



Understanding the Values of Pancasila and the *Kebhinekaan Tunggal Ika* Diversity in the Middle of the Diversity of Students

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ABSTRACT

In the midst of current technological advancements, students lack a comprehensive understanding of the actual impact of internalizing the values of unity in diversity (*Bhinneka Tunggal Ika*) and Pancasila on the formation of the national identity of learners. Furthermore, there is a gap in knowledge regarding how this process can positively contribute to the development of inclusive, tolerant, and harmonious attitudes within the educational environment. The internalization of Pancasila values in schools is considered a crucial step towards strengthening the national identity of Indonesia, involving elements of diversity, Pancasila, and religiosity. This study employs a qualitative descriptive approach, utilizing observation and interviews. The subjects of this research are class teachers, subject teachers, and the vice principal in charge of the curriculum. The data validity technique used is triangulation method with an interactive data analysis model developed by Miles and Huberman. The findings indicate that Pancasila values provide a solid foundation for embracing diversity in the school environment. By internalizing Pancasila values, schools can enhance understanding and appreciation for the diverse cultural, religious, ethnic, and other elements present in the school ecosystem.

Keywords: *Kebhinekaan*, Pancasila Values, Internalization

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INTRODUCTION

As a nation with a rich cultural heritage, Indonesia exudes uniqueness through the diversity of elements, such as culture, ethnicity, religion, and belief systems, that form the basis of its identity (Setyobekti et al, [2021](#)). This diversity extends throughout the archipelago, from Sabang to Merauke, and has become an integral part of community life, rendering Indonesia a nation inhabited by a pluralistic society. The diversity in race, ethnicity, religion, and social strata is a natural and inherent phenomenon in this archipelagic state. In the unique geographical context, differences among ethnic groups inhabiting the same or different islands or regions showcase a highly diverse cultural landscape.

It is crucial to emphasize that Indonesia's foundation lies in Pancasila. Pancasila is not just an ideology, it is also a basis for action for all Indonesian citizens in everyday life (Triyadi & Anggelina,

[2022](#)). Its primary function is to provide a foundation or guide to direct positive behavior for all citizens. By adhering to and internalizing the values of Pancasila in daily life, the hope is to foster harmony in national life and strengthen interpersonal relations among Indonesians (Nurgiansah, [2021](#)).

The principle of *Bhinneka Tunggal Ika*, literally meaning "Unity in Diversity," reflects that despite Indonesia's diversity in culture, language, race, ethnicity, religion, and beliefs, the nation remains united as one cohesive entity. According to Damanhuri et al., ([2016](#)), the values embedded in Pancasila play a crucial role in guiding thinking and actions following the national ideology. This understanding suggests that despite Indonesia's vast diversity, unity remains the central pillar that binds its people together (Hartati, [2021](#)). A slogan reflecting the urgency of maintaining unity within the context of the Unitary State of the Republic of Indonesia (Sulistyanto et al., [2023](#)).

In the spirit of *Bhinneka Tunggal Ika*, existing differences do not become an obstacle for the Indonesian people to remain united (Rahman et al, [2020](#)). On the contrary, these differences become strengths that fortify the unity within the nation. The nation's richness is manifested in culture, language, race, ethnicity, religion, and beliefs, which are considered integral and inseparable elements. Balance and harmony are formed within the unity of these elements, strengthening the nation's identity and diversity.

This motto also reflects the philosophy that unity does not eliminate diversity but rather shows how diversity can coexist within one national framework (Damanhuri et al, [2016](#)). Thus, *Bhinneka Tunggal Ika* is not just an empty slogan but a call to internalize and appreciate diversity as the foundation of Indonesia's strength.

From an etymological perspective, the term Pancasila originates from Sanskrit, comprising two words, "Panca" meaning five, and "Sila" carrying the essence of principles. In a broader context, the word "sila" can also connote "susila," indicating good behavior (Bo'a, [2018](#)). Therefore, Pancasila can be interpreted as five basic principles or aspects of good behavior. This concept forms the basis for understanding the terminology of Pancasila, referring to the nation's five fundamental principles (Ubaidillah, [2018](#)).

As an open ideology, Pancasila has distinctive and original characteristics that make it a national philosophy and ideology. Its uniqueness and originality are reflected in its concept as the main guideline for organizing the life of the nation (Amelia et al, [2022](#)). The five principles within Pancasila are local and universal, reflecting values applicable widely in the global community.

In the context of national life, it is important for all Indonesian people to internalize the values contained in Pancasila. According to Maharani et al ([2021](#)), one effective approach to actualizing and spreading these noble values is through the education system in various school institutions. This approach aims to enable individuals to understand and apply the basic principles of Pancasila in everyday life. Education is an important means of forming citizens who have a deep understanding of

the values of Pancasila (Santoso, [2020](#)). This will provide a strong foundation for creating a society that is not only academically competent but also possesses high morality in line with the spirit of Pancasila.

Pancasila, as the nation's identity, is not just a philosophical concept but can be tangibly observed through symbols and characteristics that represent the identity of the people (Fatimah & Dewi, [2021](#)). A profound understanding of Pancasila by each individual is reflected in behavior, attitudes, and values upheld. According to Susanto, ([2017](#)), Pancasila is not merely an ideology but an identity manifested in citizens' thoughts and concrete actions.

Even though Pancasila is the basis of the state, it seems that the majority of Indonesian people still do not fully understand the meaning and use of these values. Further efforts are needed to increase public understanding and awareness of the values of Pancasila so that they can be actualized more effectively in everyday life (Anggraini et al, [2020](#)). This situation is a serious concern because Pancasila's values have a crucial impact on societal life. Limited experience and understanding of Pancasila values can lead to errors and deviant behavior in the community. Therefore, efforts are needed from each individual not only to understand Pancasila theoretically but also to implement it in everyday life. This approach aligns with the concept of Ki Hajar Dewantara, emphasizing the importance of shaping students' character based on Pancasila values (Faradiyah Nurul et al., [2022](#)). By applying Pancasila in daily actions, society can ensure that these noble values are not just empty slogans but concrete guidelines in building personalities and behaviors in line with the spirit of diversity and unity within the framework of the Pancasila state.

Indonesian society is recognized as the embodiment of national identity, displaying diversity within a framework of mutual respect and respect for differences as a fundamental value. Indonesia's identity is depicted through three distinctive elements: diversity, Pancasila, and religiosity, which makes this country unique in combining cultural diversity and universal values (Resmana & Dewi, [2021](#)). Diversity is regarded as a wealth for the Indonesian community, shaping national identity. Diversity refers to an open attitude in accepting other groups as a unified whole, without considering cultural, ethnic, gender, linguistic, or religious differences. By promoting the spirit of *Bhinneka Tunggal Ika*, it is hoped that as a nation, we can internalize the values of Pancasila as a step toward unifying differences, creating common ground, and strengthening diversity, especially in the field of education (Susetyo et al., [2022](#)).

Education in Indonesia is considered an ongoing and never-ending process to produce sustainable quality, especially in shaping the future generation. According to Sujana, ([2019](#)), education is believed to have a strong foundation in the nation's cultural values and Pancasila. The development of a solid education system requires a strong foundation as a basis. This foundation should reflect values that guide society, including religious, moral, cultural, legal, and normative values that bind all parties.

Schools are considered formal institutions that play a crucial role in shaping the foundation and personality of the nation's successors (Istiningsih & Dharma, [2021](#)). As a result, it is necessary to instill Pancasila values in students while understanding the critical role of religion in supporting the formation of their character into noble individuals with a Pancasila spirit. Education in Indonesia must be articulated and carefully planned so that students can develop their potential in line with the nation's hopes and goals without sacrificing the atmosphere of freedom and with full awareness as responsible citizens (Nasucha et al., [2020](#)).

Against this background, the author is interested in exploring how the internalization of Pancasila values and Unity in Diversity can be realized daily within the school environment, especially in managing existing differences (Yarinap et al, [2020](#)). The goal of applying these values is to create an atmosphere of harmony, encourage discipline growth, and foster a sense of tolerance to avoid differential treatment towards others. This effort is expected to shape behavior patterns, thought processes, and actions that align with the values of Pancasila and Unity in Diversity. Moreover, these values are considered to provide strong guidance in strengthening the identity of the Indonesian people, especially related to diversity, Pancasila, and religiosity.

METHOD

This research employs a qualitative research design with a descriptive approach. The subjects of this study are all teachers and students of SD Muhammadiyah 2 Kauman. The objects in this research are class teachers, subject teachers, the curriculum vice principal, and fourth-grade students. Data collection techniques in this study include interviews and observations. Observations are conducted on both teachers and students to observe the learning process both inside and outside the classroom. Interviews are conducted with class teachers, subject teachers, and the vice principal in charge of the curriculum. These interviews aim to gather information about the values of Pancasila (the Indonesian state philosophy) and the value of unity in diversity amid differences. The instruments used in this research are interview and observation instruments. The data validity technique employed by the researcher is the triangulation method. The data analysis technique used is the interactive data analysis model developed by Miles and Huberman.

RESULTS & DISCUSSION

The school that served as my observation site is SD Muhammadiyah 2 Kauman Surakarta, where I am currently undergoing my Field Experience Program (PPL). Through my observations, it is evident that there is a clear appreciation and internalization of the principles of Unity and Diversity in various aspects of school life. In the context of learning, this school's teachers treat students fairly, without discrimination based on their background. This is reflected in providing equal learning rights to every

student, emphasizing a commitment to inclusivity in education. Additionally, the social interactions among students in the school reflect harmony and peace. Students socialize with each other without any distinctions or discrimination, creating an inclusive and supportive environment for the social development of children.

Implementing the principles of Unity in Diversity is also apparent in the policies and practices at SD Muhammadiyah 2 Kauman Surakarta. Teachers in this school consistently treat all students fairly, regardless of their ethnicity, religion, or other backgrounds. This inclusive attitude is not limited to formal learning contexts but is also reflected in everyday life at the school. The unity and harmony among students create a peaceful atmosphere supporting learning and personal development. Through this observation, SD Muhammadiyah 2 Kauman Surakarta emerges as a positive example of implementing the principles of Unity in Diversity in the educational environment. These inclusive practices not only create fairness in learning rights but also contribute positively to students' social and moral development. Thus, the school is a place for academic learning and a platform for shaping students' characters that value diversity and unity, strengthening Indonesia's national identity based on Unity in Diversity (Rubiyanto, [2019](#)).

Respect and awareness of Unity in Diversity are reflected through tangible actions at SD Muhammadiyah 2 Kauman Surakarta. One manifestation is the display of the Garuda Pancasila, wayang puppets, photos of the president, and vice president in each classroom. This action serves as a decorative element and a symbol of acknowledgment of the national symbols that define Indonesian identity. These photos create an atmosphere rich with national values and Indonesian identity in every learning space.

Efforts to enhance nationalism in the school are evident in the daily practice where children are invited to sing the national anthem together before starting their lessons. This step is not merely a routine but a conscious effort to instill a spirit of patriotism among the school community. The national anthem becomes a tool to instill values of nationalism, ultimately serving as a strong foundation for each individual in their identity formation journey (Makmur et al., [2023](#)).

These actions indicate that the school community does not consider Unity in Diversity as just a slogan but as a foundation and guide for life. This demonstrates that national values are conveyed in the curriculum and manifest in daily practices. The school's initiative to display national symbols and play the national anthem provides concrete evidence that Indonesia's identity is not merely rhetoric but a genuine understanding manifested in the daily lives of the school community.

Based on the observations at SD Muhammadiyah 2 Kauman Surakarta, a clear adherence to the values of Pancasila, particularly in the context of the principles within Pancasila, is evident. The adherence to the first principle of Pancasila, "Belief in the One and Only God," is reflected in religious practices at the school. Teachers and students pray before and after learning activities, indicating a commitment to commence and conclude learning activities with a sense of togetherness in spirituality.

Additionally, the practice of praying before meals is also part of daily activities, signifying gratitude for the provided sustenance.

Further observations indicate that the Dhuha prayer activities are conducted on a rotational basis, for example, from 07:00 to 7:30 on Mondays for grades 1 and 2, Tuesdays for grade 3, Wednesdays for grade 4, Thursdays for grade 5, and Fridays for grade 6. Meanwhile, Friday prayers are conducted every Friday for grades 4, 5, and 6. This practice demonstrates respect for sacred days in Islam and illustrates concern for unity and diversity within the school environment. These religious activities are a concrete manifestation of the adherence to the first principle in the daily life of SD Muhammadiyah 2 Kauman Surakarta.

Not solely focused on worship activities, the implementation of the first principle at SD Muhammadiyah 2 Kauman Surakarta is also reflected in the handing over of memorization to tahfidz teachers and in study activities. This initiative shows the school's commitment to providing opportunities for the spiritual development of students through memorization of verses from the Holy Qur'an, which strengthens the relationship between religious values and the learning process in the school environment. Morning studies for teachers are held every Tuesday and Thursday from 06:30 to 07:00 as a commitment from the school to provide space for the improvement of teachers' spirituality. Meanwhile, study activities for students are held periodically, once a month.



Figure 1. Students Make Memorization Deposits and Recite the Koran Together

Figure 1 depicts students engaging in memorization and recitation activities together. This activity reflects religious or spiritual learning in schools, where students are encouraged to deepen their understanding and memorize religious teachings, especially the Quran. Memorization sessions involve students presenting their memorized verses to their tahfidz teachers. Meanwhile, recitation activities refer to the process of reading and understanding the contents of the Quran. These activities can be part

of the school's efforts to strengthen the spiritual dimension of students, integrate religious values into education, and foster positive religious habits.



Figure 2. Teachers and Education Personnel Conduct Morning Studies Together

Figure 2 illustrates an activity where teachers and educational staff participate in a morning study session. This activity typically takes the form of a meeting or discussion in the morning before the commencement of the learning process. During the morning study session, teachers and educational staff can discuss various matters related to their duties and responsibilities, plan instructional activities, evaluate student progress, and share up-to-date information in the educational context.

This morning study session is a platform to foster collaboration and communication among educational staff, enhance understanding of student development, and plan effective teaching strategies. The primary goal is to create a productive and supportive work environment conducive to achieving educational objectives within the school setting. This image provides insight into the collaboration and dedication of educators and educational staff in enhancing the quality of education in the school.



Figure 3. Students, Teachers and Education Staff Perform Congregational Prayers

Figure 3 depicts a moment when students, teachers, and educational staff in a school environment engage in congregational prayer. Congregational prayer is a worship practice where prayer is performed collectively by a group of people, in this case, school community members. Congregational prayer holds deep meaning and values in the context of religious life within the educational environment. This congregational prayer activity reflects the school's religious practices and highly esteemed spiritual values. Through this activity, students, teachers, and educational staff participate in a collective worship moment, creating a sense of togetherness and reinforcing religious values in forming individual and school community characters.

The significance of congregational prayer in the educational context emphasizes the importance of spirituality, solidarity, and togetherness amid educational activities. Religious activities such as congregational prayer can serve as a means to cultivate moral values, ethics, and camaraderie in the educational environment, which, in turn, can positively impact the character development and the quality of relationships among members of the school community.

The appreciation for the second principle of Pancasila, which encompasses the principle of "Fair and Civilized Humanity," is an active step to enhance understanding of the significance of order as the primary foundation in life. This opinion is emphasized by Choirunnisa et al (2021), stating that every individual has the potential to become a civilized and perfect human being. The values of the second principle are implemented concretely in SD Muhammadiyah 2 Kauman Surakarta. Mutual respect among the school community is key to creating an inclusive learning environment. Students are expected to behave politely toward all school members, creating an atmosphere full of ethics and norms of courtesy.

The implementation of the second principle is also reflected in the behavior of students who adhere to the school rules. Compliance with rules creates discipline and order in the educational environment, reflecting fair and civilized values in interactions. The existence of rules respected by all school community members, both students and teaching staff, demonstrates commitment to the principle of fair and civilized humanity.

SD Muhammadiyah 2 Kauman Surakarta implements the values of Pancasila through concrete steps, including greetings and exchanges between students and teachers when passing each other in various locations in the school, including the street, library, or teacher's room. This implementation creates a friendly and close interaction atmosphere between students and teachers, where students are encouraged to greet with a smile as a form of respect and friendliness. Additionally, to visualize the desired cultural values, the school displays posters depicting aspects such as student pledges, creating visual reminders for students about the expected values.

The habits of students in shaping virtuous characters are reflected in the culture applied in the school. In the classroom, teachers provide consistent teaching and treatment to students, in line with

their rights and obligations as students at SD Muhammadiyah 2 Kauman Surakarta. Moreover, implementing Pancasila values in daily activities manifests through concrete actions, such as students' participation in fundraising efforts when a peer experiences a disaster (Rejeki et al., [2023](#)).

The consistent appreciation of the second principle of Pancasila at SD Muhammadiyah 2 Kauman Surakarta strengthens the Pancasila learner profile, especially in the aspect of noble character. These initiative steps provide a tangible representation that the school is not only focused on academic learning but also has a high commitment to shaping the character of students (Choirunnisa et al., [2023](#); Narimo et al., [2019](#)). This initiative demonstrates the school's effort to guide students to have human values, justice, and civilization. All these concrete actions reflect the appreciation of the second principle of Pancasila in the educational environment of SD Muhammadiyah 2 Kauman Surakarta (Muhtarom & Andi, [2022](#)).



Figure 4. Poster “Janji Siswa”

Figure 4 features a student pledge poster located in the 6th-grade classroom environment. This student pledge poster is present in every grade level, with the only differentiation being in the first point. Each grade level has a different target number of memorizations. 9 common student pledge points must be implemented by all students, including being orderly in all matters, performing prayers on time and reading the Quran, being honest, disciplined, virtuous, skilled, independent, achieving, and contributing to others.



Figure 5. Students Give Greetings and Greetings to Teachers When They Meet

Picture 5 depicts an activity where students greet and address their teachers upon meeting. This reflects the implementation of courtesy and cultural values in daily interactions within the school environment. Extending greetings and salutations to teachers is a form of appreciation and respect towards educators as mentors in the school. Moreover, this practice creates a positive atmosphere among students and teachers, supporting the development of good and harmonious relationships within the educational community. This entire scene can be part of the school's efforts to apply Pancasila values, such as mutual cooperation, unity, and celebration of diversity in daily school life.

The embodiment of the third principle of Pancasila, containing the principle of "Indonesian Unity," is manifested through the solemnity of students, teachers, and staff, fostering a sense of nationalism through daily Monday ceremonies at SD Muhammadiyah 2 Kauman Surakarta. Another activity participated in by students is Hizbul Wathan, a mandatory activity held every Friday from 07:30 to 08:05 for grades 1, 2, and 3, and from 12:45 to 13:20 for grades 4, 5, and 6.

Art learning in schools, including at SD Muhammadiyah 2 Kauman Surakarta, is one tangible way to preserve Indonesian culture. Students are taught the practice of regional dance and traditional Javanese music, aiming to introduce the cultural diversity present in Indonesia. In this school environment, the diversity of ethnic groups in Indonesia is considered a source of strength and unity. Students are taught to appreciate diversity and not to use these differences as reasons for conflict. Instead, diversity is considered a unifying factor within the framework of the Unitary State of the Republic of Indonesia, as per the perspective expressed by Nurgiansah (2021).

Furthermore, the embodiment of the Unity of Indonesia's value is reflected in students' active involvement in various school activities. They are not merely present but actively participate, demonstrating a spirit of togetherness and unity. This involvement also includes academic performance,

where students diligently complete their assignments. Their seriousness in completing tasks reflects commitment to learning activities and responsibility for their work, contributing positively to the unity and achievements of the school.

The embodiment of these values demonstrates a solid commitment to Pancasila values, not merely as a formal document or solely as part of the curriculum but as principles applied in every aspect of school life. Thus, the embodiment of Pancasila values in the third principle is not just a routine activity but an integral part of the school culture that inspires a sense of nationalism among students, teachers, and staff.



Figure 6. Students, Teachers and Staff Perform a Flag Ceremony Every Monday

Figure 6 depicts a scene where students, teachers, and education staff (school personnel) participate in the flag-raising ceremony every Monday. This activity is a common practice in schools across Indonesia, where, at the beginning of each week, the entire school community gathers to hoist the national flag and sing the national anthem as a form of respect for the national symbol and an expression of the cultivation of patriotic character. Students, teachers, and school personnel collectively participate in this ceremony, demonstrating a spirit of togetherness, discipline, and a sense of responsibility for instilling national values in the educational environment. The flag-raising ceremony also nurtures love for the homeland and enhances awareness of the significance of unity and nationalism.



Figure 7. Students Perform Musical Performances in Performing Arts Activities as a Form of Preserving Culture

Figure 7 depicts students showcasing traditional Javanese music (karawitan) in a performing arts event. This action is a tangible manifestation of efforts to preserve culture. By presenting karawitan, students demonstrate their skills in traditional art and contribute to preserving and caring for Indonesia's cultural heritage. Through performing arts events, students can introduce and promote the beauty and uniqueness of traditional art to fellow school community members and the wider society. Moreover, this can serve as an effective educational tool to disseminate and preserve the cultural values inherent in karawitan.

The fourth principle of Pancasila, advocating "Democracy Led by the Wisdom of Consultation/Representation," is actively applied in various activities at SD Muhammadiyah 2 Kauman. In each of these activities, the musyawarah (consultation) principle is used as the primary foundation for decision-making methods involving collective participation. For example, in selecting class representatives and class management, all students are given the right to participate in the election and accept the results with transparency and openness.

In the classroom learning process, students are free to express their opinions, especially in group discussions. This creates an environment that supports active student involvement in the learning process. Applying Pancasila values in the fourth principle is also reflected in the appreciation for students' creativity. For instance, when studying plant parts, students are free to bring examples of any plant part. Students in this school also show a positive attitude towards criticism and suggestions, whether from teachers or fellow students. They are willing to accept feedback openly, indicating the courage to grow through these experiences. Additionally, the school allows students to develop their potential through extracurricular activities based on their interests and talents.

Respectful and attentive listening is evident in students' behavior during discussions. There is no interrupting of peers while they speak or express their opinions, creating a conducive atmosphere for

dialogue and idea exchange. This reflects the appreciation for each individual's right to speak, aligning with the values of the fourth principle emphasizing representation and consultation in everyday life.



Figure 8. Students Carry Out Deliberation Activities as a Form of Appreciation for the 4th Principle

Figure 8 captures a moment where students are actively engaged in a deliberation activity as a manifestation of embracing the fourth principle of Pancasila. The fourth principle teaches about deliberation and consensus to achieve decisions that are familial and democratic. In this image, students are involved in discussions or group meetings to reach mutual agreements. School deliberations can cover various aspects, such as planning activities, problem-solving, or joint decision-making.

Furthermore, a concrete example of implementing the fifth principle is evident in policies and programs designed to ensure the equitable distribution of resources and educational opportunities. SD Muhammadiyah 2 Kauman is committed to providing fair and equal access to education for all students, regardless of their social, economic, or cultural backgrounds. Social justice is also reflected in the school's assessment and reward policies. All students have an equal right to receive recognition and acknowledgment for their achievements without any form of discrimination. These efforts aim to create an environment where every individual feels valued and has equal development opportunities.

The concept of social justice is also reflected in helping behaviors towards peers. Students are taught to assist if a classmate is facing difficulties. This principle teaches empathy and concern for others and builds student solidarity (Nurhalimah et al., [2021](#)). Thus, learning social justice values occurs not only through the formal curriculum but also through daily interactions among students.

Taking turns for class duty according to the schedule is also a manifestation of implementing the fifth principle. Performing class duty is a form of social responsibility towards one's group. Every student has the opportunity and obligation to participate in maintaining order and security in the class environment. This creates a fair and egalitarian atmosphere where each student contributes to upholding social justice and security for all class members.

In extracurricular activities, the school provides space for students to develop their talents and interests without hindrance. The principle of social justice is realized through an inclusive approach, where every student is invited and encouraged to participate actively. Overall, the principle of "Social

Justice for the Entire People of Indonesia" in the fifth principle of Pancasila is reflected in every aspect of life at SD Muhammadiyah 2 Kauman, creating an environment where justice, well-being, and equality are upheld as the foundation for shaping the character of students.



Figure 9. Students, Teachers and Staff Do Community Service to Clean the School Environment

Figure 9 depicts a scene where students, teachers, and educational staff (staff) collaborate in a communal work service activity to clean the school environment. Work service involves voluntary activities to care for and clean the school premises. Students, teachers, and staff actively participate in cleaning and tidying up the school environment, demonstrating collaboration and a spirit of cooperation. Such communal work service activities not only provide physical benefits in maintaining the school's cleanliness but also positively impact the instillation of values such as cooperation, social responsibility, and environmental care.

CONCLUSION

This research demonstrates that several differences were found among the students and teachers upon observing the situation at SD Muhammadiyah 2 Kauman Surakarta. Nevertheless, this school's high level of tolerance manages to prevent these differences from hindering the achievement of common goals. Culturing the Pancasila student profile and applying Pancasila values at SD Muhammadiyah 2 Kauman Surakarta are carried out effectively. The implementation of Pancasila values in the school has successfully reinforced the character of the Pancasila student profile among the students. This success results from the active participation of the entire school community, who collectively contribute to maintaining and implementing Pancasila values in the daily life of the school environment.

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