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Available at
<https://journal.nahnuinisiatif.com/index.php/ARJI>

Volume 7 Number 4 Year 2025

 **DOI** : 10.61227

 **E-ISSN** : 2775-0787

 **P-ISSN** : 2774-9290



3121- 3141

An Analysis of Educational Philosophy and the Values of the Pancasila Student Profile as the Foundation of the Kurikulum Merdeka

Articles Submitted :

2025-10-23


Articles received :


2025-11-08


Published Articles :

2025-11-11

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Keywords:

*Educational Philosophy,
Pancasila Student Profile,
Independent Curriculum,*

Abstract: *The transformation of Indonesia's education system through the Kurikulum Merdeka reflects a paradigm shift from outcome-oriented learning to student-centered education. However, its implementation often focuses on technical aspects while neglecting philosophical and ideological foundations. This study aims to analyze the role of educational philosophy and the values of the Pancasila Student Profile as the foundation for the development of the Independent Curriculum. This research employs a Systematic Literature Review (SLR) method with a qualitative descriptive approach. Secondary data were collected from 17 national journal articles indexed in SINTA, published between 2022 and 2025, which discuss educational philosophy, Pancasila values, and the Kurikulum Merdeka. The analysis followed the PRISMA 2020 framework, consisting of four stages: identification (784 articles), screening (120 articles), eligibility assessment (45 articles), and inclusion (17 articles). The data were analyzed thematically based on the three dimensions of educational philosophy: ontology, epistemology, and axiology. The results reveal that educational philosophy serves as the conceptual and ideological foundation of the Kurikulum Merdeka, while the Pancasila Student Profile values provide ethical and moral guidance. The ontological dimension views humans as moral and cultural beings; the epistemological dimension emphasizes experiential and collaborative learning; and the axiological dimension focuses on the formation of character, ethics, and humanity. In conclusion, educational philosophy*

and the Pancasila Student Profile values are dialectically integrated within the Independent Curriculum, shaping a humanistic, reflective, and value-based education paradigm. This integration is essential for the success of national education implementation that is character-oriented and responsive to 21st-century challenges.

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INTRODUCTION

Indonesia's education system is currently undergoing a fundamental transformation through the Kurikulum Merdeka policy as part of the Merdeka Belajar (Freedom to Learn) program. This policy represents a paradigm shift from a results-oriented learning system to a student-centered learning approach, in which learners are given space to optimally develop their potential and creativity (Tanjung & Fahmi, 2024). The Independent Curriculum is expected to serve as a medium for shaping a holistically developed Indonesian citizen, characterized by strong moral values and global competitiveness (Retnoasih & Purwanto, 2024). However, in its implementation, this transformation often remains at a technical level, failing to reach the philosophical and ideological foundations of national education (Ningsih et al., 2023). The implementation of the Independent Curriculum requires a new paradigm in both teaching and learning. Learning models must be reflective, contextual, and responsive to students' individual needs (Setiyaningsih & Wiryanto, 2022). This approach aligns with Ki Hadjar Dewantara's educational philosophy, which emphasizes that education should guide all natural potentials of children to achieve the highest form of happiness and well-being (Rahayuningsih, 2021). Nevertheless, many educational institutions still perceive the Independent Curriculum merely as an administrative reform, rather than as a transformative shift in educational values and philosophy (Ismail & Bay, 2024).

Every robust educational system should rest upon a solid philosophical foundation to ensure it does not lose its moral compass and ultimate purpose. Educational philosophy serves as a conceptual framework that determines the direction, meaning, and essence of all educational practices (Noviyanti & Suastra, 2023). According to Aji & Rosiana, (2024) education is a social process that must foster reflective experience and intellectual freedom. Meanwhile, Tilaar (2015) highlights the importance of the value dimension in education to nurture civilized individuals who act responsibly toward their environment. Thus, the philosophical foundation of the curriculum becomes a crucial element in creating a humanistic education system. In general, educational philosophy comprises three main aspects: ontological, epistemological, and axiological. The ontological aspect discusses the nature of humans and the reality of learning; the epistemological aspect explores how knowledge is constructed; and the axiological aspect concerns the values and purposes that education seeks to achieve (Aji & Rosiana, 2024). These three pillars are essential for designing a curriculum that not only transfers knowledge but also builds students' character and moral integrity. Retnoasih & Purwanto, (2024) emphasize that strengthening educational philosophy within the Independent Curriculum is crucial to prevent the policy from becoming merely administrative. Similarly, Arumsari, (2023) asserts that a strong philosophical foundation ensures that education remains rooted in human values and national ethics.

As a manifestation of the philosophical values of national education, the Indonesian government introduced the Pancasila Student Profile as the main orientation of educational goals. This profile reflects the nation's ideals to cultivate Indonesian citizens who are faithful, independent, creative, collaborative, critical thinkers, and

globally diverse (Astika, 2024). These six dimensions align with the axiological values in educational philosophy, emphasizing moral integrity, intellectual freedom, and social responsibility (Rahayuningsih, 2021). According to Setiyaningsih & Wiryanto, (2022), the Pancasila Student Profile functions not only as an indicator of educational success but also as an ethical guideline in teaching and learning practices. The integration of educational philosophy and the Pancasila Student Profile forms a new paradigm within the Independent Curriculum, emphasizing value-based and human-centered learning. Noviyanti & Suastra (2023) explain that the values of Pancasila create a balance between intellectual and moral intelligence. Ningsih et al., (2023) found that such integration enhances students' creativity and reflectivity in the learning process. Furthermore, Arumsari (2023) asserts that the internalization of Pancasila values strengthens national character without neglecting global competencies, positioning education as a space for holistic human development. Despite having a strong foundation, the implementation of the Pancasila Student Profile values still faces various challenges in practice. Rahmadani et al., (2023) revealed that the application of these values tends to be formalistic, lacking reflective depth. Andana & Hendroto, (2024) added that many teachers have not yet fully understood the interrelation between Pancasila values and educational philosophy. Meanwhile, Setiawan et al., (2024) found that philosophical awareness among educators remains low, resulting in the underrepresentation of value-based approaches in elementary curriculum design. This gap indicates that the relationship between educational philosophy and Pancasila values within the Independent Curriculum has not been extensively examined in a comprehensive manner. Most existing studies focus primarily on technical implementation strategies and have yet to explore the philosophical dimensions (Eka Ratnawati et al., 2024). Rahayuningsih, (2021) emphasized the importance of revitalizing Ki Hadjar Dewantara's educational thought as the conceptual foundation of national education. Aji & Rosiana (2024) further noted that the progressivism paradigm must be contextualized within the Indonesian educational framework to ensure that learning remains grounded in humanistic values. In the context of academic research, the Systematic Literature Review (SLR) approach is regarded as an appropriate method to analyze existing literature related to educational philosophy and the values of the Pancasila Student Profile. This method enables researchers to identify, select, and synthesize findings systematically to produce a comprehensive conceptual mapping (Noviyanti & Suastra, 2023). Astika (2024) explains that the SLR approach provides a holistic overview of the direction and development of national education. Likewise, Tanjung & Fahmi (2024) emphasize that systematic literature reviews strengthen scientific arguments in developing value-based educational policies.

Based on various scientific findings and arguments, this study is directed toward an in-depth examination of how educational philosophy serves as the conceptual foundation in the development of the Independent Curriculum, while also analyzing how the values of the Pancasila Student Profile are integrated into the praxis of national education. The primary focus of this study is to understand the interrelation between the ontological, epistemological, and axiological dimensions of educational philosophy and

the six core dimensions of the Pancasila Student Profile. Using a Systematic Literature Review (SLR) approach, this research aims to identify, select, and synthesize previous studies to obtain a comprehensive overview of the contribution of educational philosophy to the reinforcement of Pancasila values within the Independent Curriculum. Ultimately, this study is expected to provide both theoretical contributions, by enriching the discourse of Indonesian educational philosophy, and practical contributions for educators and policymakers in developing a humanistic, reflective, and Pancasila-based curriculum.

Nevertheless, this study recognizes several delimitations to ensure the focus and relevance of its analysis. The scope of this research is limited to national scholarly articles indexed in SINTA, published between 2022 and 2025, that explicitly discuss the interconnection between educational philosophy, the Pancasila Student Profile values, and the implementation of the Independent Curriculum. Non-scientific writings, opinion papers, news articles, and studies lacking clear methodological rigor or philosophical relevance were excluded from the review. These boundaries are intended to maintain the validity, consistency, and empirical reliability of the findings while ensuring that the data analyzed derive from credible academic sources.

METHOD

This study employs a Systematic Literature Review (SLR) approach to examine and synthesize various research findings related to educational philosophy and the values of the Pancasila Student Profile within the context of the Independent Curriculum implementation. The SLR approach was chosen because it is systematic, objective, and replicable, allowing the researcher to comprehensively identify trends, patterns, and gaps within the existing body of literature. The research stages followed the PRISMA guidelines (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), which consist of four main phases: identification, screening, eligibility, and inclusion. The PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) method was chosen for its clarity, transparency, and replicability. It provides a structured framework that ensures a systematic and unbiased selection of literature through four main stages: identification, screening, eligibility, and inclusion. This method is considered the most suitable for this study because it allows a rigorous and evidence-based synthesis of research related to the integration of educational philosophy and the Pancasila Student Profile within the Kurikulum Merdeka.

At the identification stage, literature searches were conducted across four major academic databases—Google Scholar—using a combination of keywords: “filsafat pendidikan” OR “philosophy of education” AND “Profil Pelajar Pancasila” OR “Pancasila Student Profile” AND “Kurikulum Merdeka” OR “Independent Curriculum.” The initial search yielded 784 articles. After removing duplicates and conducting preliminary screening based on the relevance of titles and abstracts, 724 articles remained. During the eligibility stage, the articles were evaluated for methodological quality, topical scope, and availability of full text, resulting in 181 articles that met the eligibility criteria. Subsequently, through an in-depth content analysis assessing their alignment with the

research focus, 17 final articles were identified as relevant and qualified to serve as the core sources of this SLR. The literature selection process is illustrated in the PRISMA Flow Diagram (Figure 1), which depicts the sequential screening process from identification to inclusion. This diagram serves as a visual reference that demonstrates the systematic and transparent selection procedure applied throughout the study.

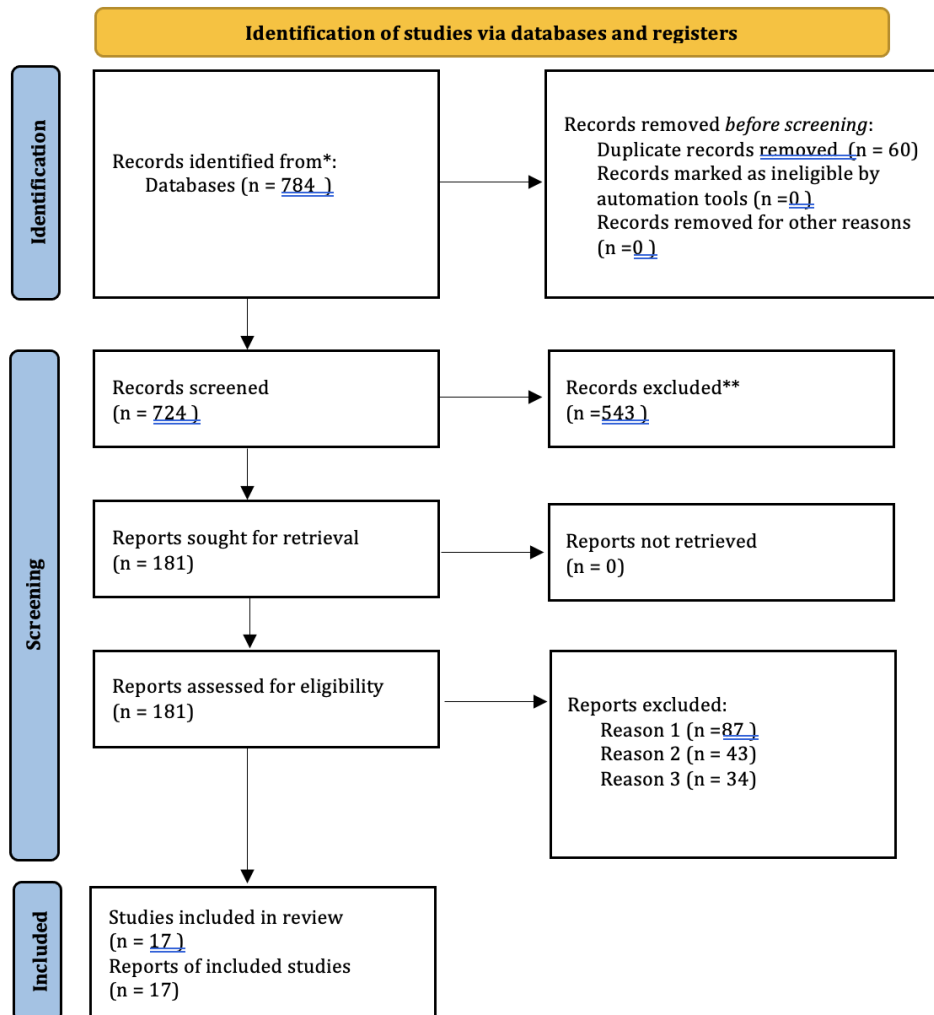


Figure 1. PRISMA Flow Diagram

The inclusion criteria of this study consisted of articles published in nationally accredited journals (SINTA) or reputable international journals, within the publication range of 2020–2025, and explicitly discussing the interconnection between educational philosophy, the Pancasila Student Profile, and the Independent Curriculum. Meanwhile, non-scientific articles, opinion pieces, news reports, and publications lacking clear methodology or philosophical relevance were excluded from the analysis. All collected data were analyzed using a thematic synthesis approach. This analysis involved a meticulous reading of each article to identify the main themes related to the ontological, epistemological, and axiological dimensions of educational philosophy, as well as the six

value dimensions of the Pancasila Student Profile—faith, independence, critical reasoning, collaboration, creativity, and global diversity. The synthesis process was conducted inductively, beginning with data collection, thematic categorization, and culminating in the formulation of conceptual conclusions on how educational philosophy contributes to the development of character and Pancasila-based values within the Independent Curriculum policy.

To ensure validity and reliability, every stage of the analysis adhered to the principles of transparency and replicability. Each article used in this study was accompanied by complete bibliographic information, including journal name, year of publication, DOI, and research method, to ensure source accuracy. The analytical process was also repeatedly verified to minimize interpretive bias. The final outcome of this study is a conceptual and thematic synthesis illustrating the interrelationship between educational philosophy, the values of the Pancasila Student Profile, and the implementation of the Independent Curriculum. The results are supported by Figure 1 (PRISMA Flow Diagram), which represents the literature selection process, and Table 1, which presents a summary of the analytical results of fifteen selected scientific articles.

RESULTS AND DISCUSSIONS

The analysis results of the 17 selected articles that met the research inclusion criteria are presented in Table 1.

Table 1. Synthesis of the Selected Articles

No	Authors & Year	Philosophical Dimensions (Ontology, Epistemology, Axiology)	Pancasila Student Profile Values Discussed	Main Findings / Results
1	Ningsih et al., (2023)	Ontological (human as moral being), Epistemological (education as a means of critical thinking), Axiological (formation of moral values).	Faith, Independence, Cooperation, Critical Thinking.	Educational philosophy plays an essential role in shaping students' character through active learning and moral values based on the Pancasila Student Profile. Pragmatism and ethical values integration form the foundation of the

No	Authors & Year	Philosophical Dimensions (Ontology, Epistemology, Axiology)	Pancasila Student Profile Values Discussed	Main Findings / Results
2	Nurhayati et al., (2023)	Epistemological (reconstructionism and progressivism), Axiological (moral and spirituality), Ontological (insan kamil as the goal of education).	Faith, Creativity, Critical Thinking.	Independent Curriculum. Islamic values within the Pancasila Student Profile support the development of spiritual and scientific character. Progressivism and reconstructionism serve as the foundation for integrating religious and scientific education in madrasah curricula.
3	Solihah et al., (2024)	Ontological: humans as rational and cultural beings. Epistemological: knowledge acquired through teacher guidance and classical values. Axiological: education preserves moral and cultural values.	Faith, Independence, Cooperation, Critical Thinking, Creativity.	Essentialist philosophy provides a foundation for Independent Curriculum policy. The Freedom to Learn concept aligns with essentialism, emphasizing culture and morality while embracing innovation and technology as educational tools.
4	Lin & Ismail, (2023)	Ontological (human as a learning being), Epistemological (constructivism and Dewey's	Critical Thinking, Creativity, Cooperation, Faith.	Educational philosophy serves as the foundation for developing the Independent

No	Authors & Year	Philosophical Dimensions (Ontology, Epistemology, Axiology)	Pancasila Student Profile Values Discussed	Main Findings / Results
		progressivism), Axiological (moral and national values).		Curriculum through Pancasila values and 21st-century skills integration. Progressivism and existentialism underpin student-centered and contextual learning.
5	(Rodiyah et al., 2024)	Ontological (human as rational being), Epistemological (knowledge through experience and teacher guidance), Axiological (preservation of stable moral values).	Faith, Independence, Critical Thinking, Cooperation.	Essentialism emphasizes the teacher's role and stable values. The Independent Curriculum may not align fully with essentialist views, as it overemphasizes student freedom before psychological maturity.
6	Nurhayati et al., (2023)	Ontological (human as moral and rational being), Epistemological (knowledge through Pancasila reflection), Axiological (ethics, responsibility, universal humanity).	Faith, Cooperation, Critical Thinking, Independence, Creativity, Global Diversity.	Philosophy plays a strategic role in building Pancasila character by fostering critical thinking, moral understanding, tolerance, and social responsibility.
7	Utami et al., (2023)	Ontological (human as moral and cultural being), Epistemological	Faith, Cooperation, Critical Thinking,	Pancasila philosophy forms the basis for developing student

No	Authors & Year	Philosophical Dimensions (Ontology, Epistemology, Axiology)	Pancasila Student Profile Values Discussed	Main Findings / Results
		(knowledge based on Pancasila values), Axiological (moral and spiritual foundations).	Global Diversity, Independence, Creativity.	character across six Pancasila dimensions, reinforcing national identity and moral resilience in globalization.
8	Arma & Ismail, (2024)	Ontological (human as evolving being), Epistemological (learning through experience), Axiological (democracy, freedom, renewal).	Critical Thinking, Creativity, Independence, Cooperation.	The Independent Curriculum aligns with progressivism: active, student-centered, project-based learning promoting innovation and reflection.
9	Putri et al., (2023)	Ontological (human as dynamic and developing being), Epistemological (knowledge through experience and reflection), Axiological (democracy, freedom, social progress).	Independence, Critical Thinking, Creativity, Cooperation.	Progressivism aligns with the Freedom to Learn concept: democratic, humanistic, experience-based education emphasizing freedom of thought and learner agency.
10	Udani, (2025)	Ontological: human as rational and ethical being. Epistemological: knowledge through experience and reflection (pragmatism, constructivism,	Critical Thinking, Cooperation, Independence, Faith.	Integration of logic and ethics strengthens Pancasila values. The Independent Curriculum combines critical thinking with ethical character in

No	Authors & Year	Philosophical Dimensions (Ontology, Epistemology, Axiology)	Pancasila Student Profile Values Discussed	Main Findings / Results
		humanism). Axiological: education builds morality and humanity.		contextual learning, especially in mathematics.
11	Asmawati et al., (2025)	Ontological: human as cultured, free, and moral being. Epistemological: knowledge through experience and guidance (Among System). Axiological: humanity, local wisdom, nationalism.	Faith, Global Diversity, Cooperation, Independence, Critical Thinking, Creativity.	Ki Hadjar Dewantara's philosophy remains relevant in the Independent Curriculum. P5 in early childhood education instills character through project- and play-based approaches rooted in freedom and cultural wisdom.
12	Ningsih et al., (2023)	Ontological: human as active, dynamic, democratic being. Epistemological: knowledge through direct and social reflection. Axiological: freedom, responsibility, cooperation, social progress.	Cooperation, Critical Thinking, Independence, Creativity, Faith, Global Diversity.	Progressivism aligns with the Independent Curriculum's project-based learning, fostering independence and creativity. P5 acts as a medium for contextual character development.
13	Irawati et al., (2023)	Ontological: human as cultured, independent, moral being. Epistemological: knowledge via	Faith, Independence, Cooperation, Critical Thinking, Creativity.	The Among System and Dewantara's educational motto reflect Pancasila values. The vocational

No	Authors & Year	Philosophical Dimensions (Ontology, Epistemology, Axiology)	Pancasila Student Profile Values Discussed	Main Findings / Results
		Among and Pamong systems. Axiological: education for character and moral formation.		Independent Curriculum cultivates independent, creative, and ethical graduates.
14	Aji & Rosiana, (2024)	Ontological: human as active, social, democratic being. Epistemological: learning by doing. Axiological: freedom, participation, cooperation, responsibility.	Cooperation, Critical Thinking, Creativity, Independence, Faith, Global Diversity.	P5 reflects Dewey's progressive education principles. Teachers act as facilitators while students construct knowledge through contextual projects.
15	Nurohman, (2023)	Ontological: human as moral and cultural being. Epistemological: knowledge through values, ethics, aesthetics. Axiological: moral and aesthetic formation.	Faith, Critical Thinking, Creativity, Independence, Cooperation, Global Diversity.	Axiological philosophy underpins ethical and aesthetic curriculum design, fostering Pancasila character through descriptive, normative, and meta-ethical learning.
16	Afifin, (2025)	Ontological: human as moral and cultural being. Epistemological: knowledge via Among system and reflective experience. Axiological:	Faith, Cooperation, Independence, Critical Thinking, Creativity, Global Diversity.	Ki Hadjar Dewantara's philosophy supports character education within the Independent Curriculum. P5 projects reinforce Pancasila values

No	Authors & Year	Philosophical Dimensions (Ontology, Epistemology, Axiology)	Pancasila Student Profile Values Discussed	Main Findings / Results
17	Trisnawati et al., (2022)	character, virtue, and social responsibility. Ontological: human as moral and ethical being. Epistemological: knowledge via social and cultural values. Axiological: ethics, morality, social benefit.	Faith, Cooperation, Independence, Critical Thinking, Global Diversity, Creativity.	through contextual learning. Axiological study shows that the six Pancasila Student Profile dimensions reflect three philosophical ethics domains (descriptive, normative, metaethics) shaping morality and social awareness.

After conducting a comprehensive analysis and synthesis of these selected studies, several thematic patterns were identified, indicating a strong interconnection between the philosophical foundations of education and Pancasila values in the development of the Independent Curriculum. To clarify the direction of the discussion, the findings of this study are categorized into three main focal points, corresponding to the formulated research questions (RQs). Each RQ is discussed separately to present the depth of analysis, the relevance of the findings, and the conceptual implications for strengthening the philosophical foundation of the Independent Curriculum.

Educational Philosophy as the Foundation for Developing the Independent Curriculum

The development of the Independent Curriculum in Indonesia is fundamentally rooted in educational philosophy, which positions learners as active and autonomous subjects in the learning process. Educational philosophy functions not only as a conceptual foundation but also as an ideological and ethical framework that underpins curriculum policy and implementation. Its core principle is to develop the whole potential of the human person through freedom of thought, independent learning, and character formation based on Pancasila values.

According to Ekaputri et al. (2024), educational philosophy serves as the “spirit” of character formation in learners. The Independent Curriculum is designed not merely to transfer knowledge but to cultivate individuals who are critical thinkers, morally grounded, and socially responsible, through value-based and active learning informed by

ethics and pragmatism. This view underscores that the axiological dimension of educational philosophy forms the basis for embedding moral and humanitarian values in the learning process. Furthermore, Lin and Ismail (2023) emphasize that the development of the Independent Curriculum is strongly influenced by progressivism and existentialism, both of which highlight the holistic development of human potential through meaningful learning experiences. The progressive philosophy developed by John Dewey provides the epistemological foundation of the curriculum by positioning direct experience (learning by doing) and critical reflection as the primary sources of knowledge construction. Similarly, Aji and Rosiana (2024) assert that the implementation of the Pancasila Student Profile Strengthening Project (P5) represents a practical manifestation of progressivism within Indonesia's educational system.

Meanwhile, Solihah et al. (2024) argue that essentialism continues to hold relevance in the Independent Curriculum, as modern education cannot entirely detach itself from classical moral and cultural values. The ontological dimension of this philosophy views humans as rational beings and cultural inheritors, suggesting that freedom in learning must be balanced with the preservation of moral and cultural values. Thus, the Independent Curriculum integrates intellectual freedom with cultural and moral responsibility, embodying a synthesis between philosophical humanism and national identity. In the context of Indonesia's national educational philosophy, the ideas of Ki Hajar Dewantara serve as a central pillar. According to Asmawati et al. (2025) and Irawati et al. (2022), the Among System and the educational motto "Ing Ngarso Sung Tulodho, Ing Madya Mangun Karso, Tut Wuri Handayani" represent the ontological, epistemological, and axiological perspectives of Indonesian education. Teachers are viewed as pamong mentors who guide the natural potential (kodrat) of learners so that they may develop freely in thought and action. This principle emphasizes that true education is the cultivation of inner freedom, rather than the mere transmission of knowledge. In line with this view, Afifin (2025) asserts that Ki Hajar Dewantara's philosophy makes a significant contribution to strengthening the character of Pancasila-oriented learners. Education within the Independent Curriculum is not only oriented toward academic outcomes but also toward value transformation and moral development, corresponding to the axiological dimension of education. This view is further supported by Trisnawati et al. (2022), who explain that the six dimensions of the Pancasila Student Profile represent the three branches of philosophical ethics descriptive, normative, and meta-ethical aimed at shaping Indonesian citizens who are civilized, responsible, and socially moral.

Moreover, Nurohman (2023) highlights the critical role of the axiological dimension in directing curriculum development. According to him, the Independent Curriculum should serve as a platform not only for knowledge transmission but also for cultivating moral, aesthetic, and universal human values. Thus, educational philosophy functions as an evaluative and ethical foundation to ensure that educational policies remain aligned with the goals of civility and humanity.

Synthesizing all findings, this study reveals that educational philosophy forms the foundation for developing the Independent Curriculum through three interrelated dimensions:

1. **Ontological Dimension** – The Independent Curriculum views human beings as cultural, moral, and autonomous entities, as articulated in the philosophies of Ki Hajar Dewantara and John Dewey’s progressivism.
2. **Epistemological Dimension** – Knowledge in the Independent Curriculum is constructed through authentic experiences, critical reflection, and social interaction (Lin & Ismail, 2023; Aji & Rosiana, 2024).
3. **Axiological Dimension** – Education is directed toward the formation of character, morality, and universal human values (Ekaputri et al., 2024; Trisnawati et al., 2022; Nurohman, 2023).

Consequently, educational philosophy stands as the ideological, conceptual, and ethical foundation of the Independent Curriculum. It ensures that the freedom of learning promoted within the system does not lose its moral compass and remains grounded in humanity, cultural heritage, and Pancasila values as the core identity of Indonesian education.

Integration of Pancasila Student Profile Values within the Foundations of National Educational Philosophy

The values of the Pancasila Student Profile represent a concrete manifestation of the philosophical foundations of Indonesia’s national education, which are rooted in the core principles of Pancasila and the educational philosophy of Ki Hajar Dewantara. The integration between the philosophical dimensions of education and Pancasila values affirms that Indonesian education aims not only to produce intellectually capable learners but also those who are faithful, ethical, and culturally grounded. The six dimensions of the Pancasila Student Profile—faith in God Almighty, global diversity, cooperation, independence, critical reasoning, and creativity—serve as the axiological extensions of the national educational philosophy. Utami et al. (2023) emphasize that these values are deeply rooted in the ontological dimension of the Indonesian human being as a moral and cultural entity. The internalization of these values within the Independent Curriculum reinforces education’s function as an instrument for shaping national identity and moral resilience in the global era. From the perspective of Asmawati et al. (2025), the integration of values such as faith, cooperation, and independence reflects the philosophy of the Among System, which guides children to develop freely in accordance with their nature (kodrat), culture, and individuality.

Furthermore, studies by Ratnawati et al. (2024) and Aji & Rosiana (2024) highlight that the implementation of the Pancasila Student Profile Strengthening Project (P5) constitutes a concrete embodiment of John Dewey’s progressivist philosophy within the Indonesian educational context. The epistemological dimension of national education is realized through experiential learning, collaboration, and social value reflection. P5

functions as a medium to cultivate cooperation, critical thinking, and creativity through contextual and participatory activities that encourage active learner engagement.

Meanwhile, Nurohman (2023) and Trisnawati et al. (2022) view the values of the Pancasila Student Profile as a representation of the axiological dimension of national educational philosophy, in which ethical and aesthetic values form the essence of the learning process. This axiological foundation asserts that education must produce individuals capable of discerning right from wrong and possessing moral responsibility toward themselves, their community, and the nation. The six dimensions of the Pancasila Student Profile are thus understood as reflections of the three domains of philosophical ethics—descriptive, normative, and meta-ethical—which together cultivate learners' moral awareness and social sensitivity.

At the national level, Irawati et al. (2022) and Afifin (2025) demonstrate that Ki Hajar Dewantara's educational philosophy holds a strategic position in integrating Pancasila values into educational practice. The principles of Ing Ngarso Sung Tulodho, Ing Madya Mangun Karso, Tut Wuri Handayani embody values of exemplary leadership, collaboration, and intellectual freedom, aligning harmoniously with the dimensions of the Pancasila Student Profile. Thus, education in Indonesia functions not merely as an instructional process but as a transformative effort to cultivate Pancasila-minded individuals who are adaptive to societal and global change. On the other hand, Lin and Ismail (2023) argue that the philosophical foundations of progressivism and humanism further strengthen the integration of Pancasila Student Profile values. These philosophies emphasize appreciation for each individual's unique potential, equality in learning, and the pursuit of meaning through lived experiences. In this context, the creative and independent dimensions of the Pancasila Student Profile reflect the spirit of humanism, which liberates human beings from the confines of dogmatism and intellectual dependency. Meanwhile, Solihah et al. (2024) highlight the continued relevance of essentialism, which upholds moral and cultural values as the ontological foundation of education. The values of faith, devotion, and cooperation are interpreted as means to preserve the nation's cultural continuity amid the forces of globalization. Thus, the integration of Pancasila Student Profile values is not only modern and adaptive, but also contextual and deeply rooted in local wisdom.

The synthesis of all reviewed articles reveals that the integration of Pancasila Student Profile values within the philosophical foundation of national education operates through three major approaches:

1. Ontological Approach – emphasizing the view of Indonesian human beings as spiritual, social, and cultural entities who live collectively in cooperation and solidarity (Utami et al., 2023; Asmawati et al., 2025).
2. Epistemological Approach – focusing on experience-based, reflective, and collaborative learning to cultivate critical and creative thinking abilities (Aji & Rosiana, 2024; Ratnawati et al., 2024).

3. Axiological Approach – affirming the importance of ethics, morality, and universal human values as the guiding orientation of national education (Trisnawati et al., 2022; Nurohman, 2023).

Accordingly, the values of the Pancasila Student Profile are not merely a technical component of the Independent Curriculum policy, but rather a tangible embodiment of Indonesia's national educational philosophy. This integration demonstrates that Indonesian education is grounded in a humanistic, spiritual, and contextual value system, capable of addressing the challenges of the 21st century while remaining faithful to the nation's cultural roots and Pancasila identity.

The Relationship Between the Dimensions of Educational Philosophy and Pancasila Values in the Context of the Independent Curriculum

The relationship between the dimensions of educational philosophy (ontological, epistemological, and axiological) and the values of Pancasila within the context of the Independent Curriculum is both mutually reinforcing and interrelated, forming the ideological, moral, and practical foundation of Indonesia's national education system. Educational philosophy functions as a conceptual framework that provides direction and meaning to educational goals, while Pancasila serves as the source of ethical and moral values that animates all learning processes. These two entities are inseparable, as both are oriented toward shaping Indonesian learners who are faithful, cultured, and socially responsible. From an ontological perspective, educational philosophy views human beings as moral, social, and spiritual entities endowed with the potential for holistic development. This view aligns with the values of Belief in One Supreme God and Just and Civilized Humanity as articulated in Pancasila. Afifin (2025) and Utami et al. (2023) demonstrate that the Independent Curriculum is designed based on this ontological outlook, positioning learners as autonomous subjects capable of developing their natural potential freely. In this context, the values of faith and devotion function not merely as religious norms but as reflections of humanity's moral and ethical orientation toward goodness.

Epistemologically, the relationship between educational philosophy and Pancasila values is expressed through the construction of knowledge derived from experience, reflection, and social collaboration. The Pancasila principle of Democracy Guided by the Inner Wisdom of Deliberation and Representation provides the epistemological basis for dialogical, participatory, and contextual learning. According to Aji & Rosiana (2024) and Lin & Ismail (2023), the Independent Curriculum embodies the principles of progressivist epistemology, which resonate with Pancasila's democratic ethos—where knowledge is acquired through learning by doing and reciprocal social interaction grounded in mutual respect. This is exemplified in the implementation of the Pancasila Student Profile Strengthening Project (P5), which encourages learners to think critically, collaborate, and embrace diversity.

Meanwhile, the axiological dimension underscores that the ultimate aim of education is to instill moral, ethical, and universal human values rooted in Pancasila's five principles. Axiological philosophy teaches that every educational activity must be meaningful and socially beneficial for both individuals and communities. Trisnawati et al. (2022) and Nurohman (2023) affirm this notion by demonstrating that Pancasila Student Profile values—such as cooperation, independence, and creativity—constitute direct applications of axiological principles within educational practice. These values foster learners who are not only intellectually competent but also ethically conscious and socially responsible.

In conclusion, the relationship between educational philosophy and Pancasila values is dialectical and integrative. The ontological dimension defines the essence of the Indonesian human being; the epistemological dimension elucidates how humans acquire civilized and reflective knowledge; and the axiological dimension establishes the ultimate aim of education—to nurture individuals who are moral, cultured, and socially just. Together, these dimensions form the core of the Independent Curriculum, grounded in Pancasila as its philosophical and ethical foundation. This relationship demonstrates that the Independent Curriculum is not merely a technical reform of education, but a philosophical transformation that situates Pancasila values as the existential and ethical cornerstone of all learning processes. Consequently, educational philosophy and Pancasila values mutually reinforce one another in building an Indonesian educational paradigm rooted in humanity, morality, and global relevance for the 21st century.

CONCLUSION

Based on the systematic review of 17 analyzed articles, this study concludes that educational philosophy and the values of the Pancasila Student Profile constitute the ideological and conceptual foundation for the development of the Independent Curriculum. The dimensions of educational philosophy—ontological, epistemological, and axiological—provide direction for shaping individuals who are faithful, virtuous, critical, creative, and independent thinkers. Meanwhile, the values of the Pancasila Student Profile serve as moral guidelines that ensure the entire educational process remains rooted in culture and humanity. The integration of these two aspects fosters a humanistic and contextual educational paradigm, positioning learners as active subjects in the learning process. The Independent Curriculum, therefore, is not merely a policy instrument but a manifestation of Indonesia's philosophical worldview, grounded in Pancasila and the thoughts of Ki Hajar Dewantara. The relationship between educational philosophy and Pancasila values is dialectical—philosophy provides the conceptual foundation, while Pancasila reinforces the moral and ethical orientation of education. Thus, the success of the Independent Curriculum's implementation depends greatly on the internalization of philosophical and Pancasila values at the practical level. The findings of this study emphasize the importance of educators' roles as philosophical and moral agents who are capable of instilling independence, critical reflection, and universal human values in 21st-century learning contexts.

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