Oktavia Ningsi, Retno Intan Pratiwi, and Warjad Subagia. 2022. “Perkembangan Pendidikan di Era 5.0.” *PIJAR: Jurnal Pendidikan dan Pengajaran* 1 (1): 78–86. <https://doi.org/10.58540/pijar.v1i1.117>.

Syafi'i, Muhammad. 2018. “Etika dalam Pandangan Al-Farabi.” *Jurnal Ilmiah Ilmu Ushuluddin* 16 (2): 139–60. <https://doi.org/10.18592/jiu.v16i2.1522>.

Trisnawati, Winda, Randi Eka Putra, and Levandra Balti. 2022. “Tinjauan Aksiologi Pada Profil Pelajar Pancasila Kurikulum Merdeka Belajar.” *Jurnal Muara Pendidikan* 7 (2): 286–94. <https://doi.org/10.52060/mp.v7i2.985>.

- Warsono, Warsono. 2022. "Pendidikan Karakter dan Profil Pelajar Pancasila." *Proceeding UMSURABAYA*, Prosiding C.E.S (Conference of Elementary Studies) Tahun 2022, 1 (1): 631–40.
- Wini Widarini, Ni Wayan, and Ni Ketut Suterji. 2023. "Implementation of The Profile Strengthening of Pancasila Student Profile (P5) in Building Student Character in First Middle School." *International Journal of Multidisciplinary Sciences* 1 (2): 218–31. <https://doi.org/10.37329/ijms.v1i2.2276>.
- Zuchron, Daniel. 2021. *Tunas Pancasila*. Edited by Anton Leonard, Deni Gunawan, Edi Rahmat Widodo, and Esti Purwawinarni. Jakarta: Direktorat Sekolah Dasar, Direktorat Jenderal PAUD, Diknas dan Dikmen, Kementerian Pendidikan dan Kebudayaan, Riset dan Teknologi.

This Page is Intentionally Left Blank