



IMPLEMENTATION OF THE PANCASILA VALUES TOWARDS IMPLEMENTATION OF THE MERDEKA CURRICULUM IN INDONESIAN EDUCATION SYSTEM

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Abstract

Research background can be seen from the curriculum which continues to experience changes as a result of the very rapid progress of the times, especially in the Indonesian education system which must be in harmony with the values of Pancasila, namely, in order to develop oneself in terms of abilities, skills, ethics and morals. In research reports, Research will use the literature study method to gather relevant information about the topic or problem being discussed. In the national education system, Pancasila values are nationally placed as a guideline for achieving educational goals, the system that refers to the implementation components is the 1945 Constitution and Pancasila which is used as the foundation of the state education system. As a consequence of improvements related to the addition of the previous curriculum, instructions for implementing the Merdeka Curriculum were given as part of learning recovery (recovery of learning), as stated in Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Decree No. 56 of 2022. Based on this, the author tries to provide additional knowledge about the current education system which implements Pancasila values in implementing the Merdeka Curriculum. Implementation of Pancasila values for the implementation of the Merdeka Curriculum in the education system in Indonesia can be done by implementing student learning, applying teacher learning and competence, establishing educational leadership, and implementing evaluation and improving the education system. Merdeka Learning must be able to liberate students, educators, and educational institutions in the leading system in order to advance the quality of education in Indonesia.

Key words: *Merdeka Curriculum, Pancasila Values, Indonesian Education System.*

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INTRODUCTION

The Indonesian education system has undergone many reforms since 1945 before entering the introduction of the Freedom to Learn curriculum, starting from 1947 to 2022 and running until now. The applicable curricula are all based on the 1945 Constitution and Pancasila, although there are different emphases on educational goals and how to achieve them. The 2013 curriculum (KBK) which was later modified in 2022 with the current curriculum, namely the Merdeka Curriculum, follows a project-based curriculum.

The curriculum continues to experience changes as a result of the very rapid progress of the times, especially in the field of education and the Indonesian education system, in an effort to make students better. The curriculum according to Ralph Tyler is the plan and arrangement of education which includes objectives, learning experiences, activities, themes, and assessments. Hilda Taba's curriculum is a series of spiral learning experiences in which the same themes are repeated with increasing complexity and depth.

The William Dole curriculum consists of a series of experiences designed to broaden students' horizons and give them the skills they need to face the challenges of the future. According to John Dewey, curriculum is an experience structured to help students deepen their understanding of the world and engage in active learning. According to Dr. Mary Kennedy, the curriculum is a product of different social backgrounds and must be adapted to the needs and expectations of the community it serves.

Curriculum is a set of learning plans and arrangements, including what goals students will learn, what content will be covered, and how the material will be taught. An KTSP (operational curriculum) is created by each school district, and it includes the aims, content and teaching methods. KTSP is divided into educational objectives at the educational unit level, structure and content of the curriculum at the educational unit level, educational calendar, and syllabus. The syllabus outlines a plan for studying a subject or group of subjects, including the skills and knowledge students need to achieve the goals, as well as the assessment criteria and time allotment for each subject.

There are several issues that have caused curriculum changes in Indonesia,

including: The rapid development of technology and information forces the curriculum to keep up with these developments. The curriculum must be adjusted so that students are able to face the challenges of an increasingly complex era; The needs of an increasingly complex and diverse workforce require curricula that can prepare students for the essential and necessary skills in working life; Globalization increases competition and shows that Indonesia's curriculum must change to compete with other countries in the world; Changes in community needs in building better character, morals and social values are factors that influence curriculum changes; Curriculum evaluation is carried out periodically to determine the extent to which the current curriculum can achieve educational goals. If the evaluation shows that the curriculum needs to be updated or improved, changes are made to the curriculum; as well as government policies to improve the curriculum in Indonesia are factors that influence curriculum changes. The Board of Directors can issue regulations or change policies that require curriculum changes. The change that is currently happening is the change in the 2013 curriculum to an Merdeka Curriculum. Key points from the 2013 curriculum include:

- a. Thematic approach
The 2013 curriculum uses a thematic approach where subjects are arranged in the form of interrelated themes. The goal is to help students understand the lesson and expand their knowledge.
- b. Active learning is also creative
The 2013 curriculum emphasizes active but creative learning and it is expected that students can develop critical, creative and innovative thinking skills. This curriculum also pays attention to the formation of the character and morals of students.
- c. Needs based assessment
The 2013 curriculum will use competency-based assessments. Students are evaluated on their ability to complete a specific task or project. Assessment also includes student attitudes and grades.
- d. Teaching Unit Level Curriculum Development (KTSP)
The 2013 curriculum will provide flexibility for schools to develop curricula that are adapted to local needs and circumstances through the KTSP.

- e. Technology-based learning
The 2013 curriculum is technology-based printed learning and students are expected to be able to utilize technology in their learning process. This should enable students to keep up with the rapid development of technology and information.
- f. Multicultural learning
The 2013 curriculum focuses on multicultural learning and students are expected to understand and appreciate the diversity of Indonesian culture, religion and customs. It aims to turn students into citizens who are tolerant and love differences.

Meanwhile, the Merdeka Curriculum includes:

- a. School Autonomy
The Merdeka curriculum gives autonomy to schools to develop their own curriculum, adapted to local needs and conditions. This aims to strengthen the relationship between the school and the local community, taking into account the uniqueness and conditions of the community.
- b. Learn based on skills and interests
The Merdeka curriculum emphasizes learning based on students' abilities and interests. The aim is to develop students' skills according to their interests and abilities so that they can develop into more potential in their areas of interest.
- c. Meaningful and Relevant Learning
The Merdeka curriculum emphasizes meaningful and relevant learning for students. It is designed to help students feel engaged and interested in learning and to strengthen connections between the subject matter and the real world.
- d. Character Development and Life Skills
The Merdeka curriculum pays attention to student character development, such as honesty, integrity, empathy and community involvement. In addition, this curriculum also emphasizes the development of important life skills such as critical, creative and innovative thinking.
- e. Technology and Knowledge
The Merdeka Curriculum pays attention to the very rapid development of technology and knowledge so that students can follow developments and use them in learning.

- f. Comprehensive Assessment
The Merdeka curriculum emphasizes a comprehensive assessment that takes into account the attitudes, values and skills of students in addition to the cognitive aspects of the assessment. This is intended to provide a more comprehensive picture of students' abilities.

The Merdeka Learning curriculum provides a curriculum structure that is more adaptable and concentrates on key concepts to give teachers the freedom to adapt their teaching to the requirements and characteristics of their students, and the freedom for students to direct learning objectives with the interests and expertise they have with the mastery of competencies. and personalize it yourself. The application of project-based learning to help develop character according to the demographics of Pancasila students is one of the characteristics of the Merdeka Curriculum.

Many learning materials in the Merdeka Curriculum Learning are considered the best for increasing student competence. Apart from being theoretical, intracurricular learning places more emphasis on the application of information from project-based learning. In addition, teachers and educators have the opportunity to create educational resources that are tailored to the wishes and interests of their students. In fact, students must actively participate in choosing subject matter to develop an appropriate, up-to-date and modern curriculum together with educators (Yamin & Syahrir, 2020).

Law of the Republic of Indonesia No. 20 of 2003 concerning the "National Education System" (Sisdiknas, 20 C.E.) mentions the obligation to include civics learning in the curriculum. Development of national identity and achievement of national goals related to national education. However, Pancasila education will officially replace civic education starting in June 2022, along with the launch of the Free Learning Curriculum. Pancasila which is translated into "five principles" contains the values that form the basis of the state philosophy. These values include divine values, social values, and justice values, all of which existed in people's lives and the daily life of the Indonesian people before the founding of the state (Kaelan, 1998).

In the life of both the nation and the state, the values of Pancasila are not only

intellectual in nature related to theoretical knowledge, but Pancasila education is in the form of a path that will lead to character, sensitivity and awareness of the condition of the Indonesian people where, the basis of Pancasila envisions as a tool to make Pancasila student figures understand religious values so that they have noble character and not only have faith and piety (Rau et al., 2022). Implementing the Merdeka Curriculum in schools as a complement to the previous curriculum not only from elementary, junior high, advanced and high schools, but also at the SLB (special school) level throughout Indonesia which was strengthened in Minister of Education and Culture Decree No. 56 of 2022 "Guidelines for Implementing Curriculum in the Framework of Learning Recovery (Merdeka Curriculum)" as a follow-up to improving the previous system to embody Pancasila values.

The Indonesian education system has made Pancasila a guideline for achieving Indonesia's educational goals based on Article 31(4) of the 1945 Constitution of the Republic of Indonesia. The Constitution states that national education is directed at developing the abilities and character of the nation's children. You are devoted to God Almighty, morally conscious, socially responsible, and possess great intellectual and physical abilities. In this case, Pancasila is used as the basis of the nation's ideology which underlies all policies and programs in the Indonesian education system. The purpose of Pancasila education is to form a young generation who has national character, has moral insight and a sense of social responsibility, and is able to develop their intellectual and physical abilities as a whole.

In fact, Pancasila values apply to learning at all levels of education, from elementary school to university. Indonesian schools are expected to incorporate Pancasila values into their curriculum and teach students to understand and apply these values in everyday life. The Indonesian government also has a vision and mission in the field of education which aims to achieve educational goals based on Pancasila. The vision of Indonesia's national education is "to realize a superior and dignified national education system based on Pancasila and the 1945 Constitution", and its mission is to achieve educational goals centered on character

development and quality human resources.

In summary, the Indonesian education system has made Pancasila a guideline for achieving Indonesia's educational goals by incorporating Pancasila values into its curriculum and teaching students to apply these values in everyday life. base. Educating the younger generation with good national character, moral insight and social responsibility who can develop good intellectual and physical abilities.

Education in the Merdeka Curriculum must be in line with and follow the education system in the revolutionary era 4.0 (Ahmad et al., 2021). The Freedom to Learn curriculum is expected to be able to counteract the loss of learning abilities or reduced learning abilities due to Covid-19, so that the learning process moves from face-to-face learning to online learning at home. It is because of this that education units in schools lack the resources and infrastructure needed to implement learning ideas, this learning change's unpreparedness arises due to the uneven distribution of facilities provided to implement the program. In addition, the findings of national and international studies describe facts showing how far behind Indonesia is in terms of education.

One of the low quality of education quality is not only caused by the determination of roles that are not in accordance with the proportion of schools due to the giving of excessive power to schools, inadequate planning, implementation and management of poor curriculum systems and the use of cognitive learning achievements As the only measure of educational success, another factor is the failure of the evaluation system to be positioned as an educational tool and an integral component of the curriculum system.

Learning crisis (*learning crisis*) and characters are happening in Indonesia. While the character crisis in Indonesia is an implementation of the failure of the social system that appears when carrying out its functions and roles, the learning crisis arises because many students in schools are still unable to understand simple reading (*literacy*) until they are not able to apply the basic concepts of mathematics (*numeration*). To overcome these problems, we must be able to apply the principles of Pancasila so that the structure of society can function in a stable and orderly manner (Sidi, 2014).

In order to develop a good self in terms of abilities, skills, ethics and morals to become a better person, education functions to form a good self in accordance with the ideals of Pancasila. Since the world does not only consist of knowledge but also has social, ethical and ethical components, Education is a way to prepare oneself to face the social world. The principles of Pancasila which are the philosophy and national ideals of the nation are meant to be reflected in the implementation of the Merdeka curriculum in the education system. To achieve educational goals through developing the character of students who are (*good citizen*) i.e. good citizens and (*good smart citizen*) or intelligent citizens, the education system must be able to function as a vehicle for implementing the ideals of Pancasila in the life of schools, society, and the country (Efendi & Sa'diyah, 2020).

From what has been described above, the author is interested in increasing knowledge about the implementation of Pancasila values in the implementation of the Merdeka Curriculum in the education system in Indonesia.

METHODOLOGY

This research will use the literature study method to gather relevant information about the topic or problem being discussed. This information is obtained through reading books, articles, and journals related to library research. In conducting literature studies, tenacity and accuracy are needed in order to produce conclusions that are in accordance with the research objectives. In the literature study, the author will read and analyze literature that is considered relevant to the focus of research related to the implementation of Pancasila values for the implementation of the independent curriculum in the Indonesian education system (Khatibah, 2011).

This study uses a qualitative approach. Qualitative research is detailed and in-depth, so it is not constrained by predetermined categories. The Miles and Huberman models were used by the authors as a basis for analyzing data (Sugiyono, 2018). During the data analysis process, it is important to consider the research context, ensure the reliability and validity of the data, and relate the results to related theory or literature. By applying Miles and Huberman's model systematically and consistently, researchers

can gain richer and deeper insights from the qualitative data collected.

Information collection is carried out within a certain period with the time of collection when the data takes place and after the data is completed using qualitative data analysis. Based on the Miles and Huberman model, there are basic steps to analyze in the form of applying interactive patterns which will become the basic foundation of this research, namely: (1) data grouping, (2) data summarization, (3) data validation and (4) drawing conclusions (Yuniarto et al., 2022).

RESULT AND DISCUSSION

1. Pancasila Values

The Pancasila precepts which form the basis of the state are developed into Pancasila values which function to regulate the behavior of the Indonesian people in the social, national and political fields. Therefore, the precepts of divinity, precepts of humanity, the precepts of unity, the precepts of the people, as well as the precepts of justice are contained in a Pancasila ethics. People's behavior is shaped by these five ideals in all perspectives on their lives.

Divine values have a decency component in the form of spiritual principles in human approach to God and adherence to the principle of belief in what they believe. Human values include the human's aspect, which refers to efforts to make humans more humane in their interactions with one another. The value of unity leads to the dimensions of the primacy of togetherness, a sense of empathy, as well as love for the motherland which is included in the principle of unity. Community values in the form of the principal dimension of respecting others, being open to accept new ideas, and not imposing one's will on others. The value of justice includes components that include the desire to care about the fate of others and the willingness to alleviate their problems.

Ethics is always about values, so most discussions of ethics are about values (good or bad). Frondizi explained that value is an unreal quality because value does not exist by itself, value requires a vehicle for its existence, for example the value of honesty depends on one's attitude and personality. The term value has complex and varied usages. Lacey explained that there are at least six meanings of value in general usage, namely:

- 1) Something basic that people have been looking for all their lives.

- 2) Qualities or actions that have value, goodness, meaning or character fulfillment in a person's life.
- 3) Quality or activity is part of a person's identity as self-evaluation, interpretation and formation.
- 4) The basic criteria for someone to be able to choose something good from a variety of choices of action.
- 5) The basic standards that a person has when behaving for himself and others.
- 6) "Value objects", corresponding relationships with something along with personal identity that make up a valuable life. Objects of value include art, scientific theory, technology, sacred objects, culture, traditions, institutions, other people, and nature itself.

According to Bambang Daroeso in (Saiin, 2017), there are three values; First, value is defined as an abstract reality, which means that true value exists (in real terms) in human life, but value also means abstract (cannot be seen by human senses), only objects of value can be observed by human senses. Second, values can be normative, that is, values have ideal characteristics (*that should*). Third, values have a function as a driving force/motivator in the form of motivator support because humans act on encouragement or demands by the values, they believe in.

(Efendi & Sa'diyah, 2020) Pancasila ethics can also be interpreted as an ethical virtue or ethical virtue which is reflected in:

- 1) Wisdom, is defined as taking action to be motivated by a thought that is directed as a form of goodness and also the basis for unifying minds, feelings, and desires in the form of belief in absolute reality (God) in order to uphold humanity and the values of religious life.
- 2) Simplicity, interpreted as a limitation not to overdo it and cross the boundaries of enjoyment.
- 3) fortitude, interpreted as self-limitation, namely there is excessive prohibition to prevent discomfort to avoid misery.
- 4) Equality, defined as the assumption of obligation for everything that has become their right in relation to themselves, others, and God.

2. Merdeka Curriculum

The purpose of the curriculum that

emphasizes learning activities is to create intelligent and moral citizens. The government is committed to implementing Government Regulation no. 4 of 2022 concerning National Education Standards implemented in Pancasila learning. All educational units are encouraged to implement Pancasila education in the Merdeka Curriculum starting from the 2022–2023 academic year.

The Merdeka Learning 2020 curriculum is based on the thoughts of Nadiem Makarim as the minister of education and culture contained in Regulation Number 3 of 2020 concerning SN-Dikti. Nadiem was the initiator of the 2020 Freedom Learning Curriculum for the first time. In its definition education is in the form of *life long education*, that is, it lasts non-stop until the end of one's life, education takes place without boundaries both with himself, himself and his God, between individuals, and himself and the environment (Raharjo, 2020).

According to (Susilawati & Pasla, 2020) In the explanation given by the Ministry of Education and Culture, namely Nadiem Makarim, there are three main points of thought as milestones in the creation of merdeka learning, in the form of technology as acceleration, diversity for essence, as well as Pancasila student figures. Within the scope of the elements as well as aspects of the Pancasila student figure, in the Merdeka Curriculum there are 5 elaboration pillars which are meant as follows.

- 1) Faith as a reflection of an obedient student who can have a close relationship with God Almighty. So that it reflects noble character in relation to religion, personal, human, nature and state treatment.
- 2) Global diversity which represents students with a high level of loyalty to the nation's culture as an identity, but remains open, namely being open to interact and communicate with other foreign cultures with the hope that when a new culture emerges, the culture does not deviate from the nation's own noble cultural norms.
- 3) Collaboration is in the form of cooperation by each student to achieve the final goal by fostering interest and the desire to share the knowledge they have with others.
- 4) Independence provides an understanding of a student's situation and about himself, which can motivate him so that goals in evaluation and management can be

managed and achieved.

- 5) Critical and creative thinking is a reflection of students being able to analyze, evaluate and also reflect on the originality of their thinking in higher order thinking to find all possibilities for finding solutions to existing problems.

One of the strategies for implementing Pancasila as national life and national systematics for the Indonesian people is character education. The moral damage that has ravaged people's lives, especially the younger generation, endangers the survival of the nation. The younger generation who do not get proper character education are faced with a double value that cannot go anywhere when it hit Indonesia due to globalization.

This moral decadence occurs when the influence of globalization is incompatible with Pancasila values, but external values (Susilawati & Pasla, 2020). Examples of moral decadence include: Substance abuse, unlimited freedom, low respect for parents, low integrity, and student bickering. All of that shows the weakness of moral values in the life of Indonesian society. Pancasila as an ethical system must therefore be present from an early age, especially in the form of character education in schools.

According to (Rasyid & Syahril, 2022) The content of learning outcomes in the merdeka curriculum, namely a collection of competencies and subjects are comprehensively arranged in a narrative format. Mapping Merdeka Curriculum learning outcomes according to student development at the age stage. One strategy for achieving learning outcomes is to reduce the amount of material and make the preparation process more flexible so students don't feel pressured to achieve learning, namely:

- 1) Wrong content reduction

The Merdeka curriculum is characterized by an emphasis on basic teaching materials such as reading, writing and mathematics. This shows that the Merdeka curriculum prioritizes quality over quantity. Reducing content allows teachers to use a student-centered learning approach rather than rushing teaching to achieve multiple goals. In other words, learning materials that are so thick can lose opportunities for students to

further explore their knowledge and develop better thinking skills.

- 2) Constructivist learning

Learning activities are carried out in a constructivist way to ensure that learning outcomes can be achieved in the Merdeka curriculum. Constructivist learning theory is a learning activity that prioritizes the logical and conceptual development of students. Through this learning theory, children can build on what they have learned by creating and creating works of art. In constructivist learning theory, knowledge is not a set or set of facts, concepts, or rules to be memorized. Constructivism is the process of understanding or constructing knowledge through real-world experiences.

3. Education System in Indonesia

The education system within the national scope makes Pancasila nationally placed as a guideline for achieving educational goals. This means that Pancasila as an educational guide has important and additional components that can help implement it properly. The system that refers to the implementation components is the 1945 Constitution and Pancasila which is used as the foundation of the state education system. Transformation occurs in a process called the education system, in essence this transformation process is a process

The essence of the transformation that occurs in the education system is to turn it into an Output (predetermined education makes human beings educated) from changing Raw input (students). Mainly, the achievement of the goals of the education system if all components of education can be implemented based on their respective functions and the interaction between one and another. While the output is specifically for the community or all other systems contained in the supersystem (society). According to M.J. Langeveld (1980), educating is the process of providing education in the form of assistance in forming child maturity in the environment as an intentional adult effort. Education has 4 functions in the following scope conveyed by Hasan Langgulung:

- 1) The educational function means releasing children from ignorance and ignorance by

providing education in the form of knowledge.

- 2) The function of development, namely the transmission of knowledge can provide maturity in thinking for children.
- 3) The function of strengthening beliefs about the validity of what is believed can be strengthened through scientific interpretation.
- 4) The function of worship, namely to devote himself to his creator for his grace which has given physical and spiritual perfection to humans.

There are several steps you can take to introduce Pancasila values into the Merdeka curriculum by:

- 1) The application of student learning, in merdeka learning is no longer merely about orientation to the results prepared by the teacher in a uniform way, but students are already able to direct the goals, methods, assessment of learning marked by mastery of their own competence and personalization. Project-based learning (PjBL) is intended for students so they can create according to the established model.
- 2) The application of teacher learning and competence, namely the implementation of an merdeka teacher curriculum is no longer teaching only with lecture techniques, but teachers can further develop variations of learning technology designs that are more creative and innovative and can bring students into the application of problem solving in everyday life to make the process easier. transfer of knowledge to students. There are three learning designs used by teachers to support their competence, namely Project Based Learning (PjBL) collaborative learning in the form of projects, Problem Based Learning which encourages students to be able to solve problems with critical thinking, and Cooperative Learning by forming groups to be able to solve problems.
- 3) Determination of educational leadership, especially the principal who is a driving teacher must have a proactive nature so as to provide opportunities for teachers and students to further develop their full potential.
- 4) Implementation of system evaluation and improvement, by reducing content, namely only focusing on essential material such as literacy and numeracy which prioritizes

quality over quantity and is carried out in a constructivist manner, namely learning that prioritizes the development of logic and conceptual learning.

The system of implementing the values of the nation's cultural practices actually does not directly give birth to a system of integrating Pancasila values in educational institutions or the Indonesian education system. Pancasila character values are a kind of habituation based on Pancasila.

4. Implementation of Pancasila Values for the Implementation of the Merdeka Curriculum in the Education System in Indonesia

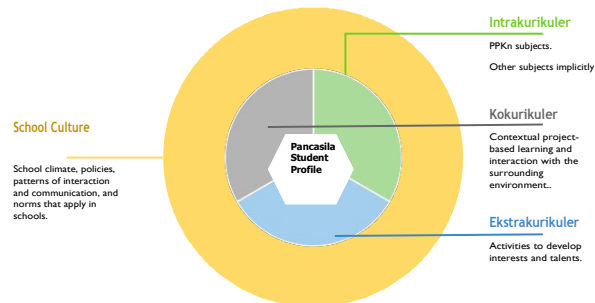
Pancasila values can be implemented in the Free Learning Curriculum with its scope, namely the skills (competencies) as well as the character (behavior) of students which are formulated as portraits of Pancasila students as follows.

- 1) All Merdeka curriculum subjects introduce Pancasila values as the basis of the nation's ideology. For example, in history class, students can learn about the struggle of the Indonesian people to win independence based on Pancasila values.
- 2) The Merdeka Curriculum emphasizes developing student character based on Pancasila values. This can be achieved by incorporating Pancasila values into all school activities such as: Extracurricular activities, self-development activities, etc.
- 3) In the Merdeka curriculum, teachers can also create their own character development programs according to the characteristics of students at school. This program can take the form of leadership training, social activities, etc.
- 4) Integrating Pancasila values into an merdeka curriculum, taking into account the multicultural aspects of Indonesia. This can be achieved by studying the diversity of Indonesian culture, respecting differences, and building tolerance between ethnic groups.
- 5) Encourage students to actively participate in social activities and provide opportunities for students to help build a better nation. In this case students can learn to apply Pancasila values in social life.

By implementing Pancasila values into a separate curriculum, it aims to educate

students with Pancasila values as the national ideology and build a generation of Indonesians who are strong, independent and increase their love for national diversity.

Implementation of the Pancasila Dimensions and Elements in the Merdeka Curriculum



Source: (Kementerian Pendidikan dan Kebudayaan, 2021)

Civic Education learning outcomes are formulated based on four main elements, namely Pancasila, the '45 Constitution, Unity in Diversity, and the Unitary State of the Republic of Indonesia (Kementerian Pendidikan dan Kebudayaan, 2021). implemented as follows:

a) Pancasila

Early elementary school achievements: Students can recognize the symbols of Pancasila and the Garuda Pancasila State Emblem, as well as understand the connection between Pancasila symbols and the principles in Pancasila. They can also identify their responsibilities and roles in group activities. Additionally, they can apply Pancasila values in their daily lives according to their development and the context they are in.

High school achievements: Students can analyze the debates among the nation's founders regarding the formulation and content of Pancasila. They can also analyze the implementation of Pancasila values in the life of the nation and the state. Furthermore, they can present the opportunities and challenges associated with implementing Pancasila values in the global context.

b) 1945 Constitution

Early elementary school achievements: Students can identify the rules at home and school and follow them with guidance from parents and teachers. They can express their opinions in class based on their level of thinking and the context.

High school achievements: Students can analyze cases of norm and rule violations based on the normative provisions in the constitution. They can also seek solutions and innovations to address these cases. They evaluate the implementation of collective agreements in school and connect them to the constitution and norms as collective agreements, fostering awareness of the importance of complying with the constitution and norms.

c) Bhineka Tunggal Ika

Early elementary school achievements: Students can identify themselves based on gender, interests, and behavior. They can describe the physical and non-physical characteristics of people and objects at home and school. Furthermore, they can distinguish their identity from their friends at home and school.

High school achievements: Students can analyze the influence of belonging to local, regional, national, and global groups on identity formation. They can appreciate cultural diversity and evaluate the conditions in the environment and society to improve them. They understand the significance of mutual respect in promoting cultural exchange and collaboration in an interconnected world.

d) NKRI

Early elementary school achievements: Students can identify the characteristics and physical features of their home and school environment as integral parts of the territory of the Republic of Indonesia. They can provide examples of behaviors and attitudes that protect the environment and practice them at home and school.

High school achievements: Students can critically examine frequently contested territories. They actively engage in promoting the need to maintain Indonesia's territorial integrity as a unified entity. They can identify the challenges faced by Indonesia as a unitary state and analyze its role in international relations and among other countries in the world.

CONCLUSION

The conclusions based on the results of the research in the discussion above that the implementation of the Merdeka Learning Curriculum which is based on Pancasila values

as the basis for character building is expected to improve the quality of society and especially the education system in Indonesia. Implementation of Pancasila values for the implementation of the Merdeka Curriculum in the education system in Indonesia can be done by implementing student learning, applying teacher learning and competence, establishing educational leadership, and implementing evaluation and improving the education system. Merdeka Learning must be able to liberate students, educators, and educational institutions in the leading system in order to advance the quality of education in Indonesia.

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