

Integration of Pancasila Student Profile Values in Islamic Religious Education (Pai) Learning at SMA Negeri 1 Gerung

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ABSTRACT

Background. The profile of Pancasila students is a manifestation of the preparation of the nation's next generation who are capable and qualified to face changing times while maintaining the values of Pancasila.

Purpose. The purpose of this research is to analyze the integration of Pancasila student profile values in learning Islamic Religious Education (PAI) in Senior High Schools (SMA).

Method. This research method uses qualitative research with data collection techniques using interviews, observation and documentation. Data analysis was carried out in three stages, namely data reduction, data display and conclusion drawing.

Results. The results of this study indicate that the integration of Pancasila learner profile values in learning Islamic Religious Education (PAI) in this Senior High School (SMA) includes six indicators, namely faith, fear of God Almighty and noble character, global diversity, mutual cooperation, independence, critical and creative reasoning. In integrating the values of the Pancasila student profile in learning Islamic religious education in this high school there are also several obstacles faced such as the lack of mastery of teacher competencies and teaching skills, student delinquency, unhealthy social environment and lack of parental attention.

Conclusion. While the solution is to provide the opportunity to continue their education at a higher level, participate in scientific activities, instill good habits in students, create a religious, healthy, safe and comfortable school environment for students and improve cooperative relations between schools and parents.

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INTRODUCTION

Education is one of a country's human development efforts (Lumintang, 2021). Law No. 20 of 2003 concerning the National Education System explains that education is a conscious and planned effort to realize active learning in order to develop the potential of students to have the spiritual strength, self-control, personality, intelligence, and skills needed by themselves, society, nation and state he Ministry of Education and Culture 2020-2024 is determined to realize the personality of Pancasila learners who are critically



reasoning, creative, independent, faithful, devoted to God Almighty, and have noble character, mutual cooperation, and global diversity (Afsar & Umrani, 2019). This is embodied through the latest curriculum changes in the Indonesian national education system, namely the Merdeka Curriculum with a variety of modes given and can be chosen by each school according to the socio-cultural conditions and characteristics of each student and school (Barton dkk., 2021). In this independent learning curriculum, the main emphasis is on building student character in accordance with the Pancasila student profile.

The Pancasila learner profile is a manifestation of the preparation of the nation's next generation who are capable and qualified to face changing times while maintaining the values of Pancasila (Vimala dkk., 2020). In addition, the formulation of the Pancasila learner profile within the scope of the policy includes aspects of student learning, teacher learning and competence, and educational leadership (Formichi, 2021). Basically, this policy focuses on elementary school education units that encourage the implementation of abstract Pancasila values to be more concrete and measurable (Anggadwita dkk., 2021). The Pancasila Learner Profile is an innovation in the world of national education through an independent curriculum in order to improve the quality of education by prioritizing character education in it (Galvão dkk., 2019). The Pancasila Learner Profile is one of the efforts to improve the quality of education in Indonesia which prioritizes character building (Sarkadi dkk., 2022). As the paradigm built on the independent curriculum structure is oriented towards the formation of Pancasila character values for students. Pancasila character is elaborated into 6 (six) dimensions, namely (Solahudin & Fakhruroji, 2019): a) devotion to God, b) noble character, c) global diversity, d) independence, e) mutual cooperation, f) critical reasoning, and g) creativity.

The integration of strengthening the Pancasila learner profile is not only carried out through the Pancasila learner profile strengthening project, but can also be carried out in Islamic religious education learning activities taught at school and in everyday life (Peterson, 2020). The Pancasila Learner Profile is the realization of Indonesian students as lifelong learners who have global competence and behave in accordance with the values of Pancasila, with six main characteristics: faith in God, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity (Ayob & Saiyed, 2020). The existence of the Pancasila Student Profile is expected to run smoothly and be well realized so as to produce Indonesian students who are noble, have qualities that can compete nationally and globally, are able to cooperate with anyone and anywhere, are independent in carrying out their duties, have critical reasoning, and have creative ideas to be developed both through Imtaq activities at school and other extracurricular activities.

To realize the Pancasila students, the cooperation of all parties is very important to do both schools, communities and governments (Andersen & Sandberg, 2020). In the school environment, various activities to strengthen the character or profile of Pancasila students can be carried out through Islamic religious education subjects (Ali dkk., 2020). In addition, the role and position of the teacher greatly determines the formation of Pancasila character in students because, teachers as the spearhead of implementing learning have a big role in guiding and focusing students (Kavas dkk., 2020). The guidance process that teachers try not only concerns their intellect but also the strengthening of personality learning, one of the highlights in the world of learning and especially teachers is improving students' morals and morals.

The unavoidable reality is the emergence of radicalism and intolerance and hate speech in education (Koehrsen, 2021). The Setara Institute survey results noted that most people in various parts of Indonesia are intolerant of differences (Iranmanesh dkk., 2019). The National

Counterterrorism Agency (BNPT, 2020), the Wahid Institute (2019), the Center for the Study of Religion and Culture (CSRC, 2019), and the Habibie Center (2019) found that several public schools and universities in Indonesia are exposed to intolerant and radical views that have the potential to threaten the integrity of the nation (De Oliveira, 2020). Young people are the target of the spread of these ideologies because for them young people are an 'investment' to perpetuate anti-Pancasila ideology (D'Haene dkk., 2019). This phenomenon has not only infiltrated the world of education, but has also entered all levels of society (Witono dkk., 2021). In response to this, it is very necessary to instill Pancasila values in students through various subjects such as PAI subjects taught in senior high schools (SMA) in supporting the formation of a Pancasila character.

Islamic Religious Education (PAI) is an effort in the form of guidance and care for students based on Islamic teachings so that after completing their education they can understand and practice Islamic religious teachings and make it a way of life (Witono dkk., 2021). Islamic Education is also the guidance and care of students so that later after completing education they can understand, live and practice Islamic religious teachings that have been thoroughly believed, and make the safety of life in the world and in the hereafter (Madinier, 2022). Islamic religious education as a subject taught in schools has a strategic role and position in integrating the values of Pancasila learning profile in schools (Ihsan & Fatah, 2021). This is important to do in an effort to prepare students who are able to recognize, understand, appreciate to believe, fear and have noble character in practicing the teachings of Islam from its main sources, namely the holy books of the Qur'an and Hadith, through guidance, teaching, training and use of experience (Andriawan, 2022). Accompanied by demands to respect religious adherents in society to realize national unity and integrity (Siregar dkk., 2019). The integration of Pancasila student profile values in Islamic religious education learning in this school has been carried out but is still not optimal, where the values of the Pancasila student profile are integrated directly in Islamic religious education learning at school.

RESEARCH METHODS

Pancasila Student Profile

The Pancasila student profile is one of the efforts in building and shaping the character of students in accordance with the values of Pancasila as launched by the Minister of Education and Culture with the target of students in Indonesia (Adams dkk., 2022). In this context, the Pancasila Student Profile will have a formulation of competencies that complement the focus in each achievement of the Graduate Competency Standards contained in each level of education unit, not forgetting the cultivation of character that is aligned with the values of Pancasila (Saleem & Saleem, 2020). The Pancasila Learner Profile is a number of characters and competencies that are expected to be achieved by students, which are based on the noble values of Pancasila (Junaidi, 2022). The Pancasila Learner Profile is generally useful for providing reinforcement of character values derived from Pancasila to Indonesian students (Bączek dkk., 2021). The Pancasila learner profile is also the realization of Indonesian learners as lifelong learners who have global competencies and behave in accordance with the values of Pancasila, with six main characteristics such as faith, devotion to God Almighty, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity.

According to the National Symposium on Cultivating Pancasila Values as a Vehicle for Building the Nation's Character (Fierro-Suero dkk., 2022). The subject of Pancasila and Citizenship (PPKn), on September 12-14, 2019 by the Ministry of Education and Culture (Kemendikbud) in Malang City, East Java produced four formulations of recommendations, namely: a) The student profile of Pancasila is the intensity of planting and strengthening the value of Pancasila as a vehicle

for building the character of the nation needs to be carried out in all types, levels and paths of education, b) The student profile of Pancasila is the implementation of planting and strengthening the value of Pancasila is carried out, among others, through increasing understanding, appreciation, atmosphere creation, habituation, appreciation and exemplary, c) The profile of Pancasila students is the strengthening of Civics subjects through strengthening learning that emphasizes aspects of values, attitudes, and behavior, d) The profile of Pancasila students is Education and training for teachers emphasizes the development of tips and practices for students in efforts to internalize the value of Pancasila in all subjects.

The Pancasila Student Profile is a Graduate Competency Standard (SKL) that is formulated in an integrated manner in the form of a description, and consists of six elements that characterize the profile of Pancasila students (Thommen dkk., 2021). This profile is a mirror for the quality of Indonesian students in accordance with the objectives of national education and the views and ideals of the nation (Abu dkk., 2019). The Pancasila Learner Profile, is a form of realization of lifelong learners who are competent, have character, and behave in accordance with the values of Pancasila (Isakhan, 2020). The Pancasila Learner Profile is designed to answer a big question, about what kind of competent learners we want to produce. Of course, it is related to the vision of education in Indonesia, namely realizing an advanced Indonesia that is sovereign, independent, and has a personality through the creation of Indonesian students (Binder & Heupel, 2021). According to Juliani and Bastian in their research, the effort to create a Pancasila learner profile is not only a movement in the education system, but also a community movement (Bourchier, 2019). Success in realizing the Pancasila Learner Profile will be achieved if parents, educators, students, and all agencies in the community collaborate and work together to achieve it.

The education process leads to one goal, namely the intellectual life of the nation. The implementation of education cannot be separated from the values of Pancasila. Internalization of these values is carried out in learning activities (Safa'at, 2022). Teachers have the right to determine the internalization of Pancasila values in each specific activity in the learning process. With habituation that is carried out continuously in all learning situations, it is hoped that students can become individuals who are faithful and pious, as well as intelligent citizens who uphold and practice the values of Pancasila (Ahmed dkk., 2020). Strengthening character education in realizing Pancasila Students basically seeks to encourage the birth of good human beings, who have six main characteristics, namely critical reasoning, creativity, independence, faith and devotion to God Almighty, noble character, mutual cooperation, and global diversity (Bachtiar & Baidhawiy, 2022). Thus, students are able to independently improve, use their knowledge, study, and internalize character values and noble morals that can be manifested in daily behavior.

In integrating the values of the Pancasila pursuer profile in education units, there are several principles that must be obeyed and considered. More details can be seen in the chart below as follows:

Chart 1: Principles of Integration of Pancasila Learner Profile Values

Holistic, means designing activities as a whole within a theme and seeing the connection of various things to understand them deeply. Contextual, meaning efforts to base learning activities on real experiences faced in everyday life. Learner-centered, means that the learning scenario encourages learners to become the subject of learning, who actively manage their learning process independently, including having the opportunity to choose and propose project topics according to their interests. Explorative, meaning the spirit to open a wide space for the process of self-development and inquiry, both structured and free. Togetherness, means that all activities are

carried out collaboratively by madrasah residents with mutual cooperation and mutual cooperation. Diversity, means that all activities in the madrasah are carried out while respecting differences, creativity, innovation and local wisdom inclusively within the framework of the Unitary State of the Republic of Indonesia. Independence, means that all activities in the madrasah are initiatives from, by and for madrasah residents. Beneficence means that all activities in madrasah must have a positive impact on students, madrasah and the community. Religiosity, meaning that all activities in the madrasah are carried out in the context of devotion to Allah SWT.

With this principle, it is expected that the Pancasila Learner Profile Strengthening Project is a means of providing opportunities for students to "experience knowledge" that can shape character as well as opportunities to learn from the surrounding environment. In this learner profile project activity, students have the opportunity to study important themes or issues such as climate change, anti-radicalism, mental health, culture, entrepreneurship, technology, and democratic life so that students can take real action in answering these issues according to their learning stages and needs.

The conceptual profile of Pancasila students has several indicators that are very influential in its implementation in schools where students who are still in school have a high level of curiosity and have a strong capacity for capture. So it is very easy to indoctrinate or instill Pancasila values in the teaching and learning process to be applied in everyday life. The indicators of the Pancasila student profile can be seen in the figure below:

Figure 1

Six Indicators of the Pancasila Student Profile

Source: Ministry of Education and Culture, 2020



Based on the picture above, it can be seen that there are 6 (six) indicators of the Pancasila student profile according to the Ministry of Education and Culture, namely faith, devotion to God Almighty and noble character, global diversity, mutual cooperation, independence, critical and creative reasoning with the following description:

First, having faith in God Almighty and having noble character has a key element, namely faith and spirituality, which is the basis and filter that gives and helps humans provide strength to solve all problems. According to Hamka in Sutinah's book, religious aspects in the learning process can strengthen the character building of students because character education is not only physical but also psychological and heart. Even morals or morality are the benchmark for what we do in everyday life.

According to Sutinah, through religious content in character education, it will form humans who are in their nature as servants of God. Character education will emphasize psychological and spiritual education. The application of personal morals will eliminate the seeds of corruption in the present and in the future. However, this must be based on the ability of students to understand and

understand the real form of personal morals, morals to humans can be said to be our actions as fellow humans and our attitudes towards fellow humans, after applying morals to fellow humans it is important to also apply morals to nature. Nature is part of our life in terms of clothing, food and shelter.

Second, Global Diversity is based on the motto of the State of Indonesia, namely *Bhineka Tunggal Ika*. The real form is the ability of students to love differences or be tolerant of differences. Culture, religion, ethnicity, race, skin color are forms of differences that must be loved by students by promoting a tolerant attitude. This attitude is very important and has become a basic need in building a country, especially in Indonesia. with a diversity of ethnicities, traditions, and customs as well as religions and faiths. If this is applied, it will certainly produce a successful generation in life. In its application, it must also establish good communication and be able to interact with intercultural. The existence of an attitude of tolerance is very necessary in life, both family, society and state even in interacting in the global community. And the existence of tolerance is very important for human survival.

Third, *Gotong Royong* is the ability to carry out activities together in teams and collaborate to make all work easy, fast and light. *Gotong royong* has populist characteristics, the same as the use of democracy, unity, openness, togetherness and or populism itself. So this *gotong royong* is very suitable for Indonesian society. In *gotong royong*, we must also foster a caring attitude towards each other. The attitude of sharing is also important for the success of *gotong royong*. The value of *gotong royong* teaches students to empathize with other humans.

Fourth, Creative is the ability of learners to produce something original, meaningful, useful and impactful. This ability can be realized in the ability to produce original ideas, works and actions. Creativity is important to explore because it can support the future. Apple legend Steve Jobs said that creativity is about connecting the dots. Creativity is the center of connecting the dots. Creative is creative: having the ability to create; creative; work that requires intelligence and imagination. So, to have a creative character one must have the ability to create and be able to imagine.

Fifth, critical reasoning is the ability to solve problems and process information. The real form of critical reasoning is students who process information first before it can be accepted by their thinking. A child who thinks critically will analyze information before making a decision whether the information is acceptable or not. Problem-solving skills for children who think critically is done in an analytical manner. Basically, critical thinking or critical reasoning is defined as an intellectual process by conceptualizing, applying, synthesizing and or evaluating information obtained through observation, experience, reflection, thought and communication as a basis for believing and taking action. According to Depoter and Hernacki in Adi Maulana's book, that he categorizes the way humans think into various parts, namely: vertical thinking, lateral thinking, critical thinking, analytical thinking, strategic thinking, thinking about results, and creative thinking. According to both, critical thinking is practicing or incorporating careful research or evaluation, such as assessing the feasibility of an idea or product.

Sixth, Independence is self-awareness of responsibility for the process and results of learning. Learners who apply independence are always aware of themselves, aware of their needs and shortcomings and aware of the situation or circumstances at hand, learners also have self-regulation skills that are manifested in the ability to limit themselves to what they like. In this case learners know when things they like can be done and cannot be done and finally independent learners will be motivated to achieve achievement.

Based on independence in learning, it is defined as learning activities that take place because they are more driven by their own will, their own choices, and their own responsibility for learning. So the point is that independence grows from each person. This motivation comes from himself, not from his parents, teachers or friends. And independent learning with active learning activities driven by the intention or motive to master a competency to solve a problem.

Islamic Religious Education

Islamic Religious Education (PAI) is a conscious and planned effort in preparing students to recognize, understand, appreciate and have faith, piety and noble character in practicing the teachings of Islam from its main sources, namely the Al-Qur'an and Hadith through guidance, teaching, training and respect for and respect for adherents of other religions in society to realize the unity and unity of the nation. The definition is in accordance with the formulation of Law Number 20 of 2003 concerning the National Education System in the explanation of UUSPN regarding religious education explained that religious education is intended to form students into human beings who believe and fear God Almighty and have noble character. According to Zakiah Daradjat, Islamic Education is an effort in the form of guidance and care for students based on Islamic religious teachings so that after completing their education, they can understand and practice the teachings of Islam and make it a way of life.

Juridically, the position of Islamic education is in a strategic position in the National Education System Law No. 20 of 2003 which states that National Education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian National culture and responsive to the demands of changing times. Article 4 of the National Education System Law No. 20 of 2003 explains that national education aims to develop the potential of students to become human beings of faith and devotion to God Almighty, noble, virtuous, healthy, knowledgeable, competent, skilled, creative, independent, democratic and have a sense of community and nationality.

Article 13 paragraph 1 letter a also explains that every student in every educational unit has the right to receive religious education in accordance with the religion he adheres to and is taught by educators of the same religion.

Looking at the articles above, it is clear that Islamic education has received a strategic position to be able to develop institutions and knowledge in order to realize humans with muttaqien personalities. In many political education policies, Islamic education occupies a strategic area to be able to develop its access in order to strengthen the character of each student. This is necessary to fortify students from various forms of behavior and models that can be harmful to themselves. The Ministry of Education and Culture 2017 also added that PAI and manners are based on Islamic aqidah which contains the divinity of Allah SWT, as the main source of life values for humans and the universe. Another source is morals, which is a manifestation of aqidah, which is also the basis for developing the character values of the Indonesian nation.

Islamic Religious Education and ethics is an education that is intended to be able to harmonize, harmonize, and balance between faith, Islam, and Ihsan which is manifested in forming Indonesian humans who believe and fear Allah SWT and have noble character and noble character or still pay attention to *hablum minallah, wahablum minannas and wahablum minal alam* by paying attention to the value of Islamic teachings that are *rahmatalla'amin* by promoting the principles of Islam that are humanist, tolerant, democratic and multiculturalism.

The purpose of Islamic Religious Education is to educate ethics and souls and instill a sense of *fahdilah* (virtue) by familiarizing good traits and preparing an individual for a holy life, and educating the soul or noble ethics. Islamic religious education seeks to instill religious values in a

person or community to be lived and practiced in everyday life and provide survival skills both in carrying out tasks and facing problems they face in everyday life.

According to Imam Al-Ghazali, the purpose of Islamic religious education is to get closer to Allah SWT, not rank and boasting and let a student not learn to seek rank, wealth and deceive fools or boast with friends. In terms of the concept of fitrah, Islamic religious education aims to direct education for the sake of establishing a strong bond between a human being and Allah SWT.

Islamic religious education has a goal that is very relevant to the tujian of national education, namely realizing humans to become human beings who have strong faith or aqidah values, noble personalities (noble morals), intelligent, skilled and independent and have knowledge for happiness both in the world and the hereafter. The general purpose of Islamic religious education is to guide a person to become a true Muslim, firmly believe, do good deeds and have noble ethics and be useful in society, religion and state. While the specific purpose of Islamic religious education is the goal at each level that must be passed. The specific objectives are more practical in nature so that the concept of Islamic religious education is not only the idealism of Islamic teachings but can also be formulated expectations achieved in the stages of the educational process, as well as the results that have been achieved. Special objectives are basically an elaboration of general objectives carried out in operational form.

From these objectives, several dimensions can be drawn which are addressed by the teaching activities of Islamic religious education, namely: a) The dimension of individual faith in Islam, b) The dimension of understanding or reasoning (intellectual) and one's knowledge of Islamic religious teachings, c) The dimension of appreciation and inner experience where Islamic teachings that have been believed, understood and lived and actualized in the life of society, nation and state. Thus the special purpose of Islamic religious education is a goal that is expected to be applied directly in everyday life and used as a guide to life both as an individual and a member of society in a wider environment.

RESEARCH METHOD

In this study, researchers used a qualitative research approach because this research seeks to describe and describe the phenomena that occur in accordance with the actual circumstances in the field. According to Bogdan and Taylor in Moleong's book, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. In qualitative research, the data obtained is natural, where the researcher is the key instrument with inductive data analysis and the results of the research strengthen the true and definite meaning of the data rather than generalizations. The location of this research was carried out at SMA Negeri 1 Gerung. The presence of researchers in the research location acts as a key instrument and determines all research processes in the field. The data sources in this study are primary data obtained directly from informants and secondary data is data that is not directly obtained by researchers from their research subjects. Data collection techniques are carried out by observation, interviews and documentation. The steps of data analysis are carried out by means of data collection, data reduction, data display and conclusion drawing. To get data validity, do so by using four ways, namely extension of participation, persistence of observation, adequacy of reference. and tringulation.

RESULTS AND DISCUSSION

The integration of Pancasila student profile values in Islamic religious education learning is one of the efforts made in producing students with Pancasila character. In its implementation, it is carried out by prioritizing the values of Islamic teachings and also the values of Pancasila as the philosophy of the Indonesian nation, where Islamic teachings are very much in line with the values contained in Pancasila itself. Integration of Pancasila student profile values. The integration of the values of the Pancasila student profile in learning Islamic religious education in this school is not only theoretical but also practical, where in Islamic teachings both aqidah (faith and piety), sharia, worship and morals are a unity that cannot be separated from one another. All of these Islamic teachings are very much in line with the values of Pancasila contained therein.

Pancasila is the philosophy of the Indonesian nation and is one of the main philosophies of the Indonesian nation which is integrated in the learning of Islamic religious education in schools. One of the values of Pancasila is the first principle, namely "Belief in God Almighty" as the foundation of ideology, and has been adopted from the main value of Islamic teachings, namely Tawhid (glorifying Allah SWT). But even so, Islam does not fight other religions, instead Islam is very respectful and appreciative 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. These Pancasila values do not conflict with the teachings of Islam which uphold justice and humanity.

The integration of Pancasila student profile values in PAI Learning at SMA Negeri 1 Gerung includes six indicators, namely;

First, the values of faith and devotion to God Almighty, and noble character, aiming for students to have a strong aqidah, faith and devotion and have akhlakul karimah in everyday life such as performing dhuha prayers in the mosque, praying together by reading asmaul husna, short letters and verses of the Qur'an, praying dhuhur in congregation, imtaq activities and other religious activities.

The values of faith and devotion to God Almighty and noble character mentioned above are carried out every day by students and used as habituation. Because something that is common if it is accustomed, it will become a good habit in everyday life. This habituation is one way that is quite effective in shaping religious character in students, namely instilling good and noble attitudes in students repeatedly, continuously, consistently and istiqomah so that they have strong faith and devotion in facing and living everyday life. According to qurrata'ayun et al, said that habituation is one of the methods applied repeatedly in an effort to form the value of faith, devotion and noble character. The values of faith and devotion and noble character are expected to be implemented in the form of attitudes and behaviors that are obedient and obedient in carrying out the teachings of the religion they adhere to Second, the value of global diversity such as tolerance between religious communities, between religious communities and also between each other, mutual respect and respect for differences, love for the country, help, social and environmental care. Global diversity that one of the pillars of the Indonesian nation is Bhineka Tunggal Ika which means different but still one. The real form is the ability of students to love differences or be tolerant of differences. Culture, religion, ethnicity, race, skin color are forms of differences that must be loved by students by promoting a tolerant attitude. This attitude is very important and is a basic need in building a country, especially with the diversity of ethnic groups, traditions, and customs as well as religions and beliefs.

Global diversity is also one of the dimensions of the Pancasila learner profile in PAI learning in schools is a joint effort in maintaining, caring for and preserving the noble culture of the

Indonesian nation, its identity and locality, and still having openness to interact with other cultures, to be able to instill an attitude of tolerance that does not violate the ancestral culture of the Indonesian nation.

Global diversity is a sense of tolerance to ethnic or linguistic plurality and mutual respect for differences. In this case the reality is not easy to build a sense of tolerance in everyday life even today there are still many conflicts including those that occur in the world of education today, due to the emergence of a sense of intolerance of students to others, especially fellow students. With the strengthening of the Pancasila student profile in PAI learning in schools, it is hoped that it can produce Indonesian students or students who are able to maintain or preserve identity, locality and noble culture, always open-minded when socializing with other cultures so as to increase the spirit of tolerance and keep away from division.

Third, the value of mutual cooperation, carried out by means of teachers giving group assignments to students whose results are then presented during class learning, conducting group discussions in the classroom, carrying out mutual cooperation at school by jointly cleaning the school yard, helping each other and helping fellow students in need such as illness and other disasters. Instilling the value of mutual cooperation to students can be done by working together in completing tasks, upholding human values by helping each other regardless of position, helping each other for happiness and harmony in social life.

In Permendikbud No. 20/2018 on Strengthening Character Education Article 2 paragraph 2 explains that Strengthening Character Education includes five main values, namely nationalist religion, independence, mutual cooperation, and integrity which are integrated in the curriculum. The purpose of the strengthening of gotong royong character education program is to instill the formation of certain values that will make the process of learning, understanding, understanding and practice, so that gotong royong character education is able to change behavior, ways of thinking, and ways of acting, the entire Indonesian nation becomes better and has integrity.

Fourth, the value of independence which is carried out in ways such as being independent in solving learning problems faced, not cheating, being responsible, not depending on others, trying and working hard in completing learning tasks. In addition, teachers also give individual assignments to students in the form of questions, descriptions, memorization or other tasks and attend on time, because being on time is proof that students are able to manage time well for themselves. Independence is an important element of the six character values of the Pancasila learner profile, where this independence can make students have self-awareness and sensitivity to the situation at hand and be able to manage themselves both by the heart (soul), mind (brain), taste (feelings, attitudes and behavior) and exercise (physical health) of students.

The independent character values possessed by these students include having a sense of care and empathy or sensitivity to the environment, being more confident and respectful of others, being able to control emotions, restraint and patience, being able to make decisions and having a sense of responsibility. According to Brammer and Shostrom in Ali and Asrori explained, the word independence comes from the basic word self which gets the prefix to and the suffix an which then forms a state word or noun. Because independence comes from the word self, the discussion of independence cannot be separated from the discussion of the development of the self itself, which in Carl Rogers' concept is called the term self.

Fifth, critical reasoning such as students being able to express ideas, thoughts and ideas constructively, especially in solving problems encountered in learning, asking questions, answering, providing responses, input and criticism through their ideas, thoughts and ideas in the learning process in the classroom or at school. In addition, students also conduct scientific activities such as

writing competitions and debate competitions at school using three languages, namely Indonesian, English and local languages. Basically, critical thinking (critical reasoning is defined as an intellectual process by conceptualizing, applying, synthesizing and or evaluating information obtained through observation, experience, reflection, thinking and communication as a basis for believing and taking an action. learners who have a critical reasoning dimension are able to use their critical reasoning skills to process information, evaluate, to make the right decisions in overcoming various problems they face.

Sixth, Creative, is done in ways such as facilitating students to be creative according to their talents, giving assignments to students in the form of mind mapping, videos, power points, giving individual and group assignments, giving book review assignments, providing opportunities for students to discuss, ask questions, analyze and conclude the material taught and make students the center of learning at school.

The integration of Pancasila student profile values in Islamic religious education learning in this school is also inseparable from several obstacles faced by PAI teachers such as the lack of mastery of teacher teaching competencies and skills such as pedagogical, professional, social, personal and leadership competencies, including the lack of mastery of teacher teaching skills in the classroom such as opening and closing skills, questioning skills, reinforcement skills, variety skills, explaining skills, skills in leading small group discussions, classroom management skills, small group and individual teaching skills. Then student delinquency, unhealthy social environment and lack of parental attention. While the solution that PAI teachers do to overcome the above obstacles is to give the opportunity to continue their education at a higher level such as S2 and S3, participating in scientific activities such as seminars, training and workshops, webinars, scientific writing competitions, PPG, TOT and other scientific activities. In addition, it also instills good habits in students, creates a religious, healthy, safe and comfortable school environment for students and improves cooperative relations between schools and parents.

CONCLUSION

Based on the results of the above research, it can be concluded that the integration of the values of the Pancasila student profile in learning Islamic religious education (PAI) at SMA Negeri 1 Gerungi is six values including the values of faith, devotion to God Almighty and noble character aimed at making students have aqidah, faith and strong devotion and have akhlakul karimah in everyday life such as praying dhuha in the mosque, praying together by reading asmaul husna, short letters and verses of the Qur'an, praying dhuhur in congregation, imtaq activities and other religious activities. Then the value of global diversity is a sense of tolerance for ethnic or linguistic pluralism and mutual respect for differences such as tolerance between religious communities, between religious communities and also between each other, mutual respect and respect for differences, love for the country, help, social and environmental care. the value of mutual cooperation, which is also instilled by doing mutual cooperation at school by jointly cleaning the school yard, helping each other and helping fellow students in need such as illness and other calamities.

In addition, the value of independence is also carried out in ways such as being independent in solving learning problems faced, not cheating, being responsible, not depending on others, trying and working hard in completing learning tasks. Including the ability to reason critically which is the ability to express ideas, thoughts and ideas constructively, especially in solving problems faced in learning, asking questions, answering, providing responses, input and criticism through ideas, thoughts and ideas that are owned in the learning process in the classroom or at school. Sixth, Creative, namely activities by facilitating students to be creative according to their talents, giving

assignments to students in the form of mind mapping, videos, power points, giving individual and group assignments, giving book review assignments, discussions, asking questions, analyzing and concluding the material taught and making students the center of learning at school.

The integration of Pancasila student profile values in Islamic religious education learning at school also has several obstacles such as lack of mastery of teacher competencies and teaching skills, student delinquency, unhealthy social environment and lack of parental attention. While the solution is to provide the opportunity to continue their education at a higher level, participate in scientific activities, instill good habits in students, create a religious, healthy, safe and comfortable school environment for students and improve the cooperative relationship between schools and parents.

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