



Functional-Systemic Integration of the Pancasila Student Profile in Sociology Textbooks: A Systematic Content Analysis

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ABSTRACT

This study critically examines the representation of the six dimensions of the Pancasila Student Profile in the Grade XI Sociology textbook developed under Indonesia's Merdeka Curriculum. Recognizing textbooks as important mediators between curriculum policy and classroom learning, the study investigates how character values are embedded within sociological content and pedagogical activities. Using Philipp Mayring's qualitative content analysis, 93 coded units comprising textual narratives, student activities, case studies, visual materials, assessments, and reflection sections were analyzed across all textbook chapters. The analysis focused on integrating moral, social, and intellectual values within sociological learning. The findings show that all six dimensions faith and noble character, global diversity, collaboration, independence, critical reasoning, and creativity are represented, although their distribution is uneven. Critical reasoning is the most prominent dimension (50.5%), followed by collaboration (21.5%) and global diversity (16.1%), while creativity, faith and noble character, and independence appear more selectively. Critical reasoning is primarily embedded in data interpretation, social inquiry, conflict analysis, and evidence-based evaluation, whereas collaboration is predominantly represented through group research and collective social-action tasks. These patterns indicate that the textbook integrates character education with sociological inquiry by encouraging learners to connect everyday social experiences with broader social structures, reflecting the logic of sociological imagination. Global diversity is substantially represented through multiculturalism, inclusion, social justice, and social harmony; however, its global orientation remains comparatively limited because transnational interaction and global citizenship receive less explicit attention. The study concludes that the textbook provides a broad but differentiated integration of Pancasila values within sociological learning. The findings imply the need to strengthen global citizenship perspectives, self-regulation, ecological ethics, and balanced representation of the six dimensions in future textbook development and Sociology teaching practices.

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■ INTRODUCTION

The tension between strengthening national identity and preparing students to live in a global society has become an important issue in contemporary citizenship education (González-Valencia et al., 2022). *Global Citizenship Education* (GCED), for instance, has emerged in response to increasing cross-border interconnectedness; however, its interpretation and incorporation into curricula are invariably shaped by each country's

national context, identity, and political and cultural priorities (Goren & Yemini, 2017). In Indonesia, one manifestation of this effort is the positioning of the Pancasila Student Profile (Pancasila Student Profile) as an educational goal oriented toward students' character and competencies (BSKAP, 2022). This framework brings together religious values, national identity, independence, cooperation, critical thinking, creativity, and awareness of diversity. At the same time, the national education

agenda faces global imperatives such as education for sustainable development and Global Citizenship Education. Integrating sustainable development goals into the curriculum requires alignment among curricular objectives, learning content, pedagogical strategies, and assessment so that global agendas do not remain merely thematic additions but become embedded in students' learning experiences (Xuan & Lindqvist, 2025).

However, articulating educational goals at the policy level does not, in itself, guarantee that prescribed values and competencies will be represented in a balanced manner within students' learning experiences. One key instrument through which curriculum policy is translated into practice is the textbook. Textbooks are not merely sources of information; they are curricular artifacts that select the concepts, examples, activities, illustrations, and forms of assessment considered important for students to learn (Valverde et al., 2002). Consequently, the representation of values in textbooks can both expand and constrain the pedagogical opportunities available to teachers and students. In the context of the *Merdeka* curriculum, the relevant question is therefore not simply whether the six dimensions of the Pancasila Student Profile are mentioned in textbooks, but how each dimension is represented through texts, visuals, activities, reflections, and learning projects.

Several studies have demonstrated that the Pancasila Student Profile has been incorporated into textbooks, although patterns of representation are not necessarily uniform. Alanur et al. (2023) found that the six dimensions of the Pancasila Student Profile were accommodated in Pancasila and Citizenship Education textbooks. Idana and Insani (2024) showed that the values of the Pancasila Student Profile can be integrated with local cultural values through learning content and activities. Meanwhile, Idana & Insani (2024) showed that the values of the Pancasila Student Profile can be integrated with local cultural values through learning content and activities. Meanwhile, Sadiyah et al. (2024) demonstrated how the critical-thinking dimension is represented in several Indonesian-language textbooks under the *Merdeka* curriculum. More specific studies have also identified imbalances at the level of individual elements. For example, Nurislamy (2024) found that several elements of the dimension *Beriman, Bertakwa kepada Tuhan Yang Maha Esa, dan Berakhlak Mulia* (Faith in God Almighty, Devotion to God Almighty, and

Noble Character) were absent from the narrative texts analyzed. These findings suggest that the presence of the Pancasila Student Profile in textbooks should be assessed not merely by whether particular values are present or absent, but also by their intensity, forms of representation, pedagogical contexts, and interconnections across dimensions.

This need is particularly relevant to sociology education. Unlike many other school subjects, sociology invites students to examine the relationship between individual experiences and broader social processes. Ideally, secondary-level sociology education should foster students' sociological imagination, enabling them to critically examine prejudice, structural inequality, and social conflict through empirical evidence (Palmer, 2024). In the context of textbooks, the question is not whether particular learning materials directly produce students' sociological imagination, but whether the narratives, data, case studies, visuals, and activities in textbooks create opportunities for students to connect everyday experiences with social structures and the dynamics within society.

Although research on the Pancasila Student Profile and textbook analysis continues to develop, studies specifically mapping all six dimensions within secondary-level sociology textbooks remain relatively limited. Previous research has focused predominantly on Pancasila Education, Indonesian language education, or individual dimensions examined separately. Consequently, little is known about how the Pancasila Student Profile intersects with sociology's epistemological characteristics, which emphasize social inquiry, evidence-based reasoning, structural analysis, multiple perspectives, and social problem-solving. This gap matters because imbalances in representation across dimensions may create unequal learning opportunities: one dimension may be strongly embedded in inquiry-based activities. At the same time, another may appear only in normative or episodic forms.

To address this gap, this study systematically analyzes the representation of the Pancasila Student Profile (P5) in Grade 11 Sociology textbooks under the *Merdeka* curriculum, using the Qualitative Content Analysis method developed by Philipp Mayring (Mayring, 2019). This analysis of the textbooks does not merely count the frequency of each dimension's appearance but also examines how the values of the Pancasila Student Profile are represented through textual narratives, student activities, case studies, visual materials, assessments, reflections, and social projects, as well as how these dimensions intersect within

the context of sociology learning. Based on this, the research questions are: (1) How are the six dimensions of the Pancasila Student Profile represented in sociology textbooks? (2) What is the distribution pattern of each dimension of the Pancasila Student Profile in sociology textbooks? (3) How are the values of the Pancasila Student Profile integrated into the sociology learning materials and activities in the textbooks?

■ METHOD

Research Design

This study employed a qualitative approach using a Qualitative Content Analysis (QCA) design adapted from Philipp Mayring's content analysis (Mayring, 2019). This approach was selected because the study aimed not only to identify the occurrence of the Pancasila Student Profile dimensions in the textbook but also to examine how these values were represented through texts, learning activities, case studies, assessments, reflections, and visual materials. A deductive category application approach was employed because the analytical categories were established before the coding process based on the six dimensions and their respective elements of the Pancasila Student Profile. The deductive approach enabled systematic comparison of the data with predefined conceptual categories while retaining room to interpret the contexts in which particular categories occurred. The concept of sociological imagination was employed as an interpretive theoretical lens at the discussion stage to explain the relationship between the Pancasila Student Profile findings and the epistemological characteristics of sociology education.

The data source was the Grade 11 Sociology textbook authored by Joan Hesti Gita Purwasih and Seli Septiana Pratiwi and published by the Center for Curriculum and Bookkeeping, Agency for Standards, Curriculum, and Educational Assessment. The textbook was selected purposively because it is an official government textbook developed to support the implementation of the *Merdeka* curriculum and explicitly states that its learning activities and assessment rubrics are designed

to strengthen the Pancasila Student Profile. The textbook also covers four major sociology themes aligned with the Sociology Learning Outcomes (*Capaian Pembelajaran Sosiologi*): social groups, social problems arising from social grouping, social conflict, and the development of social harmony. In addition, it provides diverse forms of content, including conceptual narratives, case studies, student activities, assessments, reflections, infographics, and social projects.

Unit of Analysis

All four chapters of the textbook were included as units of analysis; therefore, the analysis did not involve selecting particular chapters. A systematic examination of the textbook yielded 93 units that were entered into the analysis sheet. A coded unit was defined as the smallest segment of the textbook containing an interpretable pedagogical message. These units included sentences or paragraphs, student activities, case studies, discussion questions, assessments or reflections, tables, infographics, and images together with their captions and presentation contexts. Unit boundaries were established based on meaningful coherence. Thus, an activity or visual containing a particular pedagogical function was treated as a single unit even when it consisted of several sentences or components. To preserve interpretive context, each coding unit was examined in relation to the subsection, activity, or page in which it appeared. This approach prevented textual or visual excerpts from being interpreted independently of the learning objectives underlying their presentation.

Category Framework and Coding Manual

The coding framework was developed deductively based on the six dimensions of the Pancasila Student Profile. Each dimension was operationalized through specific elements that served as the basis for identifying and categorizing data. The coding framework was presented in Table 1. The coding categories were subsequently incorporated into a coding manual, which served as a guideline for determining whether a particular unit could be categorized under a specific dimension or element.

Table 1. Coding framework for the representation of the pancasila student profile

No.	Dimension	Elements
1	Faith in God Almighty and Noble Character (D1)	Religious morality (E1.1); Personal morality (E1.2); Morality toward others (E1.3); Morality toward nature (E1.4); Civic morality (E1.5)

2	Global Diversity (D2)	Knowing and appreciating cultures (E2.1); Intercultural communication and interaction (E2.2); Reflection and responsibility for experiences of diversity (E2.3); Social justice (E2.4)
3	Mutual Cooperation (D3)	Collaboration (E3.1); Caring (E3.2); Sharing (E3.3)
4	Independence (D4)	Self-awareness and awareness of the situation at hand (E4.1); Self-regulation (taking actions or making decisions independently without relying on assistance from others) (E4.2)
5	Critical Reasoning (D5)	Identifying, classifying, and processing information through ideas (E5.1); Analyzing and evaluating reasoning (E5.2); Reflecting on and evaluating reasoning and thinking processes (E5.3)
6	Creativity (D6)	Generating ideas (E6.1); Producing original works and actions (E6.2); Cognitive flexibility in seeking alternative solutions to problems (E6.3)

Data Analysis

The analysis was conducted using an adapted deductive category application within Qualitative Content Analysis (Mayring, 2014). The textbook was first read in full to understand its structure, chapter organization, and pedagogical orientation. Based on the six dimensions of the Pancasila Student Profile and their corresponding elements, a deductive coding framework was prepared, along with operational definitions and coding rules. Textual and visual segments that met the inclusion criteria were recorded in the coding sheet, along with their page locations and either verbatim quotations or brief visual descriptions. Each unit was subsequently assigned to the dimension and element that most closely reflected its pedagogical meaning. Coding decisions were then checked against the original material, the surrounding context, and the justification recorded for each classification. When a unit remained open to more than one interpretation, the operational definitions in the coding manual served as the primary reference for resolving the ambiguity.

Visual materials, including photographs, illustrations, and infographics, were examined through qualitative content analysis informed by social semiotics (Schreier, 2012). Attention was given to the participants, actions, situations, and symbolic elements represented in the visual material, as well as to the way the visual related to the accompanying text. A visual was coded into a Pancasila Student Profile dimension only when its represented actions, social relationships, situations, or symbolic content were consistent with the operational definition of that category. Captions

and adjacent text were used to clarify the pedagogical meaning of the visual, but they were not used to assign a category not supported by the visual itself. Decorative images and visuals with unclear meanings were therefore not treated as independent evidence for coding. This approach recognizes the textbook as a multimodal learning resource in which written and visual modes work together to construct meaning (Bezemer & Kress, 2016).

Once the coding and verification stages were complete, the data were examined descriptively to identify patterns in the distribution of dimensions, elements, content types, and sociology topics. Frequency counts were used only to support the description of these patterns and were not intended for statistical inference. The final stage focused on qualitative interpretation, particularly on how the values of the Pancasila Student Profile were represented through the textbook's content and learning activities.

Data Trustworthiness

Coding consistency was examined through a sequential peer-verification process. The first coder coded all 93 analytical units using the predefined category framework and operational definitions. The second coder then reviewed these decisions using the same coding guidelines and evaluated whether the primary Pancasila Student Profile dimension assigned to each unit was appropriate. Involving a second coder was intended to strengthen the consistency of category application in qualitative content analysis (Burla et al., 2008). Before the agreement analysis, minor differences in category labels were

standardized without changing the substantive coding decisions. The two coders reached the same classification for 76 of the 93 units, corresponding to an agreement rate of 81.72%. As an additional descriptive check, Cohen's Kappa was calculated to take into account agreement that might occur by chance (Cohen, 1960), resulting in $\kappa = .730$. Because the verification was conducted sequentially rather than independently and blindly, the coefficient served as a supplementary indicator of coding agreement rather than a formal estimate of independent intercoder reliability. Cases in which the classifications differed were revisited using the coding guidelines, operational definitions, and contextual information surrounding each analytical unit. The final classification was determined through discussion and consensus. In this way, coding consistency was supported not only by a quantitative agreement measure but also by a qualitative review of the reasoning underlying discrepant coding decisions.

RESULTS AND DISCUSSION

General Patterns of Pancasila Student Profile Representation in the Sociology Textbook

The content analysis of the Grade 11 Senior High School Sociology textbook was conducted on the units recorded in the study's coding sheet. Of all the units identified, 93 units were assigned Pancasila Student Profile codes. Each unit was assigned one primary code when the same content reflected more than one dimension. This coding strategy

matters because it shows that character development can be integrated into the sociology learning process rather than treated as a separate instructional component. The distribution of primary codes reveals an uneven pattern across the six dimensions of the Pancasila Student Profile, as presented in Figure 1.

Critical Reasoning (D5) was the most dominant dimension, appearing in 47 units (50.5%) and substantially exceeding the other dimensions. In contrast, Independence (D4) was the least represented dimension, appearing in only 2 units (2.2%). Overall, the distribution indicates that the Pancasila Student Profile is strongly concentrated on competencies associated with critical reasoning. In contrast, dimensions related to individual autonomy, creativity, and religious and moral character receive considerably less primary representation. Overall, the Pancasila Student Profile is not presented as an additional moral supplement but is embedded in the textbook's instructional design. This is evident in how the textbook presents social problems, encourages students to analyze data and information, facilitates group discussions, requires students to formulate recommendations, and guides reflective learning processes. Thus, the values of the Pancasila Student Profile are constructed through the interaction between sociological knowledge, social activities, and self-reflection.

The representation of the Pancasila Student Profile in the Sociology textbook can be understood through three main patterns (Table 3). First, Pancasila values are

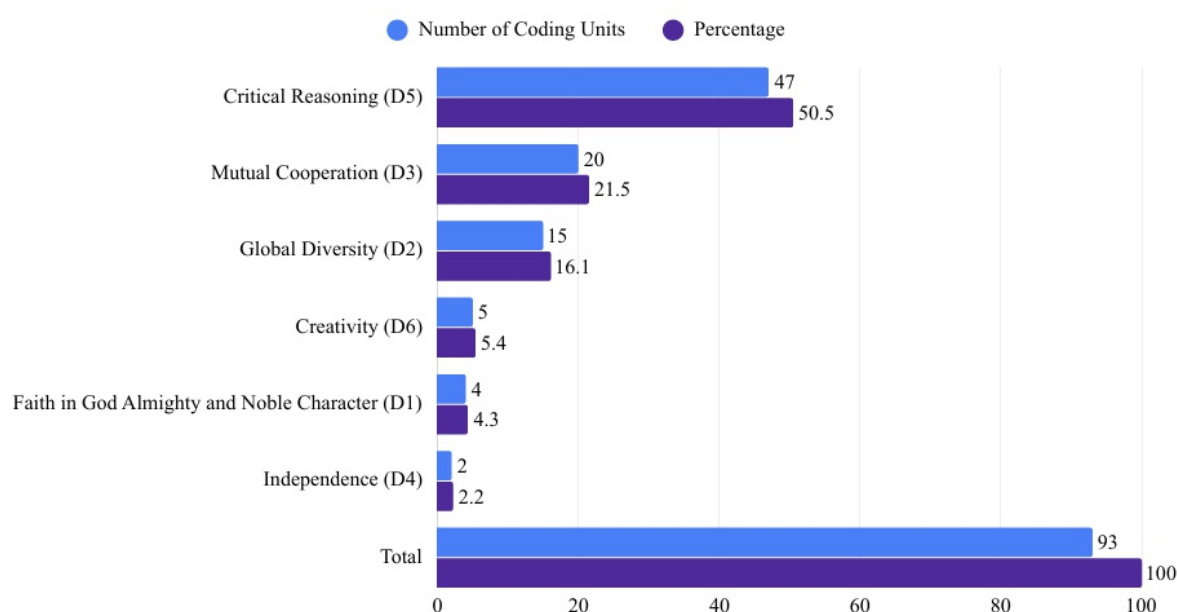


Figure 1. Distribution of primary pancasila student profile codes in the grade 11 senior high school sociology textbook

Table 2. Synthesis of Pancasila student profile representation in the sociology textbook

Dimension	Dominant Form of Representation	Character of Representation	Pedagogical Orientation
Faith in God Almighty and Noble Character	Moral texts, reflections, and examples of honesty, empathy, and social responsibility	Normative–reflective	Encourages understanding of the relationship between personal morality and social responsibility
Global Diversity	Texts addressing diversity, intolerance, equality, inclusion, moderation, and social justice	Contextual–social	Develops sensitivity to differences and respect for other groups
Mutual Cooperation (<i>Gotong Royong</i>)	Group discussions, social projects, collaborative activities, and conflict-resolution activities	Applied–collaborative	Builds teamwork, role-sharing, and social solidarity
Independence	Self-reflection, decision-making, role evaluation, and report writing	Reflective–metacognitive	Trains students to recognize their position, regulate their actions, and take responsibility for their decisions
Critical Reasoning	Data analysis, infographics, anti-hoax literacy, social research, conflict mapping, and SWOT analysis	Analytical–scientific	Guides students to process information, evaluate problems, and construct evidence-based arguments
Creativity	Posters, campaigns, mind maps, digital media, social-action designs, and alternative solutions	Productive–innovative	Encourages students to generate ideas and produce works related to social problem-solving

consistently connected to real-world social contexts, including diversity, inequality, conflict, corruption, intolerance, bullying, disability, poverty, and social harmony. Second, the textbook does not merely present these values as declarative statements but translates them into learning activities that require students to observe, discuss, analyze, and respond to social phenomena. Third, the six dimensions of the Pancasila Student Profile are highly interrelated, as a single learning activity may incorporate multiple dimensions simultaneously. For example, a discussion of social conflict may involve collaboration, critical reasoning, awareness of global diversity, and creativity at the same time.

Representation Based on Textbook Content Types

The representation of the Pancasila Student Profile in the Sociology textbook is distributed across various content types. The main text introduces concepts and values; student activities provide opportunities to practice these values; visual materials reinforce social contexts; and end-of-chapter reflections serve as instruments for self-evaluation. This pattern indicates that Pancasila values are not merely embedded in instructional content but are constructed through a staged pedagogical design that moves from conceptual understanding to application, reflection, and social action.

Table 3. Forms of Pancasila student profile representation by content type

Content Type	Representation Pattern	Dominant Dimensions	Meaning in Learning
Main text	Explanations of social concepts, moral values, social problems, conflict, and social harmony	Noble character, global diversity, critical reasoning	Provides a conceptual foundation for understanding Pancasila values within social contexts
Student activities	Discussion, observation, case analysis, inquiry, project work, and recommendation writing	Collaboration, critical reasoning, creativity, independence	Translates values into experiential learning practices
Visual illustrations and infographics	Representations of cooperation, diversity, conflict, inclusion, social action, and social data	Global diversity, collaboration, critical reasoning	Helps students interpret social phenomena through symbols, data, and concrete situations
Knowledge assessments	Assessment of conceptual understanding, reasoning, literacy, and social argumentation	Critical reasoning, independence	Trains students to take positions and construct logical justifications
End-of-chapter reflection	Self-assessment of achievement, attitudes, collaboration, and knowledge application	Independence, noble character, collaboration	Builds self-awareness and responsibility for the learning process
Projects and social action	Designing campaigns, seminars, reports, recommendations, and social-harmony activities	Creativity, collaboration, critical reasoning	Encourages the application of sociological knowledge to promote social change

Table 3 indicates that Pancasila values are most strongly represented in student activities and project-based learning. Through these components, students are not only expected to understand sociological concepts but also to apply them when interpreting social realities. The textbook provides opportunities for students to collaborate, collect and analyze data, express opinions, develop recommendations, and present their work. Thus, the textbook positions learners as active agents in the sociology learning process, rather than merely as recipients of sociological knowledge.

The dimension of faith in God Almighty, devotion to God Almighty, and noble character

The dimension of Faith in God Almighty, Devotion to God Almighty, and Noble Character (D1) appears relatively limited, with four units assigned D1 as the primary code. Its representation primarily encompasses personal morality (E1.2), morality toward others (E1.3), and civic morality (E1.5). By contrast, religious morality (E1.1) and morality toward nature

(E1.4) were not identified as primary codes. This pattern suggests that D1 is represented in the textbook primarily through social and civic morality rather than through explicit religious discourse. One example can be found in the discussion of corruption:

“Another problem arising from social grouping is corruption, collusion, and nepotism. Do you agree that corruption reflects dishonest behavior? Please respond to this question respectfully in class.” (Purwasih & Pratiwi, 2021, p. 60).

This question connects corrupt practices with honesty as an aspect of personal morality (E1.2). In this context, moral values are not presented as standalone concepts but are situated within a social issue that has consequences for the public interest. The representation of morality toward others (E1.3) also emerges through discussions of social concern and actions directed toward others. In the social-action section, students are presented

Table 4. Representative evidence of the six Pancasila student profile dimensions in the sociology textbook

Code	Verbatim Quote	Unit of Analysis	Representative Meaning
D1	“Another problem arising from social grouping is corruption, collusion, and nepotism. Do you agree that corruption reflects dishonest behavior? Please respond to this question respectfully in class.”	Chapter 2, p. 60	Values of honesty and moral integrity
D2	“You should not readily be influenced by labels or prejudices whose validity has not been established.”	Chapter 1, p. 11	Reflection on prejudice and the value of social unity
D3	“Discuss with your group the different forms of cooperation practiced in your local community.”	Chapter 1, p. 9	Develops collaborative skills
D4	“Evaluate your role in the group work and write down what you learned from the experience.”	Chapter 3, p. 138	Develops metacognitive awareness of personal strengths and weaknesses
D5	“Once all the data have been collected, analyze them according to the following steps: data reduction, data presentation, and conclusion drawing.”	Chapter 2, p. 75	Promotes a scientific approach to sociological reasoning
D6	“Design a poster highlighting the importance of living harmoniously in diversity.”	Chapter 1, p. 22	Encourages students to produce original work

with examples of social service activities that emphasize attention to the needs of other groups as concrete action. These units show that the textbook represents morality through interpersonal relationships, social concern, and social responsibility. This representation is illustrated in Figure 2.

Figure 2 represents morality toward others (E1.3) through students' involvement in social action in response to community needs during the COVID-19 pandemic. The visual

does not present the moral value as abstract advice. However, it is embodied in acts of assistance, concern for others' circumstances, and participation in activities oriented toward the public interest. The accompanying text reinforces this meaning by emphasizing the need for planning, coordination, safety, and community acceptance before the action is undertaken. Thus, morality toward others is represented as a relational form of morality enacted through responsible social action. In



Figure 2. Representation of morality toward others through students' social action during the Covid-19 pandemic (figure 4.18 in the textbook, p. 190).

the coding sheet, this unit was assigned to the dimension of Faith in God Almighty, Devotion to God Almighty, and Noble Character (D1), specifically morality toward others (E1.3).

Overall, the findings indicate that the dimensions of Faith in God Almighty, Devotion to God Almighty, and Noble Character (D1) are strongly represented in personal morality, interpersonal relationships, and civic responsibility. In contrast, religious morality and morality toward nature are more appropriately characterized as selectively represented through social morality rather than as a dominant value orientation throughout the textbook.

The dimension of global diversity

The Global Diversity (D2) dimension ranks third in the distribution of primary codes, with 15 units assigned to D2. Its representation encompasses four elements: knowing and appreciating cultures (E2.1), intercultural communication and interaction (E2.2), reflection and responsibility for experiences of diversity (E2.3), and social justice (E2.4). This dimension appears in discussions of prejudice, labeling, gender equality, intolerance, religious moderation, disability, social inclusion, and peace.

One representation can be found in the discussion of prejudice in the context of social grouping:

“Why is grouping or categorization necessary in society? Categorization helps us identify and understand society's complex conditions more effectively. However, social categorization can sometimes lead to the assignment of particular labels. As a result, some people may classify others according to certain standards shaped by their own perceptions or pre-existing assumptions. Such labeling is often intertwined with prejudice and may become a basis for distancing themselves from others. Therefore, it is important to think critically when positioning oneself within social life. You should not readily be influenced by labels or prejudices whose validity has not been established. By doing so, you are less likely to become divided and can contribute to maintaining social unity.” (Purwasih & Pratiwi, 2021, p. 11).

The quotation shows that diversity is not introduced merely as differences in social backgrounds but is also connected to the consequences of labeling and prejudice toward

other groups. In the subsequent chapter, this representation is further developed through discussions of gender inequality in access to justice for women and children, intolerance, and the Sustainable Development Goals (SDGs). The coding results indicate that social justice (E2.4) is one of the most frequently represented elements within the Global Diversity dimension.

A similar pattern can be observed in the textbook's treatment of social inclusion, as illustrated in Figure 4.5 in the Textbook, p. 163. The figure of athletes with disabilities at the 2021 Papua National Paralympic Games is accompanied by a caption emphasizing that differences in physical conditions do not limit a person's opportunity to participate and excel. This unit falls under Global Diversity, specifically the social justice element (E2.4), as it illustrates the principle of equal opportunity for every athlete. Overall, the Global Diversity dimension in the textbook is primarily represented through multiculturalism, inclusion, respect for differences, and social justice. Although discussions of the SDGs and peace expand the context beyond local life, most units remain rooted in the realities of Indonesian society. Thus, this dimension is more strongly represented in its multicultural and inclusive orientation, while aspects of global citizenship and transnational interconnectedness appear more selectively.

The dimension of mutual cooperation (Gotong Royong)

The Mutual Cooperation (Gotong Royong) (D3) dimension is the second most frequently represented dimension in the Sociology textbook, with 20 units assigned D3 as the primary code. Its representation is particularly evident in the element of collaboration (E3.1), whereas caring (E3.2) and sharing (E3.3) appear less frequently. As illustrated in the conceptual mapping above, this dimension connects the elements of collaboration, caring, and sharing with a range of student learning activities, including group discussion, group research, collaborative task work, joint presentation of findings, collective social problem solving, social projects, class seminars or campaigns, and coordination and role distribution. These activities generate important pedagogical meanings, such as learning to work collaboratively, respecting others' perspectives, building shared responsibility, and encouraging active participation.

One representation of collaboration appears in the apercception activity in Chapter 1 through the following bakiak race activity

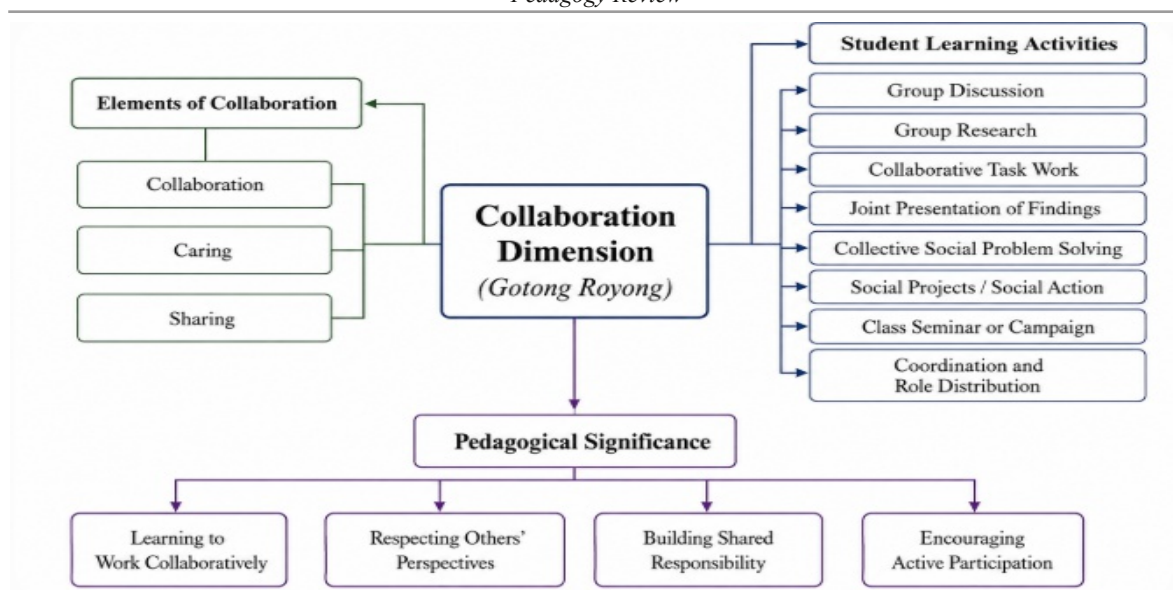


Figure 3. Conceptual mapping of the collaboration dimension and student learning activities

(Figure 1.1, p.3). The following statement accompanies the figure:

“The other group members must work together to move in the designated direction.” (Purwasih & Pratiwi, 2021, p. 3).

This activity was coded under the collaboration element (E3.1) because the group’s success depends on the coordination and interconnectedness of its members’ actions. The Mutual Cooperation dimension appears consistently throughout all four chapters, with increasingly complex contexts. In Chapter 1, the dimension is incorporated into activities for understanding the dynamics of social groups; in Chapter 2, it is integrated into social research and problem-solving activities; in Chapter 3, it appears in conflict investigation and analysis; and in Chapter 4, it is reflected in the planning and implementation of actions aimed at building social harmony. Thus, Mutual Cooperation in the Sociology textbook is represented not merely as a normative value but also through learning activities that require students to collaborate.

The independence dimension

The Independence Dimension (D4) has the fewest primary codes, with only two units classified under D4. These two units represent two distinct elements: self-awareness and awareness of the situation at hand (E4.1), and self-regulation in taking action or making decisions independently (E4.2). These findings indicate that independence is represented selectively and has not yet become a dominant

pedagogical orientation in high school sociology textbooks. One such representation appears in the following reflective question:

“After Indonesia successfully gained its independence, what can you do to contribute to the nation in the post-independence era?” (Purwasih & Pratiwi, 2021, p. 160).

This question encourages students to position themselves as individuals with roles and responsibilities in social life. The unit was coded as self-awareness and awareness of the situation at hand (E4.1) because students are invited to reflect on their own position and determine possible forms of contribution within a civic context.

Overall, the explicit representation of the Independence Dimension remains relatively limited compared to the Critical Thinking Dimension and the Cooperation Dimension. While some other activities involve individual contributions, reflection, or decision-making, the main coding rules place them more appropriately under the Critical Thinking and Cooperation Dimensions because their primary demands center on analysis or collective work. Therefore, these findings suggest that the Independence Dimension is present selectively, primarily through self-awareness and behavioral regulation, rather than indicating that independence has become a strong and sustained learning pattern.

The critical reasoning dimension

Critical Reasoning emerged as the most strongly represented dimension in the textbook.

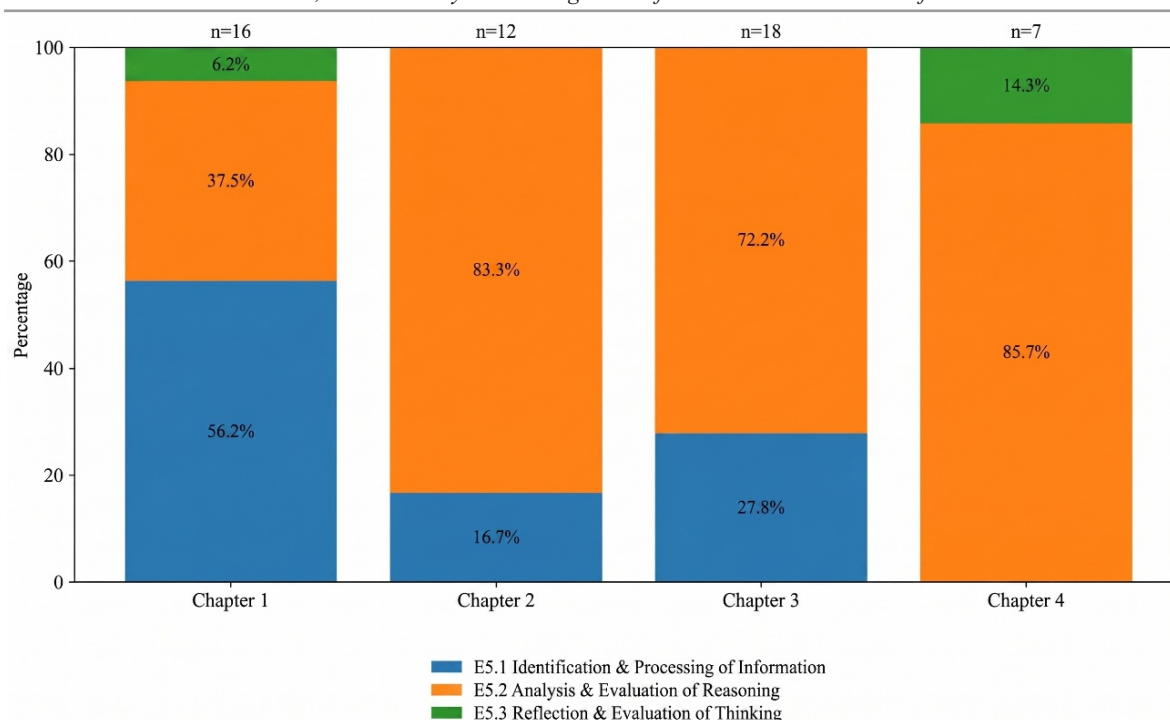


Figure 4. Proportional distribution of critical reasoning elements across chapters

Of the 93 primary-coded units, 53 units (57.0%) were classified under D5. Within this dimension, the greatest concentration was found in analyzing and evaluating reasoning (E5.2), which accounted for 35 units (66.0%). This was followed by identifying, classifying, and processing information and ideas (E5.1) with 16 units (30.2%). By contrast, reflecting on and evaluating thinking processes (E5.3) was found in only two units (3.8%). This pattern suggests that the textbook gives considerably more space to analytical judgment and evidence-based evaluation than to explicit reflection on the thinking process itself.

The representation of critical reasoning is not confined to a single type of learning material. It appears in conceptual questions, interpretation of statistical data and infographics, case-based discussions, social inquiry, research activities, and conflict analysis. One such example appears in the discussion of the results of the 2020 Indonesian Population Census (*Figure 41.3 in the textbook, p. 10*). The figure is accompanied by the following question:

“What opportunities and challenges might Indonesia face in relation to the results of the census?” (Purwasih & Pratiwi, 2021, p. 11).

Rather than asking students to read the demographic information, the textbook invites them to consider possible opportunities and

challenges arising from the population structure and to compare productive and non-productive age groups. Students are also encouraged to consult additional sources before presenting their interpretations. In this instance, the visual data function as a starting point for inquiry and argumentation rather than as information to be accepted without further examination.

The pattern also varies across chapters. In Chapter 1, E5.1 is the most prominent element, accounting for 56.3% of the critical-reasoning units in that chapter. This indicates an early emphasis on recognizing, organizing, and interpreting sociological information. In the subsequent chapters, however, the emphasis shifts markedly toward E5.2. Analytical and evaluative reasoning accounts for 83.3% of the D5 units in Chapter 2, 72.2% in Chapter 3, and 85.7% in Chapter 4. The distribution therefore shows a movement from relatively basic information processing toward more demanding forms of analysis and judgment.

This shift is particularly visible in the research-oriented activities presented in Chapters 2 and 3. In the discussion of bullying, for instance, students are guided to move beyond identifying the social issue. They examine relevant literature, conduct preliminary inquiry, formulate a research focus, select appropriate methods, gather evidence, interpret findings, and develop recommendations. The issue is therefore treated as an object of systematic sociological investigation rather than merely as a topic for

classroom discussion. A similar pattern appears in the treatment of social conflict. Students are asked to examine the parties involved, identify causes and dynamics, select suitable data-collection techniques, interpret field information, and consider possible strategies for conflict resolution. The use of analytical devices such as conflict maps, conflict trees, and other conflict-analysis tools further positions students as active interpreters of social situations. Through these activities, sociological concepts are repeatedly connected with evidence, social context, and reasoned decision-making.

Taken together, the findings show that critical reasoning operates as a central cognitive pathway in the textbook. It enables students to move from recognizing social information to examining relationships, assessing evidence, and constructing reasoned responses to social problems. At the same time, the very limited representation of E5.3 indicates that opportunities for students to examine how they arrive at conclusions remain relatively scarce. The textbook is therefore strong in promoting analytical inquiry, but the reflective and metacognitive aspect of critical reasoning could be developed more explicitly in future editions.

Creative dimension

The Creative dimension is one of the relatively limited dimensions, with five units coded under the primary code D6. Its representation is dominated by producing original works and actions (E6.2), which accounts for four units, while generating ideas (E6.1) appears in one unit. Creativity is represented through activities that transform sociological ideas or analytical findings into communication products, such as mind maps, visualizations of conflict analysis, campaigns, and digital media. One such representation can be found in an activity involving the use of communication media, as follows:

“In addition to radio, you can communicate information through other media, such as podcasts, videos, and articles on social media” (Purwasih & Pratiwi, 2021, p. 190).

The quotation accompanies Figure 4.17, which depicts a radio broadcast on *Suara Edukasi*. The activity provides students with opportunities to create and use media to communicate information to the broader community. This unit is categorized under element E6.2 because students are directed to transform knowledge into a tangible creative

product.

The creativity dimension in the sociology textbook is predominantly represented through the production of socio-communicative works rather than individual artistic expression. However, the element of flexibility in thinking when seeking alternative solutions (E6.3) is not explicitly identified. Thus, the representation of the Creative dimension remains concentrated on producing ideas and works, while the exploration of alternative approaches to problem-solving has not been balanced.

Overall, all six dimensions of the Pancasila Student Profile can be identified in the Grade XI Sociology textbook, but their distribution forms a clear hierarchy. Critical Reasoning represents the strongest orientation, followed by Collaboration and Global Diversity. Creativity, Faith, Devotion to God Almighty, Noble Character, and Independence are represented to a more limited extent. This imbalance is not merely a matter of frequency; it also reflects differences in how each dimension is translated into the textbook's pedagogical practices. Critical Reasoning organizes how students engage with data, cases, research, conflicts, and the evaluation of actions. Collaboration primarily structures how tasks are carried out through group work and role distribution. Global Diversity connects sociological content with issues of prejudice, equality, inclusion, and social justice. Creativity emerges when analytical findings are transformed into communication media or other products. The dimension of Faith, Devotion to God Almighty, and Noble Character is expressed primarily through integrity, concern for others, and social responsibility, whereas Independence is more evident in reflection on students' individual roles.

Across chapters, a relatively consistent pedagogical sequence emerges: students are introduced to social phenomena, asked to identify and process information, conduct analysis or inquiry, work collaboratively with others, formulate solutions or produce creative outputs, and then reflect on the results. This sequence demonstrates that the textbook's primary strength lies in integrating the Pancasila Student Profile (P5) with contextual and participatory sociological inquiry practices. At the same time, the coding results indicate several areas for further development, particularly strengthening independence, adding more explicit spiritual dimensions, strengthening environmental ethics, increasing creative flexibility in generating alternative solutions, and sustaining a global citizenship perspective.

The results show that the integration of

the six dimensions of the Pancasila Student Profile in sociology textbooks is organized functionally and systematically across various content types. However, these dimensions are not distributed evenly throughout the textbooks. Of the 93 coded units, critical reasoning was the most common coding pattern with 47 units, followed by cooperation with 20 units and global diversity with 15 units. Meanwhile, creativity comprised 5 units; faith, devotion to God Almighty, and noble character each comprised 4 units; and independence comprised 2 units. These dimensions are reflected in student activities, social inquiry, conflict analysis, and collaborative projects, particularly when students are directed to identify social phenomena, collect and evaluate information, discuss cases, and formulate evidence-based recommendations. The following figure presents the distribution of the Pancasila Student Profile dimensions in the Sociology textbook.

Critical Reasoning and Collaboration emerge as the primary processes through which sociological knowledge is transformed into civic competencies. Their dominance in student activities and social projects shows that students are consistently engaged in collaborative inquiry, from identifying social phenomena to drawing evidence-based conclusions. This pattern suggests that the textbook develops a sociological imagination that combines critical analysis of social structures with collective problem-solving. Meanwhile, Independence (D3) and Creativity

(D6) support individual agency and innovation, encouraging students to think independently, act critically, and develop responses to social problems.

This pattern can be interpreted through Mills' concept of sociological imagination, which enables individuals to connect biography and history and understand personal experiences in relation to broader social structures. The dominance of Critical Reasoning therefore represents more than cognitive skill development. Through activities addressing population data, bullying, inequality, corruption, conflict, and social harmony, students are encouraged to examine causes, actors, contexts, and structural consequences rather than merely describe events. These activities reflect Mills' movement from personal troubles to public issues, positioning individual experiences within broader institutional, historical, and structural contexts.

The findings further indicate three interconnected forms of praxis: intellectual, social, and moral. Intellectual praxis is primarily represented through Critical Reasoning, as students collect evidence, evaluate information, analyze relationships, and reconsider explanations of social phenomena. Social praxis is reflected in Collaboration and Global Diversity, which expose students to different perspectives, group relations, conflicts, and collective problem-solving. These activities move students beyond individual experiences and situate social actors

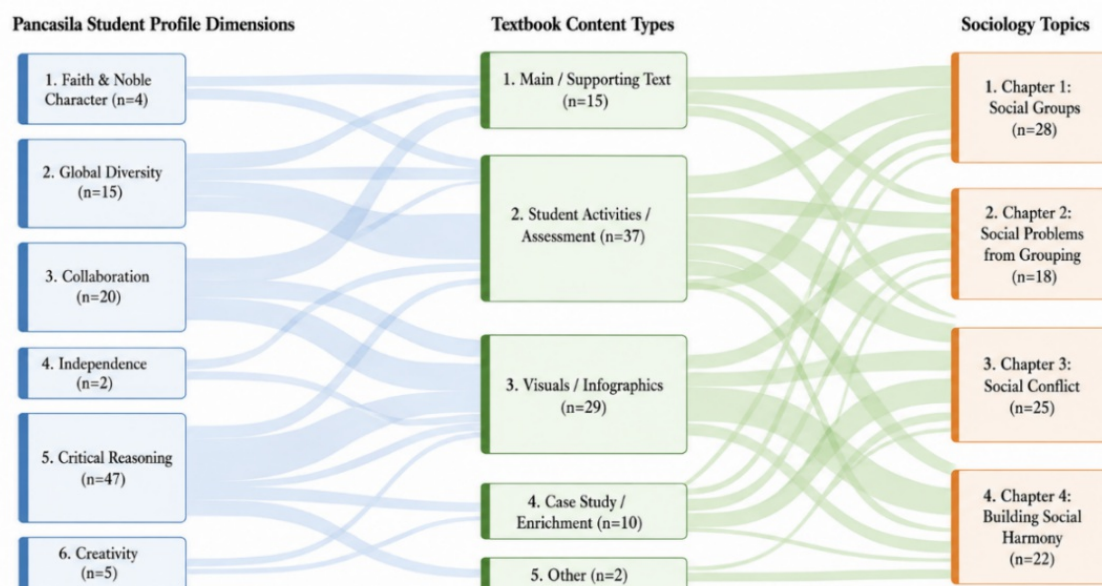


Figure 5. Visualization of a Sankey diagram mapping the distribution of the six pancasila student profile dimensions in the sociology textbook

within broader social systems and institutions. Moral praxis is expressed through noble character, integrity, empathy, and social responsibility, providing an ethical orientation for responding to social problems. Although moral praxis is not itself a component of sociological imagination, the findings extend its analytical relevance by showing how structural understanding can be connected with the ethical orientation of the Pancasila Student Profile.

This configuration supports the view that character education in textbooks operates through the interaction of intellectual, social, and moral praxis rather than through isolated moral messages. It also aligns with the concept of *curriculum enactment*, which views instructional materials as active artifacts that shape students' cognitive orientations (Hizli Alkan, 2023; Huang et al., 2022; Lambert et al., 2021; Lucy et al., 2020; Vaughan & Nuñez, 2023). Rather than positioning students as passive recipients of normative statements, the textbook engages them in inquiry, discussion, interpretation, and problem-solving. Such activities enable students to move between lived experiences and broader social processes (Palmer, 2024; Bostean & Leitz, 2022).

From an axiological perspective, Faith, Devotion to God Almighty, and Noble Character and Global Diversity (D2) provide ethical and value-based orientations for engaging with social plurality. The former is represented through honesty, integrity, concern for others, and social responsibility, including discussions of corruption and responsibility toward others. Global Diversity is expressed through multiculturalism, prejudice, gender inequality, disability, social inclusion, religious moderation, and social justice. Together, these dimensions show that sociological inquiry is not entirely value-free but is connected to collective life, justice, and social responsibility.

The dominance of Critical Reasoning is consistent with previous findings by Sadiyah et al. (2024) and Sofiyatunnisa & Susanto (2025) concerning Indonesian language textbooks under the *Merdeka* Curriculum. However, this study suggests that critical reasoning in the Sociology textbook is more contextually grounded because it is directly connected to conflict analysis and inequality-based inquiry. This finding supports Dessingué & Wagner (2025), Alsaleh (2020), and Kolstø et al. (2024), who emphasize integrating sociological imagination and critical thinking into curriculum content to enable students to critically examine dominant narratives through empirical evidence. The prominence of collaborative inquiry also supports studies

emphasizing participatory learning in implementing the Pancasila Student Profile (Prasetyo et al., 2024; Ratnawati et al., 2024).

Nevertheless, the Global Diversity dimension remains substantively limited. Although the textbook addresses the SDGs, social inclusion, peace, gender equality, disability, and religious moderation, most examples remain situated within Indonesian multicultural and national contexts. Compared with global citizenship education frameworks that emphasize transnational interdependence, ecological responsibility, global inequality, and cross-border social processes (Bosio et al., 2023; Goodale et al., 2025; Kim & Kwon, 2023; UNESCO, 2017), the global dimension remains less developed than the multicultural dimension.

Creativity is primarily operationalized through transforming sociological information and research findings into communication products, including visual presentations, campaigns, posters, videos, and podcasts. This aligns with social innovation perspectives that conceptualize creativity as generating alternative solutions through collaboration and the transformation of social practices (Cortese et al., 2024; Meister Broekema et al., 2023; Purna & De Paoli, 2023). However, its relatively low frequency indicates that creativity remains selective and output-oriented, generally appearing after inquiry and analysis rather than throughout the learning process.

Theoretically, these findings suggest an integrative model connecting character education, civic learning, social inquiry, and socially oriented creativity through sociological imagination. Critical Reasoning enables evidence-based structural analysis; Global Diversity broadens social perspectives; Collaboration situates knowledge within interaction; Independence supports reflexivity and decision-making; Creativity transforms analysis into possible responses; and moral values provide an ethical orientation for social action. Thus, character education can be embedded within sociology learning rather than treated as a separate normative component.

Practically, textbook development should retain its strengths in inquiry and collaboration while strengthening less explicit dimensions. Global Diversity could be expanded through global cases, while creative activities could emphasize generating and comparing alternative solutions rather than primarily producing media content. Structured learning journals could also extend reflection consistently across chapters, particularly within research projects and social action activities.

■ CONCLUSION

The analysis shows that all six dimensions of the Pancasila Student Profile are present in the Grade XI Sociology textbook, although they are represented with different levels of emphasis. Critical Reasoning occupies the largest proportion of the coded material, followed by Global Diversity and Mutual Cooperation. In contrast, Creativity, Faith in God Almighty, Noble Character, and Independence are represented more selectively. This uneven pattern indicates that the textbook does not distribute character-related competencies uniformly; instead, it places stronger emphasis on dimensions closely connected with sociological inquiry and the examination of social issues. A notable feature of the textbook is the way critical reasoning is embedded in learning activities that require students to interpret data, investigate social problems, examine conflict, discuss alternative explanations, and formulate responses to social situations. These activities are frequently accompanied by collaborative tasks and discussions of diversity, inclusion, and social justice. Viewed through the lens of sociological imagination, these learning opportunities encourage students to move beyond individual experiences and consider how personal situations relate to wider social relationships, institutions, and structural conditions.

At the same time, the analysis identifies several areas that remain comparatively less developed. Perspectives related to global citizenship, ecological responsibility, self-regulation, generating alternative solutions, and explicit reflection on one's own reasoning process receive more limited attention. These gaps suggest that future textbook development could provide a more balanced representation of the six dimensions, particularly by strengthening opportunities for metacognitive reflection, independent learning, creative problem-solving, and engagement with social issues beyond the national context. Theoretically, these findings suggest that sociological imagination can serve as a conceptual bridge between character education and the epistemology of sociology learning. Because this study is limited to the analysis of a single textbook, future research should examine how these representations are mediated in actual learning through classroom observations, interviews with teachers and students, and comparative studies across different educational contexts.

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■ DECLARATION OF ARTIFICIAL INTELLIGENCE (AI) USE

In preparing this article, the authors used artificial intelligence (AI) as an assistive tool to structure ideas, support translation, and adapt the language to the appropriate context to ensure that the intended meaning was conveyed effectively. However, the authors remain solely responsible for the article's substantive content, main claims, data analysis, original ideas, and conclusions. The authors have reviewed, edited, and verified all AI-assisted outputs to ensure the accuracy, integrity, and validity of the article's content.

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