

CHAPTER II

LITERATURE REVIEW

This chapter explains the research's theoretical review, previous study, and theoretical framework.

A. Theoretical Review

1. The meaning of implementation

According to KBBI, “Implementation means implementation and application” (Najibuddiin, et al., 2022), so implementation can be interpreted as a process of implementing and applying an activity that has been studied to be applied or implemented in everyday life. Before the implementation process takes place, an ideal concept is needed so that the implementation carried out produces results in accordance with the wishes of the activity maker.

Fauzan & Adiputri's opinion on the Barorina (2021) research, the origin of implementation comes from English to implement, which can be interpreted as implementation. “Implementation can also be interpreted as an activity that is not just an activity”. This can be said and understood that implementation is an activity that has been carefully planned before being applied directly. This activity certainly requires a reference in its application. A very suitable reference is the norms that are in accordance with the purpose of implementation.

The implementation of activities that have been carefully planned is a form of action and real action for the realization of implementation. For

this reason, the implementation of the implementation must be prepared with ideal planning early on so that the implementation can last for a long time.

According to Fauzan & Adiputri's opinion in the Barorina (2021) research, there are several objectives for implementation. The objectives of Thesis Defense implementation: 1) the major goal of implementation is to carry out well-planned plans made by both people and organizations. It also serves to test and record a producer's performance while executing a plan or policy; 2) to accomplish the goals outlined in the plan or policy that has been created; 3) to assess the community's capacity to carry out a policy or plan as anticipated; 4) to assess the degree to which a policy or plan planned for improvement or quality improvement has been successful. From several objectives in the implementation, of course, it has given us a picture or profiles by looking at the various possibilities that exist.

2. The definition of profile

A profile can be defined as a definition of a picture of a person that describes specific things such as personal information and so on (Barorina, 2021). The existence of a profile will make it easier for someone to find out or find the desired information. Profiles can also be used as a place for someone's initial assessment before meeting those who have a profile. Because the profile itself is an initial description or thing that underlies a person. We can associate the profile with the basis of the Indonesian state,

namely Pancasila, where this profile must of course be in accordance with the nature of Pancasila as the basis of the state.

3. The definition of Pancasila students' profiles

a. Pancasila

1) The meaning of Pancasila

Suhadi said in the Soedarso (2006) research that etymologically, the term Pancasila comes from the Sanskrit and consists of two words, *panca* and *sila*. Where "*panca*" which means five, and "*sila*" which can have two meanings: a) "*syiila*" which means rules of behavior that are considered good, normal, or important; b) "*syila*" which means principle or basis. Meanwhile, Dipoyudo (1984) said, "Pancasila is a unity of ethical or moral principles. *Panca* means five, and *sila* means moral principles or obligations, so Pancasila means five moral obligations. Where what is meant by morals is the overall norms and understanding that determine the good and evil of humans and their attitudes and behavior".

Kusumastuti said on Barorina's (2021) research, meanwhile, in terminologically, "Pancasila is interpreted as the use of words as a term that has been associated with certain subjects". In other words, Pancasila is considered a term in the context of the life of the nation and state.

From all the definitions above, the meaning of "Pancasila" is the five moral principles and behavior. Thus, Pancasila can mean "five foundations" or "five important rules of moral and behavior." Pancasila is essentially the ethics or morals, the morals of the Indonesian nation, which can rightly be called Pancasila morals to distinguish it from other morals. This Pancasila moral is an important part of the Indonesian nation's view of life and is usually even referred to as the nation's view of life for granted. Pancasila, as the nation's way of life, has for centuries been rooted and lived in the heart, character, personality, and social life of the Indonesian people. Soedarso's (2006) opinion, the essence of Pancasila is the core of the content from each of Pancasila precepts are *Ketuhanan* (Godhead), *kemanusiaan* (humanity), *persatuan* (unity) of Indonesia, *kerakyatan* (democracy), and *keadilan* (justice).

2) The history of Pancasila

Pancasila began with the first BPUPKI session with Dr. Radjiman Wedyodiningrat as its chairman. This session produced a discussion in the form of a candidate for the formulation of the basis of the Indonesian State to be formed. At that time, the speakers were Muhammad Yamin, Soepomo, and Soekarno. This session took place on June 1st, 1945, and to remember that day, the birthday of Pancasila is commemorated every June 1st. Soekarno gave an oral speech at that time regarding the candidate formulation of the

foundation of the Indonesian State. The name Pancasila itself was taken from the suggestion of a friend of Ir. Soekarno who was a linguist. After this event, there was a declaration of Indonesian independence through the proclamation of independence on August 17th, 1945. And the next day on August 18th, 1945, the preamble of the 1945 Constitution was ratified, which contained five foundations, namely Pancasila. Since then, the term Pancasila has been recognized by the general public (Barorina, 2021).

3) The main function and position of Pancasila

a) The main function of Pancasila

Pancasila as the basis of state philosophy means that Pancasila regulates aspects of state administration. The description includes various laws and regulations on the state, ethics, authority, citizens, nation, insight into the archipelago, government, and other parts of the state (Regiani & Dewi, 2021). In addition to Pancasila as the ideals and goals of the nation, Pancasila also has a vital role as a guide in every activity in various fields of Indonesian society. Due to its flexibility in following the times, as well as its ability to cover all levels of society.

b) The position of Pancasila

(1) The position of Pancasila as a way of life.

Pancasila, in its position as a way of life, means that the values of Pancasila are a benchmark or guidance for all Indonesian people in carrying out their routine activities. All activities carried out by the community or state administrators must be carried out in harmony with the noble values of Pancasila. So if this is carried out, the scope of Pancasila in its function as a way of life will be greater than its function as the basis of the state (Regiani & Dewi, 2021).

(2) The position of Pancasila as the national identity.

The initiators of the Republic of Indonesia, when formulating the foundation of the state, were based on a thought in which they wanted to make a state foundation that contained the meaning of life in accordance with the characteristics of the Indonesian nation. The importance of life contained is raised from the culture and norms of the community itself, which is an actualization of the values that Indonesian citizens control, believe, and live in actuality (Regiani & Dewi, 2021).

(3) The position of Pancasila as the *philosophische grondslag*

Manan (2021) said that historically, in a speech on June 1st, 1945, before BPUPKI, Bung Karno only referred to

Pancasila as *philosophische grondslag* or *weltanschauung*, and did not mention that Pancasila was an ideology, let alone state ideology or "*staatsideologie/state ideology*". Pancasila as a '*state ideology*' will be contrary to the policy of '*democracy*'. Democracy is a religious system of national legal development, including ideological diversity.

Mahfud's opinion in Manan (2021) stated that on the basis of the *philosophische grondslag* of the God Almighty, in the UUD 1945 article 29 affirms: (1) the state is based on the God Almighty; (2) the state guarantees the independence of each resident to embrace their respective religions and to worship according to their religion and their beliefs. Thus, as *philosophische grondslag*, Pancasila should be realized in all aspects of national life, including law. Therefore, it is a necessity and must that the National Law of Pancasila contains religious content as the embodiment of the supreme divine precepts as the foundation (*fondamen*) moral national legal system. This may be in line with the view of *prismatic law*, which assesses Indonesian legal values based on Pancasila to accommodate the many social values of society, including religion, as a reflection of *prismatic society*.

The principle of believing fearing God Almighty cannot be separated from religion, as Bung Karno said on

June 1st, 1945, but the Indonesian state based on the *philosophische grondslag* Pancasila is not a religious state, or a state based on religion, as in the past commonly called *kerksstaat*. The Indonesian state based on Pancasila, not only guarantees and protects the freedom of the population to embrace and practice religion but is obliged to protect religion as the ‘moral foundation’ of the state. This is in line with the views of various thinkers who state, "a good law is a law that contains moral (*ethical*) values. Some even state that a law without moral values is not a law" (Manan, 2021).

With Pancasila as the *philosophische grondslag* state, the basis of God Almighty becomes a reference in the development of national religious law, both in the formation, service and enforcement. The challenge of religious National Law development can be seen in general from the formation of laws that are low in quantity and quality, as well as corrupt enforcement and legal services ignoring ethical/moral principles as religious values.

Pancasila is one of the foundations of the state that serves as a guideline for the sustainability of all areas of life, including politics, social, culture, economy, and education. In these fields, of course, it cannot be separated from the people involved in it, especially in the field of education. All parties in the field of

education must make Pancasila their personality and guidelines in living the rules.

4) The elements of Pancasila

Nishimura (1995) stated that Pancasila is the philosophical basis for the foundation of independent Indonesia. Prescribed in the Indonesian Constitution, it has been an immovable foundation of Indonesia since independence. Pancasila consists of five inseparable and mutually qualifying principles: 1) belief in the One and Only God, 2) just and civilized humanity, 3) the unity of Indonesia, 4) democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, 5) social justice for all the Indonesian people. The precept-by-precept description explained by Hatta (1977) is as follows:

a) *Ketuhanan Yang Maha Esa* (belief in the One and Only God)

Recognition of the divine nature of God Almighty invites mankind to implement harmony in nature, especially by fostering friendship and brotherhood between people and nations. It obliges man to defend the truth in his life and to oppose all falsehood. It obliges man to defend justice and to oppose or prevent injustice. This confession obliges man to do what is good, and the next step is to right wrongs. It obliges man to be honest in life, and the next step is eradicating cheating.

The confession obliges man to be chaste, with a continuation against everything dirty, deeds, and circumstances. It obliges man to enjoy beauty and eliminate all that is ugly.

All of these qualities, which must be practiced because they recognize the basis of the Almighty God and receive guidance from the perfect Zad, strengthen character building and give birth to human beings with a sense of responsibility.

b) *Kemanusiaan yang adil dan beradab* (justice and adab humanity)

If these traits live in the human soul, thanks to upbringing and nurture, then the basis of just and civilized humanity is automatically implemented in the association of life. The basis of just and civilized humanity is nothing other than the continuation of deeds in the practice of life on the basis of God Almighty.

c) *Persatuan Indonesia* (the unity of Indonesia)

With the life of these qualities in the soul of the Indonesian people, Indonesian unity contains that the Indonesian nation is one and cannot be divided.

Indonesian unity contains in it the ideals of friendship and brotherhood of all nations, covered by an atmosphere of truth, justice and goodness, honesty, purity, and beauty that is always nurtured by nature.

d) *Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan* (democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives)

The democracy embraced by the Indonesian nation is not a democracy that seeks the most votes but a democracy led by wisdom in representative deliberation. A democracy led by wisdom in deliberation/representation is also closely related to the principle of social justice, which is to realize social justice for all people.

The principle of populism guarantees that every citizen has an equal position in law and government.

e) *Keadilan sosial bagi seluruh rakyat Indonesia* (social justice for all the Indonesian people)

Social justice is a decisive step toward a just and prosperous Indonesia. In the framework of social justice, there is also a goal to equalize the income of the community so that the differences between rich and poor disappear.

From the five precepts above, we can conclude that if the values of the five Pancasila are correctly implemented, harmony, unity, and integrity will be maintained. Because basically, Pancasila is a state ideology that acts as the basis of the state, every step in everyday life needs the value of Pancasila. Some of the

values of national character building include faith and purity, honesty, discipline, sincerity, responsibility, unity, mutual respect, tolerance, cooperation, friendliness, harmony, patriotism, simplicity, dignity and self-respect, hard work, and never giving up. The value of Pancasila needs to be understood so that people can understand every element of Pancasila. In addition, Pancasila is not just an ideology but the foundation of citizens' lives (Novitasari & Najicha, 2023).

b. Pancasila students

According to the vision and mission of the Ministry of Education and Culture, as mentioned in the Regulation of the Minister of Education and Culture No. 22 of 2020 related to the Ministry of Education and Culture's Strategic Framework for 2020-2024 in Maulida (2022) research, a Pancasila student is an Indonesian student who is a lifelong learner, possesses global competencies and acts in accordance with the Pancasila values. The latest trend of Pancasila values, especially in the educational environment, is the implementation of the Pancasila students' profiles in schools.

c. Pancasila students' profiles

The realization of Indonesian students as lifelong learners who are competent globally and conduct in line with Pancasila ideals is represented by Pancasila students. Makarim said in the Ismail, et al. (2020) research that strengthening students' character education can be

realized through various Ministry of Education and Culture policies centered on efforts to learn Pancasila students. There are six main characteristics of Pancasila students' profiles as follows: a) *beriman, bertakwa kepada Tuhan Yang Maha Esa, dan berakhlak mulia* (believing, fearing God Almighty, and having noble character), b) *berpengetahuan global* (global diversity), c) *bergotong-royong* (mutual cooperation), d) *mandiri* (independent), e) *bernalar kritis* (critical thinking), and f) *kreatif* (creative).

The explanation of those six main characteristics are mentioned as follows:

- 1) ***Beriman, bertakwa kepada Tuhan Yang Maha Esa, dan berakhlak mulia* (believing, fearing God Almighty, and having noble character)**

An Indonesian student who is believing, fearing God Almighty, and having noble character is a student who is moral in his relationship with God Almighty. They understand the teaching of their religion and beliefs and applies that understanding in their daily life. There are five key elements of believing, fearing God Almighty, and having a noble character in the Pancasila students' profiles, including a) religious morals, b) personal morals, c) morals to humans, d) morals to nature, and e) state morals (Arifin, 2021).

Religious morals shape humans to always be in their nature as servants of God. Character education will emphasize psychological

and spiritual education. The application of personal morals will eliminate the seeds of corruption in the present and the future. However, this must be based on the ability of students to understand and understand the actual form of personal morals. Morals to humans can be said to be our actions as fellow humans and our attitudes towards fellow humans. After applying morals to fellow humans, it is important also to use morals to nature. Nature is part of our life in terms of clothing, food, and shelter. So we must be able to coexist without having to harm each other, and the last is the morals of the state, which means our attitudes and actions towards a good way of state (Barorina, 2021).

Based on the opinions of these previous researchers, the character of believing, fearing God Almighty, and having a noble character is the primary value that regulates the entire profiles of Pancasila because it regulates several rules at once, namely human morals in religion, morals for themselves, good morals towards others, morals towards nature, and morals in the state. So, the first characteristic of the Pancasila students' profiles is the most crucial thing to apply because no matter how great a human being is, if he does not apply this point, then it is useless.

2) *Berpengetahuan global (global diversity)*

Global diversity is based on the motto of our country Indonesia, *Bhineka Tunggal Ika*. The actual form is students' capacity to appreciate diversity. Culture, religion, ethnicity, race, and skin color are examples of differences that students must respect so that Indonesian students can maintain their noble culture, locality, and identity while remaining open-minded in interacting with other cultures, fostering mutual respect and the possibility of forming with positive noble cultures while not contradicting the noble culture of the nation. The Pancasila students' profiles include three important characteristics of global variety: a) recognizing and respecting culture, b) intercultural communication skills in connecting with others, and c) reflection and responsibility for the experience of difference (Barorina, 2021).

What is meant by global diversity is Pancasila students in Indonesia who study various cultures from around the world but by not forget their own Indonesian culture because Indonesian culture itself is an identity that must be upheld by all citizens, especially as Pancasila students.

3) *Bergotong-royong (mutual cooperation)*

Mutual cooperation is the capacity to work in groups and cooperate to make all tasks simple, quick, and light. The goal of mutual cooperation for students is to develop cooperative abilities,

namely the capacity to carry out a task truly and sincerely so that it may be carried out effortlessly and lightly. As Pancasila students, we understand how to collaborate and collaborate with other friends. Especially we live in the 21st century, where collaboration is essential. The elements of this mutual cooperation include collaboration, a sense of caring for each other, and a sense of willingness to share (Nisa, 2022).

Key elements of mutual cooperation in the Pancasila students' profiles include (a) collaboration (cooperation), namely the willingness to help each other and help fellow human beings; (b) care, which starts with Pancasila students who care about others so that they will be encouraged to drive cooperation behavior; (c) sharing, is an attitude that requires practice because sharing is a noble attitude that requires a sincere intention to start it so that it can realize the indicators of mutual cooperation in the Pancasila student' profiles.

4) Mandiri (independent)

In the KBBI, the word independent means someone able to stand alone, not dependent on others; since childhood, someone has been accustomed to being alone so that he is free from dependent on others. A student with an independent dimension means that the student has the initiative for self-development and achievement and is based on recognizing his strengths and limitations as well as the

situation at hand, and is responsible for the process and results. Independent students must take responsibility for their learning process and outcomes (Sherly, et al., 2021).

Students in Indonesia who are independent are those who study locally. Where students feel accountable for the direction and outcomes of their learning activities. The definition of independent is self-awareness, awareness of the current situation, and the ability to organize oneself (Nisa, 2022).

This independent is done based on self-will, self-choice, and self-responsibility. Students can control when it is time to do things they like, and independent students tend to be motivated to achieve achievements that make them proud of the results obtained independently (Hikmawati, 2021).

Key elements of independent in the Pancasila students' profiles include a) awareness of oneself and the current circumstance, also b) self-regulation. Self-regulation is the process of learning to control one's own weaknesses and strengths through three stages: the forward-thinking stage, the implementation stage, and the reflection stage. It involves thinking positively, acting positively, and directing emotions or feelings (Maulida, 2022).

5) *Bernalar kritis* (critical thinking)

In the Oxford dictionary, critical thinking means the process of evaluating something objectively in order to make a decision.

Critical thinking means that students must be able to process information both qualitatively and quantitatively objectively, search for information, analyze, evaluate information then objectively, search for information, analyze, evaluate information then draw conclusions (Sherly, et al., 2021).

Critical thinking is a form of ability that must be possessed by students to filter, and process, the information they get. By analyzing the information obtained before it is accepted by their thinking. Critical thinking needs to be applied to students to be the basis of cognitive processes (connecting, assessing, and considering events) to solve a problem at hand, processing the information obtained. Key elements of critical thinking in the Pancasila students' profiles include a) processing and processing information and ideas, b) analyzing and evaluating reasoning, c) reflecting on thoughts and thought processes, and d) making decisions (Hikmawati, 2021).

6) Kreatif (creative)

Creative is the ability of students to produce something original, meaningful, useful, and impactful. This ability can be realized in the ability to produce original ideas, works, and actions. So, to have a creative values one must have the ability to create and be able to imagine (Barorina, 2021).

Key elements of creative in the Pancasila students' profiles include: a) producing original ideas, and b) producing original works and actions. Originality is the nature of not imitating others, but having its own characteristics, being able to combine something that already exists into something new or even being able to create something that has never existed before. Pancasila students can find ideas and be able to produce original work so that in the future it will be easy to adjust to the rapidly changing world conditions.

Therefore, the characteristics of Pancasila students' profiles are a) *beriman, bertakwa kepada Tuhan Yang Maha Esa, dan berakhlak mulia* (believing, fearing God Almighty, and having noble character), b) *berpengetahuan global* (global diversity), c) *bergotong-royong* (mutual cooperation), d) *mandiri* (independent), e) *bernalair kritis* (critical thinking), and f) *kreatif* (creative). It can be concluded that the Pancasila students' profiles are a profile that aims to show the character and competencies that Pancasila students are expected to have by being guided by the noble values of Pancasila with the aims of producing a superior generation and being able to face an increasingly developing era.

4. English lesson

Indonesians should learn English as an essential foreign language for many reasons, including education and economic growth. Most people, including Indonesians, learn English as a foreign language (EFL). EFL is included in the education curriculum, especially in public schools. English

is a compulsory subject in high school and junior high school. English is not mandatory at lower levels, such as elementary school and kindergarten. It can be taught as a local content topic for students (Nurhayati, 2009)

Speaking, writing, and listening are the other three English language abilities. Speaking and writing are productive skills that entail creating language while reading, listening, and speaking are receptive skills that require reacting to language rather than generating it (Nurhayati, 2009).

a. The skills of English lesson

1) Listening

Another essential language skill is listening. You will be more successful and happy if you can listen effectively. To fully participate in communication, the listener must be in a state of receptivity known as listening. This state of receptivity enables comprehension of what has been heard. We need to get interested in improving our hearing. We listen to much more than just noises with our ears, which is a very real truth. In the cycle of teaching and learning, listening abilities are crucial. When a student can listen better, they learn more. A teacher should have strong listening abilities. You should work on listening skills to become a better conversationalist. Another stepping stone to mastering this ability is having a listener's mindset (Sadiku, 2015).

2) Speaking

According to Puspitasari (2021), speakers use their words to influence their audience in some way. Speakers aim for effective communication while speaking to others. When they wish to make claims that alter their understanding, speakers must talk. To get information from them, they interrogate them. They ask people to do things for them by making requests. Communication between two persons should take place when conversing. Speaking is one of the productive abilities in teaching English that students need to develop, according to the justification provided.

Meanwhile, Leong & Ahmadi (2017) giving the opinion that people need communication to express themselves and share knowledge. When telling someone about anything, speakers will employ communication. Learning a second language requires a lot of speaking. Speaking has been ignored in schools and colleges despite its relevance for various reasons, including the focus on grammar and unfavorable teacher-student ratios.

3) Reading

Reading is a talent that must first be mastered via formal education. Numerous tests demonstrate the impact of changing the reading environment, and research that reveals links between reading and related abilities like phonological awareness and

phonological decoding support the environmental emphasis (Olson et al., 2014).

4) Writing

It is a jewel to pick writing. A person who can express themselves well via writing will always succeed. Your ability to write is a "hard copy" of how intelligent or expressive you are. Schools and universities provide instruction in the writing process. You begin by selecting a subject, defining it, and considering the goals, target readers, and writing style. We often finalize our writing, so make sure your work is polished by paying attention to punctuation, capitalization, grammar, use, and paragraphing. The aim is to make the text "optimally readable" (Sadiku, 2015).

The four crucial English language acquisition abilities must be contextualized in order for students to grasp a language (Katawazai, 2019).

b. Teaching English lesson in Vocational High Schools

Teaching is a two-way street between the teacher and students. According to Bennion's opinion in the Aisyah (2022) research, teaching is the process of training an individual through the formation of habits, the acquisition of knowledge, the inculcation of ideals, and the establishment of permanent interests. Furthermore, according to Brown's perspective in Aisyah (2022) research, teaching is described as demonstrating or assisting someone to learn how to do something,

offering directions, directing in the study of anything, supplying information, or causing someone to know or comprehend. Based on the definitions above, it is possible to conclude that teaching is the process of assisting students in gaining or acquiring information in a learning activity that a teacher supervises.

According to Mulyah and Aminatun (2020), teaching English at a Vocational High School requires various content, technique, and strategy expertise. For this reason, there are numerous distinctions between teaching English in SMK and teaching English in senior high schools. The study program of students who are being taught should be referred to while teaching English in SMK. SMK English instructors must teach about English components that are strongly relevant to the students' major study; for example, teachers must explain and provide information to hotel accommodation students about English expressions for managing guesses. Furthermore, lecturers educate engineering students on the specialized words used by mechanics. Teachers at SMK must address the individual requirements of their students.

c. The main objectives of English lesson in Vocational High School

In Vocational High Schools, in general, learning provides specific skill competencies. It is associated with the 2013 curriculum, which focuses on skills. Each expertise program in Vocational High Schools features a unique learning format. The level of competency achievement is the primary basis for learning to be said to be successful

if students have reached the level of expertise following their expertise program. English is an adaptive subject that plays a role in supporting the achievement of expertise program competencies. English lesson in Vocational High Schools aims to provide students with the ability to master basic knowledge and skills of English to support the achievement of expertise program competencies. Following the mandate of the 2013 curriculum, English lesson uses a variety of texts, namely long functional texts in the form of narrative, descriptive, and recount conversations, as well as texts with various themes.

The 2013 curriculum focuses on developing student characters, such as a love for Indonesian nature and an appreciation for critical national figures. This is expected to inspire students to behave positively. In the next stage, English lesson also aims to apply mastery of English language skills and abilities to communicate orally and in writing at the intermediate level. So that, in the end, it maximally supports the competence of the specific field of expertise that students have. Students can communicate their knowledge and products of expertise to interested parties. English lesson equip students with the ability to communicate in everyday life following global demands and provide students with the ability to develop communication to a higher level. The competence possessed is a personal ability. It will be an outstanding achievement when this can be communicated and even at

the global level. The ability to communicate orally and in writing is essential (Aprina, 2014).

Muliyah and Aminatun (2020) stated that the professors recognized that they lacked the fundamental knowledge and expertise required to teach English at SMK, as indicated by the students' program and major. They just assumed that teaching English for Vocational High Schools included more practice than theory. In practise, teachers steeped the sequence of teaching stages (engagement, exploration, elaboration, and confirmation). They carried out learning activities that do not represent the process by which students acquire knowledge to achieve communicative competence.

d. The obstacles of Pancasila students' profiles implementation in general

Wahidah, et al. (2023) said that from the results of their research, there are several inhibiting factors from the implementation of Pancasila students' profiles, the following explanation:

1) Different characters of students

In instilling character in students at school, of course, there are obstacles faced by teachers, both individually and in groups of students with different character attitudes. For example, some lazy students pay less attention, are undisciplined, and forget to bring equipment ordered by the accompanying teacher, which hinders the implementation of P5. Besides that, the level of ability and skills of

students is different. For example, some students have difficulty understanding the direction of the accompanying teacher. According to Shofia & Gufron in Wahidah, et al. (2023), one factor that hinders character education includes the students themselves, the behavior of the teacher, and the surrounding environment.

2) The Pancasila students' profiles are part of the new curriculum

The implementation of the Pancasila students' profiles is less than optimal due to the influence of the new curriculum, so there are still many schools that have not implemented it because they do not understand. Schools and the government still carry out minimal socialization, and there is no extensive training related to the independent curriculum, especially P5. This leaves less optimal space for teachers to develop students because students cannot achieve the expected achievements of the Pancasila students' profiles.

3) Lack of facilitators or accompanying teachers

The implementation of Pancasila students' profiles is reinforced by the coordinator, facilitator, or P5 accompanying teacher who is the subject and informant of the research. They said that one of the obstacles to the implementation of the Pancasila students' profiles, especially in the P5 Project, is the lack of accompanying teachers, so there are some teachers whose class hours are duplicated. This is in accordance with what was

conveyed by the informant that the implementation of the Pancasila students' profiles runs solely because of the support of togetherness, enthusiasm, and cooperation from students, principals, teachers, and students, parents of students.

In addition, Dasmana, et al. (2022) in their research also stated that the obstacles to the implementation of integrated quality management to strengthen character education in realizing the Pancasila students' profiles that occur in each school include the following: a) Internal barriers are internal obstacles that occur, namely the gap between efforts to apply values in schools with habits that have been embedded in the family environment and the lack of control from parents, and b) external barriers are external barriers that occur, namely there are some areas where the social environment of students does not support the growth of the character of the Pancasila students' profiles.

B. Previous Study

The literature review is used to determine the position of the researcher in relation to the research topic raised. Some previous studies and research on the implementation of the Pancasila students' profiles focusing on English lesson have not been found. But there are several earlier studies that the author chooses as reference and comparison materials related to this research. Here are some of them:

The first, S-1 thesis research entitled "*Implementasi Profil Pelajar Pancasila dalam Pembelajaran PAI SMK Negeri 2 Salatiga Tahun Ajaran*

2021/2022" by Kirana Silkia Maulida, a student of the Islamic Religious Education Study Program, Faculty of Tarbiyah and Teaching Sciences, Salatiga State Islamic Institute in 2022. This research used a qualitative type; the informants of this research were the Head of Curriculum, Islamic Religious Education teachers, and students of SMK Negeri 2 Salatiga. This research uses data collection techniques through interviews, observation, and documentation. Data analysis is done through three stages, namely: data reduction, data presentation, and conclusion drawing and verification. Data are checking used source triangulation and method triangulation. The results of this study are as follows: 1) implementation of the Pancasila students' profiles in Islamic Religious Education Learning at SMK Negeri 2 Salatiga through the application of habits in accordance with the Pancasila students' profiles indicators such as congregational prayer, *Dhuha* prayer, reading *Asmaul Husna* and supporting activities such as *Iqro'* Club; 2) the methods are taken to strengthen character following the Pancasila students' profiles in Islamic Religious Education learning at SMK Negeri 2 Salatiga, such as: incorporating the Pancasila students' profiles in subjects, fostering student discipline, teachers providing advice and role models, explaining to students about ethics towards teachers, emphasizing to students about the meaning of Islam and applying it in everyday life, habits such as congregational prayer, *Dhuha* prayer, reading *Asmaul Husna* and praying before and after learning; 3) supporting and inhibiting factors for the implementation of the Pancasila students' profiles in learning Islamic Religious Education at SMK Negeri 2

Salatiga, the supporting factors are: Law Number 20 of 2003 concerning the National Education System (UUSPN 20/2003), teachers are given a broad role, the curriculum facilitates special subjects, there are supporting activities for learning Islamic Religious Education, the inhibiting factors are: the curriculum is still new, there has been no intensive training on the SMK curriculum, not all schools have implemented it, distance learning due to the pandemic.

The second, S-1 thesis research entitled "*Implementasi Keterampilan Pembelajaran Abad 21 Berorientasi Kurikulum Merdeka pada Pembelajaran Projek Penguatan Profil Pelajar Pancasila di SMP Al-Falah Deltasari Sidoarjo*" by Zakiyatul Nisa', a student of Sunan Ampel Surabaya State Islamic University, Faculty of Tarbiyah and Teacher Training, Islamic Education Study Program in 2022. This research is qualitative research with a descriptive character. The data collection techniques used are in-depth interviews, observation, and documentation. Data analysis is done through data reduction, data presentation, and then conclusion drawing. The data sources in this study are the principal, vice principal of the curriculum section, project teachers at SMP Al-Falah Deltasari Sidoarjo, Islamic Religious Education teachers, and students. This study found the conclusion that in the implementation of 21st-century learning skills oriented to independent learning on project learning to strengthen the Pancasila students' profiles, it was found that the implementation of 21st-century learning was bridged through project learning to strengthen the Pancasila students'

profiles. In the concept of the Pancasila students' profiles, there are learning needed in the 21st-century learning era, which is commonly called 4C (Creativity, Critical thinking, Communication, Collaboration/cooperation).

The third, S-2 thesis research entitled “*Konsep Pelajar Pancasila dalam Perspektif Pendidikan Islam dan Implikasinya terhadap Penguatan Karakter Religius di Era Milenial*” by Samsul Arifin, a student of the Postgraduate Islamic Education Study Program at Prof. K.H. Saifuddin Zuhri Purwokerto State Islamic University in 2021. This study found the conclusion that the Pancasila students' profiles is contained in six main characteristics, namely: faith, piety to God Almighty, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity. Through the concept of the Pancasila students' profiles, Indonesian education wants to make students in all corners of the country to better understand, live, and implement the values of Pancasila. The Pancasila students' profiles in the perspective of Islamic education idealize Indonesian people who are committed to their religion, nation, and country. Indonesian students are the next generation of the nation in the future to become perfect human beings *insan kamil* in accordance with the ideal educational goals. So in this regard, strengthening religious character for the nation's generation can be implied in strengthening spiritual values in the lives of students. Through the strengthening of a religious character, a generation that loves religion, nation, and country will be born.

The fourth, S-1 thesis research entitled “*The Implementation of Online Assessment in English Lesson at 10th Grade Student of SMA Nasional 3 Bahasa Putera Harapan*” The work of Lutfiah Evriana, a student of the English Language Education Study Program, Faculty of Tarbiya and Teaching Sciences, Purwokerto State Islamic Institute in 2020. This research uses a descriptive qualitative approach. Research data were obtained through direct interviews with sources, observation, and documentation. In contrast, the interview was addressed to English teachers in class X students of National High School 3 Language Purwokerto. The observation was conducted to get a real picture of the implementation of online assessments in the learning process of English subjects in class X students of SMA Nasional 3 Bahasa Putera Harapan. The last method is documentation, which is intended to obtain school profiles, student assessments, and lesson plans. This research has a conclusion that based on the data achieved through interviews, observations, and documentation, online assessment in English lesson for 10th-grade students of SMA Nasional 3 Bahasa Putera Harapan is implemented through the use of six online applications, namely Schoology, Google Classroom, Instagram, TikTok, WhatsApp, and YouTube. Schoology and Google Classroom are used to organize, create, send, and correct assessments. Instagram and WhatsApp are used to provide and send assessments, while YouTube is used to provide examples to students. Teachers utilize eight online assessment concepts throughout the implementation phase. Longitudinal reflection, feedback, ready-to-use tools,

technology-enabled genuine assessment, increased cooperation, using numerous methodologies, preparing IT and people, and monitoring students are the fundamentals. Teachers also use the following tactics for online assessment: 1) begin planning and developing the assessment as soon as possible; 2) instructions, rubrics, and expectations should be clear and comprehensive; 3) create opportunities for kids to raise questions, such as via conversation and cooperation; 4) employ a range of evaluation methods; 5) make use of interactive and higher-level learning options; and 6) give input.

The fifth, S-1 thesis research entitled “*Konseptual Implementasi Profil Pelajar Pancasila (Studi Kasus di MI Al-Kautsar Durisawo Ponorogo dan SDN 1 Nologaten Ponorogo)*” the work of Zahrotum Barorina, in 2021, I will be a student in the Pancasila and Citizenship Education Study Program at the Faculty of Teacher Training and Education at the University of Muhammadiyah Ponorogo. This study is qualitative research using a case study technique at MI Al-Kautsar Durisawo Ponorogo with the total of 536 students, 314 of male students, and 222 of female students. From the 536 students, 21 from Grade 5 and 59 from Grade 6 were chosen as examples. During the study at SDN 1 Nologaten Ponorogo, researchers chose a sample of 34 students from the total of 178 students, all of whom were in Grade 5. Furthermore, these two samples were studied by researchers via observation activities such as gathering photographs, data, and interviews on their own, which are known as data collection procedures. The data is then analyzed using data analysis methods such as descriptive analysis. In this research, all

of the data may be used to address the formulation of existing issues. There are two factors in the formulation of this study problem: design and execution. This study concluded that the implementation of Pancasila students' profiles in MI Al-Kautsar is reflected in (a) the points of believing, fearing, and having noble character are reflected in the activities of shaking hands when entering the school area, *bina nafsiyah* (prayer, *Asmaul Husna*, and Muroja'ah), Duha prayer, curbing obligatory prayers, sorogan rote activities, and ngaji kitab *Ngudi Susilo*; (b) the points of independent are reflected in the activities of arranging slippers or shoes before entering class, taking care of personal items such as mattresses and others, not spoiling, washing their clothes, and not depending on others; (c) the points of mutual cooperation are reflected in the implementation of classroom pickets, dormitories, and *Ndalem* (residence of Mr. Kiyai); (d) the points of creative are reflected in sharpening the hobbies of learners, procurement competitions decorating rooms, and *Banjari* exercise; (e) the points of critical thinking are reflected in problem-giving and literacy activities; (f) the points of global diversity are reflected in loving and caring for each other as friends, living in harmony, and not mocking each other. The implementation of Pancasila students' profiles in SDN 1 Nologaten is reflected in a) believing, fearing, and having noble character manifested in shaking hands when entering the school environment, praying, memorizing short surahs, ablution practices, and prayer practices; b) independent manifested in scouting, karate, and *do-it-yourself* activities; c) mutual cooperation is realized in community service

activities every Friday and mutual cooperation when there are school events; d) global diversity manifested in the activities of helping friends in need; e) critical thinking is manifested in the task of literacy and guidance of the competition; f) creative manifested in training activities pioneering, dance, and martial arts karate.

The sixth, S-1 thesis research entitled “*Pendidikan Karakter Sebagai Upaya Wujudkan Profil Pelajar Pancasila di MI Nurul Ulum Karakter Bojonegoro*” by Durrotun Ni'mah, a student of the Madrasah Ibtidaiyah Teacher Education Study Program, Faculty of Tarbiyah, Nahdlatul Ulama University Sunan Giri in 2022. From this research, it is concluded that how the world of basic education is able to sow the shoots of Pancasila through character education as an effort to realize the Pancasila students' profiles is the essence of education in Indonesia which will prepare the character and character of students to become qualified individuals in the future in the 21st century. This research uses a descriptive qualitative approach. Data collection was carried out using observation techniques to describe the subject under study, interviews with a total of 9 sources, and documentation. Data analysis techniques include data collection, data reduction, data presentation, and conclusion drawing. Based on the research conducted, the following results were obtained: (1) the process of character education as an effort to realize the Pancasila students' profiles at MI Nurul Ulum Karakter Bojonegoro uses various methods, namely extracurricular, co-curricular, extracurricular activities, and the priority is on Madrasah habituation; (2) the supporting

factors of all activities are from the foundation board which always supports all activities carried out by MI Nurul Ulum Karakter Bojonegoro, and from student guardians, without the help of good cooperation all programs that have been running in madrasah will not run optimally. The inhibitor of this program is due to the lack of maximum facilities and infrastructure to support learning activities, and the lack of attention of student guardians to the application of programs in madrasah when students are at home.

The seventh, S-1 thesis research entitled “*Peran Guru PPKn dalam Membentuk Profil Pelajar Pancasila di MTs Muhammadiyah 1 Malang*” by Ifa Hikmawati, in 2021, I will be a student in the Pancasila and Citizenship Education Study Programme at the Faculty of Teacher Training and Education at the University of Muhammadiyah Malang. According to the findings of this study, the research aims to 1) describe and analyze the role of civics teachers in shaping the Pancasila students’ profiles at MTs Muhammadiyah 1 Malang, 2) describe and analyze the obstacles faced by civics teachers in shaping student profiles at MTs Muhammadiyah 1 Malang, and 3) describe and analyze the solutions obtained by civics teachers in shaping the Pancasila students’ profiles at MTs Muhammadiyah 1 Malang. This study employs the descriptive qualitative method, with primary data sources including the madrasah’s head, vice principal of students, civics teachers, and students of MTs Muhammadiyah 1 Malang, as well as secondary data in the form of school document archives. Data retrieval strategies are based on observation, interviews, and documentation, as well as

data validity procedures based on source triangulation. The acquired findings concerning the form of role of civics teachers in shaping the Pancasila students' profiles are less than optimum since the learning process is carried out online, therefore many Pancasila students' profiles have not been applied. Offline learning is also useful in maximizing the implementation of the Pancasila students' profiles.

From all the previous studies that researchers have summarized above, researcher can concludes that there are several differences between the research that researcher do with previous research as follows: a) the difference with the first S-1 thesis, because this research focuses more on the implementation of the Pancasila students' profiles in Islamic Religious Education at SMK Negeri 2 Salatiga in academic year of 2021; b) the difference with the second S-1 thesis, because the research only focuses more on strengthening the profiles of Pancasila students; c) the difference with the third thesis (S-2), because the research discusses the concept of Pancasila students from the perspective of Islamic education; d) the difference with the fourth S-1 thesis is that it discusses the implementation of online assessments in English lessons; e) the difference with the fifth S-1 thesis, because the research discusses the implementation of the Pancasila students' profiles in general, so it does not focus on its application in English language learning, the research was conducted at MI Al-Kautsar Durisawo Ponorogo and SDN 1 Nologaten Ponorogo; f) the difference with the sixth S-1 thesis is that the research only focuses on character education as an effort to realize the

profiles of Pancasila students; g) the difference with the seventh S-1 thesis, especially on the research topic, where the research focuses on the function of Civics teachers in shaping the Pancasila students' profiles.

C. Theoretical Framework

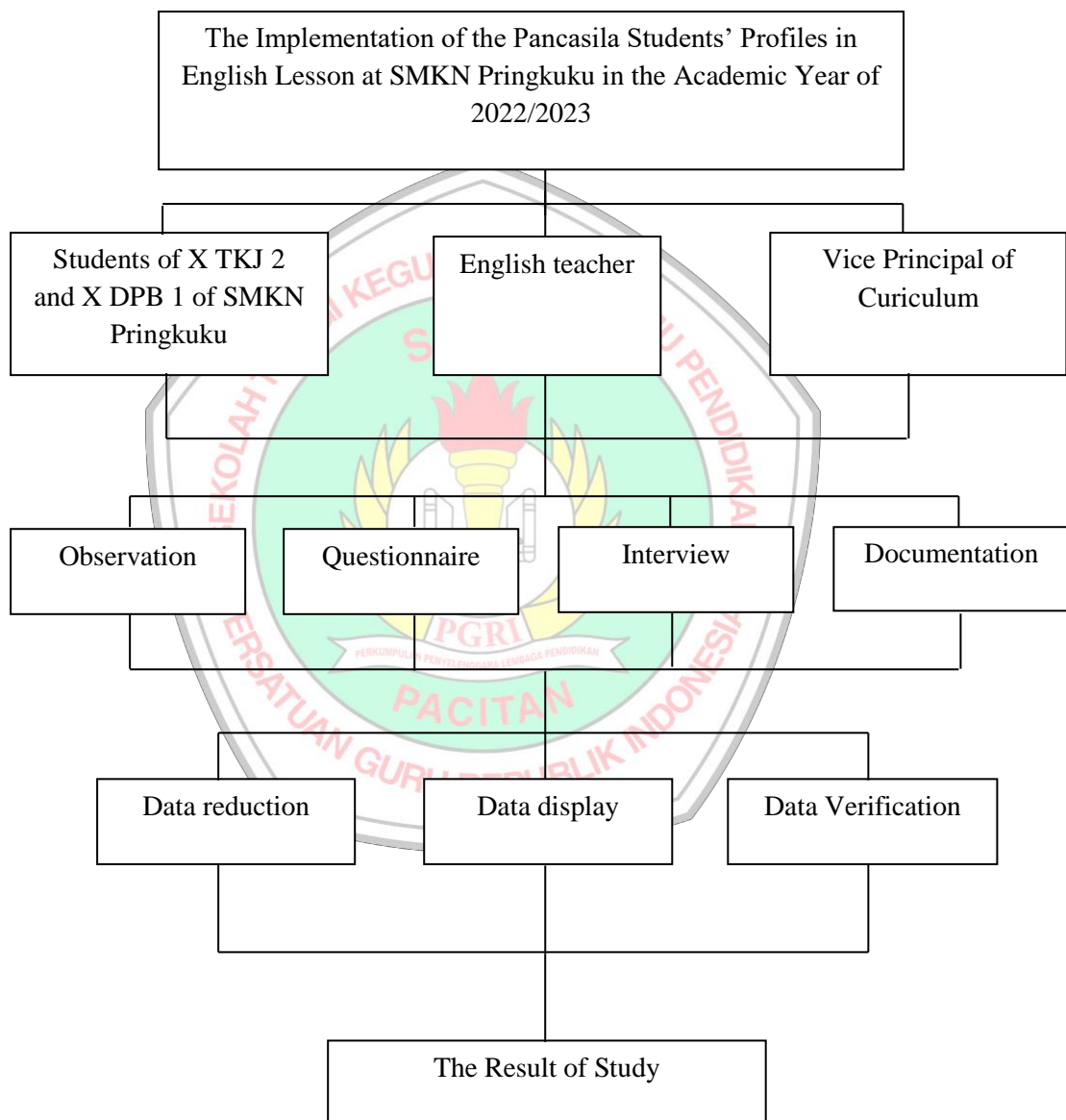


Figure 2.1 Theoretical Framework

This theoretical framework shows the relationship between the constructs in this study. The subjects of this study were students of class X SMKN Pringkuku, especially in class X TKJ 2 and X DPB 1, who implemented the Pancasila students' profiles in English lessons. First, the researcher analyzed the implementation of the Pancasila students' profiles in English lesson at SMKN Pringkuku in the academic year of 2022/2023. Second, with the analysis of Pancasila students' profiles, the researcher can describe the students' responses about the implementation of Pancasila students' profiles, knowing the teacher teaching techniques, and knowing the teacher's obstacles in the implementing of Pancasila students' profiles.

