

**EXPLORING THE VALUE OF PANCASILA IN THE  
TEACHING MODULE OF KURIKULUM MERDEKA**

**THESIS**

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**THESIS**

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**STATEMENT OF ACADEMIC INTEGRITY OF SCIENTIFIC  
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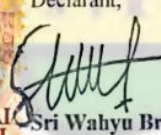
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This statement is made truthfully and without coercion from any party.

Banda Aceh, 12 December 2025

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### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## ABSTRACT

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Indonesia is a pluralistic nation characterized by cultural, religious, and linguistic diversity, unified by Pancasila as the national ideology. In response to educational reform, the Kurikulum merdeka emphasizes character education through the integration of Pancasila values across subjects, including English as a foreign language. Teaching modules play a crucial role in embedding these values, as English learning is expected to develop both linguistic competence and character formation. However, the integration of Pancasila values in English instruction has not been consistently implemented at the instructional level. Therefore, this study investigates the integration of Pancasila values within English teaching modules used under the Kurikulum merdeka at MAN 4 Aceh Besar. This study employed a qualitative descriptive design using document analysis, classroom observations, and semi-structured interviews with three English teachers. The findings indicate that all six Pancasila values are present in both teaching modules and classroom practices, although their levels of representation vary. Values such as cooperation, creativity, independence, critical thinking, and noble character are more clearly reflected through learning activities and project-based tasks, while the value of social justice remains limited due to its abstract nature and students' diverse English proficiency levels. Furthermore, Pancasila values are more consistently implemented in classroom practices than explicitly articulated in written teaching modules. The study concludes that although the integration of Pancasila values in English instruction has been initiated, stronger alignment of teaching modules, improved pedagogical guidance, and enhanced teacher support are required to ensure meaningful and consistent value-based learning.

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# CHAPTER I

## INTRODUCTION

### A. Background of Study

Indonesia is a unitary state consisting of diverse ethnicities, races, religions, regional languages, customs, arts, and tens of thousands of islands. This diversity is united by the Indonesian state motto, *Bhinneka Tunggal Ika*, which means “Unity in Diversity”. Indonesia is based on the principles of the philosophy of Pancasila, which served as the foundation for the country’s establishment (Angga et al., 2022). As a nation of unity in diversity, we must instill the values of Pancasila to maintain them until the end. Therefore, as the next generation of our nation, we must prepare to compete in all fields and welcome a progressive life. Of course, we must continue to improve Indonesia without setting aside the characteristics of the Indonesian nation.

The values inherent in the principles of Pancasila, which form the basis of the state, play an instrumental role in the nation's ongoing response to the evolving times. The Pancasila principles are subject to continuous development, aligning with the ongoing evolution of the Indonesian people. It is imperative for the populace to comprehend the principles of Pancasila in order to implement them in their daily lives. As a foundational state philosophy, the precepts of Pancasila function as a value system, thereby constituting a unity (Julianto et al., 2022).

The five principles of Pancasila are the foundation of the Indonesian state. They play a central role in shaping the country’s national character and identity. The five precepts contained there in the Almighty God, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberation/representation, and social justice for all Indonesian people are fundamental values that must be embraced by society, nation, and state. In schools, the five principles of the Indonesian Constitution (Pancasila) are taught as a separate subject and also included in other subjects. This is done to help students develop their character. The Indonesian government is working to improve character education. As part of this

effort, the government has started using something called the Independent Curriculum.

The Kurikulum Merdeka, created by the Ministry of Education, Culture, Research and Technology, is one of the government's plans to change the national education system. This curriculum is designed to be more flexible, relevant to the real world, and focused on the student. The main goal is to help students develop the qualities and values outlined in the Lima Charter. This profile includes six main dimensions: strong faith and devotion to God Almighty and a noble character, diversity around the world, cooperation around the world, independence, the ability to think critically, and creativity. Each dimension is designed to be integrated into all subjects and learning activities.

The Kurikulum Merdeka lets teachers develop teaching modules that are suitable for their students. The teaching module is a guide for creating a learning process that combines academic skills with character values, including the values of the five principles of the Indonesian Constitution. For example, the English teaching module is designed not only to improve students' language skills, but also to instill Pancasila values through various activities that are relevant and meaningful.

In the study of English, teaching modules are important tools. They help students learn a new language and build good character. English is a global subject that has the potential to help people understand other cultures, feel empathy, work together, and have a tolerant and inclusive attitude. These values are closely related to the principles of Pancasila, particularly the second, third, and fifth precepts. However, the integration of these values into English teaching modules is still not sufficient.

However, integrating the five principles of Pancasila into English teaching modules is still challenging. Research by Wilujeng and Susilowati (2025) shows that although there are efforts to integrate the five principles of the Indonesian philosophy of Pancasila (the five principles) in English learning through the program called the Pancasila Learner Profile Strengthening Project (P5), its implementation is still not optimal in some educational units. This is due to various

factors, including teachers' lack of understanding on how to effectively integrate these values in English learning. Additionally, a study by Lukitoyo et al. (2023) showed that although the Kurikulum Merdeka uses the five principles of the Indonesian Constitution to set educational goals, there is a difference between what the curriculum says and what happens in schools. Some teachers have a hard time including values in their teaching and daily learning activities.

When teaching English, it's important to make sure that integrating the five principles isn't just a symbol; it's actually part of the learning activities. For example, students can learn to think critically and show empathy by talking about relevant social issues. These are part of the five principles of the Pancasila philosophy. A well-designed English teaching module can be an effective way to achieve these goals.

This study looks at how the five principles of the United Nations' Constitution are taught in English classes using the Kurikulum Merdeka. The main focus of this research is to identify the types and forms of five core values that are included in the module's materials and activities. This study should help us understand how national values are included in English language learning and support character education that aligns with the five principles of the Student Profile.

## **B. Research Question**

Based on the background above, the research problem for the current study is formulated bellow:

1. What are the Pancasila values contained in the English teaching module in the Kurikulum Merdeka?
2. How are the Pancasila values represented in the content and learning activities contained in the English teaching module?
3. What challenges do English teachers face in integrating Pancasila values into English learning activities?

### **C. The Aim of Study**

This study aims to explore the values of Pancasila represented in English teaching modules used within the framework of the Kurikulum Merdeka. Specifically, the study seeks to:

1. Identify the Pancasila values embedded in the English teaching modules of Kurikulum Merdeka.
2. Analyze how these values are represented in the content and learning activities of the modules.
3. To explore the challenges faced by English teachers in integrating Pancasila values into English learning activities.

### **D. Significant of study**

This study is expected to provide several significant contributions, particularly for students, teachers, and researchers, as outlined below:

#### **1. For Students**

The study helps students to gain a better understanding of Pancasila value English learning materials. It encourages the development of character, critical thinking, and national identity while engaging with a global language.

#### **2. For Teachers**

The findings of this study can serve as a reference for English teachers in identifying and utilizing teaching materials that effectively incorporate Pancasila values. It also offers insights into how character education can be meaningfully integrated into English language instruction.

#### **3. For Researchers**

This study provides a foundation for further research on the integration of national values into subject-specific teaching modules. It opens new avenues for exploring character education within the framework of the Kurikulum Merdeka, especially in the context of foreign language teaching.

## **E. Terminology**

### **1. The value of Pancasila**

Pancasila is a set of values that represent the best of Indonesian culture. It's based on different aspects of Indonesian culture and is a big part of what it means to be Indonesian. The process of achieving the five principles of the Pancasila (the principles of the Indonesian constitution) is called *causa materialism*. This is because the values of the Pancasila have existed and been a part of everyday life since ancient times. The belief that is true leads to the Indonesian people's determination to make it a reality in their attitudes, behaviors, and actions (Kaelan, 2007).

### **2. Modul Ajar**

Teaching modules are a type of learning tool in the Kurikulum Merdeka that are designed to comprehensively and systematically guide teachers in carrying out learning activities (Purnawanto, 2022). According to Mustika et.al., (2023), the Kurikulum Merdeka teaching module is a learning plan aimed at achieving learning objectives. The teaching module is also a new concept for teachers. All-important materials can be included in the teaching module, making the transition from lesson plan to teaching module more efficient (Dewi & Primayana, 2022). This teaching tool is a form of Application of Learning Objectives (ATP), developed from Learning Outcomes (CP), and is equipped with learning steps, assessment plans and the necessary resources to facilitate organized learning. (R. Setiawan et al., 2022). The Pancasila student profile outlines the essential qualities and competencies that Indonesian students should possess to succeed academically and socially. This profile includes six dimensions faith and devotion to God Almighty, global diversity, independence, mutual cooperation, critical reasoning, and creativity and is considered a key strategy for achieving national education objectives and supporting the implementation of character-building initiatives in schools (Hasbi, et al., 2023).

### 3. Kurikulum Merdeka

The Minister of Education and Culture, Nadiem Makarim, encouraged curriculum change in Indonesia through the Kurikulum Merdeka, which emphasizes learner-centered education (Pananrangi et al., 2017). This curriculum, which supports individual learning, is in line with the goal of Ki Hadjar Dewantara, which views education as a process of forming values and imparting knowledge while maintaining a balance between creativity, taste, and will (Arifudin & Rosyad, 2021).

The concept of independent learning is in line with the principles of Ki Hadjar Dewantara, which emphasizes the freedom to learn creatively and independently and encourages the formation of independent individuals. This approach also encourages students and teachers to explore knowledge from their environment. (Ainia et al, 2020).



## CHAPTER II

### LITERATURE RIVIEW

This chapter provides a literature review which is related to the research. It discusses the Value of Pancasila, the module, and the Kurikulum Merdeka.

#### **A. The Value of Pancasila**

##### **1. Definition of Pancasila**

According to Soedarso (2006) etymologically, the term *Pancasila* originates from Sanskrit and consists of two words: *panca* and *sila*. The word *panca* means “five,” while *sila* has two meanings: (a) *syiila*, which refers to rules of behavior considered good, proper, and important, and (b) *syila*, which refers to a principle or foundation. In a similar view, Dipoyudo defines *Pancasila* as a set of ethical or moral principles. Since *panca* means five and *sila* refers to moral principles or obligations, *Pancasila* can be interpreted as five moral obligations. Morality, in this context, encompasses the totality of norms and values that determine whether human behavior, attitudes, and actions are considered good or bad.

According to Barorina's (2021) 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.

As mentioned earlier, the various definitions of Pancasila suggest that it is the five fundamental moral principles that guide human behavior. Therefore, it may also be interpreted as 'five foundations' or 'five essential moral guidelines'. In essence, it represents the distinctive ethical and moral values of the Indonesian nation, setting it apart from other nations. These values form an integral part of the Indonesian worldview and are widely recognized as the nation's philosophical foundation. As the national way of life, it has long been deeply rooted in the hearts, character and social interactions of the Indonesian people. According to Soedarso (2006), the essence of Pancasila is embodied in the five core values: Ketuhanan (belief in God), Kemanusiaan (humanity), Persatuan (unity), Kerakyatan (democracy) and Keadilan (justice).

## **2. The history of Pancasila**

Pancasila originated from the first session of the BPUPKI (the Preparatory Committee for Indonesian Independence), which was led by Dr Radjiman Wedyodiningrat as chairman. During this session, discussions were held to draft the foundational principles of the soon-to-be-established Indonesian state. Prominent figures such as Muhammad Yamin, Soepomo and Soekarno presented their ideas at this historic meeting. Conducted on 1 June 1945, the session is now commemorated annually as 'Pancasila Day'. During this event, Soekarno delivered a speech outlining his proposal for the philosophical basis of the Indonesian nation. The term 'Pancasila' itself was reportedly suggested by one of Soekarno's linguist colleagues.

Following this event, Indonesia declared independence on 17 August 1945. The following day, 18 August 1945, the preamble to the 1945 Constitution (Undang-Undang Dasar 1945) was officially adopted, incorporating the five principles known as Pancasila. Since then, the concept of Pancasila has been widely recognized and accepted by the Indonesian people (Barorina, 2021).

## **3. The main function of Pancasila**

As the philosophical foundation of the state, Pancasila is a guiding principle that regulates various aspects of state governance. Its scope encompasses laws and regulations relating to the state, ethics, authority, citizenship, national identity, the archipelagic concept, and government administration, as well as other elements of the state (Regiani & Dewi, 2021). As well as functioning as the nation's ideals and ultimate goals, it also plays a crucial role as a moral compass and guideline for all forms of activity within Indonesian society. Its enduring relevance lies in its ability to adapt to social changes and embrace all levels and sectors of the community.

## **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)**

The existence of these traits within the human soul, developed through proper education and moral cultivation, reflects the realization of just and civilized humanity in social life. Such a foundation represents the continuous manifestation of virtuous actions that align with moral and ethical principles. Essentially, the principle of just and civilized humanity is an ongoing practice of life that is firmly grounded in faith in God Almighty.

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

The embodiment of these values in the Indonesian soul signifies an inseparable and indivisible Indonesian nation. This unity embodies the ideals of harmony, friendship and brotherhood among all nations, fostered in an atmosphere of truth, justice and moral integrity. It also reflects the principles of honesty,

sincerity and beauty, which are nurtured and preserved within the natural and cultural essence of the Indonesian nation.

**d) Kerakyatan yang dipimpin oleh hikmah 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 of Pancasila, it can be concluded that the proper and consistent implementation of these values contributes significantly to the maintenance of social harmony, national unity, and the integrity of the Indonesian nation. 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. The definition of profile**

A profile is like a description of a person that includes specific details like personal information (Barorina, 2021). Having a profile makes it easier for someone to find the information they're looking for. Profiles can also be used to make an initial assessment of someone before meeting them. A profile is like a first impression or a foundation for understanding a person. We can connect the profile with the basis of the Indonesian state. Namely, the profile must align with the nature of the five principles of the state (Pancasila) because the profile is based on these principles.

### **1. Pancasila students' profiles**

The profile of the Indonesian student is indicative of the realization of the Indonesian student as a lifelong learner who is competent on a global scale and who conducts himself in accordance with the principles of the Five Principles of the United Nations. According to Ismail et al. (2020) posits that the enhancement of students' character education can be achieved through various Ministry of Education and Culture policies centered on efforts to nurture Pancasila students. Six principal characteristics define the profile of students of the Pancasila tradition. These characteristics are 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:

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

An Indonesian student who is moral in his relationship with God Almighty is one who believes in him, fears him, and possesses noble character. They apply what they have learned about their faith and values to their everyday lives. The Pancasila students' profiles highlight five essential components of faith, fear of God

Almighty, and noble character: a) religious morals, b) personal morals, c) morals toward humans, d) morals toward 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 use of personal morals will destroy the seeds of corruption in the present and future. However, this must be based on pupils' ability to learn and comprehend the true nature of personal principles. Human morality can be defined as our acts as fellow humans as well as our feelings toward one another. Moral principles should not only be applied to humans, but also to nature. Nature plays an important role in our lives by providing us with clothing, food, and shelter. So, we must be able to coexist without causing harm to one another, and the final component is state morality, which refer to our attitudes and behaviours toward a decent state (Barorina, 2021).

Based on the opinions of these previous researchers, the characteristics of faith, fear of God Almighty, and noble character are the main values that govern the entire Pancasila profile because they regulate several rules at once, namely human morality in religion, morality toward oneself, good morality toward others, morality toward nature, and morality in the state. Therefore, the first characteristic of the Pancasila student profile is the most important thing to be applied, because no matter how great a person is, if he does not apply this point, he is useless.

#### **b. Berpengetahuan global (global diversity)**

Global diversity is rooted in Indonesia's national motto, *Bhinneka Tunggal Ika*, which emphasizes unity amid diversity. In its practical application, this principle is manifested in students' ability to recognize, respect, and value differences among individuals. Variations in culture, religion, ethnicity, race, and physical characteristics such as skin color represent forms of diversity that students are expected to respect. Through this perspective, Indonesian students are able to maintain their local wisdom, noble cultural values, and national identity while remaining open-minded in their interactions with other cultures. This openness fosters mutual respect and supports the development of positive cultural exchanges

that remain aligned with the nation's core values. Within the Pancasila Student Profile, global diversity is represented through three key dimensions: (a) recognizing and respecting cultural differences, (b) developing intercultural communication skills in connecting with others, and (c) demonstrating reflection and responsibility based on experiences of diversity (Barorina, 2021). In this context, global diversity highlights the role of Pancasila students in Indonesia in learning about cultures from around the world while consistently preserving Indonesian culture as a vital national identity that must be upheld by all citizens.

#### **c. Bergotong-royong (mutual cooperation)**

The ability to collaborate in groups and make all chores easy, quick, and light is known as mutual collaboration. Developing cooperative abilities that is, the ability to perform a task honestly and genuinely so that it can be completed easily and lightly is the aim of mutual working together for students. Gotong royong is characterized by populism, similar to the use of democracy, unity, openness, togetherness and or populism itself. We know how to cooperate and work together with friends as Pancasila students. In the twenty-first century, in particular, cooperation is crucial. Collaboration, a feeling of concern for one another, and a readiness to share are the components of this reciprocal cooperation (Nisa, 2022).

The Pancasila students' profiles highlight the following important aspects of mutual cooperation: (a) collaboration (cooperation), which is the readiness to support one another and other people; (b) care, which begins with Pancasila students who show concern for others in order to motivate them to drive cooperative behaviour; (c) sharing, which is a noble attitude that necessitates practice in order to realize the indicators of mutual cooperation in the profiles of Pancasila students.

#### **d. Mandiri (independent)**

Independence is self-awareness of responsibility for the process and outcomes of learning. Learners who apply independence are always aware of themselves, aware of their needs and shortcomings and aware of the situation or situation at hand, students also have the ability to self-regulate which is manifested in the ability to limit themselves to what they like. Finally, independent learners are

motivated to achieve. Based on independence in learning is defined as learning activities that take place because they are more driven by their own will, their own choices and their own responsibility for learning (Serevina, 2020). The point is that the independence of each person grows, this motivation comes from oneself, not from parents, teachers or friends. Haris Mujiman in Joni Raka also defines independent learning with active learning activities driven by intentions or motives to master a competence in order to be driven by the intention or motive to master a competence in order to overcome a problem (Serevina, 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).

**e. Bernalar kritis (critical thinking)**

Critical thinking is the ability to solve problems and process information. The true form of critical thinking is students who process information before accepting it into their thinking. A child who thinks critically will analyze information before making a decision whether the information is acceptable or not. The ability to solve problems for children who think critically is done through analysis.

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).

**f. Kreatif (creative)**

Creativity is the ability of learners to produce something original, meaningful, useful, and effective. This ability can be realized in the ability to produce original ideas, works, and actions. Creativity is important to explore because it can support the future. Apple legend Steve Jobs mentioned that creativity is about connecting the dots. So, it can be concluded that creativity is the center of connecting several dots. Creativity is the effort of having inventiveness: having the ability to create: being (containing) inventiveness: work that requires intelligence and imagination.

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).

The profiles of students in the five principles, there are two main parts of creativity: a) coming up with new ideas, and b) coming up with new works and actions. Being original means not copying others. It means having your own qualities. You can transform something that already exists into something new. You can even create something that has never been created before. Students will learn to generate ideas and create original work, which will help them adapt to the quickly changing world conditions in the future.

The hope of the Ministry of Education and Culture for the implementation of the Pancasila Learner Profile is to make the Pancasila Learner Profile a culture and habit all the time in everyday life. The realization of this hope can be carried out with students who are able to understand, comprehend, and apply the Pancasila Learner Profile both in the realm of school, the realm of work, and in their daily

lives. The realization that can be achieved for the state of Indonesia in the future is a productive culture, a more open culture, and a culture that embraces and improves itself. The application of the Pancasila student profile must also be applied to educators. Because educators are the main role models for students. In order to realize an effective Pancasila Student Profile, students must ask a lot of questions, try a lot, and work a lot. The process carried out to form students who apply a lot of questions, try and work is through the learning process, especially at the basic level of learning.

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) bernalar 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.

## **C. Modul Ajar**

### **1. Definition of the Modul Ajar**

According to Regulation of the Minister of Cultural Education and Technological Research No. 56, 2022, the Modul Ajar is a learning administration that contains the objectives, steps and assessments needed in a unit / topic based on the flow of learning objectives. Modul Ajar are a number of media tools or facilities, designed methods, instructions, and guidelines systematically and interestingly. Modul Ajar is an implementation of the Goal Flow Learning that develops from results Learning with the Pancasila Student Profile as target. Modul Ajar aims.

As formulated by the Education Development Agency of the Ministry of Education and Culture (in Kosasih 2021), "the Modul Ajar is a unit of the smallest teaching and learning program that states in great detail the following: a) general educational objectives that will be supported by their achievement; b) types that

will be used as a basis for the teaching and learning process; c) specific educational objectives to be achieved by students; d) the main material to be studied and taught; e) the position and function of the unit (module) in a larger program unit; f) the role of the teacher in the teaching and learning process; g) the tools and resources to be used; h) the learning activities to be carried out and experienced by the students in sequence; i) the work sheets to be filled in by the students; j) the evaluation program to be carried out by the students during the learning process. According to Tjiptiany et al., (2016) modules are teaching materials that are arranged systematically and interestingly which contain material content, methods, and evaluations that can be used independently.

Based on the above statement, it can be concluded that the teaching module is a unit of teaching and learning program that is packaged as a whole and systematically, in which it contains a set of planned learning experiences arranged to help students achieve a set of specific and clearly formulated objectives.

## **2. The Criteria of Modul Ajar**

According to Maulida (2022), in the design of teaching modules, the following are the criteria that must be possessed:

1. Essential: understanding of the concepts of each subject through learning experiences and cross-discipline.
2. Interesting, meaningful and challenging: fosters interest in learning and actively engages learners in the learning process. Connects with previous knowledge and experience, so that it is not too complex, but and triggers curiosity according to their age so that students can achieve their learning achievements.
3. Relevant and contextual: related to prior knowledge and experience, and appropriate to the context of the time and place where the learners are.
4. Continuous: The interconnectedness of the learning activities is in line with the learning phase of the learners.
5. Presentation: the writing of teaching modules uses simple language and visuals, is easy to understand, and is presented attractively.

6. Completeness: contains all the required components.

### **3. The principle of preparing Modul Ajar**

Based on the Ministry of Education, Culture, Research and Technology Year 2022, The principles of teaching module development are as follows:

1. Learning is designed by considering the developmental stage and current achievement level of learners, according to their diverse needs and characteristics, so that learning becomes meaningful and enjoyable.
2. Learning is designed and implemented to build capacity for lifelong learning.
3. The learning process supports the holistic development of learners' competence and character.
4. Relevant learning, learning that is designed according to the context, environment and culture of the learners and that involves parents and communities as partners.
5. Sustainable, future-oriented learning.

### **4. The Components of Modul Ajar**

Prior to developing a *Modul Ajar* (teaching module), teachers are required to have a thorough understanding of its essential components. These components serve as a framework that guides teachers in effectively designing the *Modul Ajar* to meet both learning and instructional objectives. According to the Regulation of the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia Number 262 of 2022, the *Modul Ajar* should be systematically structured and consist of several key elements that support the achievement of educational goals (Ministry of Education, Culture, Research, and Technology, 2022).

#### **a) General Information consist of:**

1. Identity of the module: Refers to the fundamental details of the module, including the subject, topic, grade level, duration, and the name of the module.

2. Initial competence: Describes the basic knowledge and skills that students are expected to possess before participating in the learning process.
3. Pancasila students' profile: Refers to the integration of the values of the Pancasila Student Profile, such as faith, cooperation, critical reasoning, independence, creativity, and global diversity, within the learning activities.
4. Facilities and infrastructure: Encompasses the resources, tools, and learning media required to support the teaching and learning process.
5. Target learners: Indicates the characteristics of the intended learners, including their grade level, abilities, and learning needs.
6. The learning model used: the instructional approach or teaching strategy applied in the module, such as project-based learning, problem-based learning, or inquiry-based learning.

**b) Core Components consist of:**

1. Learning objectives: Statements describing the intended learning outcomes that students should achieve after completing the lesson.
2. Meaningful understanding: Represents the essential ideas or key concepts that connect students' learning with real-life experiences.
3. Trigger questions: Thought-provoking questions designed to stimulate students' curiosity and initiate inquiry-based learning.
4. Teaching preparation: Refers to the teacher's plan, materials, and strategies prepared prior to the learning implementation.
5. Learning activities: The sequence of tasks, steps, and classroom interactions carried out during the learning process.
6. Assessment: The sequence of tasks, steps, and classroom interactions carried out during the learning process.
7. Enrichment and remedial: Activities designed to extend learning for advanced students (enrichment) and to assist those who need additional support (remedial).

8. Students and teachers' reflections: A reflective section that allows both teachers and students to evaluate the learning process and identify aspects for improvement.

**c) Appendices that consist of:**

1. Student worksheet: Supplementary materials or exercises that help students practice and apply their understanding.
2. Teacher and student reading materials: Reference texts or learning resources that provide deeper insights into the lesson content.
3. a glossary: A list of important terms and definitions used in the module to support students' comprehension.
4. a bibliography: A list of references or sources used in developing the module or suggested for further reading.

In accordance with the principles of the Merdeka Curriculum, teachers are granted the flexibility to design and adapt their *Modul Ajar* to align with the characteristics of learners and the contextual needs of the learning environment. Nevertheless, this flexibility does not extend to the modification of core competencies, which remain predetermined and non-negotiable. Additionally, teachers may exercise professional judgment in selecting which components of the *Modul Ajar* to incorporate, provided that the essential elements of instructional planning are retained. In this regard, the researcher examined the specific components of the *Modul Ajar* employed by the English teacher to identify how instructional materials were structured and how Pancasila values were integrated into the learning process. Kurikulum Merdeka

## **D. Kurikulum Merdeka**

### **1. Definition of Kurikulum Merdeka**

Kurikulum Merdeka is a curriculum that includes a variety of intra-curricular learning activities. The content is modified to give students enough time to study subjects and develop their skills. Teachers are allowed to choose from a wide range of teaching materials so that learning can be tailored to each student's needs and interests. Projects are created in accordance with the themes set by the

government to improve the performance of the Profil Pelajar Pancasila. The project is unrelated to the subject matter because it is not intended to achieve specific learning outcome goals (Anggraini et al., 2022).

The Minister of Education and Culture of the Advanced Indonesia Cabinet unveiled Kurikulum Merdeka, a cutting-edge initiative of the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud RI). Nadiem contends that before instructing children on the concept of free thinking, teachers must first model it for them. Nadiem asserts that no learning would take place in the competency of instructors at any level if the process of translating the basic skills into the current curriculum didn't exist (Hasim, 2020).

The emergence of the Kurikulum Merdeka can be linked to the Covid-19 epidemic, which presented several difficulties for education. An emergency curriculum that aids education units in managing learning is then created by condensing the Kurikulum 2013 that was used during the learning process (Aisyah et al., 2022).

Nasution et al. (2023) state that the legal basis for the Kurikulum Merdeka's implementation is Permendikbudristek No. 5 of 2022, which is titled Standar Kompetensi Lulusan (SKL) in early childhood education, basic education, and secondary education. In order to demonstrate students' competences based on their learning outcomes at the end of their academic level, SKL are minimal criteria for the unity of attitudes, skills, and knowledge.

A technique for reviewing the previous curriculum is the Kurikulum Merdeka. Previously known as Kompetensi Inti dan Kompetensi Dasar (KI-KD) and syllabus, Capaian Pembelajaran (CP), Tujuan Pembelajaran (TP), and Alur Tujuan Pembelajaran (ATP) are now included in the Kurikulum Merdeka. In the Kurikulum Merdeka, CP has taken the place of the word "KI KD" from the Kurikulum 2013, and ATP has taken the place of the syllabus in the Kurikulum Merdeka (Aulia et al., 2023).

## 2. Objective of the Kurikulum Merdeka

The system of education in Indonesia has passed through eleven curriculum shifts, commencing in 1947 and until with the Kurikulum Merdeka. However, altering the curriculum is only the purpose to upgrade over the old curriculum. Kurikulum Merdeka, or Merdeka Belajar, is the term used to describe the curriculum modifications of today.

According to Saleh (2020), Merdeka Belajar is a program initiated by the Minister of Education and Culture, Nadiem Makarim, to promote a positive learning environment. The aim of Merdeka Belajar is to provide a welcoming atmosphere for parents, teachers and students. According to Merdeka Belajar, the educational process must create a welcoming atmosphere. “Who is happy? I'm happy for everyone, including parents, teachers and students”. Merdeka Belajar is a policy adaptation that seeks to restore the foundations of evaluation, which Sherly et al. (2021) argue have been gradually neglected. By allowing schools to include the core competencies of the curriculum in their assessments, Merdeka Belajar seeks to return the national education system to the core principles of Undang Undang.

The goal of the Kurikulum Merdeka, according to Ramadhan (2023), is to strengthen the Profil Pelajar Pancasila by giving students more flexibility to learn by improving the effectiveness of learning resources in daily or routine activities and projects. Both will affect the quantity of human resources produced. The availability of hands-on activities following extracurricular activities helps pupils develop their hard skills and abilities. Merdeka Belajar's goals of freedom of thought, freedom of employment, and tolerance for or response to change serve as inspiration for this.

Yunita et al. (2023) define the Kurikulum Merdeka as a curriculum that is designed to produce graduates who are proficient in both soft and hard skills, thereby making them more relevant and well-equipped for the present. Consequently, the learning process is divided into intracurricular and co-curricular activities that serve as a guide for students' soft and hard skills.

### **3. The strength of the Kurikulum Merdeka**

A new curriculum is created with each curriculum update. The objective of developing a new curriculum is to address the shortcomings of the old curriculum so that it can be used as a strength in subsequent curricula. Kurikulum Merdeka is an extracurricular educational initiative. The aim of this curriculum is to raise the proficiency level of Profil Pelajar Pancasila.

The Kurikulum Merdeka is much simpler than previous curricula such as the 2004, 2006, 2013 and others. This application is comprehensive despite its simplicity. Realistically and practically, Kurikulum Merdeka gives students the freedom to pursue their interests and skills, which makes learning much more meaningful. They are also not forced to finish the content quickly and learning is more enjoyable. The independent curriculum emphasizes important knowledge and student growth through stages and procedures. Students become more independent; for example, there is no longer a specific program in high school. Depending on their aptitudes and goals, students can choose the subjects that interest them. In addition, Kurikulum Merdeka gives teachers the opportunity to choose their own teaching materials. Throughout the teaching and learning activities, teachers are able to tailor their teaching to the success and development of their students (Ramadhani et al., 2023).

Some of the advantages of Merdeka Belajar include Since students are not limited to a particular lesson, they are free to express themselves, which translates into freedom to express themselves in terms of learning. The intention is for students to learn according to their own aptitudes. Since students were previously evaluated only on their academic performance, the Merdeka Belajar Program has introduced improvements to the Indonesian education system, ensuring that no two students are expected to be the same. The Merdeka Belajar program differentiates students by highlighting their different abilities. Teachers must always be available to help students understand their potential and avoid discouragement. As students learn according to their individual abilities, the teacher who directs them only needs to change the direction, using one side of the RPP to guide and support them (Shyafitri et al., 2023).

The following are some benefits of the Kurikulum Merdeka. It makes the world of learning more adaptable, which means publishing the limitations of the world of learning so that it is easier to move around, it provides chances for students to explore lessons that can be taken when necessary, it provides a platform for students to explore broader topics by plunging into society, and it prepares students to enter employment (Harahap et al., 2023). The Kurikulum Merdeka offers the following benefits, as per Suanto et al. (2023): a more comprehensive examination of the lesson's content, increased independence, a more relevant and participatory environment, and more opportunities for students to develop and progress. The Kurikulum Merdeka gives teachers the ability to choose, design, use, and construct lesson plan formats, claims Maulida (2022).



## **CHAPTER III**

### **RESEARCH METHOD**

This chapter articulates the research methodology in a general context, encompassing detailed explanations of the study design, population, and sample, in addition to a concise overview of the research setting, instruments, data collection procedures, and data analysis strategies. To elucidate the author's approach to this research endeavor, each aspect must be explicated with substantial detail.

#### **A. Research Design**

This study used a qualitative research design to explore how the values of the Indonesian ideology, Pancasila, are incorporated into the teaching modules used in the Merdeka Curriculum, particularly in English language teaching at high school level. According to Creswell (2014), a qualitative approach is used to "explore and understand the meaning individuals or groups ascribe to a social or human problem." In the context of this study, the social issue being examined is the extent to which national values, especially Pancasila, are embedded within official educational tools like the Teaching Module. The qualitative approach was chosen because it enables researchers to analyze documents and written materials in depth, uncover implicit meanings, and interpret how Pancasila values are represented in educational practices. As stated by Creswell and Clark (2007), qualitative research "builds on the data obtained and seeks to explore the views of participants in greater depth," which in this study includes the perspective of English teachers and content from the Teaching Module.

Furthermore, Cropley (2019) explains that the essential aim of qualitative research is "to investigate how individuals conceptualize and articulate their real-world experiences." In this study, the Teaching Module is treated as a reflection of how curriculum developers and teachers articulate educational values, especially those aligned with the Pancasila Student Profile. To support this exploration, the study focuses on analyzing written materials (Modul Ajar) through qualitative content analysis, which allows the researcher to categorize and interpret data

systematically. The expressions found in the module are examined using language that reflects everyday classroom practice, allowing for a clearer understanding of how abstract national values are implemented in real instructional settings.

### **B. Research location**

This research was conducted at MAN 4 Aceh Besar, located at JL. T. Nyak Arif Tungkob in the Darussalam district of Aceh Besar regency in the Aceh province. MAN 4 Aceh Besar was selected as the research site because this madrasah has implemented the Merdeka Curriculum in its instructional practices, making it relevant to the focus of this study, which examines the integration of the Pancasila Student Profile values in classroom learning. As a religious-based educational institution, MAN 4 Aceh Besar emphasizes not only academic achievement but also the development of students' character and moral values, which aligns with the objectives of the Pancasila Student Profile that promote a balance between cognitive, affective, and skill-based competencies.

### **C. Research participant**

The participants in the present study were comprised of the English language teachers at MAN 4 Aceh Besar who have actively involved in the development or implementation of teaching modules aligned with the *Kurikulum Merdeka*. In this study, the sample were three (3) participants which from 3 English teachers

### **D. Data Collection and Research Instruments**

This research used document analysis and interviews with the list of questions as the data collection and research instruments of questions as the data collection and research instruments. The details are described as the following:

#### **1. Document Analysis**

The first method used was document analysis. The researcher conducted document analysis to examine English teaching modules used or developed by the participants, with a focus on how the five values of Pancasila are embedded in the content. These include: belief in God, just and civilized humanity, Indonesian unity,

democracy, and social justice. The researcher reviewed the learning objectives, texts, activities, and assessments to identify both explicit and implicit representations of these national values.

Bowen (2009) defines document analysis as a systematic method of reviewing written material to “interpret and extract meaning, gain understanding, and develop empirical knowledge”. Using a coding framework based on the five Pancasila principles, I marked relevant content that reflected each value. For example, activities promoting respect, collaboration, or nationalism were linked to specific Sila of Pancasila. To ensure credibility, triangulation was applied by comparing the document findings with interview data, following Sugioyono (2021) recommendation that “multiple data sources increase the trustworthiness of qualitative research.

## **2. Observation**

Observation was also employed as a data collection technique to obtain authentic and direct information about classroom practices. This method involves systematically recording behaviors and events as they naturally occur in the research setting (Creswell, 2014). Using this method, the researcher gained an authentic understanding of how English teachers integrated the values of the Pancasila Student Profile into teaching and learning activities under the Kurikulum Merdeka.

In this study, used non-participant observations, focusing on classroom interactions, teacher–student communication, and learning activities reflecting values such as cooperation, critical thinking, tolerance, and independence. Field notes and an observation checklist were used to document findings during the teaching process. These data were then compared with the results of interviews and document analysis to strengthen the validity of the research.

## **3. Interview**

The third technique used conducted semi-structured interviews to explore how the values of the Pancasila are reflected in the teaching modules used by

English teachers under the *Kurikulum Merdeka*. The primary focus of the interviews was identifying which values of Pancasila are embedded within the content, activities, and goals of the teaching modules.

The researcher interviewed three English teachers at MAN 4 Aceh Besar who were purposively selected due to their experience with developing or using teaching modules under the *Curriculum Merdeka*. The interviews were guided by questions such as: “Which Pancasila values do you include in your teaching modules?”, “Can you describe where these values appear in your lesson content or activities?”. This approach allowed researcher to directly investigate the representation of Pancasila values in instructional materials rather than exploring personal teaching strategies or professional challenges.

### **C. Data Analysis**

The data in this study were analyzed using the interactive model of Miles and Huberman (1994), which includes three main steps: data reduction, data display, and conclusion drawing/verification.

In analyzing the collected data for this study, the researcher performed the following procedure:

#### **1. Data Reduction**

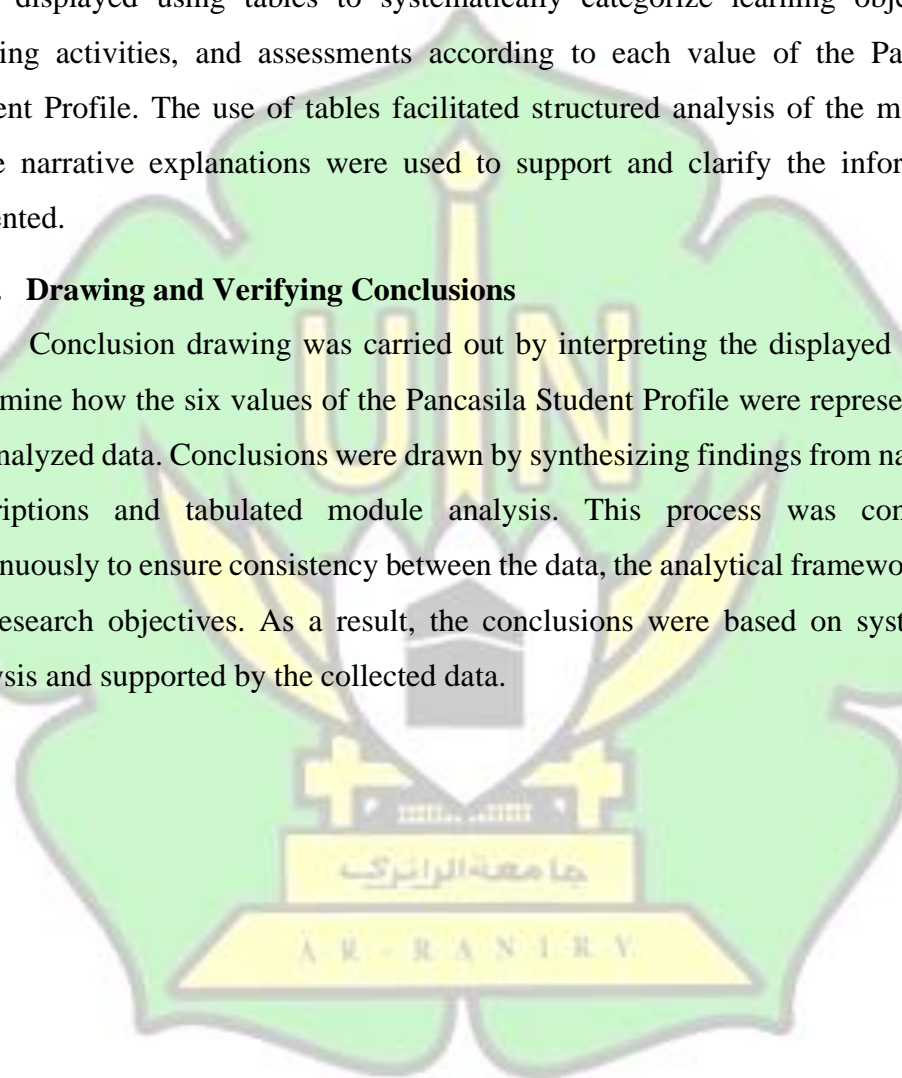
Data reduction was conducted by selecting and focusing on data relevant to the six values of the Pancasila Student Profile. Data obtained from observations and interviews were reduced by identifying statements, behaviors, and learning activities that reflected the predetermined values. In addition, data from teaching modules were reduced by examining learning objectives, instructional activities, and assessment components that indicated the integration of the six values. Data that were not relevant to the analytical framework were excluded from further analysis. This stage aimed to organize the data and maintain alignment between the collected data and the research focus.

## **2. Data Display**

Data display was conducted by organizing the reduced data in appropriate forms based on the type of data. Data from observations and interviews were presented in descriptive narrative form to provide clear explanations of the implementation of the six values. Meanwhile, data obtained from teaching modules were displayed using tables to systematically categorize learning objectives, learning activities, and assessments according to each value of the Pancasila Student Profile. The use of tables facilitated structured analysis of the modules, while narrative explanations were used to support and clarify the information presented.

## **3. Drawing and Verifying Conclusions**

Conclusion drawing was carried out by interpreting the displayed data to determine how the six values of the Pancasila Student Profile were represented in the analyzed data. Conclusions were drawn by synthesizing findings from narrative descriptions and tabulated module analysis. This process was conducted continuously to ensure consistency between the data, the analytical framework, and the research objectives. As a result, the conclusions were based on systematic analysis and supported by the collected data.



## CHAPTER IV

### FINDING AND DISCUSSION

This chapter focused on elaborating finding and discussions on data that has been collected through analysis, observation and interview to answer research question in the first chapter

#### A. Research finding

Based on the result of the analysis, observation and interview, there were several findings in this study. The finding displayed based on the research question.

##### 1. Identification of Pancasila Values in the English Teaching Module.

The analysis of the teaching module indicates that all six dimensions of the Pancasila values in teaching module are incorporated through various learning components. To present the findings in a structured manner, the identified values are summarized in the following table.

*Table 4.1 Analysis of Pancasila values in the teaching module of SR*

No	The values of Pancasila	Description / Research Findings from the Module Analysis
1.	Faith in God Almighty and Noble Character	This dimension is clearly reflected in the module through routines that emphasize spiritual and ethical conduct. Each lesson is initiated with greetings, prayer, and reminders about discipline, which collectively reinforce moral awareness and respectful behavior. The reflective component at the end of the lesson further encourages learners to review their attitudes and conduct, indicating that moral and spiritual development is intentionally embedded within the instructional design.
2.	Global Diversity	This value is implicitly reflected through a series of activities that foster appreciation for diversity. Singing the song “ <i>Dari Sabang sampai Merauke</i> ” strengthens students' awareness of their national identity and Indonesia's cultural diversity. Interaction in heterogeneous groups, intergroup discussions, and field trips encourage students to respect different points of view,

		thereby strengthening their tolerance and openness.
3.	Mutual Cooperation	This value is prominently incorporated and explicitly written in the module. The use of Project-Based Learning (PjBL) requires learners to collaborate in planning, discussing, producing, and presenting group work. Activities such as joint investigation, peer review, and gallery walk sessions encourage shared responsibility and collective problem-solving. These elements demonstrate a strong emphasis on cooperation and cooperative learning throughout the instructional process.
4.	Independence	The value of independence appears implicitly through tasks that require students to manage their own learning processes. Learners are expected to compose descriptive texts, prepare presentation materials, and engage in self-evaluation regarding their comprehension and performance. These tasks promote autonomy and self-regulated learning even though the module does not explicitly list independence as one of its stated goals.
5.	Critical Thinking	Critical thinking is evident across instructional activities and assessment components. Learners analyze the social function, structure, and linguistic features of descriptive texts, requiring them to interpret information and justify their reasoning. Guiding questions also prompt students to support their answers with logical explanations. Furthermore, the assessment rubric includes indicators related to critical thinking, showing that this dimension is systematically addressed in both learning and evaluation.
6.	Creativity	Creativity is clearly articulated and operationalized within the module. Students are required to generate written descriptions, design digital presentations, and produce visual outputs as part of project work. The PjBL approach provides opportunities for learners to explore ideas, demonstrate originality, and present their work creatively. Activities such as gallery walks and peer feedback sessions further allow students to showcase creative thinking in both the process and final products of their learning.

The integration of Pancasila values in the module is evident through the systematic incorporation of moral development, appreciation of diversity, collaborative learning, and autonomous task engagement. Spiritual and ethical routines foster moral awareness, while heterogeneous group activities strengthen tolerance and openness. Project-Based Learning reinforces mutual cooperation, and individual assignments promote self-regulated learning. Analytical tasks and assessment indicators enhance critical thinking, whereas creative projects allow for originality and expressive output. Overall, the module demonstrates a cohesive design that advances both linguistic competence and character formation.

*Table 4.2 Analysis of Pancasila values in the teaching module of SN*

No	The values of Pancasila	Description / Research Findings from the Module Analysis
1.	Faith in God Almighty and Noble Character	This value is clearly demonstrated through the lesson routines, which begin with greetings, prayer, and a teacher-led emphasis on discipline. Students are consistently encouraged to behave respectfully and uphold ethical conduct during discussions and presentations. The module explicitly lists noble character as part of the intended Pancasila values, showing deliberate incorporation of spiritual and moral dimensions.
2.	Global Diversity	This value is implicitly reflected through a series of collaborative learning arrangements and interactions within heterogeneous groups. Activities such as exchanging ideas, responding to questions, and presenting group work provide opportunities for students to acknowledge and value differing viewpoints. These practices foster tolerance and openness toward diverse perspectives.
3.	Mutual Cooperation	This value is strongly embedded and explicitly represented in the module. The use of Project-Based Learning (PjBL) requires students to work together in conducting investigations, developing procedural texts, and presenting their outcomes. The shared use of practice materials and the need to coordinate group tasks

		demonstrate collective engagement and support among learners.
4.	Independence	Independence emerges through tasks that require students to take responsibility for their learning, such as composing procedural texts in the LKPD, processing information from instructional videos, and preparing group presentations. The reflection session at the end of the lesson further strengthens students' ability to evaluate their understanding and progress independently.
5.	Critical Thinking	This dimension is evident in activities that encourage analytical engagement with the material. Students examine the social function, structure, and linguistic features of Procedure Texts, prompting them to interpret information and justify procedural steps. Critical questioning during and after the lesson reinforces reasoning skills. Additionally, the individual attitude assessment includes an indicator related to critical thinking.
6.	Creativity	Creativity is reflected in the task of producing procedural texts based on the practice materials provided, such as noodles, drinks, and other items. Learners are expected to generate clear, coherent, and original steps. Group presentations and the completion of LKPD activities also enable students to demonstrate creativity in organizing and communicating their ideas.

The module operationalizes Pancasila values through structured moral routines, collaborative practices, and analytical learning tasks that collectively cultivate character and linguistic proficiency. Ethical discipline and reflective activities reinforce noble character, and interactions within diverse groups foster respect for differing perspectives. Project-based tasks emphasize shared responsibility, while independent reading and text production strengthen learner autonomy. Examination of social functions and textual structures supports critical reasoning, and the construction of procedural texts promotes creative expression. The module thus presents a balanced pedagogical framework integrating values-based education with language skill development.

*Table 4.3 Analysis of Pancasila values in the teaching module of A*

No	The values of Pancasila	Description / Research Findings from the Module Analysis
1.	Faith in God Almighty and Noble Character	This value is reflected through the opening routines of each session, which include greetings, prayer, and reminders about responsible behavior. The teacher emphasizes moral conduct, environmental responsibility, and respectful interaction, aligning ethical and spiritual values with the lesson theme of caring for the environment as a form of gratitude for God's creation.
2.	Global Diversity	The dimension of global diversity appears implicitly through discussions on environmental issues that affect various countries, the global nature of e-waste pollution, and the importance of international cooperation in managing electronic waste. Students learn to recognize global interconnectedness and view environmental responsibility as a shared international concern.
3.	Mutual Cooperation	Mutual cooperation is strongly integrated through group-based tasks such as identifying text structures, conducting reading discussions, completing vocabulary activities, and producing a collaborative poster project. These activities encourage teamwork, shared responsibility, and supportive collaboration throughout the learning process.
4.	Independence	Independence is demonstrated in tasks requiring students to interpret the text individually, complete reading comprehension exercises, prepare their personal reflections, and apply environmental messages to their own daily lives. Students also engage in self-directed thinking when generating ideas for reducing e-waste at school.
5.	Critical Thinking	Critical thinking is embedded through analytical activities such as identifying thesis, arguments, and reiteration, evaluating the causes and impacts of e-waste, and answering HOTS-based questions. Students examine environmental problems, propose solutions, and justify their

		reasoning, indicating the development of higher-order cognitive skills.
6.	Creativity	Creativity is explicitly fostered through the mini-project in which students design an English poster promoting environmental awareness. Learners combine illustrations, persuasive messages, and simple English slogans to communicate sustainable practices, demonstrating creative expression in both visual and linguistic forms.

The module demonstrates a comprehensive integration of Pancasila values through environmentally themed learning that combines moral awareness, global understanding, cooperation, independence, and critical analysis. Ethical reminders and environmental reflection cultivate spiritual and moral character, while discussions on global e-waste issues build awareness of international interconnectedness. Group-based reading activities and poster projects encourage mutual cooperation, while individual analysis and personal reflection strengthen autonomous learning. Higher-order tasks involving argument identification, cause-effect reasoning, and evaluative questioning promote critical thinking, and the design of persuasive environmental posters showcases creative engagement. Collectively, the module advances language learning while reinforcing environmental literacy and character development.

Based on the results of the analysis, it can be concluded that the six values of Pancasila have been integrated into the teaching module through the formulation of learning objectives, instructional strategies, student learning activities, and assessment instruments. The level of implementation for each value shows variation, however the module does not only focus on achieving language competence, but also encourages the development of students' character in accordance with the principles of the Merdeka Curriculum. These findings indicate that English language learning designed through the module serves a dual function, namely improving language literacy competence while simultaneously internalizing the values of Pancasila throughout the learning process.

## **2. The representation of Pancasila values in the content and learning activities.**

The observations indicate that the integration the Value of Pancasila in English language learning is evident not only within the teaching module but also in the instructional practices carried out by the teachers. Each participant applied these values through classroom activities, interpersonal interactions, and pedagogical strategies that align with the learning context and the content being taught. Thus, the Pancasila values function not merely as curricular concepts but as elements embedded in students' actual learning experiences.

### **a. Faith in God Almighty and Noble Character**

SR:

The value of Faith in God Almighty and Noble Character is visible from the moment the learning activities begin. The teacher familiarizes students to start the lesson with greetings, collective prayer, and a ready-to-learn attitude. This routine is not only carried out as a classroom procedure but also as a form of instilling spiritual values that build students' religious awareness and mental readiness before receiving the material. During the learning process, the teacher uses polite and respectful language when giving instructions or corrections, creating a positive learning atmosphere that respects students' dignity. When interactions occur among students, the teacher emphasizes the importance of manners such as taking turns listening, not interrupting others, and giving appreciation to peers. In addition, the teacher also demonstrates exemplary behavior such as patience, empathy, and fairness in providing assessments and responses. This attitude indirectly instills the value of noble character in students through real behavioral modeling, not merely through verbal instruction.

SN:

The value of Faith in God Almighty and Noble Character is integrated through a thematic approach and moral reflection connected to the learning content. When discussing topics such as the environment, technology, or social issues in an

Analytical Exposition text, the teacher relates the material to human responsibility as God's creation who must protect nature, act fairly, and respect the existence of others. The teacher also emphasizes the importance of expressing opinions politely, not forcing personal views, and respecting peers' arguments even when differences occur. This attitude shows that learning is not only academically oriented but also aimed at character formation. In addition, the teacher provides a short reflection session at the end of the activity to evaluate whether students have demonstrated good behavior during the discussion process.

A:

The value of Faith in God Almighty and Noble Character is represented through habituation of moral attitudes and communication practices that show respect for others. Although spiritual activities such as prayer are not explicitly emphasized throughout the learning process, the teacher guides students to maintain good behavior, speak politely, and help one another when working in groups as a form of implementing noble character values. The teacher also provides moral reminders when there is uncontrolled behavior or when students are not working seriously, for example by reminding them of the importance of being grateful for the opportunity to learn and maintaining respectful attitudes toward teachers and peers as part of spiritual morality.

#### **b. Global Diversity**

SR:

The value of Global Diversity is represented through activities that allow students to recognize and understand differences in human characteristics, cultures, and environments through Descriptive Text material. Students are given descriptive examples containing objects, places, and characters. This helps students see that diversity is a natural part of social life. During classroom activities, the teacher encourages students to accept and appreciate differences in opinions, speaking styles, or peers' abilities during discussions and presentations. When students present their descriptions, the teacher ensures that peer responses are given respectfully, not through comparison or ridicule. The teacher also facilitates

students to collaborate with peers of different backgrounds and abilities so that they learn to adapt to social diversity within the classroom environment.

SN:

The value of Global Diversity is most evident through the Analytical Exposition learning theme, particularly through a topic focused on global issues, namely electronic waste (e-waste), which requires students to understand various international responses to environmental problems. When analyzing the text structure and discussing the arguments presented by the author, students are encouraged to consider differences in policies, cultures, and environmental practices across countries without labeling them as right or wrong. In classroom discussions, students are asked to express their opinions and compare the views of other countries or individuals from different social backgrounds without assigning judgment. The teacher emphasizes the importance of respecting alternative perspectives as part of the learning process in understanding global diversity. In addition, students are given space to express their opinions based on personal experiences, family culture, or international information they obtain from the media.

A:

The value of Global Diversity is reflected through activities involving various cultural contexts in procedural examples, such as food recipes and beverage recipes. In group work, students demonstrate the ability to interact with peers who have different ability levels and learning styles. The teacher encourages students to appreciate each member's working method and accept differences in contribution without imposing a single standard. When differences in opinion arise regarding the procedure steps, the teacher guides students to resolve them through dialogue and mutual respect. This attitude shows that the value of global diversity is not only present in the content of the material, but also in collaborative patterns and social problem-solving within the classroom.

### c. Mutual Cooperation

SR:

The value of Mutual Cooperation is clearly visible through collaborative activities in the Descriptive Text material. The teaching module guides students to work in pairs and groups when identifying the characteristics of an object or character, thus encouraging positive interaction among students. During the observation, students helped each other find appropriate vocabulary, construct descriptive sentences, and check text structure. The teacher instructed students to support group members who had difficulty understanding the material, which fostered active cooperation among them. Group discussions took place in a respectful atmosphere, where students shared roles such as writer, reader, and grammar checker. The learning process, which requires collaboration, shows that mutual cooperation becomes part of the learning strategy used, both through the design of the module and the naturally occurring practices during classroom interaction.

SN:

The value of Mutual Cooperation is evident through group discussions that require students to collaboratively analyze global issues. The teaching module guides students to form small groups and explore arguments and supporting evidence before writing an analytical paragraph. Observations show that cooperation within the group is highly active, especially when students distribute roles such as information gatherer, argument organizer, and sentence editor. The teacher emphasizes the importance of respecting peers' opinions and ensuring that every member has the opportunity to contribute. When differences of opinion occur, students resolve them through deliberation, reflecting the implementation of mutual cooperation in the decision-making process. Thus, the learning process of Participant 3 not only instills the value of mutual cooperation in the context of group work but also in the ability to collaborate argumentatively and support one another in achieving shared academic goals.

A:

The value of Mutual Cooperation is highly visible in the step-by-step practice activities completed in groups. The teacher provides tasks that require students to collaboratively design and present a specific procedure, making cooperation a key element in completing the activity. Students share responsibilities, such as reading instructions, writing the steps, or ensuring clarity in the sequence of procedures. The teacher actively reminds students to work with a supportive attitude and prioritize good communication. When one member does not understand a certain step, those who do understand help explain it. This form of mutual support shows that cooperation does not only appear technically in task completion, but also plays a role in building solidarity and a shared sense of responsibility among group members.

#### **d. Independence**

SR:

The value of Independence is reflected through individual activities when the teacher provides questions after observing a video and images related to describing the object or place displayed. Students are expected to independently answer the questions given by the teacher before moving into group discussions. This process trains students' independence in gathering information, selecting appropriate vocabulary, and constructing sentences on their own. Observations show that the teacher gives students space to think independently first before providing feedback, allowing them to learn responsibility for their own work. When students experience difficulties, the teacher does not immediately provide answers but guides them to find the solution independently. This demonstrates that independence becomes one of the key learning focuses intentionally developed through the module design and teaching strategies.

SN:

The value of Independence is visible through individual analysis activities in the Analytical Exposition material. Before group discussions, students are asked to conduct critical reading of the global issue presented in the module, then write

their initial opinion along with supporting reasons. The teacher intentionally provides dedicated time for students to read, highlight key ideas, and write their own arguments, thereby developing critical thinking skills and independent decision-making. The teacher also emphasizes that each student must have a personal stance before entering group discussion so that the discussion is not dominated by a single voice. When giving feedback, the teacher focuses more on motivating students to defend their argument and present relevant evidence, thus increasing their sense of responsibility and confidence in learning.

A:

The value of Independence is visible through the Procedure Text activity, which requires students to understand the steps using their own ability before engaging in group work. The teaching module includes individual exercises such as arranging scrambled procedures into a logical sequence, identifying the purpose of instructions, and writing independent steps based on examples. Students are given the opportunity to complete these exercises individually as a form of practicing independent thinking. The teacher gives instructions for students to try first without asking their peers, so they become accustomed to taking initiative and being confident in their own abilities. When a student asks a question, the teacher directs them to reread the text or available instructions.

**e. Critical Thinking**

SR:

The value of Critical Thinking is visible through activities that encourage students to analyze objects in detail before organizing them into descriptive form. The teacher guides students to identify the physical characteristics and functions of the object, then distinguish which information is relevant and irrelevant. During the observation, students were asked to compare several examples of descriptions and identify differences in structure and vocabulary use, allowing them to learn how to evaluate text quality. The teacher also asked guiding questions such as “Why is this description clearer?” or “What information is still missing?” to encourage deeper critical thinking. These activities require students not only to copy information, but

to process, sort, and conclude, so that critical thinking emerges in the analysis of content and the construction of descriptive text.

SN:

The value of Critical Thinking is strongly integrated because this material directly requires the ability to analyze issues, construct arguments, and evaluate perspectives. The teacher provides an example of the impact of technological waste on the environment. Then, students identify the main argument, supporting evidence, and possible bias present in the text. The teacher encourages students to question the validity of the argument, the appropriateness of the evidence, and the relevance of the examples provided. Students are also asked to formulate their own opinions and defend them during discussions, allowing their ability to evaluate information and make reasoned decisions to further develop. Critical reading activities, evidence searching, and argument construction in learning indicate that the value of Critical Thinking becomes one of the main components embedded both explicitly and implicitly throughout the learning process.

A:

The value of Critical Thinking is evident through activities where students understand cause-and-effect relationships and the logical sequence of steps in a procedure. The teacher provides several examples of procedures with different sequences, and students are asked to determine which one is correct and explain the reason. Students are required to analyze the structure of incorrect steps, such as what would happen if an instruction were skipped or placed in the wrong order. The teacher also gives an assignment that requires students to compare two procedural texts to determine which one is more effective and why. This process encourages students to think critically about the accuracy, clarity, and logic of a procedure, so they do not simply follow instructions mechanically but understand the structure and purpose of each step in a procedure.

**f. Creativity****SR:**

The value of Creativity is reflected through assignments that give students space to develop ideas and personal expression in describing objects and places. The teacher guides students to choose a picture or object they like from the school environment, then create a unique description using their own writing style. Students do not simply copy the example, but develop their own sentences, use alternative vocabulary, and add details based on their imagination. The teacher also provides opportunities for students to present their descriptive work in various forms, such as creative reading, making small illustrations, or adding a short opinion. The freedom in choosing the object and presentation format provides space for students to demonstrate creativity in language use and content development, showing that the value of creativity is integrated into writing and presentation activities.

**SN:**

The value of Creativity emerges through activities that require students to construct arguments and express original opinions regarding global issues. The teacher provides space for students to choose a specific topic and then develop a personal perspective along with creative reasoning to support their argument. Observations show that students are asked to use various sources of information, create connections between ideas, and produce innovative arguments. The teacher also encourages students to present their analysis in the form of a short presentation, allowing creativity to appear both in idea development and in the form of delivery.

**A:**

The value of Creativity is integrated through activities that require students to design a new procedure based on an activity they choose themselves. The teacher provides an example of a procedure text, but students are given the freedom to create their own version, such as how to make a drink, assemble a simple item, or carry out a specific activity. Students demonstrate creativity by selecting the topic, writing unique steps, and presenting their work using media such as pictures, charts, or live demonstrations. The teacher encourages students to experiment with step

variations, add tips, or improve instructions to make them more interesting and easier to understand. The activity shows that creativity does not only appear in the writing process but also in the way students design and communicate the procedures they create.

### **3. The challenges faced by English teachers in integrating Pancasila values into English learning**

#### **a. Differences in Student Abilities**

One of the main challenges faced by teachers in integrating Pancasila values is the wide variation in students' English language abilities. This variation has a direct impact on the effectiveness of applying values such as mutual cooperation, tolerance, and social justice in learning activities.

SR said that even though students understand the concept of Pancasila values in Indonesian, they have difficulty expressing them in English due to their limited language skills. SR stated:

*“The difficulty I face in integrating Pancasila values into English language learning is that students understand concepts such as gotong royong (mutual cooperation) in Indonesian, but find it difficult to express or analyze them in depth in English.”*

S also emphasized that student ability was a limiting factor, especially since English is not their mother tongue. S argued:

*“..... Students tend to focus on grammar or vocabulary, and since English is not their mother tongue, it is rather difficult to master.”*

A also provides a general overview of how these differences in ability affect classroom dynamics. A said that :

*“The diverse language abilities of students sometimes hinder the discussion process, preventing the values of cooperation and tolerance from being fully realized. Those who are more proficient tend to dominate discussions or group work, while those who are less proficient lack confidence and tend to listen passively. This situation creates an imbalance in the division of roles, requiring a special strategy.”*

b. Time constraints

Time constraints are one of the main challenges faced by teachers in integrating Pancasila values into English language learning. Interview data shows that the time allocated is often insufficient to achieve two learning objectives at once, namely delivering language material and instilling character values. This situation means that the process of integrating values cannot be carried out in depth because teachers must ensure that the core material set out in the curriculum is covered.

S stated :

*“In my opinion, time constraints are the main obstacle to integrating Pancasila values into English language learning. The busy schedule means that even the core material requires full attention, so there is often little room to develop activities that connect Pancasila values, such as discussions or reflections.”*

A also said that :

*“..... Class time is very limited, so if we focus only on the material, it's already narrow, let alone if we want to include Pancasila values.”*

c. Teachers' Difficulties in Applying the Fifth Principle in Learning

Based on the interview results, it appears that teachers face significant challenges in integrating Pancasila values, particularly the Fifth Principle of *Kadilan Sosial Bagi Securitas Rakyat Indonesia*, into English language learning activities. The main challenge arises because the value of social justice is an abstract and complex concept that requires adequate language skills to be analyzed critically.

SR emphasizes that the topic of social justice requires high-level thinking skills, while students' language skills do not yet fully support this process.

SR stated:

*“The Pancasila value that is most difficult to apply in English class is the fifth principle, namely social justice for all Indonesian people, because the topic of social justice requires a deep understanding of structural issues. For English students, this may require them to be able to read, understand, and discuss texts in a foreign language, which requires their ability to think critically and have a high level of vocabulary mastery.”*

S said that:

*“In my opinion, the most difficult Pancasila principle to implement is the fifth principle because it is difficult to be fair. There are also significant differences in language ability, which is one of the causes of differences in students' language skills and then fairness in results. The learning outcomes are based on language performance, which varies, and community activities sometimes result in domination. Furthermore, English language materials do not always contain issues of fairness, and social justice requires an abstract understanding of what happens in the field.”*

An also emphasized similar challenge, A said that:

*“The Pancasila value that is difficult to apply is social justice. This is because the English language skills of students in the class vary. Some are more proficient, and these students tend to dominate discussions or group work, while those who are less proficient lack confidence and tend to listen passively. This situation means that the division of roles is not always balanced, so a special strategy is needed. This means that tasks should be divided according to ability and that guidance should be more intensive so that each student can contribute fairly and equally during the learning process.”*

Based on the challenges described above, the teachers believe that stronger institutional support is required to ensure a more effective integration of Pancasila values into English language instruction. One of the key solutions they highlight is the provision of training or workshops designed to enhance teachers' capacity to incorporate Pancasila values through creative and contextually relevant approaches. Such training is considered essential, as it enables teachers to identify appropriate strategies for linking language competencies with character development.

The teachers also highlighted the need for teaching modules that explicitly incorporate Pancasila values. The instructional materials currently in use are not fully oriented toward such integration, leading teachers to require more explicit guidance in designing their lessons. The development of project-based activities and cross-subject collaboration is likewise viewed as a strategic measure to provide students with opportunities to practice values such as cooperation, responsibility, and social justice within more authentic learning contexts.

The teachers also emphasized the importance of establishing a systematic school environment that supports character formation. This includes school policies that prioritize the reinforcement of Pancasila values, the provision of spaces for reflection and consistent character-assessment mechanisms, as well as facilities that enable collaboration among teachers. In addition, effective communication between teachers, homeroom teachers, and parents is considered essential to ensure that Pancasila values can be applied sustainably across various aspects of students' lives.

## **B. Discussion**

The findings derived from the analysis of the English teaching module indicate that Pancasila values are integrated implicitly through learning objectives, activity structures, and assessment components. The module encourages students to engage in text analysis, collaborative tasks, and independent study, which align with the Pancasila Student Profile, especially the values of *mandiri*, *bernalaf kritis*, and *berkebinekaan global*. These findings support Lutfiyani (2023), who concludes that the Merdeka Curriculum embeds Pancasila values through competency-based learning pathways even though modules may not explicitly label them. Similarly, Kosasih (2021) notes that teaching modules serve as guides for shaping both cognitive and character development when designed with value-oriented components.

Classroom observations reinforce the results of the module analysis by demonstrating that Pancasila values are most visibly enacted during instructional interactions. Students were observed participating in group tasks, discussing descriptive texts collaboratively, and demonstrating respectful communication, reflecting the values of *gotong royong* and democratic participation embodied in the Fourth Principle of Pancasila. These findings echo Lukitoyo et al. (2023), who argue that the integration of Pancasila values in the Merdeka Curriculum often manifests through classroom activities rather than through the written module alone. The observed learning environment also promoted national identity and

appreciation of diversity, consistent with the Third Principle of Pancasila and the curriculum's emphasis on global citizenship.

Insights from teacher interviews further strengthen the argument that teachers play a central role in interpreting and operationalizing Pancasila within English language learning. The teacher stated that collaborative learning, open dialogue, and value-based reflection are effective strategies for embedding Pancasila principles into English instruction. This aligns with Hidayati (2020), who asserts that character values develop optimally when supported by social interaction and dialogic teaching. The teacher also emphasized that fostering respect, responsibility, and cooperation is achievable when students engage in meaningful communicative activities, confirming that instructional design and teacher agency are key to value internalization.

Despite these strengths, challenges emerged concerning the integration of the Fifth Principle *Keadilan Sosial bagi Seluruh Rakyat Indonesia*. The teacher explained that encouraging students to engage with themes of fairness and equity is difficult due to linguistic limitations and curriculum time constraints. This difficulty aligns with Mahmud (2018), who found that moral-critical values are hard to incorporate into EFL lessons when students struggle to express abstract concepts in English. Additionally, the mismatch between module content and classroom needs, as noted by Aulia et al. (2023), underscores the practical challenges teachers face in balancing linguistic goals with character formation.

The triangulating findings from the module, classroom observations, and interviews shows that the integration of Pancasila in English learning is a dynamic process supported more by pedagogical enactment than by module design alone. While the module provides a foundational structure aligned with curriculum standards, it is teacher interpretation, classroom culture, and student engagement that bring Pancasila values to life. This study therefore affirms that English learning can effectively support the internalization of Pancasila values when guided by reflective teaching practices and value-oriented learning activities, although further improvements in module clarity and teacher preparation are needed to ensure systematic implementation.

## CHAPTER V

### CONCLUSIONS AND RECOMMEDATIONS

This chapter contains the conclusions and recommendations from the research findings and discussions in the previous chapter. Conclusions are developed based on the research findings in order to address the research question on the first chapter. Meanwhile the recommendations are provided as an insight for teachers, schools, and future researchers.

#### A. Conclusion

1. The English teaching module demonstrates an implicit yet structured integration of Pancasila values through its learning objectives, competency indicators, and activity sequences. Although the values are not explicitly stated, the module reflects dimensions of the Pancasila Student Profile such as independence, critical reasoning, global diversity, and mutual cooperation. Students are guided to analyze texts, construct meaning, and engage in project-based tasks that promote autonomy and reflective thinking. Activities involving culturally diverse content encourage learners to appreciate differences and develop intercultural awareness. Collaborative components such as group discussions further strengthen the value of mutual cooperation by requiring joint responsibility and respectful communication. Through these instructional elements, the module effectively embeds value formation within linguistic development.
2. The enactment of Pancasila values in the classroom becomes evident through interactive learning processes facilitated by the teacher. Students actively participate in group work, communicate respectfully, and engage in collective decision-making, demonstrating principles such as *gotong royong*, unity, and cultural respect. Classroom discussions allow learners to practice deliberative communication, reflecting the democratic values embedded in the Fourth Principle of Pancasila. The presence of multicultural content within English lessons encourages students to acknowledge diverse perspectives and develop

global awareness. The teacher plays a crucial role in modelling ethical behavior and creating a supportive environment where inclusive participation is encouraged. These practices illustrate that Pancasila values become most meaningful when expressed through real-time social interaction.

3. The integration of Pancasila values in English learning encounters several challenges that limit its depth and consistency. Students limited English proficiency restricts their ability to engage with complex moral or sociocultural concepts, particularly those related to the Fifth Principle, *Social Justice*. Teachers find it difficult to facilitate discussions on fairness, equality, and civic responsibility when students struggle to articulate ideas in English. Limited instructional time further reduces opportunities for extended reflection and dialogue regarding value-laden themes. The teaching module's implicit treatment of Pancasila values provides minimal operational guidance, placing additional responsibility on teachers to interpret and implement values independently. This reliance on teacher initiative can lead to variation in practice across classrooms. Therefore, clearer curricular support, stronger teacher preparation, and more explicit value-oriented resources are needed to enhance the effective integration of Pancasila values in English education.

## **B. Recommendations**

### **1. For Teachers**

Teachers should strengthen the deliberate integration of Pancasila values by designing learning activities that connect linguistic goals with character formation. The use of contextual texts, structured collaborative tasks, and differentiated instruction is essential to ensure equitable participation and meaningful value internalization. Ongoing professional development related to the Profil Pelajar Pancasila is also recommended to enhance pedagogical competence.

### **2. For Schools**

Schools need to provide institutional support through training, resource provision, and curriculum alignment that explicitly incorporates Pancasila values into English learning. Creating supportive learning environments, ensuring

adequate time allocation, and regularly evaluating teaching materials will allow teachers to balance language objectives with value-based education effectively.

### **3. For Future Researchers**

Future studies should examine value integration across broader contexts and different proficiency levels to deepen understanding of effective implementation. Research on the development of value-embedded teaching materials, assessment tools, and classroom interventions is recommended to contribute to theoretical advancement and practical improvement in Pancasila-based English instruction.



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## Appendix A Appointment Letter of Supervisor



**KEPUTUSAN DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH**  
**NOMOR: 809 TAHUN 2025**

**TENTANG:**  
**PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA**  
**DENGAN RAHMAT TUHAN YANG MAHA ESA**

**DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH**

**Menimbang** :

- bahwa untuk kelancaran bimbingan skripsi mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh maka dipandang perlu menunjuk pembimbing skripsi;
- bahwa yang namanya tersebut dalam Surat Keputusan ini dianggap cakap dan mampu untuk diangkat dalam jabatan sebagai pembimbing skripsi mahasiswa;
- bahwa berdasarkan pertimbangan sebagaimana dimaksud dalam huruf a dan huruf b, perlu menetapkan Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh.

**Mengingat** :

- Undang-Undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
- Undang-Undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
- Undang-Undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
- Peraturan Presiden Nomor 74 Tahun 2012, tentang perubahan atas peraturan pemerintah RI Nomor 23 Tahun 2005 tentang pengelolaan keuangan Badan Layanan Umum;
- Peraturan Pemerintah Nomor 4 Tahun 2014, tentang penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
- Peraturan Presiden Nomor 64 Tahun 2013, tentang perubahan Institut Agama Islam Negeri Ar-Raniry Banda Aceh Menjadi Universitas Islam Negeri Ar-Raniry Banda Aceh;
- Peraturan Menteri Agama RI Nomor 44 Tahun 2022, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
- Peraturan Menteri Agama Nomor 14 Tahun 2022, tentang Statuta UIN Ar-Raniry Banda Aceh;
- Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Depag RI;
- Keputusan Menteri Keuangan Nomor 293/Kmk.05/2011, tentang penetapan UIN Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang menerapkan Pengelolaan Badan Layanan Umum;
- Surat Keputusan Rektor UIN Ar-Raniry Banda Aceh Nomor 01 Tahun 2015, Tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh.

**MEMUTUSKAN**

**Menetapkan** :

**KESATU** :

Menunjuk Saudara :

**Dr. Mustafa A. Rahman, M. A**

Untuk membimbing Skripsi

Nama : Sri Wahyu Br Berutu  
 NIM : 210203026  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Skripsi : Exploring the Value of Pancasila in the Teaching Module of Kurikulum Merdeka

**KEDUA** :

Kepada pembimbing yang tercantum namanya diatas diberikan honorarium sesuai dengan peraturan perundang-undangan yang berlaku;

**KETIGA** :

Pembiayaan akibat keputusan ini dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Nomor SP DIPA-025.04.2.423925/2025 Tanggal 02 Desember 2024 Tahun Anggaran 2025;

**KEEMPAT** :

Keputusan ini berlaku selama enam bulan sejak tanggal ditetapkan;

**KELIMA** :

Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan bahwa segala sesuatu akan dirubah dan diperbaiki kembali sebagaimana mestinya, apabila kemudian hari ternyata terdapat kekeliruan dalam Surat Keputusan ini.

Ditetapkan di : Banda Aceh  
 Pada tanggal : 16 Juni 2025  
 Dekan,

  
**Safri Muluk**

**Tembusan**

- Sekjen Kementerian Agama RI di Jakarta;
- Dejen Pendidikan Islam Kementerian Agama RI di Jakarta;
- Direktur Perguruan Tinggi Keagamaan Islam Kementerian Agama RI di Jakarta;
- Kantor Pelaksana Perbendaharaan Negara (KPPN), di Banda Aceh;
- Rektor UIN Ar-Raniry Banda Aceh di Banda Aceh;
- Kepala Bagian Keuangan dan Administrasi UIN Ar-Raniry Banda Aceh di Banda Aceh;
- Tang bersangkutan;
- Arsip.




## Appendix B Recommendation Letter from the Fakultas Tarbiyah dan Keguruan to conduct field research



**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH  
FAKULTAS TARBIYAH DAN KEGURUAN**

Jl. Syeikh Abdur Rauf Kopelma Darussalam Banda Aceh Telp/Fax. : 0651-752921

Nomor : B-8757/Un.08/FTK.1/TL.00/10/2025

Lamp : -

Hal : *Penelitian Ilmiah Mahasiswa*

Kepada Yth,

Kepala Kantor Kementerian Agama Kabupaten Aceh Besar ; Kepala MAN 4 Kabupaten Aceh Besar  
Assalamualaikum Warahmatullahi Wabarakatuh.

Fakultas Tarbiyah Dan Keguruan UIN Ar-Raniry dengan ini menerangkan bahwa:

NIM : 210203026

Nama : SRI WAHYU BR BERUTU

Program Studi/Jurusan : Pendidikan Bahasa Inggris

Alamat : Dusun air terjun desa Penuntungan

Saudara yang tersebut namanya diatas benar mahasiswa Fakultas Tarbiyah Dan Keguruan bermaksud melakukan penelitian ilmiah di lembaga yang Bapak/Ibu pimpin dalam rangka penulisan Skripsi dengan judul *EXPLORING THE VALUE OF PANCASILA IN THE TEACHING MODULE OF KURIKULUM*

Banda Aceh, 28 Oktober 2025

An. Dekan

Wakil Dekan Bidang Akademik dan Kelembagaan



Prof. Dr. Buhori Muslim, M.Ag.

NIP. 197508152001121002

Berlaku sampai : 05 Desember 2025

جامعة الرانيري  
AR-RANIRY

**Appendix C Recommendation Letter From MAN 4 Aceh Besar of  
having Conducted Research**



**KEMENTERIAN AGAMA REPUBLIK INDONESIA**  
**KANTOR KEMENTERIAN AGAMA KAB. ACEH BESAR**  
**MADRASAH ALIYAH NEGERI 4 ACEH BESAR**  
 Jln. T.Nyak Arief Komplek Madrasah Terpadu Tungkob Kec. Darussalam Kab. Aceh Besar  
 Email : man4acehbesar@gmail.com, info@man4acehbesar.com  
 Website : man4acehbesar.com

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SURAT KETERANGAN  
 Nomor : B-522 /Ma.01.04.37/PP.00.9/12/2025

Yang bertanda tangan dibawah ini :

Nama : MUNZIR, S.Pd., M.Pd  
 NIP : 198006222009011007  
 Jabatan : Kepala Man 4 Aceh Besar

Dengan ini menerangkan bahwa :

Nama : Sri Wahyu BR Berutu  
 NIM : 210203026  
 Prodi : Pendidikan Bahasa Inggris  
 Fakultas : Tarbiyah Universitas Islam Negeri Ar- Raniry Banda Aceh

Benar yang namanya tersebut diatas telah melakukan penelitian/pengumpulan data mulai tanggal 24 – 25 November 2025. Dalam rangka penyusunan skripsi untuk menyelesaikan Studinya dengan judul skripsi:  
**"EXPLORING THE VALUE OF PANCASILA IN THE TEACHING MODULE OF KURIKULUM MERDEKA".**

Sesuai surat Kepala Kantor Wilayah Kementerian Agama Republik Indonesia Kantor Kementerian Agama Kabupaten Aceh Besar, Nomor: B-332/Kk.01.04/PP.00.9/10/2025. Tanggal 29 Oktober 2025.

Demikian Surat Keterangan ini di buat untuk dapat di pergunakan seperlunya.

Tungkob, 15 Desember 2025

  
 Kepala  
  
 Munzir

## Appendix D Teaching Module

### MODUL AJAR BAHASA INGGRIS

INFORMASI UMUM PERANGKAT AJAR	
1. Nama Penulis	: SR
2. Instansi	: MAN 4 Aceh Besar
3. Tahun	: 2025-2026
4. Jenjang Sekolah	: MA
5. Kelas	: X
6. Alokasi Waktu	: 1 x Pertemuan (2x45 menit)
TUJUAN PEMBELAJARAN	
<ul style="list-style-type: none"> <li>• <b>Fase E</b></li> <li>• <b>Elemen: Menulis-mempresentasikan</b></li> </ul> <p>Pada akhir Fase E, peserta didik menulis berbagai jenis teks fiksi dan non-fiksi, melalui aktivitas yang dipandu, menunjukkan kesadaran peserta didik terhadap tujuan dan target pembaca. Mereka membuat perencanaan, menulis, mengulas dan menulis ulang berbagai jenis tipe teks dengan menunjukkan strategi koreksi diri, termasuk tanda baca dan huruf besar. Mereka menyampaikan ide menggunakan kosakata dan kata kerja umum dalam tulisannya. Mereka menyajikan informasi menggunakan berbagai mode presentasi untuk menyesuaikan dengan pembaca/pemirsa dan untuk mencapai tujuan yang berbeda-beda, dalam bentuk cetak dan digital.</p> <ul style="list-style-type: none"> <li>• <b>Tujuan Pembelajaran:</b> Setelah pembelajaran diharapkan:           <ul style="list-style-type: none"> <li>➤ Peserta didik dapat mengidentifikasi fungsi sosial, struktur teks, dan unsur kebahasaan dari descriptive text tentang public place.</li> <li>➤ Peserta didik dapat menulis teks deskripsi tentang public place menggunakan struktur teks yang benar (identificatin dan description) dan kosa kata yang tepat( khususnya adjectives dan simple present tense).</li> <li>➤ Peserta didik dapat menyajikan informasi terkait materi teks deskripsi tentang public place menggunakan power point dengan pengucapan, intonasi dan percaya diri yang baik.</li> </ul> </li> <li>• <b>Indikator Pencapaian Tujuan Pembelajaran:</b> <ul style="list-style-type: none"> <li>➤ Peserta didik menulis teks deskripsi public place secara sederhana sesuai dengan fungsi sosial, struktur teks, dan unsur kebahasaan dengan benar.</li> <li>➤ Peserta didik mempresentasikan hasil karyanya menggunakan powerpoit dengan baik</li> </ul> </li> <li>• <b>Konsep Utama:</b> Teks Deskripsi Public Place</li> </ul>	

See More:

<https://docs.google.com/document/d/1gODYBZzLRDGHDoPm87HjnWAd68MRumwr/edit?usp=drivesdk&oid=105692498284853036284&rtpof=true&sd=true>

## MODUL AJAR BAHASA INGGRIS

INFORMASI UMUM PERANGKAT AJAR	
1. Nama Penulis	: SN
2. Instansi	: MAN 4 Aceh Besar
3. Tahun	: 2025-2026
4. Jenjang Sekolah	: MA
5. Kelas	: XI
6. Alokasi Waktu	: 1 x Pertemuan (2x45 menit)
TUJUAN PEMBELAJARAN	
<ul style="list-style-type: none"> <li>• <b>Fase E</b></li> <li>• <b>Elemen: Menulis-mempresentasikan</b></li> <li>• Peserta didik mampu menyajikan gagasan, pikiran, dan kreativitas dalam berbahasa dalam bentuk monolog, dialog, dan gelar wicara secara logis, sistematis, kritis, dan kreatif; mampu menyajikan karya sastra secara kreatif dan menarik. Peserta didik mampu mengkreasi teks sesuai dengan norma kesopanan dan budaya Indonesia. Peserta didik mampu menyajikan dan mempertahankan hasil penelitian, serta menyimpulkan masukan dari mitra diskusi Tujuan Pembelajaran:</li> </ul> <p style="margin-left: 40px;">Setelah pembelajaran diharapkan:</p> <ul style="list-style-type: none"> <li>➤ Mengidentifikasi struktur teks analytical exposition (thesis, arguments, reiteration) dengan benar.</li> <li>➤ Memahami dan menjelaskan ide utama serta kosakata penting yang berkaitan dengan isu lingkungan (e-waste).</li> <li>➤ Menunjukkan sikap cinta lingkungan dengan cara menyampaikan gagasan pentingnya pengelolaan limbah elektronik secara bertanggung jawab.</li> <li>➤ Membuat mini-project berupa poster berbahasa Inggris yang berisi pesan ajakan menjaga lingkungan dari dampak e-waste.</li> <li>➤ Menunjukkan sikap aktif, kolaboratif, dan peduli terhadap kebersihan dan kelestarian lingkungan madrasah</li> </ul> <p><b>Indikator Pencapaian Tujuan Pembelajaran:</b></p> <ol style="list-style-type: none"> <li>1. Siswa mampu menemukan bagian thesis, arguments, dan reiteration dari teks e-waste.</li> <li>2. Siswa mampu menjawab pertanyaan bacaan dengan benar minimal 70%.</li> <li>3. Siswa menggunakan kosakata lingkungan dasar dengan benar dalam kalimat sederhana.</li> <li>4. Siswa menghasilkan karya poster/presentasi singkat tentang e-waste dengan pesan cinta lingkungan.</li> <li>5. Siswa menunjukkan partisipasi dan kepedulian dalam aktivitas kelompok</li> </ol>	

See More : <https://docs.google.com/document/d/1peE5YLj4ir-huF5rpq>

[85JKDIFrLcqEsP/edit?usp=drivesdk&oid=105692498284853036284&rtpof=true&sd=true](https://docs.google.com/document/d/1peE5YLj4ir-huF5rpq/edit?usp=drivesdk&oid=105692498284853036284&rtpof=true&sd=true)

## MODUL AJAR BAHASA INGGRIS

INFORMASI UMUM PERANGKAT AJAR	
1. Nama Penulis	: A
2. Instansi	: MAN 4 Aceh Besar
3. Tahun	: 2025-2026
4. Jenjang Sekolah	: MA
5. Kelas	: X
6. Alokasi Waktu	: 2 x Pertemuan (4x45 menit)
TUJUAN PEMBELAJARAN	
<ul style="list-style-type: none"> <li>• <b>Fase E</b></li> <li>• <b>Elemen: Menulis-mempresentasikan</b></li> </ul> <p>Pada akhir Fase E, peserta didik menulis berbagai jenis teks fiksi dan non-fiksi, melalui aktivitas yang dipandu, menunjukkan kesadaran peserta didik terhadap tujuan dan target pembaca. Mereka membuat perencanaan, menulis, mengulas dan menulis ulang berbagai jenis tipe teks dengan menunjukkan strategi koreksi diri, termasuk tanda baca dan huruf besar. Mereka menyampaikan ide menggunakan kosakata dan kata kerja umum dalam tulisannya. Mereka menyajikan informasi menggunakan berbagai mode presentasi untuk menyesuaikan dengan pembaca/pemirsa dan untuk mencapai tujuan yang berbeda-beda, dalam bentuk cetak dan digital.</p> <ul style="list-style-type: none"> <li>• <b>Tujuan Pembelajaran:</b> Setelah pembelajaran diharapkan:               <ul style="list-style-type: none"> <li>➤ Peserta didik dapat mengidentifikasi fungsi sosial, struktur teks, dan unsur kebahasaan dari procedure text tentang how to make something.</li> <li>➤ Peserta didik dapat menulis teks prosedur sederhana sesuai dengan struktur teks yang benar. (goals, materials, and steps) dan kosa kata yang tepat( khususnya imperative sentence dan simple present tense).</li> <li>➤ Peserta didik dapat mempresentasikan teks prosedur secara lisan dengan pelafalan, intonasi, dan percaya diri yang baik.</li> </ul> </li> <li>• <b>Indikator Pencapaian Tujuan Pembelajaran:</b> <ul style="list-style-type: none"> <li>➤ Peserta didik menulis teks prosedur sederhana sesuai struktur dengan benar.</li> <li>➤ Peserta didik mempresentasikan teks prosedur dengan baik</li> </ul> </li> <li>• <b>Konsep Utama:</b> Teks Prosedur How to Make Something</li> </ul>	

See More:

<https://docs.google.com/document/d/13cECTAYSoQPDPd7U1mH0nR2whIKTeCrt/edit?usp=drivesdk&oid=105692498284853036284&rtpof=true&sd=true>

## Appendix E Documentations of Observation



**Appendix F Interview Guidelines****INTERVIEW GUIDELINES**

Project : Exploring The Value Of Pancasila In The Teaching  
Module Of Kurikulum Merdeka

Time of Interview :

Date : 10 November

Place : MAN 4 Aceh Besar

Interviewer : Sri Wahyu Br Berutu

What challenges do English teachers face in integrating Pancasila values into English learning activities? (RQ 3)

1. According to you, what difficulties do you face in integrating Pancasila values into English language learning?
2. According to you, which Pancasila values are the most difficult to apply in English class, and why?
3. According to you, what can schools do to make it easier for teachers to integrate these values?



### Appendix G Documentations of Interview



## AUTOBIOGRAPHY

Name : Sri Wahyu Br Berutu  
Place/Date of Birth : Penuntungan. March 10th 2003  
Gender : Female  
Religion : Islam  
Status : Single  
Occupation : Student  
Nationality : Indonesia  
Address : Desa Penuntungan, Kec.Penanggalan, Kota Subulussalam  
Occupation/Student Number : Student/ 210203026

### Parents

Father's name : Alm. Kanek Marulam Berutu  
Father'occupation : -  
Mother's name : Miah Br Bancin  
Mother occupation : Farmer

### Educational background

Elementary School : SDN 1 Penuntungan  
Junior Hihg School : SMPN 1 Penanggalan  
Senior High school : MAN 1 Kota Subulussalam  
University : UIN Ar-Raniry Banda Aceh