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The Pancasila Student Profile: The Foundation for Innovative SKI Learning in the Era of the Merdeka Curriculum

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Abstract:
This study analyzes the integration of the Pancasila Student Profile (*Profil Pelajar Pancasila* or PPP) dimensions into Islamic Cultural History (*Sejarah Kebudayaan Islam* or SKI) teaching modules within the Merdeka Curriculum framework. Employing a Systematic Literature Review (SLR) methodology, relevant scholarly publications and official ministerial policy documents published between 2020 and 2026 were retrieved from Scopus, Google Scholar, Crossref, ERIC, and SINTA databases. Selected sources were screened using explicit inclusion/exclusion criteria and analyzed through thematic content synthesis. The findings specify concrete alignment mechanisms between PPP dimensions and SKI historical themes: (1) *Faith and Noble Character* is operationalized through biographical analysis of prophetic and caliphate ethical leadership; (2) *Global Diversity* and *Mutual Cooperation* are cultivated by examining cross-cultural harmony in the Abbasid and Andalusian eras; and (3) *Critical Reasoning*, *Independence*, and *Creativity* are fostered via causal historical analysis and the study of Islamic scientific advancements. Furthermore, the results demonstrate that operationalizing these dimensions within SKI teaching modules requires innovative instructional strategies, specifically Project-Based Learning (PBL), educational technology integration (GIS mapping, interactive workspaces), and the embedding of local wisdom (*kearifan lokal*). This study provides a structured, literature-grounded framework that transforms traditional textbook-driven SKI instruction into an active pedagogical model, bridging cognitive historical mastery with holistic character development.

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Introduction (مقدمة)

Education in Indonesia is currently undergoing a transformative paradigm shift with the nationwide implementation of the Merdeka Curriculum. Designed to overcome systemic learning losses and revitalize national educational standards, this curriculum places unprecedented emphasis on local wisdom, student agency, and differentiated learning tailored to individual developmental needs (Amaliah et al., 2026). Unlike previous curricular frameworks that leaned heavily toward standardized outcome measures, the Merdeka Curriculum mandates that educators prioritize learning environments aimed at cultivating the holistic development of students' competencies (Riany et al., 2023). This holistic approach encompasses cognitive, affective, and psychomotor dimensions, striving to nurture balanced learners who possess both intellectual depth and strong moral groundedness (Solikhin et al., 2025). Central to this educational architecture is the institutionalization of the Pancasila Student Profile (*Profil Pelajar Pancasila* or PPP), which serves as the overarching vision for character education in Indonesian schooling. The PPP framework seeks to cultivate six core dimensions in learners: faith and piety toward God Almighty with noble character, global diversity/tolerance, mutual cooperation (*gotong royong*), independence, critical reasoning, and creativity (Setiawati et al., 2024). By embedding these values into everyday academic practices, the curriculum aims to build resilient, ethically sound citizens capable of navigating complex global challenges while remaining firmly anchored in Indonesian national identity.

Within the landscape of character-building curricula, Islamic Religious Education (*Pendidikan Agama Islam*), particularly the subject of Islamic Cultural History (*Sejarah Kebudayaan Islam* or SKI), holds a pivotal strategic position in facilitating the realized vision of the Pancasila Student Profile. SKI is inherently more than a passive repository of chronological data, historical dynasties, or biographical facts; it serves as a dynamic medium for moral reflection, social consciousness, and ethical transformation. Fostering an understanding of historical events enables students to extract timeless civilizational principles, such as leadership, social justice, tolerance, and perseverance, which directly mirror the core tenets of the Pancasila Student Profile. To realize this potential, the instillation of religious and historical values must move beyond superficial transmission and become comprehensively integrated into every structural component of instruction (Fadilawati et al., 2025). When historical narratives are effectively contextualized, students transition from cognitive retention of historical events to practical application, internalizing moral lessons to guide their conduct in contemporary social life (Colby, 2008).

Despite the strategic importance of SKI and the progressive ideals of the Merdeka Curriculum, a substantial gap persists between theoretical curriculum expectations and classroom implementation. The chief challenge facing contemporary educators lies in designing instructional modules that do not merely satisfy standard academic competency metrics, but actively operationalize character formation through the Pancasila Student Profile. Developing innovative, contextual teaching modules is essential if students are to engage in active, reflective, and meaningful learning experiences. An effective curriculum must bridge abstract cognitive knowledge with real-world practices and community values (Hamdanah et al., 2024). Consequently, scholarship must actively explore and construct instructional design frameworks that align with the philosophy of the Merdeka Curriculum to foster the systematic realization of the Pancasila Student Profile (Sukani et al., 2025).

A critical synthesis of recent literature reveals a pronounced research gap in current SKI pedagogical scholarship. Although existing studies extensively discuss the conceptual framework of the Merdeka Curriculum (Amaliah et al., 2026) and the theoretical alignment between Islamic education and character building (Fadilawati et al., 2025), there is a distinct lack of empirical and practical models for modular development in SKI. Current instructional

practices in SKI remain predominantly reliant on conventional, textbook-driven methods that prioritize rote memorization of dates and dynasties over critical historical inquiry and character internalization. Furthermore, while general research advocates for contextual module development (Hamdanah et al., 2024; Sukani et al., 2025), few studies provide concrete methodological guidelines for embedding the six specific dimensions of the Pancasila Student Profile into SKI instructional modules. Existing literature frequently treats religious content knowledge and character formation as bifurcated pedagogical domains rather than systematically integrating them through modular design. Consequently, educators are left without practical, evidence-based tools to transform abstract character goals into actionable learning activities within the SKI classroom.

To address these empirical and pedagogical limitations, this study offers significant novelty by proposing a systematic, literature-grounded framework specifically engineered for designing innovative SKI teaching modules aligned with the Merdeka Curriculum and the Pancasila Student Profile. Moving beyond generalized discussions of character education, this research provides an integrated synthesis that bridges the gap between historical content mastery and holistic character development. By systematically synthesizing contemporary literature, empirical studies, and curricular guidelines through a structured literature review approach (Sugiyono, 2020), this study offers three primary contributions: (1) a critical evaluation of existing pedagogical barriers in SKI instruction under the Merdeka Curriculum, (2) the conceptual formulation of an integrated module design framework that operationalizes Pancasila values within historical inquiry, and (3) concrete, actionable recommendations for educators and curriculum developers seeking to design contextual, student-centered learning materials. Ultimately, this study advances the academic dialogue surrounding Islamic education reform by demonstrating how historical subjects can serve as powerful catalysts for character formation in modern Indonesian education.

Method (منهج)

This study employs a systematic literature review (SLR) method to examine and synthesize scholarly literature, empirical findings, and official policy frameworks regarding the integration of the Pancasila Student Profile (*Profil Pelajar Pancasila* or PPP) into Islamic Cultural History (*Sejarah Kebudayaan Islam* or SKI) module development within the Merdeka Curriculum. To ensure methodological transparency, credibility, and replicability, the review process was conducted across five major academic databases and indexation systems: Scopus, Google Scholar, Crossref, ERIC, and SINTA (Science and Technology Index). The search strategy incorporated combinations of Boolean operators (AND, OR) with bilingual English and Indonesian keywords, pairing core terms such as "Merdeka Curriculum" ("*Kurikulum Merdeka*"), "Pancasila Student Profile" ("*Profil Pelajar Pancasila*"), "Islamic Cultural History" ("*Sejarah Kebudayaan Islam*" or "SKI"), and "teaching module" ("*modul ajar*" or "instructional design").

To select high-quality and contextually relevant literature, explicit eligibility criteria were established prior to the screening process. The inclusion criteria encompassed peer-reviewed journal articles, book chapters, and official policy documents issued by the Ministry of Education, Culture, Research, and Technology (*Kemendikbudristek*) published between 2020 and 2026, a timeframe capturing the conceptualization, policy rollout, and active implementation of the Merdeka Curriculum. Additionally, eligible publications were restricted to works written in English or Bahasa Indonesia that directly examined SKI pedagogy, character education, or instructional design frameworks. Conversely, studies were excluded if they were non-peer-reviewed publications (such as conference abstracts, editorials, and opinion pieces), focused strictly on non-transferable religious subjects, constituted duplicate records across databases, or

lacked full-text accessibility.

The selection procedure followed a structured four-stage workflow comprising identification, title and abstract screening, full-text eligibility assessment, and final synthesis inclusion. After removing duplicate records, the titles and abstracts of the identified literature were screened for preliminary context fit, followed by a thorough full-text evaluation of the remaining sources against the predefined criteria (Norhilaliyah & Muslimah, 2021). The selected literature underwent thematic content analysis, wherein data were systematically extracted, coded, and categorized into three central analytical domains: the structural requirements and core dimensions of the Pancasila Student Profile, the current pedagogical limitations in traditional SKI instruction, and the methodological design principles for integrating PPP character dimensions into contextual SKI teaching modules. These thematic findings were critically synthesized to construct a coherent conceptual framework for innovative SKI module design.

Result (نتائج)

Theme 1: Conceptual Alignment and Mapping of PPP Dimensions within SKI Historical Narratives

The literature underscores that SKI provides a rich empirical and narrative foundation for cultivating the core dimensions of the Pancasila Student Profile. Rather than teaching historical events as static chronological chronologies, synthesized findings show that key historical periods, civilizational breakthroughs, and biographical exemplars serve as direct catalysts for character formation (Fachurrozi et al., 2023).

First, the dimension of Faith, Fear of God Almighty, and Noble Character (*Beriman, Bertakwa kepada Tuhan YME, dan Berakhlak Mulia*) is operationalized through biographical analysis of exemplary historical figures. Literature highlights that the leadership of the Prophet Muhammad (PBUH) as a just ruler, alongside the ethical governance of Caliph Umar bin Khattab, provides concrete models of social justice, public welfare, and moral integrity (Fachurrozi et al., 2023). When students analyze these biographical narratives, they do not merely memorize names and dates; they internalize foundational ethical principles that govern individual conduct and civic responsibility (Alamsyah et al., 2024).

Second, the dimensions of Global Diversity (*Berkebinekaan Global*) and Mutual Cooperation (*Gotong Royong*) find distinct alignment in topics covering Islamic civilizational history, such as the cross-cultural dynamic of the Abbasid Caliphate and pluralistic social governance in Andalusia. Selected studies emphasize that analyzing historical interactions between Muslim and non-Muslim communities fosters an appreciation of diversity as vital social capital rather than a source of division (Yanti et al., 2025). Highlighting historical instances of pluralism, collaborative scholarship, and cross-cultural trade allows educators to cultivate global open-mindedness while preserving religious values (Istianah et al., 2023).

Third, the dimension of Critical Reasoning (*Bernalar Kritis*) is cultivated when SKI instruction transitions from rote recall to causal analysis. Research demonstrates that motivating students to analyze the structural, political, and socio-economic causes underlying the rise and decline of Islamic civilizations equips them with analytical tools to evaluate historical complexity (Andriyansyah, 2019). The table below provides a structured synthesis mapping specific SKI content areas to corresponding PPP dimensions and pedagogical outcomes as identified across the reviewed literature.

Pancasila Student Profile Dimension	Target SKI Content / Historical Exemplar	Primary Pedagogical Strategy	Intended Character & Cognitive Outcome
Faith & Noble Character	Prophetic Leadership & *Khulafaur Rasyidin* (e.g., Caliph Umar bin Khattab)	Biographical reflection, ethical decision-making case studies	Internalization of moral integrity, justice, and civic responsibility (Alamsyah et al., 2024; Yanti et al., 2025).
Global Diversity & Mutual Cooperation	Inter-religious harmony in the Abbasid & Andalusian eras	Comparative historical analysis, group collaborative research	Recognition of diversity as social capital, cross-cultural empathy, and pluralistic tolerance (Yanti et al., 2025).
Critical Reasoning	Socio-political factors in the rise and fall of Islamic dynasties	Cause-and-effect mapping, historical source criticism	Development of analytical thinking, historical evaluation, and causal reasoning (Andriyansyah, 2019).
Independence & Creativity	Contributions of Islamic scholars to science, medicine, and technology	Project-based learning (PBL), historical artifact creation	Academic self-direction, inventive problem-solving, and appreciation of intellectual heritage (Muslimah et al., 2020; Prasety & Widiadi, 2023).

Table 1. Structured Synthesis Mapping

Theme 2: Pedagogical Strategies for Active Historical Inquiry and Value Internalization

A major consensus across the literature is that traditional, textbook-driven teaching methods—which focus primarily on passive memorization of biographical details and timeline dates—fail to operationalize the Pancasila Student Profile. To achieve meaningful character transformation, SKI instruction must adopt active, learner-centered pedagogical approaches that facilitate deep historical reflection and contextual relevance (Faizah et al., 2023).

Synthesized evidence shows that active historical inquiry enables students to bridge past civilizational events with contemporary societal contexts. By investigating historical causation, analyzing primary and secondary historical sources, engaging in structured classroom debates, and formulating reflective essays, learners move from passive receivers of information to active interpreters of historical values (Ayundasari, 2022). For instance, when studying the scientific renaissance during the Islamic Golden Age, active pedagogical strategies—such as project-based inquiry where students research historical scientific discoveries—not only build cognitive mastery but also foster the PPP dimensions of Independence (*Mandiri*) and Creativity (*Kreatif*) (Muslimah et al., 2020).

Furthermore, empirical studies demonstrate that learner-centered methods, including

cooperative learning structures and reflective value-clarification techniques, significantly enhance character internalization (Prasety & Widiadi, 2023). When students collaborate to analyze historical dilemmas, express informed perspectives, and produce creative artifacts (e.g., digital historical portfolios or infographics), they actively practice teamwork, critical evaluation, and respectful dialogue. Consequently, the literature establishes that pedagogical innovation is an indispensable condition for transforming SKI from a passive factual subject into an active catalyst for character building.

Theme 3: Structural Architecture and Operationalization in SKI Teaching Modules

The final core theme emerging from the literature centers on the practical engineering of SKI teaching modules (*modul ajar*) within the structural framework of the Merdeka Curriculum. A critical synthesis indicates that instructional modules must be deliberately designed to align learning objectives, instructional activities, and assessment mechanisms with PPP target competencies (Anwar et al., 2025).

Under the Merdeka Curriculum, effective SKI teaching modules move beyond standard content delivery by integrating three essential design parameters:

1. Contextual and Local Wisdom Integration: Modules must connect broader Islamic historical narratives with Indonesia's national history and local cultural wisdom (*kearifan lokal*). Literature demonstrates that highlighting how Islamic values historically integrated with Indonesian indigenous traditions strengthens both religious conviction and national identity (*nasionalisme*), fostering a balanced, non-exclusive worldview (Muhajir & Muslimah, 2025).
2. Differentiated and Student-Centered Module Activities: Modules must accommodate diverse student readiness levels, learning preferences, and cultural backgrounds. By incorporating flexible learning trajectories, scenario-based reflections, and collaborative tasks, instructional modules enable students to exceed minimum competency standards while developing personal autonomy and high moral integrity (Safitri et al., 2025).
3. Comprehensive and Authentic Assessment Systems: The literature emphasizes that evaluating PPP integration in SKI modules requires authentic, multi-faceted assessment frameworks. Traditional multiple-choice testing must be supplemented with formative peer-evaluations, reflective journals, self-assessments, and performance-based rubrics that measure affective character growth alongside cognitive historical comprehension (Subhan et al., 2025).

By structurally embedding these three components, SKI teaching modules function as robust operational tools that satisfy academic competency standards while systematically building the moral integrity, social awareness, and intellectual maturity required by the Pancasila Student Profile (Henik, 2020).

Discussion (مناقشة)

The implementation of the Merdeka Curriculum marks a fundamental departure from rigid, standardized instructional models toward a flexible, student-centered educational paradigm. In the context of Islamic Cultural History (*Sejarah Kebudayaan Islam* or SKI), this curricular shift requires a structural reconfiguration of how learning outcomes (*Capaian Pembelajaran* or CP) are conceptualized, designed, and operationalized in the classroom. While traditional SKI instruction has historically been criticized for over-relying on linear chronologies, rote memorization of dynastic lineages, and passive textbook readings, the Merdeka Curriculum provides educators with the pedagogical autonomy necessary to design contextual, innovative,

and differentiated teaching modules (Sari et al., 2025). The core objective of SKI within this modernized framework extends far beyond mere factual transmission; it seeks to cultivate analytical historical thinking, ethical consciousness, and civilizational appreciation among learners. To realize these comprehensive learning objectives, instructional design must systematically integrate innovative pedagogical models that convert historical narratives from static memory exercises into active, reflective, and meaningful learning experiences.

Among the most effective pedagogical strategies for operationalizing these objectives is Project-Based Learning (PBL). Under the Merdeka Curriculum framework, PBL provides a structured mechanism for students to investigate complex historical questions and synthesize their understanding through authentic, student-driven artifacts. For instance, rather than passively reading about the golden age of Islamic scholarship, students engage in collaborative inquiry to construct digital infographics, interactive timeline models, or short explanatory documentary videos depicting the contributions of historical Muslim polymaths to medicine, optics, astronomy, and social philosophy (Muhajir et al., 2021). Comparative analysis across recent empirical literature demonstrates that PBL-based SKI modules yield significantly higher gains in both long-term conceptual retention and higher-order thinking skills compared to conventional lecture-driven methods (Rosa et al., 2024). While traditional methods restrict student engagement to lower-level cognitive domains—primarily remembering and repeating dates or names—PBL fosters essential 21st-century competencies, specifically critical thinking, communication, collaboration, and creativity (the 4Cs). By requiring learners to evaluate conflicting historical sources, synthesize complex evidence, and present coherent historical arguments to peer audiences, PBL directly addresses the SKI learning objectives by transforming passive learners into active historical investigators, effectively bridging cognitive content mastery with affective character development.

Complementing project-based approaches is the strategic integration of educational technology (EdTech) into SKI module design. Recent scholarship highlights that digital learning platforms, such as gamified assessment tools (e.g., Kahoot) and collaborative digital workspaces (e.g., Padlet), transform traditionally passive classroom dynamics into interactive, highly engaging learning environments (Syafrin & Muslimah, 2021). Beyond basic gamification, advanced digital integration—including Geographic Information System (GIS) mapping that illustrates the territorial, economic, and cultural expansions of Islamic civilizations across different eras, along with animated historical reconstructions—visualizes abstract historical phenomena in concrete, spatial terms (Saufi & Muslimah, 2022). Comparative evaluations between technology-enhanced SKI modules and static text-based instruction reveal that multimedia and spatial-visual representations markedly improve spatial-historical reasoning, contextual comprehension, and student learning motivation (Yulianti et al., 2024). While traditional textbook maps offer limited conceptual insight into civilizational exchange and geopolitical shifts, interactive digital maps allow learners to trace trade routes, diplomatic missions, and intellectual migrations dynamically. Practically, EdTech integration mitigates the cognitive distance between contemporary digital-native students and distant historical epochs, rendering complex civilizational history visually accessible, highly relevant, and pedagogically effective.

Furthermore, the practical relevance of these innovative strategies is significantly heightened when modules incorporate contextual learning and local wisdom (*kearifan lokal*). In alignment with the overarching philosophy of the Merdeka Curriculum, SKI instructional design must establish clear links between global Islamic civilizational history and local socio-cultural realities. Designing teaching modules around themes close to students' lived experiences—such as the peaceful acculturation of Islamic values through indigenous Indonesian art, architecture, literature, and social institutions during the Islamization of the Archipelago by the Wali Songo—

fosters deep cultural resonance and civic pride (Muhajir & Muslimah, 2025). Comparative findings across contextual learning studies indicate that connecting national and regional historical narratives prevents religious education from becoming abstract, dogmatic, or culturally alienating. Instead, it enables students to appreciate local cultural heritage as a vibrant manifestation of Islamic civilizational adaptability, wisdom, and pluralistic tolerance. Practically, embedding local wisdom within SKI modules cultivates a balanced dual identity: strengthening students' religious convictions while simultaneously reinforcing their commitment to Indonesian national identity, social cohesion, and regional heritage.

When critically synthesizing these innovative strategies, it becomes evident that PBL, digital technology, and contextual learning do not operate as isolated instructional techniques; rather, they form an integrated pedagogical ecosystem that directly fulfills the overarching goals of the Merdeka Curriculum and the Pancasila Student Profile (*Profil Pelajar Pancasila* or PPP). As detailed in Table 1, comparing conventional SKI instructional design with Merdeka-aligned innovative module strategies illustrates how each innovative pedagogical dimension maps directly onto specific SKI learning outcomes and core character dimensions.

Instructional Dimension	**Conventional SKI Pedagogical Approach**	**Merdeka-Aligned Innovative Module Strategy**	**Target SKI Learning Outcome & PPP Dimension**
Primary Method	Expository lecturing and passive textbook reading	Project-Based Learning (PBL) and collaborative inquiry (Muhajir et al., 2021)	Transition from rote recall to higher-order historical evaluation and synthesis (Bernalar Kritis)
Media & Technology	Static print textbooks and linear timeline charts	Interactive digital tools, GIS mapping, and multimedia artifacts (Saufi & Muslimah, 2022)	Enhancement of spatial-historical reasoning and digital literacy (*Kreatif*)
Contextualization	Decontextualized focus on foreign dynastic political histories	Integration of local wisdom and Indonesian Islamization history (Muhajir & Muslimah, 2025)	Alignment of religious identity with national heritage and civic responsibility (*Berkebinekaan Global*)
Student Role	Passive consumers of historical facts and dates	Active researchers, artifact creators, and peer collaborators (Rosa et al., 2024)	Cultivation of academic self-direction, agency, and teamwork (*Gotong Royong & Mandiri*)

Table 2. Comparing Conventional SKI Instructional design with Merdeka-aligned innovative module strategies

Ultimately, the engineering of innovative SKI instructional modules within the Merdeka Curriculum framework requires constructive alignment among targeted learning outcomes, student-centered learning activities, and authentic evaluation metrics. By shifting from fragmented, low-level factual quizzes toward performance-based assessments—such as evaluating student-created digital portfolios, project-based rubrics, and structured reflective journals—educators can accurately measure both cognitive mastery of historical content and affective character growth. This comprehensive instructional framework ensures that SKI education transcends traditional academic limits, serving as a dynamic, practical vehicle for nurturing intellectually capable, morally grounded, and culturally conscious citizens equipped for the demands of contemporary society.

Conclusion (خاتمة)

The implementation of the Merdeka Curriculum has brought significant changes to education in Indonesia by focusing on the holistic development of students' competencies, encompassing cognitive, affective, and psychomotor aspects. The Pancasila Student Profile plays a crucial role in shaping students' character by integrating the values of Pancasila into the teaching of Islamic Cultural History (SKI). SKI teaching modules must not only emphasize academic competencies but also strengthen character in accordance with the Pancasila Student Profile. The development of SKI teaching modules involves integrating the values of Pancasila into every lesson and connecting knowledge of Islamic history with the application of these values in real life. Innovative and contextual approaches are essential to ensure effective student character development in line with the Merdeka Curriculum.

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