



Implementation of the Local Sundanese Character of Gapura Pancawaluya in the Merdeka Curriculum in History Subjects

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Abstract: Gapura Pancawaluya is a local character education concept implemented in West Java. Gapura Pancawaluya contains five characters expected by the West Java education office to be in students at school, namely *cageur* (healthy), *bageur* (good), *bener* (correct), *pinter* (smart), *tur singer* (skilled). The characters contained in Gapura Pancawaluya can be implemented in schools with habituation activities related to character education in the Merdeka curriculum. However, in reality, schools face challenges in aligning the Gapura Pancawaluya program with the material in history subjects. This study aims to implement the Gapura Pancawaluya program and to develop history learning grounded in the local character of Gapura Pancawaluya within the Merdeka curriculum. This study uses a descriptive qualitative method that involves interviews with experts and the analysis of library sources such as books, journals, and scientific articles. The results of this study indicate a relevance between the local character of Gapura Pancawaluya and the character education contained in the Merdeka curriculum. Furthermore, the values embodied in the Gapura Pancawaluya can also be incorporated into history lessons within the Merdeka Curriculum. Therefore, history lessons that implement the Gapura Pancawaluya become more meaningful because they are accompanied by the instillation of moral values embedded in each step of the classroom. Therefore, this research can contribute to and inspire teachers in developing contextual history learning tools based on local character.

Keywords: Gapura Pancawaluya; history learning; local character; merdeka curriculum

Abstrak: Gapura Pancawaluya adalah konsep pendidikan karakter lokal yang diterapkan di Jawa Barat. Gapura Pancawaluya memuat lima karakter yang diharapkan oleh dinas pendidikan Jawa Barat ada dalam diri peserta didik di sekolah yaitu *cageur* (sehat), *bageur* (baik), *bener* (benar), *pinter* (cerdas), *tur singer* (terampil). Karakter yang terkandung dalam Gapura Pancawaluya dapat diterapkan di sekolah dengan kegiatan pembiasaan yang berkaitan juga dengan pendidikan karakter yang ada pada kurikulum merdeka. Namun pada kenyataannya di sekolah-sekolah guru menghadapi tantangan untuk menyelaraskan program Gapura Pancawaluya dengan materi yang ada pada mata pelajaran sejarah. Penelitian ini bertujuan untuk mengimplementasikan program Gapura Pancawaluya serta mengembangkan pembelajaran sejarah berbasis karakter lokal Gapura Pancawaluya pada kurikulum merdeka. Penelitian ini menggunakan metode kualitatif deskriptif yang melibatkan wawancara terhadap ahli, analisis sumber pustaka seperti buku, jurnal dan artikel ilmiah. Hasil dari penelitian ini adalah terdapat relevansi antara karakter lokal Gapura Pancawaluya dengan pendidikan karakter yang terdapat dalam kurikulum merdeka. Selain itu, nilai-nilai yang terkandung dalam Gapura Pancawaluya juga dapat diimplementasikan dalam pembelajaran sejarah dalam kurikulum merdeka. Sehingga pembelajaran sejarah yang mengimplementasikan Gapura Pancawaluya menjadi lebih bermakna karena diiringi dengan penanaman nilai-nilai moral yang terkandung dalam setiap langkah pembelajaran di kelas. Sehingga penelitian ini dapat

memberikan kontribusi dan inspirasi bagi guru untuk menyusun perangkat pembelajaran sejarah kontekstual berbasis karakter lokal.

Keywords: Gapura Pancawaluya; karakter lokal, kurikulum merdeka; pembelajaran sejarah



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Introduction

The curriculum is a key component in education. It is the foundation of the school's learning process, encompassing the vision, mission, and educational goals. Etymologically, the word "curriculum" comes from the Greek words "curir," meaning runner, and "curare," meaning racetrack. Article 1, Paragraph (19) of Law No. 20 of 2003 defines the curriculum as a set of plans and arrangements for objectives, content, learning materials, and the methods used, serving as guidelines for organising learning activities to achieve specific educational goals (Usdarisman et al., 2024). Sanjaya (2010) defines the curriculum as a well-designed document containing learning plans, goal achievement, teaching materials and experiences, strategies, and evaluations to achieve these goals effectively.

The curriculum in Indonesia has undergone various refinements over the years, in line with changing times. The curriculum currently used in Indonesia is the Merdeka Curriculum, a refinement of the 2013 Curriculum. The Merdeka Curriculum is characterised by character education through co-curricular activities. In this co-curricular learning, students are expected to have sufficient time to explore and hone their sensitivity to environmental issues without disrupting intracurricular class time. After understanding contextual issues, students can provide opinions and alternative solutions to problems currently facing the environment (Wahyudin et al., 2024). The Merdeka Curriculum integrates material with the character development of the Pancasila Student Profile. However, under the Minister of Elementary and Secondary Education Regulation No. 13 of 2025, starting in the 2025-2026 academic year, the Pancasila Student Profile will be replaced by eight Graduate Profiles. The Merdeka Curriculum implements character education in line with the eight Graduate Profiles: faith and devotion to God Almighty; citizenship; critical reasoning; creativity; collaboration; independence; health; and communication.

Students in Indonesia experienced a significant decline in character between 2022 and 2024. Based on data from the 2022 to 2024 education report cards and the ANBK survey, the proportion of students with good character values in 2022 reached 70.07%, decreased to 63.85% in 2023, and dropped again to 56.5% in 2024. Furthermore, the character traits that experienced a decline as listed in the 2025 Indonesian education report card include faith, devotion to God Almighty, and noble character. In 2022, the proportion in the "Good" category decreased from 73.6% to 59.3%. Creativity decreased from 80.3% to 67.7% in 2022. Global diversity decreased from 55.1% to 44.7% in 2022. Independence also decreased from 33.2% to 24.2% (Pratiwi et al., 2025).

This decline in student character can be remedied with relevant programs. Character education in the independent curriculum is being redeveloped through the integration of local West Javanese values, namely the Gapura Pancawaluya. Suryalaga (Sudrajat, 2015) states that the Gapura Pancawaluya originates from Sundanese, meaning the gate of five perfections. It emphasises five-character traits that demonstrate a strong, dedicated, and committed human being: *cageur* (healthy), *bageur* (good), *bener* (correct), *pinter* (intelligent), and *tur singer* (skilled).

The Gapura Pancawaluya is a character education concept based on local wisdom, a hallmark of West Javanese education. Circular Letter No. 45/PK.03.03/KESRA states that the character goals of the program are *cageur* (healthy), *bageur* (good), *bener* (correct), *pinter* (intelligent), and *tur singer* (skilled). To achieve this, nine efforts are being made to develop West Java's education towards the implementation of the Gapura Pancawaluya. The program's goal is to improve school facilities and infrastructure. In addition to facilities, schools also encourage improvements in teacher quality, with teachers who can adapt to the times and focus on students' growth and development. Schools also prohibit activities that burden parents' finances, such as study tours and graduations, and are replaced with innovative activities. Then, to support the health program, students are also expected to bring nutritious food supplies to school and walk or, if not possible, can use public transportation. Students are also honed to improve discipline, national insight, moral education, and religious understanding through extracurricular activities and school habits. Finally, the West Java government provides special guidance to students involved in juvenile delinquency and collaborates with all relevant parties.

The concept of the Gapura Pancawaluya is not only relevant to local character education in West Java; it is also closely linked to the instilling of Pancasila values as the nation's ideology. The concept of *cageur* (healthy) relates to the fifth principle, namely social justice for every citizen of Indonesia, leading to a healthy life. *Bageur* (good) and *singer* (skilled) reflect the second principle, namely just and civilized humanity, and the third principle, Indonesian unity, which emphasizes mutual assistance and social awareness. *Bener* (right) is relevant to the first principle of Pancasila, namely belief in the One and Only God. To the fourth principle, democracy guided by the wisdom of the wise, which teaches students to live honestly and justly. *Pinter* (smart) encompasses not only intellectual intelligence but also the character of wisdom to utilize that intelligence for the common good, in line with the meaning contained in the fourth principle (Harianto et al., 2025).

History learning is related to the formation of student character. History learning can be integrated with Pancawaluya values in the classroom. By applying the values embodied in the Gapura Pancawaluya, students can foster a love for their country, pride in their culture, and strengthen their sense of Indonesian identity. Therefore, in classroom instruction, history teachers should enrich students with moral messages rather than have them memorise facts. Character building in history learning encompasses not only the cognitive domain but also the psychomotor and affective domains.

Several previous studies on the Gapura Pancawaluya program and history learning within the independent curriculum have inspired researchers to engage in more in-depth discussions. A previous study by Utami (2021) entitled representation of the philosophy of *cageur* (healthy), *bageur* (good), *bener* (true), *pinter* (smart), *tur singer* (creative work) on efforts to strengthen students' character in history learning stated that students' historical locality can grow through local wisdom-based history learning in the 2013 curriculum. The author wants to cover the application of the Gapura Pancawaluya in history subjects that have used the independent curriculum. Auliya wrote another previous study, titled "Cultural Capital and the Relevance of the Gapura Pancawaluya Values in the Rumah Pelangi Community Development Program." This study shows that the values of the Gapura Pancawaluya can be applied to non-formal education and marginalised groups, with a case study at Rumah Pelangi, located at the Leuwi Panjang Terminal. The novelty that the author will examine is the application of the Gapura Pancawaluya in the formal education sector at the high school level. Another previous study, "The Role of the Pancawaluya Values Habituation Program in Creating a Character-Based School at SMAN 1 Ligung," was written by Harianto & Cahyani. This study found that SMAN 1 Ligung successfully implemented the Pancawaluya program through structured habituation,

encompassing planning, implementation, and evaluation by school management. What distinguishes this study from Harianto and Cahyani's is its focus on history. Among the various published works, there remains a gap for further research, specifically the implementation of the Independent Curriculum in History with the Sundanese Local Character Approach, Gapura Pancawaluya.

The theory underlying this research is ethnopedagogy. Etymologically, ethnopedagogy consists of two words: *ethno* (*suku*), meaning a cultural group of people, and *pedagogy*, meaning the process of educating (Mariana, 2024; Gandasari et al., 2025). Ethnopedagogy is a form of learning that instils the values of local wisdom within a community. Ethnopedagogy is a form of education that emphasises the local and cultural diversity of a particular ethnic group within a multicultural educational framework. Multicultural education shapes lifestyles, social experiences, and individual and group identities (Sugara & Sugito, 2022). Ethnopedagogy can be a way to connect with students and help them build knowledge and understanding of a nation's culture, thereby developing behaviours that align with that culture's values (Rahmawati et al., 2020).

In general, ethnopedagogy encompasses three common aspects of culture: goals, postulates, and methods for achieving these goals. In reference to these three aspects, Warnan (Alwasilah et al., 2009) argues that Sundanese people have life goals, including tranquillity, nobility, prosperity, serenity, peace, and independence. Cultural postulates are the values, worldviews, and beliefs of a society. Sundanese postulates include *silih asah* (mutual learning), *silih asih* (mutual love), *silih asuh* (mutual care), *hurip* (healthy), *waras* (healthy), *cageur* (healthy), *bageur* (good), *bener* (correct), *pinter* (smart), *ludeung* (brave), and *sineger tengah* (balanced).

The purpose of this study is to determine the relevance of the Gapura Pancawaluya to character education in the Merdeka curriculum. In addition, this study was conducted to provide an overview of the implementation of the Gapura Pancawaluya values in the Merdeka curriculum for history subjects in high schools, with a case study on the material on the revolution in Indonesia. This study was conducted to strengthen local characters that have deep meaning but have not been explored optimally in West Java schools. In line with the implementation of the Merdeka curriculum, which provides teachers across various regions with opportunities to integrate local content with the 8 dimensions of the graduate profiles, which serve as the standard for education in Indonesia today. This study can also enrich research on history education and ethnopedagogy. So it can bridge the local values of Gapura Pancawaluya with the 8 dimensions of graduate profiles in the Merdeka curriculum. For teachers, this research can serve as a guide and source of inspiration for developing learning tools based on Gapura Pancawaluya and the 8 dimensions of graduate profiles.

Research Methods

This research uses a qualitative method. This research approach uses a case study, namely the application of the Gapura Pancawaluya in history subjects with specific material on the revolution in Indonesia. In this research, the author describes the relationship between the Gapura Pancawaluya and character education in the independence curriculum and its application in history learning. The data collection technique used by the author was an interview with a resource person who understands Pancawaluya, namely Purnama Sidik, M.Pd., who was part of the IHT Pancawaluya curriculum development team, consisting of education officials, supervisors, principals, and teachers. The author also conducted a literature review of previous studies in books and journals and analysed West Java government documents related

to the Gapura Pancawaluya. After data collection, the author used data triangulation to validate the research data sources.

Research Result

The Relevance of the Gapura Pancawaluya to Character Education in the Merdeka Curriculum

The character education program in the Merdeka Curriculum, which comprises eight dimensions of the graduate profile, is closely related to the Gapura Pancawaluya. The graduation standards in the Merdeka Curriculum, consisting of eight intersecting dimensions of graduate profiles, inspire and imbue the Pancawaluya character. The Gapura Pancawaluya was chosen as a flagship program for the West Java community, academically, because it prioritizes local identity. Furthermore, from a policy perspective, the central and West Java governments complement each other. Previously, West Java used Jabar Masagi as an educational program. However, Jabar Masagi did not address the full core of learning. Jabar Masagi focused on co-curricular programs. Therefore, Jabar Masagi and the Gapura Pancawaluya are fundamentally interconnected and complementary. The Gapura Pancawaluya has been integrated with intracurricular, extracurricular, and co-curricular activities (Sidik, 2026).

The Gapura Pancawaluya program is not new to West Java. The Gapura Pancawaluya program aims to foster a shared spirit of mobilising and advancing West Java, enabling it to realise the diverse characteristics of its local communities. The primary target of this program is school-aged students, as their character is still being formed. However, this policy should be disseminated to the general public (Sidik, 2026).

The rapid pace of globalization has diminished student interest in learning about Indonesian culture. However, there are numerous moral values to be learned from local cultures. The West Java Provincial Education Office initiated the Gapura Pancawaluya program as a foundation for character education, implemented concurrently with the 8 Dimensions of the Graduate Profile launched by the Ministry of Elementary and Secondary Education. The two are closely intertwined, working hand in hand to shape students' character in West Java.

"*Cageur*" (healthy) in Gapura Pancawaluya refers to a healthy lifestyle, both physically and mentally, that schools strive to instil in students. The concept of "*cageur*" (healthy) in Gapura Pancawaluya relates to the 8 Dimensions of the Graduate Profile, namely health. Minister of Elementary and Secondary Education Regulation No. 10 of 2025 concerning Graduate Competency Standards states that students must practice a clean and healthy lifestyle based on the principles of fitness, physical and mental health, and contribute to the environment.

The World Health Organisation (WHO) defines health as physical well-being, not merely the absence of disease or other physical impairments. Physical well-being is the absence of physical complaints or difficulties. Spiritual well-being, on the other hand, refers to the well-being of the soul or spirit, meaning the absence of spiritual problems or disorders (Defri & Martiani, 2024). Students should practice clean, healthy behaviours in accordance with the Pancawaluya principles and the eight dimensions of the graduate profile. Clean and healthy living behaviours are a method used to foster independence in achieving health, implemented based on awareness instilled from an early age (Ministry of Health, 2011; Damayanti, 2020).

The *Cageur* (healthy) program fosters healthy living habits among students. This healthy lifestyle is also supported by an appeal from the West Java Provincial Education Office to bring nutritious food to school. It is also an effort to prepare for the implementation of the Free Nutritious Meals (MBG) program to ensure more equitable distribution. According to UNESCO data from 2021, adequate nutrition is one of the factors contributing to educational

success, as it improves thinking skills, stamina, and learning resilience. It impacts increased focus on learning and more effective material absorption. Good nutrition will optimise physical growth, supporting motor activity and social interaction in the school environment (Qomarrullah, 2025). The West Java government also implemented a walking program to school, tailored to the distance and students' physical condition. It can train students' discipline to wake up earlier to avoid being late for school, while also encouraging exercise to maintain physical fitness.

Cageur (healthy) is not only related to students' physical health but also to their mental health. A healthy mind leads to optimal achievement. Mental health occurs when students' mental functions are in harmony, and they adapt to themselves and their surroundings (Greenberg, 2020; Kibtiyah et al., 2023). A healthy mind can increase students' motivation to learn, focus, and concentration. Students with emotional balance can easily cope with stress and anxiety. A healthy mind makes students more creative, enabling them to develop innovative solutions and strengthen intellectual abilities (Faoziah & Shanie, 2025).

Bageur (good) refers to the qualities of honesty and politeness that students should possess. *Bageur* (good) also conveys the impression of a human character with humanitarian qualities and noble morals towards others (Cahyaningsih et al., 2022). The word "*bageur*" (good) in the Gapura Pancawaluya relates to the eight graduate profiles in the Merdeka curriculum. The character of "*bageur*" (good) can be fostered through citizenship and collaboration. Citizenship demonstrates that students possess a sense of nationalism, adhere to social rules and norms in community life, demonstrate concern, social responsibility, and a commitment to solving problems in their environment (Fais et al., 2025). Responsibility in the context of citizenship refers to an individual's willingness to fulfil their obligations as a good citizen, for example, by obeying the law, participating in development, and respecting the rights of others (Tosin et al., 2025).

According to Lee (Pangkey, 2024), collaboration is a unique form of communication and social learning that enables communities to actively and constructively solve problems. The concept of "*bageur*" (good) requires a good attitude, honesty, friendliness, and courtesy when collaborating in groups. It applies not only to the learning domain but also to the students' social lives. Harmonious relationships and mutual respect among students can foster collaboration, thereby enhancing the learning experience at school.

"*Bener*" (righteous) is the character of students who have integrity, are correct in their actions, and are honest. Righteousness in action and honesty are related to the successful instilling of faith and devotion to God Almighty in the eight dimensions of the graduate profile. A "*Bener*" (righteous) attitude does not simply mean being innocent; rather, it reflects the quality of the student. The honesty embodied in the concept of "*bener*" (righteous) demonstrates that the student's faith has penetrated their hearts and is reflected in their every behaviour.

"*Bener*" (righteous) is also synonymous with moral and spiritual improvement through the habit of performing religious rituals in accordance with individual beliefs. Therefore, schools in West Java generally have habituation programs for students that can enhance faith and devotion. Examples include reading holy books in accordance with their teachings, participating in religious services together, and emulating figures considered role models in their respective religions. Through these programs, students are expected to develop a strong moral foundation for character development.

The smart attitude at the Gapura Pancawaluya extends beyond students' cognitive activities to the psychomotor and affective domains. Smart (smart) in the eight dimensions of the independent curriculum graduate profile is related to students' critical reasoning. The Gapura Pancawaluya smart program supports the development of teachers' quality and calibre

to compete with and adapt to the challenges of the times, thereby supporting the growth and development of students. Furthermore, teachers are also required to understand the direction and goals of education as a whole to realise individuals with Pancawaluya character. Therefore, teachers are required to participate in the Gapura Pancawaluya IHT training.

The Merdeka Curriculum (Indonesian: Kurikulum Merdeka) emphasises 21st-century skills. 21st-century skills suggest that competent students can be achieved by mastering 21st-century skills for the future. This preparation is carried out by teachers who develop innovative, creative, and problem-solving learning (Trilling & Fadel, 2009; Sartini & Mulyono, 2022). If students have mastered 21st-century skills, they can be considered smart (intelligent) across the cognitive, affective, and psychomotor domains.

At the Gapura Pancawaluya, "*singer*" (skilled) aligns with the creative, communicative, and independent attitudes inherent in the eight dimensions of the Merdeka Curriculum graduate profile. Besides being skilled, "*singer*" can also mean agile, responsive, and creative. "*Singer*" refers not only to students' skills in performing work but also reflects their readiness to enter the workforce, innovate, and adapt to all situations.

"*Singer*" in the Gapura Pancawaluya can be reflected in students' activities, which are supported in their innovation. West Java itself has issued a policy prohibiting schools from organising study tours, as they can burden parents' expenses. These activities can be replaced with innovation-based activities that can enhance students' creativity and experience. Examples include managing waste within the school, developing organic farming, learning about animal husbandry, developing fish farming, exploring the potential of the surrounding marine environment, and improving entrepreneurial skills in the business world.

Implementation of the Gapura Pancawaluya in the Independent Curriculum for History in High School

The digital era in character education requires the instillation of ethical values within the educational framework to enhance student engagement in learning. A comprehensive approach to learning is required by all parties involved with students (Santi et al., 2026). Character education significantly impacts the development of the Indonesian nation. Several subjects within the character education process play a significant role in instilling character values. In history lessons, teaching the development of national history is inseparable from the heroes who shaped the Indonesian nation's struggle (Aprianto & Kumalasari, 2023).

The 8-Dimensional Graduate Profile policy is part of the implementation and approach of deep learning, which is expected to create meaningful, conscious, and enjoyable learning for students. The 8-Dimensional Graduate Profile policy emphasises not only cognitive aspects but also character development in students' daily lives. It ensures that students are not only intelligent but also possess good character (Adha & Marmoah, 2015).

History education has four goals that must be achieved in developing higher-order thinking skills. According to Hamid Hasan, history education aims to: 1) Build awareness of national identity through learning material based on the experiences of the Indonesian people; 2) Develop logic, creativity, analysis, and critical thinking in accordance with the spirit of the times; 3) The material presented is linked to leadership values, efforts to set good examples, leadership, initiative, and human attitudes and actions that impact change; and 4) Humans are always tied to the past (Rulianto & Hartono, 2018).

Based on the aforementioned goals of history education, a teacher must adapt classroom learning to the demands of the ever-changing curriculum. The implementation of history learning within the Merdeka curriculum includes many elements of character education integrated with the values of the struggles of Indonesian heroes in every event. Implementing a

cageur (healthy) attitude means not only physical health but also mental health, as seen in students who dare to appear in public, express their opinions, remain stress-free, and consistently maintain a positive attitude. In history lessons, the attitude of *cageur* (healthy) can be reflected when students emulate the behaviour of Indonesian heroes.

Cageur (healthy) relates to physical and mental resilience, which can be linked to the history of the Indonesian revolution. In the history of the revolution, students are encouraged to understand how fighters from the People's Security Army to the people's militia sacrificed their health, safety, and peace of mind in waging guerrilla warfare for independence. Soldiers' courage and mental resilience during guerrilla warfare were essential given the harsh, high-risk battlefield conditions. This lesson encourages students to safeguard themselves so they can contribute to the nation, just as the fighters required extraordinary resilience in the face of the First and Second Dutch military aggressions.

Bageur (good) in the eight dimensions of graduates is synonymous with citizenship and collaboration. Through history lessons, students are encouraged to study historical events that reflect the values of cooperation, social justice, and unity (Sumargono & Aswandi, 2022). Gotong royong is a deeply ingrained local culture in Indonesian society. Humans, unable to survive without the help of others, certainly cannot escape hardship without their support. Therefore, the culture of cooperation has thrived and become a lifeblood of Indonesian culture (Hamzet, 2015; Pamungkas et al., 2018).

The value of cooperation rooted in solidarity is deeply embedded in the revolution's context. Events such as the people of Surabaya's struggle (November 10, 1945), the Bandung Sea of Fire, or the public kitchens run by women demonstrate the spirit of cooperation and mutual concern among citizens. Through this history, students learn that collective good is the primary strength of the struggle, not merely a weapon. From this, students can emulate the social skills, cooperation, tolerance, and communication networks established by the freedom fighters to maintain independence.

The application of the value of *bageur* (good) is related to the exemplary values of heroes who inspire students. Essentially, values can be grouped into two categories: *nilai nuraini* (values of being) and *nilai memberi* (values of giving). *Nuraini* values are inherent in humans and develop into behaviour and ways of treating others. The elements of *Nuraini's* values include potential, discipline, honesty, courage, love of peace, self-reliance, and purity. Meanwhile, the value of giving is one that needs to be taught, namely that the amount given is equal to the amount received. The value of giving is: Being compassionate, sensitive, kind, friendly, selfless, loyal, respectful, loving, trustworthy, fair, and generous (Zaim E, 2009).

In history learning, the value of honesty encourages students to be honest. Honest behaviour is a key component of other commendable attitudes. This behaviour can be reflected when teachers administer history tests to students. Teachers motivate students to avoid cheating during exams (Nela, 2020). Developing honest behaviour in students is closely related to the social environment because it shapes their behaviour. Schools play a crucial role in fostering and developing students' personalities from childhood to adolescence through early habituation (Wardani & Afandi, 2023).

In history, there are numerous figures who can serve as role models for honest behaviour and integrity. For example, Hoegeng Iman Santoso, who served as Chief of the Indonesian National Police (1968-1971). Hoegeng willingly closed his flower shop the day before his inauguration as Head of the Immigration Service (1960-1965) to avoid special treatment from immigration officials. Subsequently, when Hoegeng was appointed Head of the Criminal Investigation Directorate of the North Sumatra Regional Police (1956), he returned high-value items from his new official residence (Anonymous, 2022). From Hoegeng's experience,

students can learn the moral value that, even in positions of authority, one should not abuse one's authority.

Another figure who can serve as a role model due to his righteous character is Moh. Hatta. From a young age, Moh. Hatta advocated national values and character. His thoughts, words, writings, and behaviour aligned with the principles of wisdom, togetherness, honesty, and simplicity. Moh. Hatta, a teacher who was avidly emulated, can be emulated at a time when students' interest in reading is declining. He was also honest and simple, as reflected in his life story, where he was willing to save to buy his dream shoes, but his dream was not realised because he did not have enough money (Mindarto et al., 2023). Moh. Hatta's honesty was also seen when Rahmi Rachim, Moh. Hatta's wife was saving to buy a sewing machine but was shocked by the currency devaluation policy. Rahmi Rachim's money, which was previously enough to buy a sewing machine, became worthless. She asked Moh. Hatta, why was she not informed about the devaluation policy? However, Moh. Hatta responded that it was a state secret and should not be leaked (Firmansyah, 2010; Stefan et al., 2022). From Rahmi Rachim's story, students can learn that maintaining integrity and responsibility in work is more important than personal gain. Even though at that time Moh. Hatta's economic condition was not good.

Pinter (smart) relates to students' analytical and critical reasoning skills. According to Djoko Suryo, history learning can enable students to utilise past knowledge to understand the present and future critically, develop thinking skills and abilities to understand change and desire, and serve as a means to increase awareness of change in harmony with the dimension of time (Aman, 2011; Utomo, 2020). Based on this understanding, contextual learning within the Merdeka curriculum encourages students to connect past historical events with present-day events. It allows students to understand how historical phenomena are relevant to life today (Sumargono & Aswandi, 2022).

Pinter (smart) when linked to the study of revolution, students are encouraged to analyse various historical events and their memories with their current lives to learn from them. For example, the background of the November 10th Battle, figures like Bung Tomo and Mallaby, the strategies used, and the battle's dynamics. In developing critical thinking, students are not required to memorise facts; rather, they are encouraged to analyse, critique, and reflect on the event. It allows them to view an event from various perspectives and derive moral values from it. With these critical thinking skills, students are trained to accept and understand issues and act cautiously (Utomo, 2020).

Singers are skilled and able to position themselves well. It means students possess sensitivity and empathy for their environment and others. Historical empathy, or the history of empathy, is a historical issue that focuses on psychological aspects. Historical empathy is a way of reflecting on the past by attempting to understand the mentality, frame of reference, and beliefs of historical actors, complemented by historical evidence, without imposing views of the past or present (Ylmaz, 2007; Aderoben et al., 2024).

In learning the history of revolution, historical empathy can be instilled through empathy for the sacrifices of ordinary people whose homes were burned, whose families were separated, or whose lives were shaken by war. The sacrifices of these historical figures can enable students better to understand their lives, decisions, and actions. This historical empathy fosters a strong appreciation for the heroes who sacrificed to achieve and maintain Indonesian independence (Endacott & Brooks, 2013; Aderoben et al., 2024). It allows students to empathise with the suffering of the people and their heroes.

In history learning, the *singer* (skilled) approach is linked to students' creativity. Creativity itself is a potential inherent in students and is useful in addressing various challenges (Utomo, 2020). Learning history is not merely about learning but also about interpreting past

events to guide us. Therefore, when studying the history of the revolution, students intend to implement the values of nationalism, patriotism, responsibility, and tolerance. The *singer's* (skilled) approach is also synonymous with innovation in the field of history learning. Based on the ban issued by the West Java Provincial Education Office, schools are not permitted to conduct study tours, so history teachers must find other creative learning media that are easily accessible to students. Teachers should provide innovative, technology-based learning materials so that, even if schools cannot organise study tours or view historical relics in person, students can still learn from them. For example, using the Canva application, AI, and downloadable YouTube learning videos.

Innovative models and strategies for history learning that lean on technology can include, first, digitised problem-based learning (PBL) in history lessons. For example, students are asked to analyse digital documents or use online archives as learning resources. Second, Project-Based Learning (PjBL), where students can be tasked with creating historical documentary videos. Third, Game-Based Learning (GBL), which allows students to experience historical events through battle simulations virtually. Fourth, history learning uses virtual tours, which can invite students to visit museums and sites containing ancient historical artefacts. Fifth, digital storytelling uses narrative videos, audio podcasts, and interactive blogs. Sixth, technology-based story maps using StoryMapJS and ArcGIS StoryMaps (Febriyanti et al., 2026).

Regarding student assignments, students can also prioritise the singer's principle in a creative sense. Students can create innovative learning products such as scrapbooks, digital comics, and short story books whose characters and settings are based on historical events. It allows students to relive past events through their own perspectives and reconstructions. It is hoped that these works will also enable them to learn the moral values inherent in historical events.

Conclusion

The results of this study reveal a strong relevance between the Gapura Pancawaluya and character education within the Merdeka curriculum, specifically the eight dimensions of the graduate profile. The following are the eight dimensions of the Gapura Pancawaluya: First, *cageur* (healthy) is relevant to health. Second, *bageur* (good) is relevant to citizenship and collaboration. Third, *bener* (right) is relevant to instilling the values of faith and devotion to God Almighty. Fourth, *pinter* (smart) is relevant to students' critical reasoning. Fifth, a skilled *singer* is relevant to creativity, communication, and independence.

The Gapura Pancawaluya can also be linked to history lessons, including the *cageur* (healthy) attitude, which relates to physical and mental resilience and can be traced to the Indonesian revolution. *Bageur* (good) in the eight dimensions of graduates is synonymous with citizenship and collaboration, where students learn that collective goodness is the main strength of the struggle, not just a weapon. From this, students can emulate the social skills, cooperation, tolerance, and communication networks built by the freedom fighters to maintain independence. The application of the value of *bageur* (good) is related to heroic character values that can inspire students. *Bener* (correct) in history learning, the value of *bener* (true) encourages students to think critically and objectively. They are encouraged to honestly assess the events of the revolution, including the advantages and disadvantages experienced by the Indonesian nation in various negotiations to gain recognition of sovereignty on December 27, 1949, without being trapped by a single narrative. *Pinter* (smart) is related to the analytical and critical reasoning skills expected of students. Contextual learning in the independence curriculum encourages students to connect historical events with those of the present. *Singer* (skilled)

means having sensitivity to environmental conditions and to others. In learning the history of the revolution, this value is instilled through empathy for the sacrifices of ordinary people whose homes were burned, whose families were separated, or whose lives were shaken by war.

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