

INTEGRATION OF THE LIVING VALUES EDUCATION PROGRAM (LVEP) IN THE MERDEKA CURRICULUM

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Abstract

This study is important for examine the integration of the Life Values Education Program (LVEP) into the Merdeka Curriculum. This research is important because character is one of the crucial aspects that affect the progress of the nation. To create a nation with character, strategic steps are needed. This research is a descriptive qualitative research with a literature review. The results of this study are that the merdeka curriculum is an idea that frees teachers and students in determining the learning system. The merdeka curriculum aims to create fun learning for teachers and students because so far education in Indonesia has emphasized knowledge rather than affective or skill aspects. The merdeka curriculum also emphasizes aspects of character development that are in accordance with the values of the Indonesian nation which are summarized in the Pancasila student profile. LVEP has been integrated into the Merdeka Curriculum but there are several obstacles faced by teachers in implementing it. Obstacles related to understanding range from not understanding the essence of the merdeka curriculum. As well as difficulties in creating teaching modules that integrate LVEP. Finally, at the evaluation stage, teachers experience difficulties in making assessments related to LVEP integration.

Keywords: integration, Living Value Education Program, Merdeka curriculum

INTRODUCTION

The 1945 Constitution states that the Indonesian government was established for various purposes, one of which is to educate the life of the nation. Efforts to educate the nation's life, one of which is pursued through education. Thus, education is a milestone for the government in building the nation and state. This is also confirmed in Article 3 of 2003 Law Number 20 concerning National Education, that education helps develop skills and forms valuable character and national civilization in the context of educating the nation's life, students, God Almighty, personality, healthy, competent, knowledgeable, creative, independent, responsible, and democratic (JDIH BPK RI, 2003).

Education requires proper management in terms of planning, implementation, and evaluation so that education can run according to its objectives. The government's move to improve the quality of education is to continue to innovate the curriculum. One of the curriculum innovations is the merdeka curriculum. An merdeka curriculum is interpreted as a learning plan that provides opportunities for students to study happily and not feel pressured, and pays attention to the talents and interests of students. Thus, the merdeka curriculum is a learning concept that allows students to explore their individual interests and talents (Susilowati, 2022: 116).

The Merdeka Curriculum perfects the inculcation of student character education with a Pancasila student profile,

which consists of 6 dimensions, each dimension is described in detail into each element. consisting of faithful, devoted to God Almighty, global diversity, mutual cooperation, independent, critical reasoning, creative (Dewi Rahmadayanti & Agung Hartoyo, 2022: 6-7). Character is an important aspect of the quality of human resources because the quality of human resources determines the progress of a nation. Quality character must be formed early on and must also take advantage of all existing dimensions (Kahar, 2021: 76). Students who will hold the nation's future must have good temperament, character and good morals, otherwise the nation will not be able to progress.

The reality is that character and morals are starting to decline as a result of demands that society must be productive thereby increasing individualism which will down the values of national character. In addition, the school is neutral in matters of values and character. It can be seen that there is evidence of a decline in morality. Public officials who frequently appeared in the mass media were arrested by the Corruption Eradication Commission (KPK). Bribery, embezzlement of public funds, and money laundering are ways for unscrupulous establishment hunters. If we reflect on the United States, the Economic Policy Institute released a study showing that in the last decade the rich Americans have experienced a significant increase while the poor have gotten poorer. It is not surprising that the search for personal prosperity is accompanied by a decrease in responsibility and character as a citizen (Lickona, 2013: 12).

Faced with such problems, Indonesia must turn back to the education system. Through education, Indonesia is expected to open eyes by teaching moral values and building character. Living Value Education Program (LVEP) is an overall character building. With this comprehensive character formation, the Indonesian people will welcome a more characterful life through the integration of

the Living Value Education Program (LVEP).

METHOD

This research is a literature study by examining journals related to the independence curriculum and living values education program. The results of various literature reviews are used to identify the potential of the living values education program in the merdeka curriculum. The type of research used is library research with a qualitative descriptive approach. Library research is a type of research related to data originating from books, encyclopedias, dictionaries, journals, documents, research results, magazines and so on (Harahap, 2014).

The research data source used is secondary data sources. Secondary data sources come from books and scientific articles. The selection of secondary data sources used includes studies on the living values education program (LVEP) and the merdeka curriculum. The secondary data source in the form of scientific books has a time limit from 2004 to 2021, while the secondary data source is in the form of scientific articles which has a time limit from 2016 to 2022. The data analysis used is content analysis of written information data. The data in this study are in the form of research results such as scientific books, scientific articles, research reports, and other relevant sources (Sukmadinata, 2011).

The steps used in this study include three stages, namely organize, synthesize, and identify (Taylor, n.d.). In the organize stage, the author collects various scientific articles that describe LVEP, the merdeka curriculum, and the integration of LVEP into the merdeka curriculum. Scientific articles are collected and reviewed through the process of reading abstracts, introductions, methods and discussion. In the synthesize stage, the writer makes a summary of the results of the review of the articles so that they become a unified and meaningful whole. In the identify stage, the

writer identifies summaries in scientific articles to obtain interesting writing that includes results and discussion of the integration of the living values education program (LVEP) into the merdeka curriculum. One manifestation of this integration is through the implementation of a project to strengthen the profile of Pancasila students. The project to strengthen the Pancasila student profile is an effort to integrate character values that have a project-based learning concept outside the classroom that is not related to intra-curricular activities because it aims to solve real-world problems. This project integrates the dimensions of the Pancasila student profile and involves collaboration with various parties. Thus, the project to strengthen the Pancasila student profile can optimize character as well as optimize student creativity.

RESULTS AND DISCUSSION

1. Living Values Education Program (LVEP)

Character education programs are designed to form, develop, and strengthen life values including components of knowledge, feelings, and moral actions. The result is the formation of personal qualities of individuals who are noble, intelligent, good and beneficial to themselves, others and the wider community who prioritize togetherness in diversity. Living values or basic values of life are various habits that generally (universally) underlie good and harmonious relationships between us and others around us. These are habits that are difficult for us to find in our present and future times, squeezed by the individualistic, hedonistic and materialistic attitudes and characteristics of modern humans; forgetting that humans are social, virtuous and moral creatures (Apriani & Ariyani, 2017).

LVE is here as a solution in forming noble character with the values that

exist in LVE itself. According to Tillman (2004: ix), LVEP is an educational program that provides value activities for students to explore and develop twelve universal values: cooperation, freedom, happiness, honesty, humility, love, peace, respect, responsibility, , simplicity, tolerance, and unity so that these values will become habituation in personal and public life and make these values a part of their lives. The goals of LVEP as a values education program are (1) to help individuals think, reflect, and express values related to themselves, others, and society, (2) deepen responsibility, knowledge, and motivation to make positive choices, and (3) directs individuals to choose and deepen moral values (Tillman, 2004).

Apriani (2019) explains that LVEP teaches respect and honor for all human beings, students do not just learn these values but experience and live the values of life throughout their lives. LVEP is a values-based comprehensive learning method. The process of learning activities with LVEP helps students develop personal, social and emotional skills. In learning through LVEP, students are invited to reflect, imagine, dialogue, communicate, be creative, write and play through the values being taught (Prastiwi, D. (2018). LVEP is an innovative learning model that provides a positive contribution in strengthening character in accordance with government discourse in the PPK program which aims to form a golden generation of Indonesia who have character according to the noble values of Pancasila (Apriani, A. N., Chomariyah, W. I., & Sukaris, A. (2021).

The advantages of the LVEP model based on research findings conducted by Arafik (2013) show that the application of the LVEP model through learning children's literature is able to

improve learning outcomes and implementation of ethical values (the value of obeying religious teachings, love and compassion, responsibility, and work). same) class III SD Muhamadiyah Mutihan Wates Kulon Progo. The results of research conducted by Apriani et al (2017: 102) show that learning using LVEP has a positive influence on instilling the character of nationalism which includes the sub-characters of cooperation, responsibility, love, peace, respect, tolerance, and unity when compared to using storytelling method. In addition, Apriani (2019) also conducted a study which showed that LVEP also had a significant effect on all anti-radicalism values observed during the learning process, namely citizenship, compassion, courtesy, fairness, moderation, respect for others, respect for creators, self control, and tolerance. Meanwhile, the research results from Sari & Apriani (2020: 132) show the result that the LVEP-based Integrative Thematic SSP that was developed is effectively used in thematic learning to strengthen the character of nationalism. Based on the explanation above, it can be concluded that LVEP is an innovative character education program that makes a positive contribution to strengthening character which includes twelve universal values: cooperation, freedom, happiness, honesty, humility, love, peace, respect, responsibility, simplicity, tolerance, and unity to form, develop, and strengthen life values include components of knowledge, feelings, and moral actions so that students do not just learn these values but experience and live the values of life throughout their lives.

2. Merdeka Curriculum

The curriculum comes from Latin, namely "curere", meaning a running course or a race course, especially a chariot race course, while in French, "chourier" interpreted as running. The

term is used in the field of sports which means curriculum as the distance that a horse racing runner must travel to get a medal or award (Halimah, 2020: 2). In line with the above, Republic of Indonesia Law Number 20 of 2003 concerning the National Education System states that the curriculum is a set of plans and arrangements regarding objectives, content, and learning materials, as well as the methods used as guidelines for organizing learning activities to achieve educational goals (JDIH BPK RI, 2003). The curriculum has a central position in every educational effort. This shows that the curriculum is the heart of education, which means that all movements in education in schools are based on what is planned in the curriculum. Thus, it can be interpreted that the curriculum is the basis and controller of educational activities (Halimah, 2020: 18).

The new curriculum that is being developed is now called the merdeka curriculum. According to the BSNP or the National Education Standards Agency, the merdeka curriculum is a learning curriculum that is related to the talent and interest approach. Students can choose the subjects they want to study according to their talents and interests. An merdeka curriculum means freedom in learning, a comfortable learning atmosphere, independence, seen from the independence of students in learning, seeking information, and in completing various assignments (Werty Tangahu, 2021: 4). The merdeka curriculum was founded by Nadiem Makarim, Minister of Education, Culture, Research and Technology as a form of curriculum innovation. Nadiem Anwar Makarim as in his speech commemorating National Teacher's Day explained that the concept of "merdeka curriculum" is freedom of thought and freedom of innovation. The merdeka curriculum focuses on the freedom to learn

independently and creatively. Teachers are also expected to be a driving force to take actions that ultimately provide the best for students, and teachers are expected to prioritize students above their career interests (Direktorat Jenderal Pendidikan dan Tenaga Kependidikan; 2019).

In addition, Nadiem has determined a number of matters related to education in Indonesia as an effort to produce quality and quality human resources. This means that the learning system will change, from face-to-face learning in the classroom to learning done outside the classroom. The learning atmosphere will be more relaxed, because students can discuss material with the teacher, study with outing classes, students don't just listen to the teacher's explanation of material, the formation of the character of students who are brave, independent, have morals, and don't just rely on a ranking system. In fact, every child has different talents and intelligence according to their talents and interests (Siti Mustaghfiroh, 2020: 146). The launch of the merdeka curriculum was accompanied by the launch of an independent education platform called the Merdeka Teaching Platform. The Merdeka Mengajar Platform is an educational platform that can become a driving partner for teachers and school principals, which must be downloaded first via an Android device. This platform is a follow-up step in efforts to transform digital-based education in Indonesia, and is provided to become a driving partner for teachers in teaching, learning, and working (Pintek, 2022).

There are four points contained in the merdeka curriculum policy. First, the national level assessment will be replaced with other forms of assessment such as character surveys and minimal competency assessments. Second, schools will be given the authority to administer National Standardized School Examinations, schools will be

given the prerogative right in determining assessments, such as portfolios, project assignments, essays, or other forms of assignments. Third, the Learning Implementation Plan is simplified into simpler teaching modules, so that teachers can focus more on guiding and monitoring the learning development of students. Fourth, the acceptance of new students uses an expanded zoning system (Firda Wahdani & Hamam Burhanuddin, 2020: 1-10).

The Ministry of Education and Culture stated that there is a need for synergistic cooperation between education programs in schools and education in the family environment. This is the guideline for the Tri Education Center initiated by Ki Hajar Dewantara. The Tri Education Center demands alignment of education in educational units, families and communities. People who are mentally and physically strong will be able to create a better Indonesia. Character education in every dimension is a long-term investment for society. With character education, it is hoped that people will not only be productive but have good personalities, so that they can make Indonesian people more hardworking, creative, innovative, tough, independent and responsible.

3. Integration of the Living Values Education Program in the Merdeka Curriculum

Nadiem Makarim established the Merdeka Curriculum as a refinement of the 2013 curriculum on December 10, 2019. Independent learning is freedom of thought for students and teachers. Independent learning encourages the formation of an independent spirit character where teachers and students can freely and happily explore knowledge, attitudes and skills from the environment. Independent learning can encourage students to learn and develop themselves, form a caring attitude

towards the environment in which students learn, encourage student confidence and skills and easily adapt to the social environment (Ainia, 2020). Merdeka Belajar is a new policy program of the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud RI) which was proclaimed by the Minister of Education and Culture of the Indonesian Advanced Cabinet, The essence of freedom of thought, according to Nadiem, must be preceded by teachers before they teach it to students. according to Sherly et al., (2020) means giving freedom to schools, teachers and students to be free to innovate, learn independently and creatively, where this freedom starts with the teacher as the driving force. A fun learning atmosphere, considering the many complaints from parents and students regarding learning that requires achieving a minimum completeness score, especially during a pandemic. The implementation of the independent learning policy encourages the role of the teacher both in curriculum development and in the learning process. Aside from being a source of learning, in independent learning the teacher acts as a learning facilitator supported by professional, pedagogical, personality and social competence. with these competencies the teacher can realize the implementation and objectives of implementing the independent learning policy (Pendi, 2020). The Merdeka curriculum as an alternative curriculum overcomes learning setbacks during the pandemic which gives freedom of "Freedom to Learn" to learning implementers, namely teachers and school principals in compiling, carrying out the learning process and developing curricula in schools paying attention to the needs and potential of students (Rahmadayanti, D., & Hartoyo, A. (2022).

The advantages of the Merdeka curriculum explained by the Ministry of Education and Culture (2021b) focus on essential material and develop student competence in its phases so that students can learn more deeply, meaningfully and have fun, not in a hurry. Learning is far more relevant and interactive through project activities providing wider opportunities for students to actively explore actual issues such as environmental, health, and other issues to support character development and competency profiles of Pancasila Students. The purpose of this teaching is to strengthen students' literacy and numeracy abilities and their knowledge in each subject. The phase or level of development itself means the learning outcomes that must be achieved by students, adapted to the characteristics, potential and needs of students. Nadiem Makarim's concept of Freedom to Learn was driven by his desire creating a happy learning atmosphere without being burdened with achieving a certain score or value.

Character building in schools can be done by referring to the merdeka curriculum. The merdeka curriculum is a curriculum that includes integrated knowledge, skills and attitudes competencies. In the Merdeka Curriculum there is no longer any demand for achieving a minimum completeness score, but emphasizes quality learning for the realization of quality students, characterized by the profile of Pancasila students, who have competence as Indonesian human resources ready to face global challenges. One way to shape student character can be developed through an merdeka curriculum by integrating character education models into learning. The character education model that can be used in the merdeka curriculum is the Living Values Education Program (LVEP).

Living Values Education Program (LVEP), is a values education program. The program provides a wide range of experiential activities and practical methodologies for teachers and facilitators to help children and youth explore and develop key personal and social values: peace, respect, love, responsibility, happiness, teamwork, honesty, humility, tolerance, simplicity, and unity (Tillman, 2004). Through living values, students will learn to explore, develop, and have life values so that they are able to learn, experience, and practice universal values in everyday life. Instilling character values through the Living values education Program method for the millennial generation is very important so that they have good personalities. The Living Values Education Program has a good and positive influence in building the character of the millennial generation. LVEP provides opportunities for children and youth to identify, explore, clarify, analyze, internalize, develop, and apply life values in daily activities (Sarif, N. R., Sejati, R. A., & Apriani, A. N. (2021). Living Values Education is also one of the right solutions in overcoming children's character education problems (Sukiman & Ridwan, 2016). This means that LVEP as a superior value education program is an important program in the context of learning and outside of learning with the aim of building and developing character values in their life directly.

LVEP as a flagship program is considered as an effort to improve the quality of values education in Indonesian education. The implementation of LVEP involves the entire school community including school principals, teachers and school officials. The application of LVEP in intracurricular activities is carried out during teaching and learning activities

at schools. Supporting factors are positive support from the government, schools, teachers, parents, students, and school facilities. The inhibiting factor is family habits that are less consistent in implementing LVEP at home. Living is a search or searching or studying or discussing thoroughly what to look for. Value is value, which is something that can be measured as a reference in the form of human works in the form of actions. Education is education, namely the place where the learning process occurs which includes many things in learning that have specific goals. So, LVE is the search and discovery of educational values that can be used as a reference in the formation (Rahayu, D. W., & Taufiq, M. (2020).

CONCLUSIONS

Character education is an effort to develop individual self-control. If individual self-control can be developed, it will also give birth to a generation that is independent, disciplined, creative, responsible and tough in dealing with problems in life. Character education is present in the integration of the Living Value Education Program (LVEP) in the merdeka curriculum. Character education in every line of community life will form a society that is not only productive but also hardworking, creative, innovative, tough, independent and responsible. Therefore, the government has determined 6 dimensions of the Pancasila student profile that must be instilled in students, so that the dimensions of the Pancasila student profile are expected to be able to improve the character of students.

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