



Article

**PROFILE OF PANCASILA STUDENTS IN THE LEARNING OF
ISLAMIC EDUCATION**

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Abstract

The dimensions of the Pancasila Student Profile in Permendikbud Number 22 of 2020 include; Have faith, fear God Almighty, and have noble character; Global diversity; Worked together; Independent; Critical reasoning; and Creative. The purpose of this study is to describe the implementation of the Pancasila Student Profile in Islamic Religious Education learning at SMAN 5 PPU. This type of research is qualitative. Data collection was obtained by interview, observation, and documentation. This study obtained the results: 1) Factors influencing implementation; a. Supporting factors: the legal basis for implementing education, giving teachers the opportunity to play a broad role in learning, and school activities related to PAI. b. Obstacle factor; the new curriculum, training on the independent curriculum is not much, there are still few schools that implement the independent curriculum. 2) The strengthening strategy is through intracurricular, cocurricular, and extracurricular. 3) Implementation of the Pancasila Student Profile in PAI Learning at SMAN 5 PPU through the application of each dimension/indicator in every aspect of school activities, both intra-curricular, co-curricular, extra-curricular as well as infrastructure and school environments involving all school residents/elements.

Keywords: *barriers, implementation, Islamic Religious Education, learning supporters, student profile of Pancasila*

Introduction

Education is an attempt to mature the mentality and way of thinking of students. UU Number 20/2003 concerning National Education, states in detail how the process and goals to be achieved by education. Learners are directed, guided, and fostered through the learning process. Even the potential of students is explored and developed to reach maturity. National education has ideals of being able to develop and shape the nation's character. Infrastructure and material facilities are needed to support efforts to build the nation's character. One of the materials needed and very important is Islamic Religious Education (PAI).¹

Learning is a process of interaction between students and educators and learning resources in a learning environment.² Learning is assistance provided by educators so that the process of acquiring knowledge and knowledge can occur, mastering skills and character, as well as forming attitudes and beliefs towards students (helping students to learn well). Tayar Yusuf argues, PAI is a conscious effort from the older generation to the younger generation in the context of

¹ Moh Fachri, "Urgensi Pendidikan Agama Islam Dalam Pembentukan Karakter Bangsa," *AT-TURAS: Jurnal Studi Keislaman* 1, no. 1 (2014).

² Moh Suardi, *Belajar & Pembelajaran* (Deepublish, 2018).

transferring experience, knowledge, skills, and skills so as to create a generation of Muslims who fear Allah SWT, have good morals, and have Islamic personality in everyday life.³ In contrast to Ahmad Tafsir, he said that Islamic Religious Education has special characteristics and characteristics. The process of instilling, developing, and strengthening the values of faith which is the spiritual foundation of humans. Where his attitudes and behavior are manifested according to the rules of his religion.⁴ The learning of Islamic Religious Education in this study is the process of acquiring knowledge whose main source is the holy book of the Qur'an and Hadith which will lead a person to develop optimally in accordance with Islamic teachings.

PAI emphasizes increasing appreciation and practice in everyday life in more portions when compared to teaching material or concepts to be understood by students. PAI is also closely related to moral education. Morals and character do not have a significant difference in terms of understanding. Both are equally defined as an action that occurs without any thought or habit. Character education embodied in the world of education in Indonesia, the source of its value comes from religion, Pancasila and national education goals.⁵

Pancasila is the character of the Indonesian nation which is binding. So the inculcation of Pancasila character education is very much needed, because in that way the nation's character can be sustainable and maintained from the threat of increasingly strong globalization currents. The formulation of Pancasila is extracted from the cultural roots of the Indonesian people themselves.⁶ Pancasila was born and became the ideology of the Indonesian state involving religious figures, namely KH. Hasyim Asy'ari, Mas Mansur, KH. Wahid Hasyim, Ki Bagus Hadikusumo, Kasman Singodimejo, Muhammad Hatta, and Teuku Muhammad Hassan.⁷

Laying the first precepts of Pancasila as the basis of ideology, has adopted the main Islamic ideology, namely Tawhid. That does not make Muslims fight other religions. In fact, Muslims are very respectful of other religious people. In accordance with Islamic values which also color the second precept of Pancasila, which upholds just and civilized human values. Islam has also laid down its basic values, namely justice, which is the main attribute of Allah that must be emulated by humans. While civilized nature is the opposite of dolim nature.⁸ The development of Pancasila in this country also cannot be separated from certain boundaries (binding constitutional laws), as also in QS. Al-Hujurat verse 13. Through this verse it is very clear that Islam strongly rejects racial discrimination, political differences, ethnicity, favoring class, geographical classification, sharpening economic strata, boasting of intellectualism, promoting culture, highlighting social strata, and showing off the military. Islam places piety to Allah SWT. as a standard of distinction of human virtue and nobility.⁹

The dimensions of the Pancasila Student Profile are contained in Permendikbud Number 22 of 2020 which includes: 1. Faith, fear of God Almighty, and have noble character; 2. Global diversity; 3. Working together; 4. Independent; 5. Critical reasoning; 6. Creative.¹⁰ Superior

³ Farhan Sifa Nugraha and Dah Wadin, "Implementasi Kompetensi Sikap Spiritual Kurikulum 2013 Pada Proses Pembelajaran PAI Jenjang SMA," *Ta'dib: Jurnal Pendidikan Islam* 8, no. 1 (2019): 583–90.

⁴ Elihami Elihami and Abdullah Syahid, "Penerapan Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami," *Edumaspul: Jurnal Pendidikan* 2, no. 1 (2018): 79–96.

⁵ Syaiful Anwar, "Pendidikan Islam Dalam Membangun Karakter Bangsa Di Era Milenial," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (2018): 233–47.

⁶ Rahmanuddin Tomalili, *Pendidikan Pancasila Dan Kewarganegaraan* (Deepublish, 2019).

⁷ Moh Mahrusillah, "Penguatan Nilai-Nilai Pancasila Dan Keislaman Di Kalangan Pelajar," *Jurnal Bimas Islam* 12, no. 2 (2019): 297–322.

⁸ Fokky Fuad, "Islam Dan Ideologi Pancasila, Sebuah Dialektika," *Lex Journalica* 9, no. 3 (2012): 18033.

⁹ U. Abdullah Mumin, "Pendidikan Toleransi Perspektif Pendidikan Agama Islam (Telaah Muatan Pendekatan Pembelajaran Di Sekolah)," *Al-Afkar, Journal For Islamic Studies* 1, no. 2 (2018): 15–26.

¹⁰ Nugraheni Rachmawati et al., "Projek Penguatan Profil Pelajar Pancasila Dalam Impelementasi Kurikulum Prototipe Di Sekolah Penggerak Jenjang Sekolah Dasar," *Jurnal Basicedu* 6, no. 3 (2022): 3613–25.

human resources and character that must be born in educational units are lifelong learning individuals who have global competence and behave according to Pancasila values.¹¹

Pancasila students are the embodiment of Indonesian students as lifelong students who have global competence and behave in accordance with Pancasila values.¹² The purpose of the Pancasila Student Profile is to prepare a generation capable of facing global challenges.¹³ The profile of Pancasila Students in this research is six elements which are embodiments of Pancasila Students, which aim to prepare generations who are able to face global challenges in the future.

The Pancasila Student Profile is in line with the main objectives of PAI, namely to form good morals and create characters that are capable of giving birth to moral people. PAI does not only fill students' brains with cognitive aspects of science but is much more than that, namely educating personalities while still paying attention to aspects of health, aspects of physical education and aspects of students' mentality, training sensitivity to humanity and practicing humanism and preparing strong children. to become a member of society.¹⁴ The objectives of teaching PAI to humans are: 1. To become a perfect human being who always has faith in Allah SWT; 2. Become a perfect human being towards the happiness of the world and the hereafter.¹⁵ So to achieve good harmony between the student profiles of Pancasila and PAI, it is necessary to have planned implementation and interrelated implementation.

Implementation is carrying out and implementing.¹⁶ Charles O. Jones suggests implementation is the set of activities directed toward putting a program into effect. Implementation is a series of activities or activities to carry out a program that is intended to cause certain results. Implementation consists of three main activities which are very important, namely organization, interpretation, and application. Based on this theory, in implementation there are three main activities that are very important. The first activity is the policy implementing organization, which includes the formation or rearrangement of resources, units and methods to make the program work. Then the second activity is the interpretation of policy implementers, namely the activities of policy implementers who interpret the program (often in terms of status) into plans and directions that are appropriate and acceptable and implemented. Finally, the third activity is the application or application by policy implementers which includes routine provisions of services, payments, or other adjustments to the objectives and program completion of predetermined public policies. Implementation is an activity, implementation of actions, implementation of actions, or mechanisms over a system. Implementation also implies not just an ordinary activity, but an activity that is planned neatly in order to achieve the objectives of the activity properly.¹⁷ So, the implementation referred to in this study is the process of implementing it to achieve the goal. Oriented to process and results, so that implementation is very influential on the success or failure of goals.

¹¹ Pawit Muhammad Yusup and Encang Saepudin, "Praktik Literasi Informasi Dalam Proses Pembelajaran Sepanjang Hayat (Information Literacy Practices in the Process of Lifelong Learning)," *Jurnal Kajian Informasi & Perpustakaan* 5, no. 1 (2017): 79–94.

¹² Rusnaini Rusnaini et al., "Intensifikasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Ketahanan Pribadi Peserta didik," *Jurnal Ketahanan Nasional* 27, no. 2 (2021): 230–49.

¹³ Sumardiansyah Perdana Kusuma and Andi Dewi Tati, "Narasi Pancasila Dan Tujuan Pendidikan Nasional Dalam Sejarah Sistem Pendidikan Nasional Di Indonesia," *PATTINGALLOANG* 8, no. 1 (n.d.): 11–20.

¹⁴ Agustinus Wisnu Dewantara, "Pancasila Sebagai Pondasi Pendidikan Agama Di Indonesia," *CIVIS* 5, no. 1 (2015).

¹⁵ Krida Salsabila and Anis Husni Firdaus, "Pendidikan Akhlak Menurut Syekh Kholil Bangkalan," *Jurnal Penelitian Pendidikan Islam, [SL]* 6, no. 1 (2018): 39–56.

¹⁶ Fithriani Gade, "Implementasi Metode Takrar Dalam Pembelajaran Menghafal Al-Qur'an," *Jurnal Ilmiah Didaktika: Media Ilmiah Pendidikan Dan Pengajaran* 14, no. 2 (2014).

¹⁷ Yuni Ulfa Diayanti, Lukman Ilham, and Hasnawi Haris, "Implementasi Asas Sederhana Cepat Dan Biaya Ringan Dalam Perkara Perceraian Di Pengadilan Agama Kelas IIB Mamuju Sulawesi Barat," *Jurnal Tomalebbi* 5, no. 2 (2018): 160–70.

The search conducted by the researcher found several studies that have similarities with this research. The findings are: Research by T. Heru Nurgiansyah entitled "Pancasila Education as an Effort to Form the Religious Character of Students at SMA PGRI 1 Kasihan Bantul" intolerance. The behavior of students looks far from religious teachings. Factors that greatly influence the change in morals include the influence of the surrounding environment and procedures for using technological products. The results of this study are that Pancasila Education is able to form students with religious character. He has a very important role to solve the many problems faced by students, especially in character education.¹⁸

The next research was conducted by Zahrotum Barorina entitled "Conceptual Implementation of Pancasila Student Profiles (Case Study at MI Al-Kautsar Durisawo Ponorogo and SDN 1 Nologaten Ponorogo)". The conclusion of the research is that implementation is reflected in all aspects carried out in life in Madrasahs from morning to evening in a week, starting from the smallest things (arranging sandals as a reflection of the independent dimension) to those that are categorized as large (bahtsul masa'il as a reflection of the dimension of critical thinking). Reflected in the implementation of the six dimensions of school activities in intracurricular, co-curricular and extracurricular.¹⁹

Finally, the research conducted by Muhammad Shofiyullah Al Kamil entitled "Application of Pancasila Values to Foster Nationalism At MTs Ahmad Yani Jabung." This study concluded that the results obtained by post-study students and practicing Pancasila values in developing the character of nationalism through the five points of Pancasila and in collaboration with other agencies is to further increase students' awareness and discipline. This can be seen through the decreasing number of violations of school rules by students.²⁰

For the 2022/2023 school year, SMAN 5 PPU has started implementing the latest curriculum, namely the Independent Curriculum. The Merdeka Curriculum itself includes six Pancasila Student Profiles. Departing from the background above, the researcher is very interested in conducting research on the implementation of the Pancasila Student Profile in the teaching and learning process of Islamic Religious Education at SMAN 5 PPU.

Method

The research conducted at SMAN 5 PPU used a qualitative approach. According to Bogdan and Taylor qualitative research is a research procedure capable of producing descriptive data in the form of speech, writing and behavior of the people being observed. Through this qualitative research it is possible to gain an understanding of reality through an inductive thinking process.²¹ Qualitative research is inductive, the researcher allows problems to arise from the data or is left open to interpretation. Data collected by careful observation, including descriptions in detailed contexts (observations) accompanied by notes from in-depth interviews, as well as results of analysis of documents and records. Miles and Huberman's data analysis suggests that activities in qualitative data must be carried out interactively and take place in data analysis, namely data reduction, data presentation, and conclusions.²²

¹⁸ T. Heru Nurgiansyah, "Pendidikan Pancasila Sebagai Upaya Membentuk Karakter Religius," *Jurnal Basicedu* 6, no. 4 (2022): 7310–16.

¹⁹ Zahrotum Barorina, "Konseptual Implementasi Profil Pelajar Pancasila Studi Kasus Di MI Al Kautsar Durisawo Ponorogo Dan SDN 1 Nologaten Ponorogo" (PhD Thesis, Universitas Muhammadiyah Ponorogo, 2021).

²⁰ Muhammad Shofiyulloh Al Kamil, "Penerapan Nilai-Nilai Pancasila Untuk Menumbuhkan Sikap Nasionalisme Di MTs Ahmad Yani Jabung" (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2021).

²¹ Farida Nugraini, "Metode Penelitian Kualitatif Dalam Pendidikan Bahasa," *Solo: Cakrabooks*, 2014.

²² Dr Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D," 2013.

Research Results

The results of this study were obtained by researchers at SMAN 5 PPU by way of observation, interviews (Curriculum Deputy, PAI Teachers, Students), and documentation.

1. *Factors Influencing Implementation*

Factors supporting the implementation of the Pancasila Student Profile at SMAN 5 PPU, namely:

- a. Laws relating to the implementation of education in Indonesia.
- b. Teachers are given the opportunity to play a broad role in learning.
- c. From the curriculum it facilitates a special activity called the Pancasila Student Profile Strengthening Project (P5).
- d. Activities to support learning in Islamic Religious Education include: habituating congregational and Duha prayers, starting and ending learning activities with prayer, reading short surahs, reading and writing Qur'an activities.

The inhibiting factors for the implementation of the Pancasila Student Profile at SMAN 5 PPU namely;

- a. The curriculum is still new, so teachers are still guessing (teachers are still not ready).
- b. There has been no intensive training on the Independent Curriculum.
- c. Not all schools have implemented it so they cannot observe the course of the curriculum in other schools for reference.

2. *Strengthening Strategy*

The strategy is the method adopted to achieve the desired goal, while the method adopted to strengthen the Pancasila Student Profile at SMAN 5 PPU, includes:

- a. Intracurricular, include the Pancasila Student Profile in special class 10 subjects. For grades 11 and 12, include all lessons, this aims to strengthen the Pancasila Student Profile evenly in all subjects, then develop it in extracurriculars.
- b. Extracurriculars, in this case the strategy for strengthening the Pancasila Student Profile in PAI learning will be maximized because it has been included in the subjects and followed by development through extracurricular SKI (Sie Islamic Spirituality) which helps strengthen the Pancasila Student Profile.
- c. Co-curricular, the strategies applied to this activity are:
 - 1) Discipline development of students in stages, namely when students commit violations of the rules will get points and coaching is carried out by PAI teachers, homeroom teachers, Counseling Guidance, Deputy Student Affairs and Principals in stages based on the acquisition of violation points.
 - 2) The teacher sets an example and always advises, because students must get examples everywhere and must be advised to always remember, teachers are parents at school so when they are at school they have to be careful in every word or action, because teachers are often remembered not because the lessons are taught, but because of the characteristics they have such as, firm, patient, caring, and others.
 - 3) Explaining to students about ethics to teachers, because in schools it is teachers who are given wide opportunities to convey, so that in terms of delivering it is not only conveying material, but also about ethics for example, being polite to teachers when meeting or riding motorbikes.
 - 4) Religious studies that discuss the meaning of Islam and morals that students are expected to be able to apply in everyday life.
 - 5) Habit of worship, for example: Duha prayers in congregation, fardhu prayers in congregation, reciting the asmaul husna, praying before and after learning. Habituation is a method adopted so that students can think, behave, and act in accordance with the teachings of the Islamic religion, with habituation, the teacher will also know how students

pray so that if there are errors in prayer they can be corrected. The purpose of habituation is to instill in students so that they always carry out routine worship accompanied by other religious activities.

3. Implementation at SMAN 5 PPU

The purpose of implementing the Pancasila Student Profile is to shape the morals of students in accordance with the noble values of Pancasila, a superior generation and able to navigate the challenges of the times. Implementation is very important because it affects the success or failure of achieving goals. As for implementation through the application of Pancasila Student Profile indicators in PAI learning at SMAN 5 PPU, including:

- a. Have faith, fear God Almighty, and have noble character. It is intended that students always have faith and fear of God Almighty and prioritize noble character, the implementation of this first point, among others:
 - 1) Begin and end learning by praying.
 - 2) The habit of praying in congregation and Duha prayer, aims to make students accustomed to performing the obligatory prayers in congregation and carrying out sunnah prayers.
 - 3) Reading Asmaul Husna before learning, aims to make students memorize Asmaul Husna and get the good and noble benefits of the Asmaul Husna that is read.
 - 4) Getting used to reading short letters before learning, aims to muraja'ah short letters.
- b. Global diversity, namely explaining the lesson as a whole so that students think broadly, always convey the importance of tolerance, mutual respect between adherents of religions, for example:
 - 1) There is a commemoration of the Prophet's birthday for Muslim students and Christmas celebrations for Christian students.
 - 2) There are facilities for worship according to the religion of each student.
- c. Gotong royong, namely forming the character of students who uphold cooperation to achieve common goals and lighten work, for example:
 - 1) Using the Project Based Learning learning model, namely a learning model that focuses on students as subjects and demands that students explore information so as to produce various forms of learning outcomes, for example:
 - Giving assignments to make a video, which aims to develop students' skills.
 - Formation of groups, in order to increase collaboration between students.
 - 2) Using the Problem Based Learning learning model, namely: learning that directs students to be able to solve problems, for example:
 - The teacher gives examples of cases, then students are asked to solve problems from these cases.
 - Giving assignments to students to meet community leaders, for example interviews about the implementation of Hajj or Umrah.
 - 3) Peer tutors, namely teaching friends who are not yet fluent in reading the Qur'an.
- d. Independent, namely students are required to carry out their own activities without involving many people, so that it will form a sense of responsibility.
 - 1) Giving individual assignments such as working on essay questions, making questions, summarizing material, memorizing short letters, and memorizing prayers, so that students practice independently and are able to complete assignments individually.
 - 2) Responsible for worship, by setting an example for students to pray on time and in congregation, and inviting students to pray.
 - 3) Returning tables and chairs to their places after learning ends.
 - 4) Being present on time, because being present on time is proof that students can manage their time well for themselves.
- e. Critical Reasoning, is a bridge between thinking and arguing, for example:

- 1) Resolving the problems they face, for example behaving impolitely during PAI lessons so as to get violation points, this can train students to reflect on thoughts or carry out thought processes so that students accept the consequences of mistakes and do not repeat them.
 - 2) Distinguishing good and bad in association.
 - 3) Can express opinions when something is not appropriate.
 - 4) Using discovery learning methods, such as providing examples of cases then students are asked to solve problems.
- f. Creative, is able to find ideas and produce work, for example:
- 1) Facilitate students to be creative according to their talents, such as calligraphy (1st place in Salatiga City), speech (2nd place in Salatiga City), tambourines (presented in the Extra Festival event) and others.
 - 2) Give assignments to students in the form of mind maps, videos, calligraphy, so that students can express their creativity.

D. Closing

Supporting Factors for the Implementation of the Pancasila Student Profile are supported by the legal basis for the implementation of education, the new vision of the Ministry of Education and Culture regarding independent learning, from the schools themselves also support the implementation of the Pancasila Student Profile which is evidenced by a curriculum that facilitates the existence of special subjects called the Project for Strengthening Pancasila Student Profiles (P5), giving the teacher the opportunity to play a wider role in learning, and the existence of various supporting activities for the implementation of PAI. While the most visible inhibiting factor is the new curriculum, so that in implementing the curriculum there are still many that need to be prepared and not all schools have implemented it, and there has not even been intensive training on the Independent Curriculum.

The strategy for strengthening the Pancasila Student Profile is carried out by all elements of the school. The strategies adopted are: Intracurricular: curriculum policy by incorporating Pancasila Student Profiles into special class 10 subjects and for grades 11 and 12 to all subjects. Extracurricular; implementation by Islamic spirituality. co-curricular; coaching by the Waka for Student Affairs, BK teacher, together with homeroom teacher and parents for the discipline of students who violate the rules by giving points as a follow-up action for developing the character of students, the teacher is always an example, always giving advice, giving examples, emphasizing students in ethics and the application of religion in everyday life. In terms of habituation, the teacher always makes it a habit to pray before and after lessons, read Asmaul Husna before class, pray dhuha, and pray in congregation.

The implementation of the Pancasila Student Profile in accordance with the indicators is able to shape the character of students in accordance with the noble values of Pancasila. The role of the teacher as a role model for students is very important, because the teacher deals directly and interacts directly with students. The first indicator is faith, piety to God Almighty, and noble character which is manifested by praying before and after activities and prioritizing prayer. Second, global diversity which is manifested by providing an example of tolerance for students of other religions. Third, gotong royong which is realized by giving group assignments to students so they can work together in completing assignments. Fourth, independence which is realized by giving assignments independently so that students can solve their own problems so as to create an independent spirit. Fifth, critical reasoning which is realized by giving examples of problems to students and inviting students to solve them well. Sixth, creative which is realized by facilitating students with their talents.

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