

## Reading the 8 Dimensions of Graduate Profile through Indonesia's Political Billboard Discourse

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**ABSTRACT:** This study investigates the alignment between Indonesia's refined 8-Dimensional Graduate Profile and the values represented in political billboard discourse during regional elections. By applying Critical Discourse Analysis (CDA) and character education theory, the research explores how public political communication reflects, implies, or omits the moral, civic, and competency-based ideals promoted in national education. The findings reveal that certain dimensions—such as faith and noble character, teamwork, and creativity—are more prominently represented than others, often through culturally embedded language, symbolism, and persuasive slogans. Political candidates leverage religious and moral imagery, collective rhetoric, and humor to build trust and appeal to voters, thus implicitly mirroring some educational values. However, this representation is selective and often rhetorical rather than substantive. The analysis highlights the need for greater coherence between educational aspirations and political messaging, especially in a media-saturated society where public discourse significantly influences civic understanding. This study contributes to ongoing discussions about civic competence, character education, and media literacy by bridging the gap between national education policy and real-world political communication.

**KEYWORDS** - character education, critical discourse analysis, graduate profile, political discourse, political billboard

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### I. INTRODUCTION

The development of graduate profiles in Indonesia has undergone significant refinement in recent years, marked by the transition from the original six-dimensional *Profil Pelajar Pancasila* (Pancasila Student Profile) to a more holistic 8-Dimensional Graduate Profile model. This new framework is introduced by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek). The earlier model—comprising Faith and Noble Character, Global Diversity, Collaboration, Independence, Critical Reasoning, and Creativity—was thoroughly outlined in *Kajian Pengembangan Profil Pelajar Pancasila* by Kemendikbud's Curriculum and Book Development Center. In response to evolving societal needs, the refined framework adds two new dimensions: Communication and Health, thereby expanding the graduate profile to better align with holistic development goals and 21st-century competencies.

This graduate profile not only aligns with global educational trends but also addresses the growing need for Indonesians to develop critical thinking, creativity, and interpersonal communication while maintaining moral and national values. Scholars examining the *Pancasila* Student Profile emphasize that embedding these profiles

within project-based learning and culturally responsive pedagogy strengthens character formation in students [1], [2], [3], [4], [5]; similarly, studies show how diversity/global citizenship dimensions help reduce bullying and enhance tolerance in schools [6]. One of the practical strategies in applying *Pancasila* student profile at school is by problem-based learning integrated with multicultural teaching. It has been proven to promote global diversity awareness ([7]). In addition, cooperative project-based activities have been an effective way in strengthening independence, collaboration, creativity, and critical reasoning dimensions [8].

The *Profil Pelajar Pancasila* is a framework aimed at developing students' character and competencies to face global challenges and embody *Pancasila* values [9]. It was initiated by the Education, Culture, Research and Technology Ministry in 2020 through the regulation of the Minister of Education, Culture, Research and Technology (*Permendikbud*) Number 22 of 2020. It comprises six dimensions: faith and piety, independence, cooperation, global diversity, critical reasoning, and creativity [9], [10]. This profile supports national education goals and character-strengthening programs [11]. Implementation strategies include integration into formal education through intracurricular, co-curricular, and extracurricular activities [11], [12]. The most functional approach emphasizes holistic, contextual, student-centered, and exploratory principles and utilizes project-based learning [12]. This initiative aims at cultivating a generation of learners who embody *Pancasila* values, adapt to global changes, and contribute to building a prosperous and dignified nation [10], [11].

This transformation in educational vision reflects an urgent need to align Indonesia's education system with contemporary challenges and global standards. In the context of today's digital and media-saturated world, the ability to analyze public discourse becomes essential, not only for students but for all members of society. Political campaigns, especially during regional elections (*Pilkada*), offer a unique and visible space where values, identities, and ideologies are performed and contested before the people. Political billboards, as one of the most prominent forms of campaign media, present curated images and messages meant to appeal to voters. They often reflect certain values or aspirational traits.

Reading these political billboards through the lens of the 8 Dimensions of Graduate Profile offers a critical and timely opportunity to explore the alignment (or misalignment) between the ideals of education and the values promoted in public political communication. As Indonesia continues to advocate for character-driven education, it becomes relevant to question how public narratives—especially those circulated by political actors—mirror or contradict the educational values embedded in the graduate profile. Moreover, this reflection is vital for educators, students, and policymakers who strive to foster civic competence and ethical awareness in a democratic society increasingly shaped by image politics and mass media.

Previous works on *Profil Pelajar Pancasila* discussed mostly the educational philosophy [13], [14], and the implementation of *Profil Pelajar Pancasila* in the curriculum [15], [16], [17], [18]. Since the 8 Dimensions of Graduate Profile was released as an improvement of *Profil Pelajar Pancasila*, no research has discussed it yet. This project seeks to investigate whether—and how—the ideals embedded in the 8 Dimensions of Graduate Profile are represented, implied, or omitted in political billboard messaging during local elections. By reading billboard discourse through this educationally grounded framework, the study bridges public political communication and national character-building efforts. It also raises important questions about media literacy, civic engagement, and how educational values translate into public life.

In an era where Indonesian education emphasizes not only cognitive skills but also non-cognitive traits such as collaboration, health, and communication, analyzing political billboards through the lens of graduate profiles provides insights into the congruence between educational aspirations and real-world political symbolism. Understanding this alignment has implications for educators, policymakers, and citizens who seek coherence between the nation's academic vision and its democratic discourse.

By drawing connections between education policy and public political communication, the article contributes to understanding the coherence between the nation's aspirational vision for character education and its reflection in popular political symbolism. This perspective is particularly relevant as Indonesia emphasizes media literacy, civic competence, and value-driven education in the 21st century.

## **II. THEORETICAL FRAMEWORK**

This research's primary framework is the critical discourse analysis (CDA) theory, with character education theory as its supporting framework. All of the theories used will address the alignment between national educational goals and political discourses as one of the national issues.

### **2.1. Critical Discourse Analysis (CDA)**

Critical Discourse Analysis (CDA) is an interdisciplinary approach that emerged in the early 1990s, focusing on how language reflects power relations and inequalities in society [19], [20]. It is a critical perspective, not a method. It examines how discourse (including spoken, written, and visual communication) constructs, maintains, and challenges social power, dominance, and inequality. Fairclough [21] emphasizes that discourse both shapes and is shaped by social structures. He introduced a three-dimensional framework—text, discursive practice, and social practice—to analyze how language is linked to power and ideology. Text analysis examines the linguistic elements, such as vocabulary, grammar, and structure, in advertisements. Discursive practice investigates how the text is produced, distributed, and consumed, including how audiences interact with it. Meanwhile, the social practice explores the broader socio-cultural and historical context in which the discourse operates, including power relations and ideologies. This research focuses on the text analysis of political billboards. The political billboards are usually distributed in almost the same way: by the road or around places highly accessible.

Van Dijk [22] views CDA as a socially committed research framework that investigates how language contributes to social injustice and how discourse is used to legitimize or resist dominance. Van Dijk integrates cognitive science into CDA, arguing that mental representations (models)—such as beliefs, attitudes, and ideologies—play a key role in how people produce and interpret discourse. For example, a news report may describe a migrant group using terms like “flood” or “invasion,” triggering negative mental models in readers.

Critical discourse analysis (CDA) is the most effective approach for examining political and advertising discourse, revealing how language shapes ideologies and power dynamics. CDA has been used to analyse linguistic features of billboards [23] and political campaign advertisements [24], uncovering rhetorical tools and representations that influence public perception. Scholars has also used CDA to investigate transitivity, modal verbs, and transformation in political discourse [25], providing insights into the function of language in political contexts. Criollo explored political discourse during election campaigns, focusing on government plans and campaign spots [26] by using CDA too. These studies employ various CDA approaches, including Fairclough's model and Foucault's theory of power and discourse, to examine how language legitimizes prejudices, stereotypes, and power structures. The findings highlight the limits of liberal democracy and the use of discursive resources to manipulate public opinion and maintain hegemonic control.

### **2.2. Character Education**

Character education is a deliberate effort to cultivate virtue in students by teaching them about core ethical values and encouraging the development of moral reasoning, good habits, and responsible behaviors. Lickona [27] defined character education as the deliberate effort to help people understand, care about, and act upon core ethical values. It says that character education is the implementation of ethical values in day-to-day life. Character education should not be compared to other subjects; it should touch the core value of every human being. Therefore, the way it is taught during the class should be different too. Later in 2007, Lickona [28] strengthened his argument about character education, saying that it is a comprehensive approach that promotes ethical, responsible, and caring behavior by modeling and teaching good character through emphasis on universal values such as respect, responsibility, integrity, and justice. What is important here is that character education should be taught by modelling and demonstrating good character. Aglooba stated that implementing character education requires a comprehensive approach, involving parents, teachers, and administrators as stakeholders [29]. It does mean that it will be more effective if character education is not only taught at school, but also in students' everyday lives.

Lickona [28] also suggested the eleven principles of effective character education. They are: 1) promotes core ethical and performance values, 2) defines “character” comprehensively, 3) uses a comprehensive, intentional, and proactive approach, 4) creates a caring school society, 5) provides opportunities for moral action, 6) includes a meaningful and challenging academic curriculum, 7) strives to foster students’ self-motivation, 8) engages staff as a learning and moral community, 9) fosters shared leadership and long-range support, 10) engages families and community members, and 11) assesses the culture and climate of the school. These principles serve as a holistic guide for creating schools that develop not only academically capable students but also morally responsible citizens.

In the case of Indonesia, *Profil Pelajar Pancasila*, now refined and developed into 8 dimensions of graduate profile, is the character education principles released by the Ministry of Education, Culture, Research, and Technology (*Kemendikbudristek*). These dimensions aimed at shaping globally competitive and locally rooted graduates. Here are the 8 dimensions of Graduate Profile in Indonesia:

- 1) *Beriman, Bertakwa kepada Tuhan Yang Maha Esa, dan Berakhlak Mulia* (Faith in God Almighty and Noble Character)  
Graduates uphold religious values, practice spiritual devotion, and demonstrate ethical conduct, integrity, empathy, and respect in personal and professional life.
- 2) *Berkebhinekaan Global* (Global Diversity Awareness)  
Graduates are open-minded, tolerant, and respectful of diverse cultural, religious, and social backgrounds. They are globally aware while staying grounded in national identity and local wisdom.
- 3) *Gotong Royong* (Teamwork)  
Graduates possess strong interpersonal and teamwork skills, show empathy, and actively contribute to joint problem-solving and community development.
- 4) *Mandiri* (Independence)  
Graduates demonstrate self-reliance, initiative, responsibility, and resilience in facing challenges and making decisions for personal and professional growth.
- 5) *Bernalar Kritis* (Critical Thinking)  
Graduates are able to think logically, analytically, reflectively, and critically. They can assess information, solve problems, and make reasoned, evidence-based decisions.
- 6) *Kreatif* (Creativity)  
Graduates can generate innovative ideas, express themselves through various forms and media, and develop original solutions that add value.
- 7) *Literasi Digital* (Digital Literacy)  
Graduates effectively and ethically use digital technology for communication, research, innovation, and continuous learning.
- 8) *Kebangsaan dan Bela Negara* (Civic Responsibility and Nationalism)  
Graduates are proud of their national identity, uphold the values of the nation, and actively contribute to national development and defense.

### III. RESULTS AND DISCUSSIONS

#### 1. *Beriman, Bertakwa kepada Tuhan Yang Maha Esa, dan Berakhlak Mulia* (Faith in God Almighty and Noble Character)

The first dimension of Indonesia’s graduate profile is having faith in God Almighty and noble character. The first and foremost dimension aligns with Indonesia’s state philosophy, *Pancasila*. It is derived from two words, *panca* and *sila*. *Panca* means five, while *sila* means principles. The Five Principles were listed: the belief in one God, just and civilized humanity, Indonesian unity, democracy under the wise guidance of representative consultations, and social justice for all the peoples of Indonesia. It does mean that the Ministry of Education tries to ensure that the graduate profile is grounded in Indonesia’s philosophy. This dimension truly emphasizes the development of noble morality, Pancasila values, and Indonesian culture.

There are six elements in this first dimension: morality towards God Almighty, morality towards oneself, morality towards others, morality towards nature, and morality as a citizen. According to the data analysis, there are only 3 out of those 6 elements which appear in political billboards.

- a. Morality towards God Almighty is demonstrated by the legislative candidate through the use of their religious title (*Haji*) and the use of Islamic terms like *Bismillah* or *Insyallah* as shown in figures below.



#### H. SAMPURNO, S.T.

“H” stands for *Haji*, a religious title given to someone who has made a pilgrimage (a special journey made as a religious duty) to Mecca, also used as a title to show respect. It is usually attached in front of someone’s name to show that this person has done one of the Islamic pillars of faith.



#### “*Insyallah bantu masyarakat*”

The Islamic term *Insyallah* is used in this billboard to offer a promising action that the candidate will do when she is elected. She promised to help the society (translation: *bantu masyarakat*). In Islamic belief, “*Insyallah*” should always be used when talking about future hopes, plans, and promises.



#### “*Bismillah...yang akan mampu mendengar suara rakyat dan mengatasi kebutuhan*”

The quoted promise above means “*bismillah*...the one who is able to listen to the people and fulfill every need”. *Bismillah* itself is a widely known Islamic phrase mentioning God (Allah) before beginning certain action or speech. This phrase is very powerful as it commences someone’s actions and adds immense reward or *barakah* (blessing) to everything that follows.

- b. Morality towards Oneself

This kind of morality is generally described as having caring, respectful, and trustable value. In the political billboards, this dimension is materialized through the use of some terms and utterances showing one’s good characters.



#### ***“Amanah dan Peduli”***

*Amanah* is Arabic-derived and deeply rooted Islamic word meaning trust, integrity, and accountability. *Peduli* is perceived as caring, empathetic, and socially responsive. *Amanah* and *peduli* are two characters attributed to the legislative candidate named Djoko Pranowo, S.H. showing that he has ideal leadership characters. The lexical choices show that this slogan uses a very simple coordination for two abstract nouns without subject or verb to create a universal and timeless appeal. Overall, it claims moral positioning and targets emotional and moral trust of the people.



#### ***“yang Muda Terpercaya”***

*Yang muda* means the young, *terpercaya* means trustworthy. It is a very simple, declarative and positively framed slogan to show that young generation is trustworthy. In Indonesia, young generation is perceived to be lacking of experience and expertise. This slogan invokes trust, integrity and capability through the positive connotation in the word “*terpercaya*”. This slogan tries to flip the old stereotype and reflects the changing attitudes toward youth in leadership. This slogan also omit the subject to make it more universal and more persuasive.



#### ***“Siap Menjalankan Amanah”***

Based on the lexical choices, *Siap* means ready, *menjalankan* means to carry out, and *Amanah* means trusted. Grammatically, this slogan is an active voice reinforces agency and responsibility as an active deed. The function of this slogan is to portray moral commitment or ethical declaration to create a trustworthy and proactive persona. It also implies a response to people’s expectations during the election.

#### **c. Morality towards Others**

Morality towards others is acts showing politeness, empathy, and respect towards other people. Other than that, in the case of political billboards, morality towards others can also be seen from the way they asked for prayer and support.



#### ***“Mohon Doa Restu dan Dukungannya”***

The phrase *mohon doa restu dan dukungannya* (humbly ask for your prayers, blessings, and supports) is a culturally and politically rich expression, especially in Indonesian context. The word “*mohon*” is a formal register to politely request something. *Doa restu* which is deeply rooted in Islamic tradition implies spiritual endorsement. *Dukungannya* might means moral and political supports. The slogan appears in imperative structure which shows direct request in a deferential tone. The subject is also implied to create a sense of humility and collectivity. It uses cultural politeness strategies to maintain social harmony while asking for something.



#### ***“Srikandi Pembela Rakyat Siap Merakyat”***

This slogan originally means “Srikandi, the defender of the people, is ready to be with the people”. Srikandi is a powerful cultural symbol of a great female warrior from the *Mahabharata* in Javanese wayang (shadow puppet). She represents female leadership with strength, bravery, and virtue. The next phrase of the slogan “defender of the people” connotes advocacy, justice, and alignment with the folk. While “ready to be with the people” indicates humility, accessibility, and anti-elitism. The use of strong symbolism, Srikandi, and a populist rhetoric symbolizes gendered and empowering discourse that blends traditional femininity with modern political agency.

## **2. Gotong Royong (Teamwork)**

One of the dimensions of Indonesian Educational goal is to ensure that the graduates have the ability to work in a team and collaborate with others. This dimension is strongly rooted in *Pancasila* especially the third principle which says “Indonesian Unity”. It does mean that though Indonesia consists of many races, many tribal languages, many islands, but Indonesian people can still unite and collaborate well. In the case of political billboards, teamwork value could be portrayed from the lexical choices as follow:



#### ***“Bersama Melayani Masyarakat”***

This phrase means “serving the community together”. Lexically, this slogan connotes responsible and service-oriented leader who can collaborate and unite with the people in the community. It makes use the verbal clause with an implicit subject to suggest collective action, rapport, and solidarity. The word “*Bersama*” which is used here functioned as an ethical and moral claim rather than a specific policy promise.



#### ***“Bersama Masyarakat Kita Kuat”***

“Together with the people, we are strong” is the main message of this political slogan. Lexically, the slogan positions the speaker as part of the people (*rakyat*), that they are equal. It also portrays solidarity and togetherness. The addition of the phrase “we are strong” asserts to motivate that there is strength, resilience, and unity in collaborative work. The use of short, rhythmic and motivational slogan designs for an easy recall and emotionally resonant.

### **3. Kreatif (Creative)**

As one of the dimensions of Indonesian graduate profile, creativity is as important as the other dimensions. Creative, according to Britannica Dictionary, means having or showing an ability to make new things or think of new ideas. In political billboard discourse, creativity can be seen through the use of smart quotations, short poem, or humor. Generally, legislative candidates will promote their character, action, inclusive appeal, and religious appeal through short and persuasive slogan. But, to be unforgettable and offbeat, they create a creative discourse.



#### ***“Tuku rujak Lombok e siji, ayo kabeh ajak2 nyoblos sudarmaji”***

This is Javanese rhyming verse which carries a message to elect Sudarmaji (candidate’s name). The use of Javanese language shows that the candidate is part of the community. The use of rhyming words (*siji-Sudarmaji*) makes this slogan memorable and playful. The imperative mood in “*ayo kabeh ajak-ajak nyoblos...*” is very persuasive as it calls for collective action. The creativity dimension is a means to encourage people participation in election through informal and cultural familiarity.



#### **“Roda Berputar, Ekonomi Lancar”**

Literally, the slogan means “the wheel turns, the economy flows smoothly”. This slogan uses imagery (the wheel turns) and rhythm (*berputar-lancar*) to construct a positive political discourse. It implies that choosing this candidate will help the economy goes smoothly. It positions the speaker as the one who can make the wheel move and thus claim credit for economic improvement in the society.

#### **IV. CONCLUSION**

This study has shown that Indonesia’s political billboard discourse reflects selected aspects of the 8-Dimensional Graduate Profile, particularly in the dimensions of faith and noble character, teamwork, and creativity. Through visual and textual strategies—such as religious references, cultural symbols, and informal poetic language—candidates attempt to present themselves as morally upright, relatable, and community-focused figures. However, the representation of these values is often partial, rhetorical, and strategic, rather than genuinely aligned with the holistic aims of character education. Dimensions like critical thinking, global diversity, digital literacy, and civic responsibility remain largely absent or underdeveloped in the analyzed billboards.

The findings reveal a disconnection between Indonesia’s educational vision and the public political narratives disseminated during election periods. While the graduate profile aspires to shape well-rounded, ethical, and globally competent citizens, political communication tends to simplify or selectively adopt these traits for persuasive purposes. This suggests the importance of media literacy and civic education, not only in schools but across society, to help citizens critically engage with political messages.

This study contributes to broader discussions on the intersection of education, media, and politics, emphasizing the importance of discourse analysis in uncovering the ideological functions of language in public life. It encourages future research and policy efforts that aim to align educational goals with broader societal discourse—especially as Indonesia continues to navigate democratic development in a digital and image-driven age.

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