

The Concept of Pancasila Student Profile Towards Indonesia's Vision 2045

Dessy Farantika^a, Arif Muzayin Shofwan^b, Agustin Purnamasari^c, Marwan Hayeemaming^d

^{a, b, c} Faculty of Islamic Religion, Nahdlatul Ulama University, Blitar, Indonesia

^d Board of Trustee -ALC, Thailand

*Corresponding author: farantika.dessy@gmail.com

Abstract

Purpose - The vision of Indonesia 2045 aims to transform the nation into a sovereign, advanced, and prosperous country. A critical pillar in achieving this goal is the development of human capital that embodies national identity while maintaining global competitiveness. This study aims to analyze the conceptual framework of the Pancasila Student Profile, exploring how its six fundamental dimensions serve as a strategic response to the evolving challenges of the 21st century and as a realization of Indonesia's national educational vision.

Design/Methodology/Approach - This research utilizes a qualitative library research method. Data collection was conducted through a study of literature, reports, and books, specifically focusing on primary documents from the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek). The data analysis employed a descriptive-philosophical approach using deduction, induction, and comparison to synthesize the key elements of the student profile framework.

Findings - The study identifies that the Pancasila Student Profile is operationalized through six essential dimensions: (1) faith, piety to God Almighty, and noble character, which encompasses morality toward nature and the state; (2) global diversity, focusing on intercultural communication and social justice; (3) mutual cooperation, involving collaboration and sharing; (4) independence, which emphasizes self-regulation and situational awareness; (5) critical reasoning, requiring the objective processing of information and metacognition; and (6) creativity, defined by original ideas and flexible problem-solving. These dimensions represent a shift from purely cognitive assessment to a holistic focus on character and global citizenship competencies.

Originality/Value - The originality of this study lies in its specific alignment of the Pancasila Student Profile with the long-term trajectory of the "Indonesia 2045 Vision." While existing research focuses on localized character building, this paper provides a comprehensive theoretical roadmap that links the philosophical values of Pancasila with the practical requirements of sustainable global development. It offers significant value for educators and policymakers seeking to synchronize character-based curricula with national strategic planning.

Keywords: Concept, Pancasila Student Profile, Indonesia's vision 2045

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I. INTRODUCTION

The Pancasila Student Profile is the answer to the question, "What are the characteristics of Indonesian students?" The answer is summarized in one sentence: "Indonesian students are lifelong learners who are competent, have good character, and behave in accordance with the values of Pancasila." Six dimensions need to be developed optimally and in a balanced manner to realize dimensions are: (1) faithful, devoted to God Almighty, and noble in character; (2) globally diverse; (4) cooperative; (4) independent; (5) critical thinkers; and (6) creative (Tim Penyusun, 2020). With these six dimensions, the Pancasila student profile will be realized optimally and in a balanced manner.

In addition, the Pancasila such a student profile. The six student profile can be interpreted as the face or appearance of students from the perspective of Pancasila; that is, students who embody the values of Pancasila. To shape the profile of Pancasila students or students with the appearance of Pancasila, it is necessary to understand the values of Pancasila and implement them in daily life as morals, the philosophy of which is called ethics (Purnamasari & Soegeng, 2022). As ethics, the values of Pancasila are something that is good, valuable, useful, attractive, and desired or aspired to by everyone, and must even be fought for together. The realization of Pancasila must be fought for because functionally it is referred to as the philosophy or ideology of the nation, the personality of the nation, and other names.

Several similar studies have been conducted by researchers in the past. Farantika et al. (2023) researched character building for early childhood in schools and madrasas. Shofwan (2022) researched the application of character building in schools and madrasas. Hafni et al. (2023) researched character education to develop students with a balance of IQ, ES, and SQ. Shofwan (2022) researched character building through Buddhist teachings. Setyowati (2023) discusses strategies for building character in early childhood. Although all of the studies mentioned above are similar to the research issue in this study, none of them discuss the concept of the Pancasila student profile towards the vision of Indonesia 2045.

Based on the above description, this study will begin by discussing the concept of the Pancasila student profile towards the Indonesia 2045 vision. It is hoped that this study will be useful in adding to scientific knowledge, especially related to the Pancasila student profile. In addition, it is hoped that this study will provide many benefits for lecturers and researchers who want to conduct similar studies with different discussion focuses.

II. METHOD

This qualitative paper uses library research in conducting its research. Nazir (2011) states that library research is a data collection technique by conducting a study of books, literature, notes, and reports related to the problem being solved. Library research is a study to collect information and data from various sources in the library, such as books, magazines, and others (Mardalis, 2006).

Meanwhile, it is called qualitative research because it is used to study natural conditions, where the researcher is the key instrument, data collection techniques are carried out through data triangulation, data analysis is inductive, and qualitative research results emphasize the meaning of generalization (Abdussamad, 2021). Furthermore, data collection is not guided by theory but by facts found during field research.

Meanwhile, Muhadjir (2000) states that library research requires more philosophical and theoretical processing than empirical testing in the field. Because it is philosophical and theoretical in nature, library research more often uses a philosophical approach than other approaches. The methods discussed are deduction (thinking from the general to the specific), induction (thinking from the specific to the general), and comparison (thinking to find differences and similarities) (Hadi, 2004).

III. RESULT AND DISCUSSION

The Pancasila student profile is designed to answer one big question, namely, "What kind of students with what kind of profiles (competencies) does the Indonesian education system want to produce?" The answer is students who have two competencies, namely: (1) the competency to be democratic Indonesian citizens; and (2) the competency to be superior and productive individuals in the 21st century. In this case, Indonesian students are expected to participate in sustainable global development and be resilient in facing various challenges (Tim Penyusun, 2021).

The Indonesia 2045 vision states that Indonesia is directed to become a "sovereign, advanced, just, and prosperous country" (Tim Penyusun, 2020). It also states that Indonesia's educational vision is "to realize a developed Indonesia that is sovereign, independent, and has its own identity through the creation of Pancasila Students." The profile of a Pancasila Student is "an Indonesian student who is a lifelong learner who is competent, has good character, and behaves in accordance with the values of Pancasila" (Tim Penyusun, 2021).

The Pancasila Student Profile is one of the mandates of the President of the Republic of Indonesia contained in the Minister of Education and Culture Regulation No. 20 of 2018 concerning the Determination of the Pancasila Student Profile, which in its direction and vision states: "The national education system must prioritize the values of divinity, strong character and noble morals, as well as excellence in innovation and technology".

The Pancasila Student Profile is a translation of the national education objectives. The Pancasila Student Profile serves as the main reference that guides education policies, including as a reference for educators in building the character and competencies of students (Kemendikbudristek, 2022). The Pancasila student profile consists of character and abilities that are developed in daily life and embodied in each student through school culture, intracurricular learning, projects to strengthen the Pancasila student profile, work culture, and extracurricular activities (Tim Penyusun, 2021).

The Pancasila student profile consists of six dimensions, including: (1) being faithful, devoted to God Almighty, and having noble character; (2) being independent; (3) being cooperative; (4) being globally diverse; (5) being critical thinkers; and (6) being creative (Tim Penyusun, 2021). The explanation can be described by Kemendikbudristek (2022) as follows:

First, the dimension of faith, piety to God Almighty, and noble character. Pancasila students who have faith, piety to God Almighty, and noble character are students who have good character in their relationship with God Almighty. They understand religious teachings and beliefs and apply this understanding in their daily lives (Kemendikbudristek, 2022). There are five key elements of faith, reverence for God Almighty, and noble character, as explained by Kemendikbudristek (2022) and Shofwan (2025) as follows:

1. Religious Morality

Pancasila students learn about the attributes of God and understand that the essence of His attributes is love and compassion. They realize that they are beings entrusted by God as leaders on earth who have a responsibility to love and care for themselves, their fellow human beings, and nature, as well as to carry out His commands and avoid His

prohibitions. Pancasila students constantly appreciate and reflect these divine characteristics in their daily behavior. Appreciation of God's characteristics also forms the basis for the practice of rituals or prayers throughout life. Pancasila students also actively participate in religious events and continue to explore in order to deeply understand the teachings, symbols, sacredness, religious structures, history, important figures in religion and their beliefs, as well as the contributions of these things to world civilization.

2. Personal character

That is, noble character is manifested in students' love and care for themselves. They realize that maintaining their own well-being is important, along with caring for others and the environment around them. Love, care, respect, and appreciation for oneself are manifested in integrity, which is acting consistently with what one says and thinks. Because they maintain their honor, Pancasila students are honest, fair, humble, and behave with respect. They always strive to develop and introspect themselves to become better individuals every day. As a form of self-care, Pancasila students also constantly maintain their physical, mental, and spiritual health through sports, social activities, and worship activities in accordance with their respective religions and beliefs. Because of this character, they become people who can always be trusted in their words, actions, and work, and are committed to being faithful to their religious teachings and beliefs as well as human values.

3. Morality towards humans

As members of society, Pancasila students realize that all humans are equal before God. Their noble character is not only reflected in their love for themselves but also in their noble character towards fellow humans. They prioritize equality and humanity over differences and respect the differences that exist with other people. Pancasila students identify similarities and use them as a unifying force when there are differences or conflicts. They also listen carefully to opinions that differ from their own, respect them, and analyze them critically without imposing their own opinions. Pancasila students are moderate in their religious beliefs. He avoids exclusive and extreme religious understandings and beliefs, so he rejects prejudice, discrimination, intolerance, and violence against fellow human beings because of differences in race, beliefs, or religion. Pancasila students are moral, tolerant, and respectful of other religions and beliefs. They maintain harmony among fellow religious believers, respect the freedom to worship according to their respective religions and beliefs, do not label other religions and beliefs negatively in any way, and do not impose their religion and beliefs on others. Pancasila students are always empathetic, caring, generous, and compassionate towards others, especially those who are weak or oppressed. Thus, they always actively seek to help those in need and find the best solutions to support their livelihoods. Pancasila students also always appreciate the strengths of others and support them in developing those strengths.

4. Ethics towards nature

That is, as part of the environment, Pancasila students embody noble ethics in their responsibility, love, and care for the natural environment around them. Pancasila students realize that they are part of the Earth's ecosystem, which is interconnected. They also realize that as humans, they have a duty to protect and preserve nature as God's creation. This makes them aware of the importance of caring for the environment so that nature remains habitable for all living creatures, both now and for future generations. They do not destroy or abuse the natural environment, and they take on the role of stopping behavior that damages and abuses the natural environment. Pancasila students are also constantly reflective, thinking about and building awareness of the consequences or impacts of their behavior on the natural environment. This awareness becomes the basis for accustoming themselves to implementing an environmentally conscious lifestyle, so that they actively contribute to preserving the environment.

5. Civic ethics

That is, Pancasila students understand and fulfill their rights and obligations as citizens. They place humanity, unity, interests, and the safety of the nation and state as common interests above personal interests. Their personal ethics encourage Pancasila students to care for and help others, to work together. They also prioritize deliberation in making decisions for the common good, as a result of their personal ethics and ethics towards others. Their faith and piety also encourage them to actively promote social justice for all Indonesian people as a manifestation of their love for the country.

Second, the dimension of global diversity. That is, Pancasila students preserve their noble culture, locality, and identity, and remain open-minded when interacting with other cultures, thereby fostering mutual respect and the possibility of forming new cultures that are positive and do not conflict with the noble culture of the nation. There are four key elements of global diversity, including:

1. Recognizing and appreciating culture

That is, Pancasila students recognize, identify, and describe various groups based on their behavior, gender, communication style, and culture, as well as describe the formation of their own identity and that of their group, and analyze how to become members of social groups at the local, regional, national, and global levels.

2. Intercultural Communication and Interaction

That is, Pancasila students communicate with cultures different from their own on an equal footing by paying attention to, understanding, accepting, and appreciating the uniqueness of each culture as a rich perspective, thereby fostering mutual understanding and empathy for others.

3. Reflection and Responsibility for the Experience of Diversity

That is, Pancasila students reflectively utilize their awareness and experience of diversity to avoid prejudice and stereotypes against different cultures, including bullying, intolerance, and violence, by studying cultural diversity and gaining experience in diversity. This enables them to reconcile cultural differences to create an equal and harmonious life among each other.

4. Social Justice

That is, Pancasila students care about and actively participate in realizing social justice at the local, regional, national, and global levels. They believe in their own strength and potential as capital to strengthen democracy, to actively and participatively build a peaceful and inclusive society, socially just, and oriented towards sustainable development.

Third, the dimension of mutual cooperation. Pancasila students possess the ability to work together willingly to ensure smooth, easy, and effortless activities. The three elements of the dimension of mutual cooperation are as follows:

1. Collaboration

Pancasila students possess the ability to collaborate, which is the ability to work together with others, accompanied by a sense of joy in being with others and a positive attitude toward them. They are skilled at working together and coordinating to achieve common goals, taking into account the diverse backgrounds of each group member. They are able to formulate shared goals, review those goals, and evaluate them throughout the collaborative process. They also possess communication skills, namely the ability to listen and comprehend the messages and ideas of others, convey messages and ideas effectively, ask questions for clarification, and provide critical feedback. Pancasila students also recognize the positive interdependence between people. Through this awareness, they make optimal contributions to achieving shared goals. He completes the tasks given to him to the best of his ability and appreciates the efforts made by other members of his group.

2. Caring

That is, Pancasila students pay attention to and act proactively towards conditions in their physical and social environments. They are responsive to conditions in their environment and society to create better conditions. They sense and understand what others feel, understand their perspectives, and cultivate relationships with people from diverse cultures, which are an important part of global diversity. They possess good social perception, enabling them to understand why others react and act in certain ways. They understand and appreciate their social environment and create social situations that align with meeting the needs of various parties and achieving goals.

3. Sharing

That is, Pancasila students possess the ability to share, namely giving and receiving everything important for their personal and communal lives, and being willing and able to live a communal life that prioritizes the healthy sharing of resources and space within the community. Through this ability to share, they are able and willing to give and receive things they deem valuable to/from their peers, those in their immediate environment, and the wider community. They strive, themselves and their group, to provide things they deem important and valuable to those in need, both within their own environment and in the wider community (nation and world).

Fourth, the independent dimension. Pancasila students are independent learners, responsible for their learning process and outcomes. Two key elements of the independent dimension are as follows:

1. Understanding oneself and the situation at hand

That is, independent Pancasila students continually reflect on their own condition and the situations they face, including reflection on their own condition, both their strengths and limitations, as well as the situation and developmental demands they face. This will enable them to recognize and be aware of their own development needs in line with the changes and developments that occur. This awareness will help them set self-development goals that are appropriate to their condition and the situation at hand, choose appropriate strategies, and anticipate potential challenges and obstacles.

2. Self-regulation

Independent Pancasila learners are able to regulate their thoughts, feelings, and behavior to achieve their learning and self-development goals, both in academic and non-academic areas. They are able to set self-development goals and plan strategies to achieve them, based on an assessment of their abilities and the demands of the situation they face. They can control the implementation of self-development activities while maintaining optimal behavior and enthusiasm to achieve their learning goals. They continuously monitor and evaluate their efforts and the results they achieve. When they encounter problems in their studies, they do not give up easily and will strive to find more appropriate strategies or methods to support the successful achievement of their goals.

Fifth, the critical reasoning dimension. Pancasila students who reason critically are able to objectively process both qualitative and quantitative information, establish connections between various pieces of information, analyze information, evaluate, and draw conclusions. The three elements of the critical reasoning dimension are as follows:

1. Obtaining and Processing Information and Ideas

That is, Pancasila students process ideas and information, using both qualitative and quantitative data. They possess a strong sense of curiosity, ask relevant questions, identify and clarify the ideas and information they obtain, and process them. They are also able to distinguish between the content of information or ideas from those conveyed. Furthermore, they are willing to collect data or facts that could potentially invalidate personal opinions or beliefs. Equipped with these skills, Pancasila students can make informed decisions based on information from various relevant and accurate sources.

2. Analyzing and Evaluating Reasoning

That is, Pancasila students use their reasoning in accordance with scientific and logical principles in decision-making and action by analyzing and evaluating the ideas and information they receive. They are able to explain relevant and accurate reasons in problem-solving and decision-making. Finally, they can support their reasoning with various arguments in reaching a conclusion or decision.

3. Reflecting on their thoughts and thought processes in decision-making

That is, Pancasila students reflect on and evaluate their own thinking (metacognition) and consider how their thought processes led them to a conclusion. They are aware of their thought processes and the decisions they have made, and are aware of the development and limitations of their thinking. This enables them to realize that they can continue to develop their capacity through reflection, efforts to improve strategies, and persistence in testing various alternative solutions. Furthermore, they are willing to change their personal opinions or beliefs if they conflict with available evidence.

Sixth, the creative dimension. Creative students are able to modify and produce something original, meaningful, useful, and impactful. The three elements of the creative dimension are as follows:

1. Generating Original Ideas

Creative students generate original ideas. These ideas range from the simplest, such as expressing thoughts and/or feelings, to complex concepts. The development of these ideas is closely related to the feelings and emotions, as well as the experiences and knowledge gained by the student throughout their life. Creative students possess the ability to think creatively, clarifying and questioning things, seeing things from different perspectives, connecting existing ideas, applying new ideas within the context to address problems, and generating various alternative solutions.

2. Producing original work and actions

That is, creative students produce original work and actions in the form of complex representations, drawings, designs, performances, digital outputs, virtual reality, and so on. They produce work and take actions driven by their interests and passions for a subject, the emotions they feel, and even considering the impact on their surroundings. Furthermore, creative students tend to be willing to take risks in producing work and actions.

3. Having flexibility in thinking in finding alternative solutions to problems

That is, creative students have flexibility in thinking in finding alternative solutions to the problems they face. They are able to make choices when faced with several possible alternatives to solve a problem. They are also able to identify and compare their creative ideas, and find alternative solutions when their current approach is unsuccessful. Ultimately, creative students are able to experiment with various options creatively when faced with challenging situations and conditions.

These dimensions demonstrate that the Pancasila Student Profile focuses not only on cognitive abilities but also on attitudes and behaviors consistent with one's identity as an Indonesian and a global citizen (Tim Penyusun, 2021). Therefore, realizing these dimensions is crucial to quickly realize the vision and mission of Indonesian national education, as formulated by policymakers.

IV. CONCLUSION

Based on the results and discussion above, this study concludes that the profile of Pancasila students, which has six dimensions, can be summarized as follows. The dimension of faith, devotion to God Almighty, and noble character has five key elements: religious character, personal character, character towards others, character towards nature, and national character. The dimension of global diversity has four key elements: recognizing and appreciating culture, intercultural communication and interaction, reflection and responsibility for experiences of diversity, and social justice. The dimension of mutual cooperation has three elements: collaboration, caring, and sharing.

Furthermore, the dimension of independence has two key elements: understanding oneself and the situation at hand and self-regulation. The dimension of critical reasoning has three key elements: acquiring and processing information and ideas, analyzing and evaluating reasoning, and reflecting on thoughts and thought processes in decision-making. The creative dimension has three key elements, namely: producing original ideas, producing original works and actions, and having flexibility in thinking in finding alternative solutions to problems.

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