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Integration of People's Economy and Entrepreneurship Education: Marhaenism Ideology and Independent Dimension in P5 Project

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ABSTRACT

This article discusses the integration of people's economic values derived from the Marhaenism ideology into education through the Pancasila Student Profile Strengthening Project (P5), with a focus on strengthening the Independent dimension and developing entrepreneurship education. Marhaenism as an ideology that sides with the poor emphasizes the importance of economic independence, productive work, and rejection of exploitation. These values are very relevant to the spirit of education that wants to form students who are not only academically capable, but also resilient and empowered socio-economically. Through the literature review method, this article examines the concept of Marhaenism, the principles of people's economy, and their relationship to the Independent dimension in P5. In addition, opportunities and strategies for implementing entrepreneurship education based on local and social values are also discussed. The results of the study show that this integration has the potential to form students who have ideological awareness, are independent in thinking and acting, and are able to become agents of economic change based on social justice. This article recommends the need for policy support, teacher training, and cross-party collaboration to encourage the successful implementation of this integration in educational units.

Keywords: *Economy, Entrepreneurship, Independent, Marhaenism, P5 Project*

INTRODUCTION

Education is not just a process of transferring knowledge, but also a strategic means in shaping the character, ideology, and fighting spirit of students. National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Kristiawan et al., 2017).

In the Indonesian context, the urgency of education based on people's values is becoming increasingly relevant amidst the challenges of globalization and socio-economic inequality that are still real. This is where the idea of Marhaenism—introduced by Soekarno as an ideology of liberation for the common people—offers an important perspective for the world of education. Marhaenism is a way of struggle and a principle of struggle that requires the elimination of all forms of capitalism and imperialism. In other words, Marhaenism is an ideology or social ideal (Marhaen, 2022). Marhaenism is an understanding that aims to fight for the fate of the common people to gain happiness in life (Anastasia & Sultani, 2018). Marhaenism emphasizes independence, productivity, and resistance to all forms of exploitation and dependence. This ideology does not only talk about the people's economy, but also about how the common people must be able to become subjects in their own lives, including in the aspect of education.

Meanwhile, the Independent Curriculum which is now implemented at various levels of education presents the Pancasila Student Profile Strengthening Project (P5) as a contextual and value-based learning space. One of the main dimensions in P5 is Independence, namely developing students' abilities to become individuals who are able to be independent and take the initiative in facing various situations and challenges of life, are responsible, and are able to manage themselves and make decisions wisely (Shofia Rohmah et al., 2023). This dimension is substantially in line with the spirit of Marhaenism which emphasizes the importance of living independently. Basically, Pancasila axiologically has 3 dimensions of value. The three values are basic values, namely the basic values of Pancasila that cannot be denied, which include the values of divinity, humanity, unity, people's values, and justice (Sutono & Purwosaputro, 2019). Therefore, integrating people's economic values based on the Marhaenism ideology in P5 is a strategic step to create a generation that is not only academically capable, but also ideologically and socially resilient.

Education that integrates people's values will be able to bridge the gap between the world of school and the social reality of society. Through the implementation of the P5 project designed with a local economic approach, the development of social entrepreneurship, or the strengthening of independence based on environmental potential, the values of Marhaenism can be instilled concretely.

Thus, learning does not stop in the classroom, but is present as a force for social transformation. This article aims to conceptually examine how the integration between the people's economy in the spirit of Marhaenism and the dimensions of Mandiri in P5 can strengthen the direction of Indonesian education that is more liberating, just, and sovereign.

LITERATURE REVIEW

Marhaenism is an ideology that was born from a very deep contemplation process by Ir. Soekarno on the condition of the nation that suffered from a system of colonialism and capitalism that occurred in the Dutch East Indies Geopolitical Region. Marhaenism was born as an ideology used to change that misery with the ideal of achieving Indonesian Socialism (Multizami, 2016). Marhaenism is Bung Karno's teaching on Indonesian-style Socialism where poor farmers in Indonesia should not only be farm laborers, but also become landowners, even in small sizes. The name Marhaenism was taken by Sukarno from the name of a small farmer in West Java named Marhaen (Siswanto, 2019). The narrative of Marhaenism is symbolic of a farmer named Marhaen, he is a small farmer with the capital he has to manage the rice fields he has for his life but is limited by the economic system at that time. Seeing what the Marhaen felt, Soekarno named his thoughts based on what the Marhaen suffered, which represented the suffering felt by the farmers at that time (Pradnya, 2022).

The independent dimension includes the ability to be responsible and make decisions independently. Students are expected to be able to organize themselves, manage time, and complete tasks well (Aulya & Faelasup, 2024). Steinberg in Parwanti et al. (2024) argues that independence has three aspects; behavioral independence, value independence and emotional independence. Behavioral independence is the ability to make decisions independently and be responsible for those decisions. Value independence is the development of beliefs that want it. teach children about right and wrong actions. Emotional independence is an aspect of independence related to changes in a person's closeness to others.

In the narrative of Fitriati and Hermiati in Budi & Fensi (2018), entrepreneurship education is a development activity aimed at those who want to try or become entrepreneurs, as well as an effort to increase understanding and knowledge about entrepreneurship. According to Machfoedz in Maulana (2019) an entrepreneur is an independent person in pursuing achievement, he dares to take risks to start managing a business in order to make a profit.

Previous studies have examined aspects of entrepreneurship education and the formation of entrepreneurial character in the context of education, but tend to focus on technical aspects or their direct influence on students' interests and behavior. For example, Putri's (2017) research shows a positive influence of entrepreneurship education on students' interest in entrepreneurship, but has not

touched on the integration of ideological or historical values such as Marhaenism in the learning process. This study is quantitative and emphasizes causal relationships between variables, so it has not examined aspects of values and a broader national context.

Meanwhile, Duka (2017) discusses the implementation of Marhaenism in education through a case study of the “Tunas Merdeka” People's School with an ideological and humanistic approach. However, the study focuses more on the response to the national education system and alternative practices based on people's ideology, without linking it to the national curriculum or strengthening entrepreneurial character through projects such as P5.

Rahmawati et al. (2024) research has shown that P5 with an entrepreneurship theme can shape entrepreneurial character in elementary school students. However, this research is still limited to practical implementation in educational units, without including ideological dimensions or basic values such as Marhaenism as the foundation of entrepreneurship education.

Meanwhile, Ismail & Hapsoro (2023) research contributes to understanding the relevance of Bung Karno's teachings—including the spirit of people's economy—in village development through BUMDes. The focus is on the realm of community development and village institutions, not on the integration of these values into the formal education system.

Thus, the research gap that this study aims to fill is to integrate the ideology of Marhaenism as the basis of people's economy into formal education through the P5 Project-based entrepreneurship education approach, with a focus on strengthening the Independent dimension in the Pancasila Student Profile. This approach brings together ideological values, character education visions, and contextual learning strategies that have not been widely discussed in previous studies in an integrated manner.

RESEARCH METHODOLOGY

This article is compiled using a qualitative-descriptive approach with a library research method. Data and information were collected through searching various relevant literature sources, including books on the ideology of Marhaenism, the concept of people's economy, official documents of the Merdeka Curriculum from the Ministry of Education, Culture, Research and Technology, and academic references related to entrepreneurship education and the Mandiri dimension in the Pancasila Student Profile (P5). The analysis was carried out interpretively and reflectively to identify the relationship between concepts, as well as to formulate arguments about the potential for integrating ideological values into educational practices. With this approach, the article aims to present conceptual thinking as a contribution to the development of a curriculum that is oriented towards the formation of independent and socio-economically empowered students.

RESULT AND DISCUSSION

The Idea of Marhaenism and the Principles of People's Economy

The ideology of Marhaenism is different from Communism which emphasizes class conflict, where the proletariat class must seize power through violence, Marhaenism emphasizes more on the liberation of the common people from oppression. Marhaenism does use the concept of Marxism as its analytical tool, but in Marhaenism it does not mention class struggle. Furthermore, in the teachings of Marhaenism, there is a Marhaenist group which is the upper middle class who together build and fight to free the Marhaen people. With the basic goal not to create a classless society as in the teachings of Marxism, but to realize a society without oppression (Amin, 2016).

This idea was first introduced by Soekarno after his meeting with a small farmer named Marhaen in Bandung. Marhaen is described as an individual who has his own means of production (hoe and a plot of land), but still lives in limitations because his production is only enough for living needs, without any excess that can be traded on a large scale. From there, Soekarno concluded that the poverty of the Indonesian people was not due to not working, but because of an unfair system that forced the common people to be in a structurally weak position. As a figure representing the Marhaen people, Soekarno viewed that fighting for unity was a moral responsibility that he had to carry out. For him, reviving the strength of the Marhaen organization was a must (Soekarno, 2016).

The ideology of Marhaenism emphasizes the importance of independence, production for one's own needs, and rejection of all forms of exploitation, both domestic and foreign. Marhaenism is based on the values of social justice, siding with the common people (the Marhaen), and the struggle to free themselves from dependence on large capital or foreign capitalism. In this context, Marhaen is not only a farmer or laborer, but a representation of all the common people who are empowered but oppressed by the system. Marhaenism does not only fight for the proletarian class, but all the common people (Marhaen) of Indonesia which includes the farmer class, laborers, traders who are lacking in everything and are also poor due to the Colonialism, Imperialism, and Capitalism systems (Melawati & Kuswono, 2019).

The main principle of Marhaenism then developed into a people's economy, an economic system that gives space and power to the people as the main actors. The community must be able to be independent in terms of economic development. This can be realized well, one of which is by building a good production system. Through good and balanced production, a strong people's economy can be built, while still emphasizing community solidarity and not prioritizing the interests of capital alone (Amin, 2016). The people's economy rejects the dominance of large capital and instead prioritizes strengthening the informal sector, cooperatives, small and medium enterprises, and the use of local resources independently and sustainably.

In practice, the people's economy contains elements of democratization of production, fair distribution, and active community participation in economic development.

This concept of people's economy has great relevance to education, especially in forming the character of students who are independent, oriented towards productive work, and have social concerns. Marhaenism values can also be the ideological basis for the design of liberating and just education, namely education that produces subjects not objects, and is able to foster critical awareness of existing social and economic structures.

The Independent Dimension in the Pancasila Student Profile: Meaning and Purpose

Indonesian students are independent learners, namely students who are responsible for their learning process and outcomes. Key elements of independence consist of awareness of oneself and the situation faced and self-regulation (Kemendikbudristek, 2022). The Pancasila Student Profile is one of the main pillars in the Independent Curriculum which is designed to shape Indonesian students as whole individuals—faithful, critical thinkers, globally diverse, collaborative, creative, and independent. The independent curriculum is a curriculum with various intracurricular learning so that students are more optimal and have concepts and strengthen their competencies (Jannah et al., 2022). The six dimensions in it do not stand alone, but strengthen each other in an effort to create a future generation that is able to answer the challenges of the times without losing their national identity. In this context, the Independent dimension plays an important role as a foundation for character that emphasizes personal responsibility and the ability to manage the learning process and one's own life.

The Independent Dimension is defined as the ability of students to recognize and develop their potential, take initiative, and not rely too much on outside help. Independent students demonstrate self-confidence, perseverance, responsibility for actions and decisions, and are able to learn from experience and failure. This dimension is not only related to learning independence, but also independence in thinking, acting, and facing life's challenges in a mature manner. Learning independence itself is one of the important things in a learning process, because students' learning independence is needed so that they are able to regulate and discipline themselves. These attitudes need to be possessed by students as learners because they are characteristics of the maturity of educated people (Patria & Silaen, 2020).

The aim of strengthening the Independent dimension in P5 is for students to grow into resilient and productive individuals, who are able to navigate various situations without having to constantly wait for direction. This independence also includes the ability to adapt, take initiative, and set meaningful learning and life goals. In the process, students are expected to not only be recipients of knowledge,

but also creators and managers of their own learning experiences. The independent dimension has elements and sub-elements as in Figure 1 below:

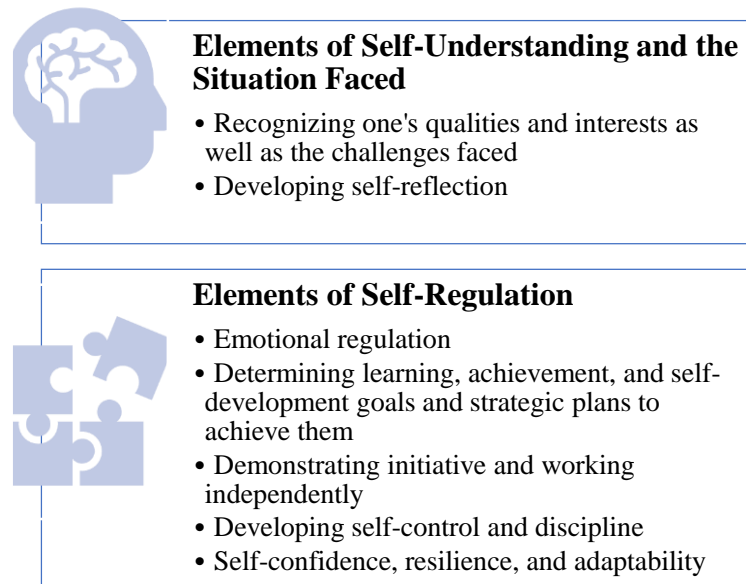


Figure 1. Elements and Subelements of Independent Dimensions in P5

Source: Book of Dimensions, Elements, and Sub-Elements of Pancasila Student Profiles in the Independent Curriculum, Ministry of Education, Culture, Research and Technology 2022

The relationship between the dimensions of 'Mandiri' with the idea of people's economy and Marhaenism lies in the basic principle of 'berdikari' (standing on one's own feet). Marhaenism encourages each individual to be able to live from their own production, while the Mandiri dimension in P5 encourages students to develop their capacity autonomously. Both reject dependence and lead to strengthening identity and fighting power in social and economic life.

Through project-based learning such as P5, the Independent dimension becomes a space for students to design, implement, and evaluate their own activities. Education based on this dimension of independence also focuses on character building. Students are taught the values of responsibility, discipline, and perseverance, all of which are important for forming independent and responsible individuals (Yasin & Hidayah, 2024). In this context, the teacher acts as a facilitator who accompanies the process, not as a control center. Therefore, strengthening the Independent dimension does not only instill an individual independent attitude, but also forms students who are able to survive, think critically, and take real action in their social environment.

Integration of Marhaenism Values into P5 Projects: Opportunities and Strategies

P5 (Pancasila Student Profile Strengthening Project) is an innovation in the Independent Curriculum that opens up space for students to learn contextually,

cross-disciplinary, and based on real issues in the surrounding environment, both inside and outside the classroom (Yasin & Hidayah, 2024). Independence refers to Indonesian students as independent learners who are responsible for both the learning process and the results. Awareness of oneself and the existing situation, as well as self-regulation, are important components of independence (Lilihata et al., 2023). In this context, the integration of ideological values such as Marhaenism is not only possible, but also strategic to shape the character of students who are independent, critical, and care about the socio-economic conditions around them. Marhaenism values such as economic independence, productive work, anti-exploitation, and siding with the poor are very much in line with the spirit of P5 which wants to produce students who are not only academically capable, but also have social awareness and responsibility towards the environment.

Marhaenism aims to realize a life without conflict. Welfare and prosperity are the main goals (Raeinady & Dewantara, 2021). In the context of education, opportunities for integrating Marhaenism values in the P5 project can be realized through themes that are directly related to the daily lives of students, such as social entrepreneurship, utilization of used goods, school farming, student cooperatives, or projects based on local wisdom. For example, schools can develop a project to make craft products from unused goods which are then marketed simply by students. This project not only trains creativity and entrepreneurial skills, but also instills awareness of the value of production, resource management, and the importance of economic independence.

This integration implementation strategy requires a systematic approach. First, teachers need to understand the ideological values of Marhaenism and relate them to the dimensions of Mandiri in P5. This can be done through training, workshops, or teacher group discussions. Second, schools need to develop project modules that not only hone students' cognitive and motor skills, but also form critical thinking patterns and values of social partisanship. Third, the involvement of the community and the surrounding environment is very important so that the projects carried out are truly contextual and provide authentic learning experiences for students.

Learning can be viewed as a process of change and formation of knowledge, skills, attitudes and abilities of an entrepreneur, either through education, training, mentoring, or experience (Nuraeni, 2022). The integration of Marhaenism values in P5 also contributes to the formation of students who have the soul of a producer, not just a consumer. This spirit reflects the core of Marhaenism, where every individual has a responsibility to create, not just receive. In this way, P5 is not only an educational project, but also a vehicle for the formation of class awareness and economic independence from an early age. Through this approach, schools can play an active role in instilling the nation's ideological values into concrete and meaningful learning practices.

Entrepreneurship Education and Strengthening Independence in the Spirit of Marhaenism

In Indonesia, there is still a form of discrimination against the lower class or common people. Capitalists and the rich are always worshiped by capitalists. Capitalism thrives and is rampant in all walks of life. Without realizing it, capitalism is slowly destroying life and making the little people suffer more (Raeinady & Dewantara, 2021).

According to Leon et al. in Kusmintarti et al. (2017) entrepreneurship education is an activity of teaching and learning about entrepreneurship, including the development of knowledge, skills, attitudes and personal character according to the age and development of students. Entrepreneurship education is one of the strategic approaches in fostering an independent, creative and productive attitude among students. Entrepreneurship education is very much needed by them because it can shape their mindset, behavior and attitude so that they can become entrepreneurs, which will later direct them to choose a career as an entrepreneur. (Ramlan & Nikmat, 2019). In the context of the Independent Curriculum and the Pancasila Student Profile Strengthening Project (P5), entrepreneurship education is not only directed at the economic aspect, but also becomes a vehicle for character building and life values, especially in the Independent dimension. Students who are trained to think entrepreneurially are invited to recognize their potential and their environment, make plans, take risks in a measured manner, and be responsible for the results of the process they undergo.

These values are in line with the spirit of Marhaenism, which emphasizes the economic independence of the people through productive work and management of their own resources. In education, this spirit can be actualized by encouraging students to create products or services based on local potential, not just selling finished goods. Entrepreneurship is not just profit-oriented, but becomes a means of character education that fosters perseverance, innovation, and courage to make decisions and other important characters in modern social and economic life.

Entrepreneurship education is very important for entrepreneurs, so that they do not grope in doing their business. With education, they will consider everything they will do carefully. Education will form reliable and resilient entrepreneurs or businessmen. Ready to face the challenges they will face. They will consider the size of the risk carefully, doing everything with the instructions they know without any uncertain hesitation (Nuraeni, 2022).

The positive impact of the P5 project activities on the theme of entrepreneurship on students' independent learning is the development of independent skills. Through entrepreneurship projects, students will be invited to take the initiative, manage their own time, and take responsibility for the projects they work on (Fatah & Zumrotun, 2024). The P5 project is a very flexible and contextual space to instill ideological entrepreneurship education. For example, students are invited to make products from household waste, sell school agricultural

products, or develop social-based business ideas that solve problems in the surrounding environment. Through activities like this, students not only learn how to produce, but also how to assess the benefits, impacts, and ethics of their economic activities. The values of Marhaenism direct entrepreneurship education not to solely pursue profit, but also to pay attention to social benefits and economic justice.

By integrating the spirit of Marhaenism into entrepreneurship education at P5, schools are able to create a learning ecosystem that builds a producer mentality, not just a consumer. Education is no longer solely oriented towards academic achievement, but rather becomes a means of forming students who are mentally tough, economically capable, and aware of their social role as part of a just and independent society.

CONCLUSION

The integration of people's economic values originating from the Marhaenism ideology into the world of education, especially through the Pancasila Student Profile Strengthening Project (P5), is a strategic step in forming the character of students who are independent and empowered economically and socially. The Marhaenism ideology which emphasizes independence, productivity, and siding with the common people, has substantive alignment with the Independent dimension in the Pancasila Student Profile. In the context of entrepreneurship education, the spirit of Marhaenism can be brought to life through projects that shape students as creative producers who are responsible for their social environment. Entrepreneurship education in P5 is not only about producing goods or services, but also about building a character that is persistent, independent, and socially concerned. Through this approach, students do not just learn economics technically, but also internalize the values of a just and sustainable economic struggle, as desired in Marhaenism. Thus, schools become spaces that not only produce graduates with academic achievements, but also young generations who are ready to face real life independently, innovatively, and based on national values.

In order for the integration of Marhaenism values and entrepreneurship education in P5 to run optimally, support from various parties is needed. Schools and teachers are expected to be able to design contextual projects and foster student independence through productive activities based on local potential. The government needs to strengthen policies and supporting facilities so that entrepreneurship education is not only a symbolic activity, but has a real impact on the formation of character and economic power of students. Support from the community, parents, and collaboration with local business actors are also important to form an empowering and sustainable education ecosystem.

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