

Strengthening The Religious Dimension Of Pancasila Student Profiles In Learning Islamic Education

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Accepted 1 May 2023, revised 10 May 2023, published 30 June 2023

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 religious dimensions Pancasila Student Profile in Islamic Religious Education learning at SMAN 1 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 1 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: Shadow City; Capital City; Socio-cultural Effects

Introduction

Islamic religious education in Indonesia has an important role in shaping the character and attitudes of religious life for students. Along with that, Pancasila as a state ideology has also become a strong foundation in national and state life in Indonesia. Therefore, it is important for students to have a strong understanding of Pancasila and be able to integrate it into Islamic religious education learning. However, in practice, there are challenges faced in strengthening the profile of Pancasila students in learning Islamic religious education. Some of the background problems that can be identified are as explained below.

1. Conflict between religious values and Pancasila values: Sometimes there is a gap between Islamic religious teachings and Pancasila values. In some cases, there are differences in perception between religious values and Pancasila values which can result in conflicts in understanding and choosing values in everyday life. Therefore, systematic efforts are needed to overcome this gap and strengthen the profile of Pancasila students in learning Islamic religious education.
2. Inadequate religious education curriculum: The implementation of the Islamic religious education curriculum in several schools is not yet fully adequate in building a holistic understanding of religion and Pancasila. A curriculum that is too theoretical or does not touch on the practical aspects of religious life can hinder the development of the Pancasila student profile. Therefore, it is necessary to conduct a study to identify deficiencies and evaluate the effectiveness of the Islamic religious education curriculum in strengthening the profile of Pancasila students.
3. Limited resources and teaching staff: Not all schools have adequate resources and teaching staff to develop the profile of Pancasila students in learning Islamic religious education. Limited resources and the number of qualified Islamic teachers can affect the quality of learning and students' understanding of Pancasila. Therefore, an effective strategy is needed to overcome

these limitations and strengthen the profile of Pancasila students in the context of Islamic religious learning.

4. Influence of the social and cultural environment: The social and cultural environment around students can also influence the understanding and practice of Pancasila in religious life. Sometimes there is pressure or influence from the environment that is not in line with the values of Pancasila or the Islamic religion, which can cause value conflicts within students. Therefore, efforts need to be made to create a conducive environment and support strengthening the student profile of Pancasila in learning Islamic religious education, so that students can develop a solid understanding of Pancasila and apply it in the practice of daily life.
5. Technological developments and global challenges: In the digital and globally connected era, students are faced with various new challenges that can affect their understanding of Pancasila and the Islamic religion. Technological advances bring wide access to information, including information that conflicts with the values of Pancasila or the Islamic religion. Students need to be equipped with critical skills in filtering information and facing global challenges that can affect their Pancasila profile. Therefore, relevant and adaptive learning strategies are needed to overcome this challenge.
6. Fostering attitudes of tolerance and pluralism: Pancasila as the basis of the Indonesian state encourages attitudes of tolerance and pluralism in religious life. However, sometimes there is a lack of understanding or lack of awareness about the importance of this attitude in learning Islamic religious education. In some cases, there is intolerance or an exclusive attitude towards other religious understandings and beliefs. Therefore, targeted efforts need to be made to strengthen students' attitudes of tolerance and pluralism in the context of Islamic learning, by combining the values of Pancasila.
7. Appropriate evaluation and measurement: Appropriate measurement and evaluation are important factors in strengthening the profile of Pancasila students in learning Islamic religious education. An evaluation instrument is needed that can comprehensively measure the understanding and practice of Pancasila, including in the context of Islamic learning. Apart from that, it is also necessary to carry out regular evaluations of the learning strategies and methods used to ensure the effectiveness of strengthening the profile of Pancasila students.

In dealing with the background of the problem, comprehensive research and studies are needed to identify challenges, analyze causal factors, and develop effective strategies in strengthening the student profile of Pancasila in Islamic religious education learning. Thus, it is expected that students can become individuals who internalize the values of Pancasila in religious life and are able to contribute positively in building a society based on tolerance, harmony, and justice.

Islamic Religious Education emphasizes the increase in appreciation and practice in daily life in more portions when compared to teaching material or concepts to be merely understood by students. PAI is also closely related to moral education. Morals and character have no significant difference in terms of understanding. Both are defined as an action that occurs without any thought or habit. Character education embodied in the world of education in Indonesia is derived from religion, Pancasila and national education goals.

Pancasila is the character of the Indonesian nation which is binding. So the cultivation of Pancasila character education is very necessary for its existence, because that way the character of the nation can be preserved and maintained from the threat of increasingly strong globalization. The formulation of Pancasila is extracted from the cultural roots of the Indonesian people themselves. 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.

The placement of the first principle of Pancasila as the foundation of ideology has adopted the main ideology of Islam, namely Tawhid. This does not make Muslims fight other religious people.

In fact, Muslims have great respect for people of other religions. In accordance with Islamic values that also color the second principle of Pancasila, which upholds the value of fair and civilized humanity. Islam also puts its basic values, namely the nature of justice which is the main characteristic of God that humans must emulate. While civilized nature is the opposite of *dolim* nature. The development of Pancasila in this country is also inseparable from certain boundaries (binding constitutional law), as also in QS.Al-Hujurat verse 13. Through this verse it is very clear that Islam strongly rejects racial discrimination, political distinctions, tribalism, favoring groups, classifying geographically, sharpening economic strata, boasting intellectualism, boasting culture, highlighting social strata, and military demonstrations. Islam places piety to Allah SWT. as a distinguishing standard of human virtue and nobility.

The dimensions of the Pancasila Student Profile contained in Permendikbud Number 22 of 2020 include: 1. Believing, fearing God Almighty, and having noble character; 2. Global diversity; 3. Mutual cooperation; 4. Independent; 5. Critical reasoning; 6. Creative. Superior human resources and character that must be born in education units are lifelong learners who have global competence and behave according to the values of Pancasila.

Pancasila students are the embodiment of Indonesian students as lifelong learners who have global competence and behave in accordance with the values of Pancasila. The purpose of the Pancasila Learner Profile is to prepare a generation capable of facing global challenges. The Pancasila Learner Profile in this study is six elements that are the embodiment of Pancasila Learners, which aims to prepare a generation that is able to face global challenges in the future.

The profile of Pancasila Students is in line with the main purpose of PAI, which is to form morals and create characters that are able to give birth to moral people. PAI does not only fill the brains of students with cognitive aspects of science but much more than that, namely educating the personality while still taking into account the health aspects, physical education aspects and mentality aspects of students, training the sensitivity of humanity and the practice of humanism and preparing strong children to become members of society. The purpose of teaching PAI to humans, namely: 1. To become a complete person who is always *taqarrub* to Allah SWT; 2. To become a complete person towards the happiness of the world and the hereafter. So to achieve good harmony between the student profile of Pancasila and PAI, it requires planned implementation and interrelated implementation.

The search conducted by researchers found several studies that have similarities with this research. These findings are: Research by Dewi Umi Qulsum, Hermanto entitled "The Role of the Activator Teacher in Strengthening the Profile of Pancasila Students as the Resilience of 21st Century Character Education" This study found the conclusion that the success of strengthening character education must have good cooperation between the government, schools, parents and even the community. One of the components in the world of education that is very influential in character building is none other than the teacher as an educator as well as a teacher and role model who directly interacts with students. The Ministry of Education and Culture launched the Guru Penggerak policy as a series of Merdeka Belajar policies. The Guru Penggerak program aims to prepare future Indonesian education leaders, who are able to encourage student growth and development holistically, are active and proactive in developing teachers around them to implement student-centered learning, and become role models and agents of transformation Guru Penggerak is a leadership education program for teachers to become learning leaders. This program includes online training, workshops, conferences, and mentoring for 6 months for prospective Master Teachers. the objectives of this Master Teacher program are: (1). Teachers understand Ki Hadjar Dewantara's educational philosophy and critically reflect on the relationship of these values to the current local and national educational context. (2). Teachers are able to carry out strategies as learning leaders who strive to realize schools as centers of character development with a positive culture. (3). Teachers are able to develop and communicate a student-centered school vision to teachers and stakeholders. Lead teachers have an important role in shaping the resilience of their

students' characters. The important role of the mobilizing teacher is to be a learning leader who encourages the well-being of the educational ecosystem at school. The driving teacher also plays a role in mobilizing a learning community (becoming a community practitioner) for fellow teachers at school and in the region, becoming a practicing teacher (coach) for other fellow teachers related to learning development at school. In addition, the driving teacher also plays a role in opening positive discussion spaces and collaboration spaces between teachers and stakeholders inside and outside the school for student leadership at school.

The next research conducted by Agus Budiman, Otong Husni Taufiq, Egy Nurholis entitled "The Threat of Intolerance to the Pancasila State Foundation and its Implications for Regional Ideological Resilience". The conclusion of the research is the success of Pancasila regarding inter-religious relations in Indonesia. The discussion of cases of intolerance and the simultaneous simplification of claims of religious extremism against certain groups shows how complex the religious situation in Indonesia is. Tolerance comes from the word *tolerantia* which is or is tolerant, different stances and or those that are contrary to its stance. Tolerance here is not only from a religious aspect, but is very broad, both in terms of social, economic, cultural, ethnic, racial and community life in general. If pulled back, in essence that Indonesia is well aware of the risks that will arise from this diversity. Pancasila is the ideology and foundation of the Unitary State of the Republic of Indonesia as stated in the fourth paragraph of the opening of the 1945 Constitution. Pancasila has values that are extracted from Indonesia, meaning that it is extracted and taken from the wealth, spiritual, moral and culture of the people and nation of Indonesia. Pancasila is known as an open ideology in the sense that Pancasila as an ideology that is able to keep up with the times and dynamic, is an open system of thought and is the result of the consensus of the community itself. For this reason, Pancasila is also the basis of the state which of course must be realized in all aspects of the life of the nation and state. Pancasila is expected to be a basis or foundation in life and answer all challenges especially in the current era as it is today. The concept of difference has been formulated long before the birth of the Indonesian state written in the *Sutasoma Book* by Mpu Tantular as one of the intellectuals during the Majapahit kingdom. Tolerant attitudes must be upheld to counter the growing anti-tolerant or intolerant attitudes. *Bhinneka Tunggal Ika* is used as the basis for efforts to foster harmony in the life of society, nation and state as stated in *Garuda Pancasila* as the state symbol. Intolerance arises because of pluralism caused by theological factors as a very strong belief in the person of each citizen. Religion is believed to be the ultimate truth so that everything outside its beliefs is wrong.

In the 2022/2023 academic year SMAN 1 PPU began implementing the latest curriculum, namely the Merdeka 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 1 PPU.

Methods

The research conducted at SMAN 1 PPU used a qualitative approach. According to Bogdan and Taylor, qualitative research is a research procedure that is able to produce descriptive data in the form of speech, writing, and behavior of the people observed. Through this qualitative research it is possible to obtain an understanding of reality through an inductive thinking process. Qualitative research is inductive, researchers let problems arise from data or are left open to interpretation. Data collected by careful observation, including descriptions in a detailed context (observation) accompanied by notes from in-depth interviews, as well as the results of document analysis and notes. Data analysis Miles and Huberman, suggested that activities in qualitative data should be carried out interactively and take place in data analysis, namely data reduction, data presentation, and conclusions.

Findings dan Discussion

The results of this study were obtained by researchers at SMAN 1 PPU by means of observation, interviews (Waka Curriculum, PAI Teachers, Students), and documentation.

Factors Affecting Implementation

Supporting factors for the implementation of the Pancasila Student Profile at SMAN 1 PPU, namely:

- a. The law relating to the implementation of education in Indonesia.
- b. Teachers are given the opportunity to play a broad role in learning.
- c. The curriculum facilitates a special activity called the Pancasila Student Profile Strengthening Project (P5).
- d. Supporting activities for learning Islamic Religious Education, among others: habituation of congregational prayers and dhuha prayers, starting and ending learning activities with prayer, reading short chapters, reading and writing Qur'an activities.

Factors inhibiting the implementation of the Pancasila Student Profile at SMAN 1 PPU are;

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

Reinforcement Strategy

Strategy is a method taken to achieve the desired goal, as for the methods taken to strengthen the Pancasila Student Profile at SMAN 1 PPU, among others:

- a. Intracurricular, incorporating the Pancasila Learner Profile into special subjects for grade 10. For grades 11 and 12, include it in all lessons, this aims to strengthen the Pancasila Student Profile evenly in all subjects, then developed in extracurricular activities.
- b. Extracurricular, in this case the strategy of strengthening the Pancasila Student Profile in PAI learning will be maximized because it has been included in the subject and followed by development through extracurricular SKI (Islamic Spirituality Sie) which also helps strengthen the Pancasila Student Profile.
- c. Co-curricular, the strategies applied to this activity are:
 - 1) Discipline coaching of students in stages, namely when students commit violations of the rules will get points and coaching carried out by PAI teachers, homeroom teachers, Counseling Guidance, Waka Kesiswaan and Principal in stages based on the acquisition of violation points.
 - 2) Teachers give examples and always advise, because students must get examples everywhere and must be advised to always remember, teachers are parents at school so that when they are at school they must be careful in every word or action, because often teachers are remembered not because of the lessons delivered, but because of the characteristics they have such as, firm, patient, caring, and others.
 - 3) Explaining to students about ethics to teachers, because at school it is the teacher who is given a wide opportunity to convey, so that in terms of conveying not only conveying material, but also about ethics, for example, being polite to the teacher when meeting or riding a motorcycle.
 - 4) Religious studies that discuss the meaning of Islam and morals that students are expected to be able to apply in everyday life.
 - 5) Habituation of worship, for example: dhuha prayers in congregation, fardhu prayers in congregation, reciting asmaul husna, praying before and after learning. Habituation is a method taken so that students can think, behave, and act in accordance with the teachings of Islam, with the habituation of habits, the teacher will also know how students pray so that if there are still mistakes in prayer, they can be corrected. The purpose of habituation is to instill students to always carry out routine worship accompanied by other religious activities.

Implementation at SMAN 1 PPU

The purpose of the implementation of 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. The implementation is through the application of indicators of the religious dimension (Believe, fear God Almighty, and have noble character) of the Pancasila Student Profile in PAI learning at SMAN 1 PPU. It is intended that students always believe and fear God Almighty and prioritize noble character, the implementation of this dimension, among others:

- 1) Starting and ending learning with prayer.
- 2) Habituation of congregational prayers and dhuha prayers, aims to make students accustomed to performing mandatory prayers in congregation and performing sunnah prayers.
- 3) Reading asmaul husna before learning, aims to make students memorize asmaul husna and get the benefits of goodness and glory from the asmaul husna that is read.
- 4) Getting used to reading short letters before learning, aims to muraja'ah short letters.

Conclusion

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 school itself also supports the implementation of the Pancasila Student Profile, which is evidenced by a curriculum that facilitates the existence of a special subject called the Pancasila Student Profile Strengthening Project (P5), giving teachers the opportunity to play a wider role in learning, and the existence of various activities supporting the implementation of PAI. Meanwhile, the most visible inhibiting factor is that the curriculum is still new, so in implementing the curriculum there is still a lot that needs to be prepared and not all schools have implemented it, and there has not even been intensive training on the Merdeka Curriculum. Strategies for strengthening the Pancasila Student Profile are implemented by all elements of the school. The strategies pursued, namely: Intracurricular: curriculum policy by incorporating the Pancasila Learner Profile into grade 10 special subjects and for grades 11 and 12 into all subjects. Extracurricular; implementation by the Islamic spirituality sie. Co-curricular; coaching by the Deputy Head of Student Affairs, counseling teachers, together with homeroom teachers and parents for the discipline of students who violate the rules by giving points as a follow-up action to build the character of students, teachers are always role models, always giving advice, giving examples, emphasizing students in terms of ethics and application of religion in everyday life. In terms of habituation, teachers always make it a habit to pray before and after lessons, read asmaul husna before lessons, pray dhuha, and pray in congregation. The implementation of the Pancasila Student Profile in accordance with its indicators is able to shape the character of students in accordance with the noble values of Pancasila. The role of teachers as role models for students is very important, because teachers face and interact directly with students. The first indicator, namely, faith, fear of God Almighty, and noble character which is realized by praying before and after activities and prioritizing prayer.

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