Internalization of Pancasila Student Profile Values in Mataram State High School: An Islamic Perspective on Education and Ethics

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Article Info	Abstract
  	This research aims to study and analyze the internalization of Pancasila student profile values from the perspective of Islamic education and character in high school. The research method used is qualitative research with data collection techniques using observation, interviews, and documentation. Data was analyzed by employing the Miles and Huberman model, starting with data collection, condensation, and display and concluding. Diligent observation, extended participation, references, and triangulation ensure the validity of the data. The formulation of the problem in this research is how to internalize the values of the Pancasila student profile in Islamic religious education and character in high school. The results of this research can conclude that the internalization of Pancasila student profile values in perspective Islamic education and character at school was carried out by planning as an initial step, such as preparing learning tools in the form of teaching modules with independent implementation. Curriculum starting in 2021 and second, implementing learning as a core activity in internalizing the values of the Pancasila student profile in learning Islamic religious education and character at school, which includes values such as the value of faith and devotion to God Almighty, as well as having noble morals, the value of cooperation, critical reasoning, creative values, and the value of Independence. Third, evaluation of the internalization of Pancasila student profile values in perspective Islamic education and character at school includes evaluating attitudes, knowledge, and skills through oral, written, portfolio, and self-assessment tests for students at school.

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Introduction

The compatibility of Islam and Pancasila as the national philosophy of the Indonesian nation are two inseparable fundamental values. Pancasila and Islam live side by side in harmony in Indonesia (Purnama Wirayuda et al., 2024). The harmony is a valuable tribute to emphasize unity, diversity, and cultural heritage in society (Badrun et al., 2023). The acculturation will encourage acceptance of diversity, strengthen the character of Pancasila, and prevent religious extremism (Badrun et al., 2023). Internalizing Pancasila values strengthens national character, prevents conflict, and strengthens diversity. A study of Islamist movement organizations shows that the majority of Indonesian Muslims do not support Islamic movement organizations. Still, the 1945 Constitution and the inclusive and religious ideology of Pancasila received mass support from Islamic organizations. This was then strengthened by pluralist socio-religious traditions and policies—deradicalization and moderation (Mujani et al., 2023).

The founding figures of the Indonesian nation stated that the philosophical basis of education in shaping the character and peace of the Indonesian nation was Pancasila (Suliyanah et al., 2023). Therefore, it is essential to instill Pancasila values to strengthen the character of the nation's children as successors to the noble ideals of religion and country. The importance of Pancasila as a national ideology cannot only glue and unifier diversity but also balance the order of life, tolerance, and religious freedom (Faizi, 2023). Vimala in (Sadri et al., 2024) Pancasila student profile is a form of preparing the nation's next generation, who are superior and qualified to face changing times.

They are instilling Pancasila student profile values in learning Islamic education and character in students at school (Zada, 2022). Success is based on knowledge, technical competence (hard skills), and the ability to manage oneself and others (soft skills). This shows that the increase in the quality of student learning is very significant (Suwartini, 2017). To improve character education, the Minister of Education and Culture, Nadiem Anwar Makarim, has made the Pancasila Student Profile one of the visions and missions of the Ministry of Education and Culture as stated in Minister of Education and Culture Regulation Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020 -2024 (Direktorat KSKK, 2022). The Pancasila Student Profile is an embodiment of Indonesian students as lifelong learners who have global competence and behave following Pancasila values.

The Pancasila student profile is a manifestation of preparing the nation's next generation, who can adapt to changing times while maintaining the values of Pancasila. Furthermore, the Pancasila student profile is an innovation in the world of national education through an independent curriculum to improve the quality of education by prioritizing character education (Rosmalah et al., 2022). The character of Pancasila students is described into 6 leading indicators, namely: a) devotion to God Almighty, b) noble character, c) global diversity, d) independence, e) working together, f) critical reasoning, and g) creative (Kementrian Pendidikan dan Kebudayaan, 2021). The Pancasila student profile is the embodiment of Indonesian students as lifelong learners who have global competence and behave following Pancasila values.

The emergence of intolerant attitudes and radicalism (Muthohirin, 2014) as well as hate speech in the world of education, has become a reality and fact that cannot be avoided (Castellví et al., 2022; Karstedt, 2003; Syarif et al., 2020). The results of the Setara Institute survey noted that most people in various regions of Indonesia are intolerant of differences. 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 state schools and universities in Indonesia exposed to an intolerant and radical ideology which has the potential to threaten the integrity of the nation. Young groups are targets for spreading this understanding because, for them, young groups are an 'investment' to perpetuate anti-Pancasila ideology (Kahfi, 2022). This phenomenon has not only infiltrated the world of education but has also entered all levels of society. In response, it is essential to instill Pancasila values in students through Islamic religious education and character subjects in senior secondary schools to support the formation of students' Pancasila character (Nabila et al., 2023).

Islamic education and character education guide students based on Islamic teachings so that they can understand and practice them and make them a way of life. Apart from that, students can understand, appreciate, and practice the teachings of Islamic education, which are thoroughly believed in and make life safe in this world and in the hereafter (Daradjat, 2023). Islamic religious education and character education as subjects taught in high school have a strategic role and position in internalizing the values of the Pancasila student profile at school. This is important to prepare students who can know, understand, appreciate, and believe in, have piety and noble character, and practice the values of Pancasila and the teachings of the Islamic religion through learning activities, guidance, teaching, training, practice, and habits action. The internalization of the Pancasila student profile values in Islamic education and character at the Mataram City State High School has been done but is still not optimal. Therefore, it is essential to internalize the values of the Pancasila student profile in Islamic education and character at school so that students have the Pancasila character based on the teachings of the Islamic religion both at school and in the broader community environment (Sadri et al., 2024).

Research Method

The research method used in this research is qualitative research because it attempts to describe phenomena that occur following actual conditions in the field. Bogdan and Taylor, in Moleong's book, state that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Moleong, 2002). In qualitative research, the data obtained is natural, where the researcher is the critical instrument with inductive data analysis and the research results strengthen the faithful and definite meaning of the data rather than generalizations. The location of this research was the Mataram City State High School. The presence of researchers at the research location is a crucial instrument and determines all research processes in the field. The data sources in this research are primary data obtained directly from informants, and secondary data is data that researchers indirectly obtain from their research subjects. Data collection techniques were carried out using observation, interviews, and documentation. The data analysis steps are carried out using data collection, condensation, display, and conclusion (Sugiyono, 2021).

The steps or data analysis process is carried out in three steps, including the following: a) Data Collection (data collection). In this case, the researcher collects as much data as possible according to the studied problem; b) Data condensation. Namely, it is the process of selecting, selecting, simplifying, condensing, abstracting, and transforming data from the results of interviews, observations, documentation, and essential notes or other empirical data; b) Data display. Namely carrying out data analysis or presenting

data in the form of descriptions, whether words, sentences, narratives, tables, graphs, or others, in a systematic, simple, and easy-to-understand manner; d) Conclusion Drawing. Namely, after getting data that has been reduced and displayed, the author tries to draw conclusions and verify them. Four methods were used to obtain the data's validity: the extension of participation, persistence of observation, and adequacy of references. and triangulation

Result and Discussion

Internalization of Pancasila student profile values in perspective Islamic education and character in high school in Mataram City State High Schools (SMA) is significant to realize the Pancasila character in students. This is very much in line with national education goals oriented towards achieving complete human development in Indonesia. Internalizing the values of the Pancasila student profile is also an effort to instill, appreciate, deepen, and master the values of the Pancasila student profile in depth through guidance, coaching, habituation, example, and others. The internalization of Pancasila student profile values from the perspective of Islamic education and character in high school is carried out by planning, implementing, and evaluating learning.

Learning or Lesson Planning

Lesson planning is carried out by preparing a lesson plan, which is the first step in internalizing the values of the Pancasila student profile in learning Islamic education and character at school. This planning includes the entire series of learning activities, namely formulating the title or theme of the subject matter taught to students, formulating the learning objectives to be achieved, and formulating the methods used in the teaching and learning process, including the implementation of teaching and learning activities according to the schedule and starting time of each lesson from 07.30 am to 2.00 pm.

In the lesson plan, several learning activities are carried out. First, it begins with a) providing initial knowledge to students regarding the Pancasila student profile by explaining the outline of the primary learning material as an initial overview for students studying the Pancasila student profile more deeply. The second activity is b) motivating students, which is done before the learning process begins to make students enthusiastic about receiving the subject matter being taught. The third activity is c) formulate learning objectives, which include knowledge, skills, attitudes, and values of the Pancasila student profile that students want to achieve and adhere to. The following activity is d) identifying learning materials that must follow the learning objectives that have been set, namely internalizing or instilling the values of the Pancasila student profile in Islamic religious education learning at school, such as *al-Kulliyatu al-Khamsah* material or the five principles of Islamic religious teachings, namely faith, Islam and ihsan, aqidah, Syariah, worship and morals.

In addition to these activities, the lesson plan also includes e) the selection of varied learning methods and media, such as discussion methods, individual and group pair methods, making resumes from material in assignment books, group discussions, lectures, question and answer, discussions, group work, problem-solving, simulations, and problem-based learning (PBL) or student-centered learning (Student center learning), the use of LCDs and power points to attract students' enthusiasm for learning in the classroom. The following activity is f) assessment of learning through oral tests, written tests, group discussions, presentations, independent assignments, and groups or projects. The final activity is g) preparing learning tools that include the implementation

of the independent curriculum, which started in 2021.

The learning tools are teaching modules that follow the independent curriculum. Teachers continue to learn to understand and implement the independent curriculum and appropriate learning tools to achieve the goal of independent learning. Apart from that, teachers also prepare teaching modules for Pancasila student profiles following the provisions and minimum standards set by the National Education Standards Agency. This is done to simplify and clarify the direction and objectives to be achieved, especially in internalizing the values of the Pancasila student profile in learning Islamic religious education at school.

The teaching module is used to internalize the values of the Pancasila student profile in learning Islamic religious education and character at school, including several criteria: a) Having content relevant to learning Pancasila. The content must include Pancasila's values, history, and application in everyday life. The following criteria are b) using varied learning methods according to student needs such as lecture methods, question and answer, discussion, group work, problem-solving, simulation, and Problem-Based Learning (PBL) in the classroom or student-centred learning (Student-centred). Other criteria are c) paying attention to student characteristics such as age, cognitive level, and experience of students studying Pancasila.

The use of teaching modules as learning tools to internalize the values of the Pancasila student profile is also oriented towards the following things. First, a) prioritizing students' critical reasoning character, namely encouraging students to think critically and creatively in understanding Pancasila through interactive and fun learning. Second, b) apparent assessment aspects follow learning objectives, including knowledge, skills, attitudes, and values that students want to achieve in learning Pancasila. Third, c) emphasizes the development of students' Pancasila character, such as prioritizing the values of religious moderation. This can be done by conveying Pancasila values , which can be applied in everyday life.

Utami Maulida stated that learning tools based on the curriculum aim to achieve established competency standards and support teachers in designing learning (Maulida, 2022). This learning tool is a form of preparation by a teacher before they carry out the learning process. Government Regulation (PP) Number 19 of 2005 concerning National Education Standards, Article 20 also explains that learning process planning includes a syllabus and learning implementation plan which contains at least learning objectives, teaching materials, learning methods, learning resources, and learning outcomes assessment (Indonesia, 2005). Based on these rules, the development of learning tools needed in the teaching and learning process can be Pancasila student profile teaching modules and student worksheets.

Implementation of Learning

Implementing learning is the core activity of internalizing the values of the Pancasila student profile in learning Islamic education and character at school. These core activities include teaching and learning activities by teachers and students using various methods. The values of the Pancasila student profile that are internalized in learning Islamic education and character at this school include: first, the values of faith and devotion to God Almighty, as well as noble morals (Lesmana et al., 2023). The aim of instilling these values is so that students have strong aqidah, faith, and dedication and have good morals in everyday life, such as performing Duha prayers in the mosque, praying together by reading the Asmaul Husna, short letters and verses of Al-Husna—

Qur'an, congregational midday prayers, imtaq activities, and other religious activities. The internalization of the values of faith and devotion to the head of God Almighty and the noble morals mentioned above is carried out daily by students and used as a habit. Habituation is a method that is applied repeatedly to form the values of faith, devotion, and noble character (A'yun et al., 2022). This habit is one way that is quite effective in forming religious character in students, namely instilling the habit of good and noble attitudes in students repeatedly, continuously, and consistently so that they have strong faith and devotion in facing and living everyday life. Faith, dedication, and noble morals are expected to be implemented in the form of obedient attitudes and behavior in carrying out the teachings of the religion one adheres to.

The second value is the value of global diversity, such as tolerance between religious communities, inter-religious communities, and each other, mutual respect and respect for differences, love of the homeland, mutual help, and social and environmental concern (Muthohirin, 2019). Global diversity is one of the pillars of the Indonesian nation, namely Bhinneka Tunggal Ika, which means different but still one. The actual manifestation is students' ability to love or tolerate differences. Culture, religion, ethnicity, race, and skin color are differences that students must love to promote a tolerant attitude. This attitude is critical and essential in developing a country, especially with diverse ethnicities, traditions, customs, religions, and beliefs (Shihab, 2019).

Global diversity is also one of the dimensions of the profile of Pancasila students in learning Islamic education and character at school, which is a joint effort in maintaining, caring for, and preserving the noble culture of the Indonesian nation, its identity, and locality, as well as remaining open to interacting with other cultures, to be able to instill attitudes tolerance that does not violate the ancestral culture of the Indonesian people. Global diversity is a sense of tolerance for ethnic or linguistic diversity and mutual respect for differences.

The third value, cooperation, is carried out by teachers giving group assignments to students whose results are then presented during class lessons, holding group discussions in class, carrying out cooperation at school by jointly cleaning the schoolyard, helping each other, and helping each other. Help fellow students in need, such as illness and other disasters. Instilling the value of cooperation in students can be done by working together to complete tasks, upholding human values by helping each other regardless of position, and helping each other for happiness and harmony in social life (Jarman Arroisi et al., 2023; Suhana & Wardani, 2022).

Minister of Education and Culture Regulation no. 20 of 2018 concerning Strengthening Character Education Article 2 paragraph 2 explains that strengthening characterIndependencencludes five central values, namely religious nationalism, Independence, cooperation, and integrity, which are integrated into the curriculum. The purpose of the gotong royong character is to instill the formation of specific values that make the process of learning, understanding, understanding, and practice so that the gotong royong character can change behavior, ways of thinking, and ways of acting, the entire Indonesian nation becomes better and has integrity (Permendikbud, 2018).

The fourth value is critical reasoning. That is a person's ability to express ideas, thoughts, ideas, concepts, and views and respond to every life problem as students can express ideas, thoughts, and constructive ideas, especially in solving problems faced in learning, asking, answering, providing feedback, input, and criticism through ideas, thoughts, and notions that are had in the learning process in the classroom or at school. Apart from that, students also carry out scientific activities such as writing competitions and debates at school using three languages, namely Indonesian, English, and regional languages. Critical thinking is an intellectual process of creating concepts, applying,

synthesizing, and evaluating information obtained through observation, experience, reflection, thinking, and communication as a basis for believing and taking action. Students with critical reasoning abilities can use their critical reasoning abilities to process information, evaluate, and make the right decisions in overcoming their various problems (Lismaya, 2020).

Fifth, Creative Value. This is a form of Pancasila student character that is strengthened through Islamic education and character activities at school. The creative character of high school students is the ability to think and do something to produce new ways or results from something they already have, such as creating learning situations that can foster creative thinking and acting. Giving challenging assignments can stimulate the emergence of new works, both authentic and modified. Giving group assignments to students to make material concept maps as creatively as possible can inspire the birth of original and rational ideas or thoughts, as well as bring a sense of liking for challenges and responsibility. These various things can encourage academic, social, and activity achievements in the school and community environment. This also gives students flexibility in conveying ideas verbally, in writing, or in other relevant media. They dare to take risks/that do not conflict with local norm values, have determination, like challenges, and are diligent and persistent in carrying out learning assignments.

Being creative means having the ability to create or not. Creativity is a regular, comprehensive, imaginative brain activity that produces an original result. Creativity can also be interpreted as the latest and original creation because creativity is a unique mental process that can make something new, different, and original (Bahasa, 2020). In this way, it can be understood that creativity is an ability possessed by a person (or a group of people) that allows them to find new approaches or breakthroughs in dealing with a situation or a particular problem, which is usually reflected in solving the problem in a new way, unique, different, and better than before.

According to Utami in Kenedi, creativity is an ability that reflects fluency, flexibility, originality in thinking, and the ability to collaborate on ideas. It is further explained that creativity is a whole personality resulting from interaction with the environment (Kenedi, 2017). This means that the environment in which individuals interact can support the development of creativity, but some things hinder the growth of individual creativity. Nana in Kenedi also says creativity creates new combinations based on existing data, information, or elements (Kenedi, 2017).

The sixth value is the Value of Independence, which means attitudes and behavior that are not easily dependent on other people in carrying out their duties, such as students entering the classroom first, creating a classroom atmosphere that allows students to work independently, carry out tasks independently and in groups, complete tasks on time. The independent character of these students also includes a) doing their assignments or homework given by the teacher, b) preparing their school necessities such as pens, books, bags, and so on without bothering parents or teachers, c) doing picket assignments according to schedule, namely those who carry out picket duties to clean the classroom according to their schedule, such as sweeping the classroom, cleaning the blackboard, and so on without the help of friends outside of the schedule, d) going to and from school alone, e) doing the daily assessment questions themselves. The students who cheat during daily assessments are those who are not independent and cheat. This is false because daily assessments must be done independently using personal abilities and intelligence. Therefore, answering your assessment questions exemplifies an independent attitude toward learning at school. Another form of student independence is e) studying independently if the teacher can to autonomy (Mukhlis et al., 2023).

According to Brammer and Shostrom in Ali and Asrori's explanation, the word Independence comes from the essential word self, Independence prefix to, and the suffix a, which then formIndependencetate or noun. Because Independence comes from the word self, discussions about Independence cannot be separated from discussions about self-development, which, according to Carl Rogers' concept, is called self (Ali & Asrori, 2014). Meanwhile, according to Covey in Ali and AsrIndependences, Independence has three integrative human growth, namely dependency (dependence), Independence (Independence), and interdependence (mutual dependence). Independence, which is integrative growth, according to Covey, is an individual's internal strength obtained through the individualization process (Ali & Asrori, 2014). Being independent has an important meIndependenceming a strong person. Independence is an effort to use one's abilities. So, if Independence cannot be applied as one of the main assets for progress, the consequences could be fatal for someone.

Learning Evaluation

Learning evaluation is the teacher's final activity after planning and implementing learning. Learning evaluation is carried out to assess and determine the extent to which the internalization of Pancasila student profile values in perspective Islamic education and character at school. This learning evaluation is carried out through attitude assessments in the form of observations originating from records of students' routine activities, both related to mah hah worship, such as prayer, sunnah fasting, reading the Koran, etc., as well as social worship, such as helping parents and other people, including other morals such as having the courage to defend the truth and self-control and asking students to fill out a self-assessment sheet by placing a tick in the appropriate column. If students have not shown the expected attitude, this can be followed up by providing guidance, either by teachers and homeroom teachers or guidance teachers at school.

Besides that, knowledge assessments are also carried out, such as students being asked to work on multiple choice and essay questions. Providing written or oral tests that can be used to measure students' knowledge of the values of the Pancasila student profile taught through Islamic religious education and character education at school, where Pancasila as the ideology of the Indonesian nation can be implemented and practiced in everyday life (Mulyani et al., 2022). Assessment is also carried out through student portfolios to measure students' achievements in applying Pancasila values in everyday life. This portfolio can contain written works, project results, photos, or videos that show the application of Pancasila values in Islamic religious education and character subjects at school. This includes conducting self-assessment assessments, namely asking students to assess their abilities in understanding and applying Pancasila values in everyday life.

Evaluation is part of the learning process and cannot be separated from teaching activities. Carrying out evaluations in educational activities has significant meaning because evaluation is a measuring tool or method to determine the level of success that students have achieved regarding teaching materials or the materials that have been delivered so that with evaluation, the learning objectives will be seen accurately and convincingly (L. Idrus, 2019).

In this way, learning evaluation in internalizing Pancasila student profile values in perspective Islamic education and character at school can be developed into several forms, such as written evaluation, oral evaluation, and skills evaluation. With this evaluation or assessment, it is hoped that students as students will gain knowledge, skills, changes in attitudes and behavior as well as better patterns of poverty and will

have a Pancasila character based on the Islamic teachings, which are *rahmatan lil-'alamin.*

Conclusion

Internalization of Pancasila student profile values in perspective Islamic education and character in Mataram City state high schools is carried out by first, learning planning such as providing motivation to students, formulating learning objectives, identifying learning materials, selecting various learning methods and media, learning assessment and preparing learning tools in the form of teaching modules with the implementation of the independent curriculum starting in 2021. Second, implementation of learning, namely the core activity of internalizing the values of the Pancasila student profile in learning Islamic religious education and character at school, which includes the values of faith and devotion to God Almighty, as well as morals, the value of Independencesity, the value of cooperation, critical reasoning, creative values, and the value of Independence.

The first indicator is having faith in God Almighty and having a noble character. The religious aspect in the learning process can strengthen the formation of students' character because character education is physical, psychological, and heart. Even morals or morals are a benchmark for what we do in everyday life. The second one is Global diversity, which symbolizes the motto of the State of Indonesia, namely Bhinneka Tungga l Ika. The actual manifestation is students' ability to love or tolerate differences. Culture, religion, ethnicity, race, and color differences are factors that students must prioritize by prioritizing an attitude. The third is Gotong Royong, a tradie of the Indonesian nation derived from relationships between humans. Cooperation is the ability to carry out activities in a team and collaborate to make all work easy, fast, and light. Cooperation has populist characteristics, like democracy, unity, openness, togetherness, and democracy. Therefore, cooperation is very suitable for Indonesian society. Society's creativity is the ability of students to produce ideas and actions that are original, meaningful, useful, and essential.

Impactful can be realized in the ability to produce original ideas, works, and actions. Creativity is essential to explore because it can support the future. Fifth is critical reasoning, the ability to solve problems and process information. The natural criticism is that students process the data before their thinking can be accepted. The last one is Independence, an absolute attitude needed as the main prerequisite for Independence. Independence is self-awareness of responsibility for the learning process and results. Students who apply for Independence are always aware of themselves, their needs and shortcomings, and their situations or circumstances. The students should have the ability to self-regulate, which is manifested in the ability to limit themselves to things they like.

Third, evaluation or learning assessment to assess and determine the extent to which the internalization of the values of the Pancasila student profile has been achieved in learning Islamic religious education and character at school, including evaluating attitudes, knowledge, and skills through oral and written, portfolio and self-assessment tests on students.

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