

Implementation of PAI in the integrative-implementation curriculum concept to strengthen the dimensions of the Pancasila student profile

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Abstract

This study aims to describe the contribution of Islamic Religious Education (PAI) subjects in realizing the dimensions of the Pancasila student profile as an essential part of the goals to be achieved in the independent curriculum. This research is qualitative, with data collection techniques, namely literature study. Data is obtained by analyzing books, articles, notes, and various reports related to the problem. Data analysis techniques were carried out using critical analysis techniques. This study shows a correlation and a real contribution to PAI learning in realizing the dimensions of the Pancasila student profile. This can be seen from the objectives of the PAI subject, namely to create students who have a noble character which is reflected in their obedience to worship Allah SWT and daily behavior, maintaining relationships with others, and the surrounding natural environment in synergy with the dimensions of the Pancasila student profile. This synergy means that the success of PAI learning will also significantly impact the success of realizing the Pancasila student profile as one of the strategic plans of the Ministry of Education and Culture for 2020-2024.

Keywords: Islamic Religious Education, Pancasila Student Profile, integrative-implementation curriculum.

Implementasi PAI dalam konsep kurikulum integrative-implementatif untuk memperkuat dimensi profil pelajar pancasila

Abstrak

Tujuan dari penelitian ini adalah mendeskripsikan kontribusi mata pelajaran Pendidikan Agama Islam (PAI) dalam mewujudkan dimensi profil pelajar pancasila sebagai bagian penting dari tujuan yang ingin dicapai dalam kurikulum merdeka. Penelitian ini merupakan penelitian kualitatif, dengan tehnik pengumpulan data yaitu studi pustaka. Data diperoleh dengan melakukan analisis terhadap buku, artikel, catatan, serta berbagai laporan yang terkait dengan permasalahan. Tehnik analisis data dilakukan dengan tehnik analisis kritis. Penelitian ini menunjukkan terdapat korelasi serta kontribusi yang nyata pembelajaran PAI dalam mewujudkan dimensi profil pelajar pancasila. Hal tersebut dapat dilihat dari tujuan mata Pelajaran PAI yaitu menciptakan peserta didik yang memiliki akhlak mulia yang tercermin dalam ketaatannya beribadah kepada Allah Swt dan perilaku sehari-hari, menjaga hubungan dengan sesama, dan lingkungan alam di sekitarnya bersinergi dengan dimensi profil pelajar pancasila. Sinergisitas tersebut bermakna bahwa keberhasilan pembelajaran PAI akan berdampak besar pula dalam keberhasilan mewujudkan profil pelajar pancasila sebagai salah satu rencana strategis kementerian pendidikan dan kebudayaan tahun 2020-2024.

Kata kunci: Pendidikan Agama Islam, Profil Pelajar Pancasila, kurikulum integrative-implementatif

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A. Introduction

One of the strategic plans of the Ministry of Education and Culture for 2020-2024 is to realize national education goals in the aspect of character building known as the Pancasila student profile. There are six main dimensions indicators of the Pancasila student profile: faith, piety to God Almighty, noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity. The six dimensions must be viewed as a unified whole as the achievement of educational goals.¹

The urgency of formulating a profile of Pancasila students in the independent curriculum is to link the power of the Pancasila idea with the development of national character to prepare the next generation capable and qualified to face changing times.² Implementing Pancasila student profiles in schools encourages applying abstract Pancasila values to become more concrete and measurable. So that the applied dialectic of Pancasila's ideas manifests in an educational living space that is conceptually firmly planned and, in reality, adapts to its (realistic) living space.³

The project to strengthen the profile of Pancasila students is an essential part of the independent curriculum. This project is one of the efforts to strengthen the character of students through real learning experiences from the surrounding environment so that the project to strengthen the profile of Pancasila students is a contextual and interdisciplinary learning process.

The Pancasila Student Profile Project is the government's real effort in overcoming various educational problems that arise today, especially those related to aspects of student character. Several phenomena of cases of sexual harassment that occurred in the school environment, Bullying, brawls, and so on, were rife.

¹ Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan, "Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 009/H/Kr/2022 Tentang Dimensi, Elemen, Dan Subelemen Profil Pelajar Pancasila Pada Kurikulum Merdeka" (Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi, 2022), 1, https://kurikulum.kemdikbud.go.id/Wp-Content/Unduhan/Dimensi_Ppp.Pdf.

² Daniel Zuchron, *Tunas Pancasila* (Jakarta: Direktorat Sekolah Dasar, Direktorat Jenderal PAUD, Dikdas dan Dikmen, Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi, 2021), 65, <https://ditpsd.kemdikbud.go.id/upload/filemanager/download/BUKU-TUNAS-PANCASILA.pdf>.

³ Zuchron, 67.

Throughout 2021, 117 sexual violence occurred at various levels of education.⁴ Meanwhile, at the beginning of 2022, between January and February, 10 cases of sexual violence against children were recorded in academic units,⁵ as well as cases of Bullying with a higher percentage of incidents throughout 2022, namely 226 cases.⁶ The results of a national survey on diversity conducted by PPIM in tertiary institutions show that 30.16% of students have a low tolerance.⁷ This means that the potential for intolerance among students is still very high. These problems are one of the *urgent reasons* for implementing the Pancasila student profile in schools. The description of the Pancasila student profile in 6 dimensions describes the targets for achieving learning objectives in the independent curriculum, which must be well understood.

The Pancasila Student Profile is the character and abilities built-in daily life and lived in each student through the culture of the education unit, intra-curricular learning, and projects to strengthen the Pancasila Student Profile, as well as extracurriculars.⁸ Therefore, it is necessary to design an integrative-implementation curriculum.

A curriculum design that is *integrative implementation* is interpreted as one that can reflect the dimensions of the Pancasila student profile integrated into the entire learning process in schools. This includes how all subjects are integrated and become a means of implementing the pillars of natural and *hidden* Pancasila students. So that the six dimensions of the Pancasila student profile need to be seen

⁴ Aryo Putranto Saptohutomo, "Awal Tahun Ini, 86 Anak Jadi Korban Kekerasan Seksual Di Satuan Pendidikan," *Kompas*, 2022, <https://nasional.kompas.com/read/2022/01/02/20313821/fsgi-ungkap-117-pelajar-jadi-korban-kekerasan-seksual-sepanjang-2022>.

⁵ "Awal Tahun Ini, 86 Anak Jadi Korban Kekerasan Seksual Di Satuan Pendidikan," *FSGI (Federasi Serikat Guru Indonesia) Mendorong Terwujudnya Pendidikan Yang Berkualitas Dan Berkeadilan* (blog), 2022, <http://www.fsgi.or.id/2022/02/awal-tahun-ini-86-anak-jadi-korban.html>.

⁶ Agnes Setyowati, "Maraknya Kasus Perundungan Di Lingkungan Sekolah, Mari Lakukan Pencegahan!," *Kompas*, 2022, <https://www.kompas.com/edu/read/2022/11/25/102907871/maraknya-kasus-perundungan-di-lingkungan-sekolah-mari-lakukan-pencegahan?page=all>.

⁷ "Kebhinekaan Di Menara Gading: Toleransi Beragama Di Perguruan Tinggi," *PPIM UIN Jakarta* (blog), 2022, <https://ppim.uinjkt.ac.id/2022/06/23/survei-nasional-kebhinekaan-di-menara-gading-toleransi-beragama-di-perguruan-tinggi/>.

⁸ Susanti Sufyandi et al., *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila Jenjang Pendidikan Dasar Dan Menengah (SD/MI, SMP/MTs, SMA/MA)* (Jakarta: Pusat Asesmen dan Pembelajaran Badan Penelitian dan Pengembangan dan Perbukuan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2021), 4.

as a whole so that each individual can become a lifelong student who is competent, has character, and behaves according to Pancasila values.⁹ This curriculum design is also in line with the main principles of the Pancasila student profile strengthening project: holistic, contextual, student-centered, and exploratory.¹⁰

The project to strengthen the Pancasila student profile is a cross-disciplinary learning process; therefore, designing a curriculum that integrates all subjects is necessary, but it must be understood that the project to strengthen the Pancasila student profile is not a separate subject. However, all subjects must reflect the achievement of the objectives strengthening the profile of Pancasila students so that each educational unit is free to design its curriculum according to the needs and abilities of the school.

Regarding implementing the curriculum design, the teacher must be able to design learning according to this concept. A principle must be understood that the Strengthening Pancasila Student Profile Project provides opportunities for students to learn in informal situations, flexible learning structures, more interactive learning activities, and be directly involved with the surrounding environment to strengthen various competencies in the Pancasila Student Profile.¹¹ This indicates that the dimensions of the Pancasila student profile must animate the learning process of each subject and not only provide knowledge. Because each subject needs to be designed with a contextual approach and cultivate the indicators contained in the dimensions of the Pancasila student profile in all student activities at school.

One of the subjects that makes an essential contribution to strengthening the profile of Pancasila students is the subject of Islamic religious education (PAI). PAI subjects are one of the subjects that support the implementation of the Pancasila student profile. This subject aims to form a complete person or human being physically and spiritually through his piety to Allah SWT. Furthermore, this implies

⁹ Kepala Badan Standar, Kurikulum, And Dan Asesmen Pendidikan, "Salinan Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 009/H/Kr/2022 Tentang Dimensi, Elemen, Dan Subelemen Profil Pelajar Pancasila Pada Kurikulum Merdeka" (Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Badan Standar, Kurikulum, Dan Asesmen Pendidikan, 2022), https://kurikulum.kemdikbud.go.id/Wp-Content/Unduhan/Dimensi_Ppp.Pdf.

¹⁰ Sufyandi et al., *Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila Jenjang Pendidikan Dasar Dan Menengah (SD/MI, SMP/MTs, SMA/MA)*, 9.

¹¹ Sufyandi et al., 6.

that Islamic education aims to produce humans who are helpful to themselves, society, and the surrounding environment,¹² which is carried out through planned, conscious efforts according to the stage of development.¹³ The purpose of Islamic education covers all aspects of humanity which include attitudes, behavior, appearance, habits, and views. The goals of Islamic education must also be in synergy with the goals of national education.¹⁴

Judging from the definitions and objectives of Islamic religious education, it can be clearly understood if the objectives of Islamic religious education are to direct the achievement of objectives to the realm of students' character formation, which is reflected in their behavior and obedience to worshipping Allah SWT. It was explained that Indonesian students who believe, fear God Almighty, and have noble character are students who have good morals about God Almighty. He lives and understands the teachings of his religion and implements this understanding in his daily behavior. There are five indicators of the elements of faith, piety to God Almighty, and noble character, namely: (a) religious character; (b) personal morals; (c) morals toward humans; (d) morals toward nature; and (e) national character.¹⁵ This is in line with the dimensions of the Pancasila student profile, which focuses on the formation of the character of students, described in the description of the dimensions of the Pancasila student profile as a whole.

The synergy of objectives in Islamic religious education in supporting the achievement of the dimensions of the Pancasila student profile is a very interesting matter for further study, especially regarding effective PAI learning designs in accordance with integrative-implementation curriculum principles.

¹² Zakiah. Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 1996), 29.

¹³ M. Arifin, *Ilmu pendidikan Islam: tinjauan teoretis dan praktis berdasarkan pendekatan interdisipliner*, 2014, 32.

¹⁴ Daradjat, *Ilmu Pendidikan Islam*, 30.

¹⁵ Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan, "Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 009/H/Kr/2022 Tentang Dimensi, Elemen, Dan Subelemen Profil Pelajar Pancasila Pada Kurikulum Merdeka," 2.

B. Research methods

This study aims to analyze and describe how Islamic education subject learning is designed to contribute to achieving the profile of Pancasila students. The type of research in this article is qualitative research. This study presents descriptive data obtained through library research *analysis*. The data relating to the design of Islamic religious education subjects and the dimensions of Pancasila student profiles were studied and examined in depth, then analyzed and processed.

1. Object of research

This article's research object consists of formal and material objects. The formal object of this study is Islamic religious education, while the material object is the profile dimension of Pancasila students.

2. Data collection techniques

The data in this study were obtained through literature in the form of books and research articles published in journals. With this technique, the researcher collected various theoretical references about learning Islamic religious education and the dimensions of the Pancasila student profile.

3. Data analysis

Data analysis in this study consisted of four important stages¹⁶: a) data collection. The researcher collects and analyzes data from reading sources, both books and journal articles related to the research theme, and b) data reduction. The collected data is then analyzed in depth, classified and grouped into a more systematic pattern, then organized in such a way as to facilitate conclusions. c) Data presentation. Presenting informative research data with systematic patterns and arrangements, d) drawing conclusions/verification. At this stage, the researcher provides conclusions on the research findings and verifies the final data to prove the validity of the data so that the research findings can be empirically accounted for.

¹⁶ Matthew B. Miles, A. M. Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (Thousand Oaks, California: SAGE Publications, Inc, 2014).

C. Results and discussion

1. Elements and subelements of the dimensions of the Pancasila student profile

The main objective of the project to strengthen the profile of Pancasila students is to create lifelong students who are competent, have character, and behave according to Pancasila values. This formulation relates to the government's efforts to prepare generations with personalities in accordance with national identity, ideology, and aspirations, as well as readiness to face the challenges of 21st-century life in the industrial era 4.0.¹⁷ The Pancasila student profile is described in six main dimensions, which describe the behavioral competencies that students must possess.

The six dimensions in the Pancasila student profile must be seen coherently, therefore the teacher must be able to design learning as well as implement the concept of Pancasila student profiles as one unit in the learning process. This means that the concept in the process of achieving the goals of the Pancasila student profile does not stand alone as a subject, but is integrated with each subject. In more detail, the dimensions of the Pancasila student profile consist of the following:

- a. Dimensions of Faith, Fear of God Almighty, and Noble Morals. This dimension describes the competence of students' attitudes in the realm of their relationship with God, each other, their environment, nation, and country. This dimension consists of 5 main keys, namely: (a) religious character; (b) personal morals; (c) morals towards humans; (d) morals towards nature; and (e) national character.
- b. The global dimension of diversity. This dimension describes the competence of students' attitudes in instilling a sense of belonging and pride in their own national culture, having an attitude of openness towards other cultures, and enabling the formation of a positive new culture under the nation's noble culture. Reflection of this goal is mutual respect and

¹⁷ Sufyandi et al., *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila Jenjang Pendidikan Dasar Dan Menengah (SD/MI, SMP/MTs, SMA/MA)*, 1.

respect for differences, both their own culture and the culture of other nations. This dimension consists of four key elements: a) knowing and appreciating culture, b) the ability to communicate and interact between cultures, c) reflection and responsibility for the experience of diversity, and d) social justice.

- c. Collaborative dimensions. This dimension describes the ability of students to have the attitude of being able to cooperate voluntarily with others in carrying out an activity or job. This dimension consists of three key elements: a) collaboration, b) caring, and c) sharing.
- d. Independent dimension. This dimension describes the ability of students to have a sense of responsibility for the process and learning outcomes. The key elements of being independent consist of self-awareness, the situation one is facing, and self-regulation.
- e. Critical reasoning dimension. This dimension describes students' ability to objectively process qualitative and quantitative information, analyze information, evaluate, and draw conclusions. The elements of critical reasoning are: a) obtaining and processing information and ideas, b) analyzing and evaluating reasoning, and c) reflecting and evaluating one's own thoughts.

The profile of Pancasila students is designed as a real effort to realize Indonesian students or students who have a Pancasila spirit as an answer to various problems related to moral degradation that is happening a lot today.¹⁸ This project is expected to create Indonesian students who have a Pancasila spirit and become superior and productive human beings in the 21st Century.

The Pancasila student profile dimension describes students' character after participating in learning. These dimensions are further described in more concrete behavioral indicators, and their development is sequenced according to the psychological and cognitive development stages of school-age children

¹⁸ Rusnaini Rusnaini et al., "Intensifikasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Ketahanan Pribadi Siswa," *Jurnal Ketahanan Nasional* 27, no. 2 (October 6, 2021): 230, <https://doi.org/10.22146/jkn.67613>.

and adolescents. This becomes a reference for teachers in designing learning designs containing Pancasila student profiles.

2. The concept of an integrative-implementation curriculum in realizing the profile of Pancasila students

The Strengthening Pancasila Student Profile Project provides opportunities for students to learn in informal situations, flexible learning structures, more interactive learning activities, and be directly involved with the surrounding environment to strengthen various competencies in the Pancasila Student Profile.¹⁹ This means that an integrative and implementable curriculum design is needed to implement a project to strengthen the profile of Pancasila students.

The integrative-implementation curriculum is a curriculum that integrates all subjects in supporting the implementation of projects to strengthen Pancasila student profiles by applying a contextual approach. Even though the implementation of strengthening the Pancasila student profile is project-based and in an informal learning process, strengthening and habituation of behavior is needed, which is reflected in the context of learning in the classroom because if analyzing the description of the dimensions of the Pancasila student profile it describes competencies that lead to the development of student character, by Therefore, like the principle of character education, it is necessary to cultivate and empower noble values in the school, family, and community environment through interdisciplinary knowledge, and practice it in everyday life.²⁰

An integrative and implementable curriculum design is by the principles of the project to strengthen the profile of Pancasila students, meaning that the learning process in instilling Pancasila values is more than just understanding. However, students must have the ability to practice it in everyday life. This

¹⁹ Sufyandi et al., *Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila Jenjang Pendidikan Dasar Dan Menengah (SD/MI, SMP/MTs, SMA/MA)*, 6.

²⁰ Abdah Munfaridatus Sholihah and Windy Zakiya Maulida, "Pendidikan Islam Sebagai Fondasi Pendidikan Karakter," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 01 (March 14, 2020): 54, <https://doi.org/10.37680/qalamuna.v12i01.214>.

means that the learning process must be designed in such a way as to involve the active role of students to be able to practice understanding the values in the dimensions of the Pancasila student profile, which are taught continuously so that they are rooted in their personality.

The importance of a contextual approach in this project to strengthen the profile of Pancasila students is that students must "experience knowledge" as a process of strengthening character and an opportunity to learn from their surroundings. This approach provides opportunities for students to analyze and criticize current issues that are happening in society. In this case, the teacher's task is to design project-based learning activities or incorporate these themes in the classroom learning so that the teacher indirectly provides understanding and encourages students to practice their learning experiences. So the hope is that students can contribute and impact the surrounding environment.²¹

The teacher's task in implementing the integrative-implementation curriculum above is to design the learning process using learning methods that can encourage students to be active in the learning process by applying a contextual approach. Teachers can also design learning topics as problem-solving projects related to the issues described in the previous paragraph. The following is an integrative-implementation curriculum flow in implementing projects to strengthen the profile of Pancasila students.

²¹ Sufyandi et al., *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila Jenjang Pendidikan Dasar Dan Menengah (SD/MI, SMP/MTs, SMA/MA)*, 3.

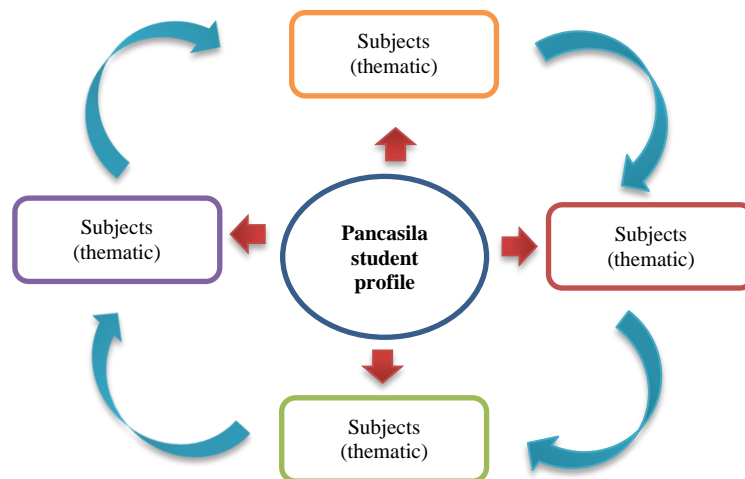


Figure 1. Chart of the integrative-implementation curriculum in implementing the project to strengthen the profile of Pancasila students

The chart above describes the integration of various subjects in implementing a project to strengthen Pancasila student profiles with a contextual approach. Each subject is integrated with other subjects through mutually determined and agreed-to-learn topics. Learning topics can be determined and adapted to current topic issues that occur in the surrounding environment. In this regard, each educational unit is free to design its curriculum according to student's learning needs and the community's needs in their environment while remaining based on the project concept of strengthening the Pancasila student profile.

3. Implementation of PAI in strengthening the Pancasila student profile dimension

PAI subjects have an important position in the independent curriculum as a supporting tool in realizing the profile of Pancasila students. PAI subjects have learning objectives on the formation and cultivation of student morals.

Religious education provides knowledge and shapes students' attitudes, personalities, and skills in practicing their religious teachings.²²

Islamic Religious Education is guidance people give to others so that it develops optimally following Islamic demands in all its aspects. Guidance carried out by this person can take place in the family, community, or in schools/madrasas formally, while the target areas of Islamic education include physical and spiritual aspects.²³ Islamic Religious Education (learning) activities are directed at increasing students' beliefs, understanding, appreciation, and practice of Islamic religious teachings, which in addition to forming personal piety, are also at the same time forming social piety.²⁴

The purpose of Islamic religious education boils down to three essential aspects: faith, knowledge, and charity. The manifestation of faith means developing a positive attitude, discipline, and loving the religion of Islam in daily life with devotion and obedience to the commands of Allah and His Messenger. Obedience to Allah and His Messenger is the motivation to enrich oneself with knowledge. The implementation of obedience to Allah and a good understanding of religious teachings is in the form of practices related to the implementation of vertical worship (relationship with God) and horizontal worship (maintaining good relations with others and the surrounding natural environment).²⁵

In line with this, Islamic religious education aims to form a complete Muslim person, develop all human potential both physically and spiritually, to foster a harmonious relationship for each human person with Allah, humans, and the universe.²⁶ Some of the fundamental values in the primary sources of Islamic teachings which form the basis for Islamic religious education are Aqidah, Morals, Respect for a reason, humanity, balance, and mercy to all

²² "Peraturan Pemerintah No 55 Tahun 2007 Tentang Pendidikan Agama Dan Keagamaan" (Lembaran Negara Republik Indonesia Tahun 2007 Nomor 124, 2007), https://simpuh.kemenag.go.id/regulasi/pp_55_07.pdf.

²³ Ahmad Tafsir, *Filsafat Pendidikan Islam* (Bandung: Remaja Rosdakarya, 2006), 45.

²⁴ Muhaimin, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah*, Cet. 1 (Bandung: Remaja Rosdakarya, 2001), 76.

²⁵ Daradjat, *Ilmu Pendidikan Islam*.

²⁶ Putra Haidar Daulay, *Pendidikan Islam Dalam Perspektif Filsafat*, Cet. 1 (Jakarta: Kencana, 2014), 15.

nature.²⁷ Some of the concepts about Islamic religious education above suggest that the goals of Islamic religious education do not only focus on aspects of divinity but also direct aspects of harmonious relations with others and the surrounding environment.

The objectives of Islamic religious education above show a coherent concept, this means that the mission of Islamic religious education is in line with the concept of the Pancasila student profile, namely instilling character in students who have a Pancasila spirit which leads to three main aspects, namely morals to God, morals to fellow human beings, and morals to the surrounding natural environment.

Aspects of morality towards God align with the dimensions of Faith, Fear of God Almighty, and Noble Morals. This aspect describes the achievement of learning objectives in the embedded obedience of worship to God, giving birth to obedience to carry out all the rules (shari'a) made by God in the form of good morals implemented in everyday life.²⁸ This description means that one of the urgency in realizing the Pancasila student profile is cultivating faith in students to cultivate noble character, reflected in personal, social, national, and state life.

Aspects of morality towards fellow human beings and the surrounding natural environment align with the five dimensions of the profile of other Pancasila students. This aspect describes the importance of maintaining good relations among human beings, both in the context of daily life and in the life of the nation and state.

Zakiah Darajat expressed the urgency of implementing Islamic religious education in schools as one of the supports for the realization of a Pancasila man; he argued that religion has a vital role in the life of a Pancasila man because religion is a motivation for life and life and is an essential tool for self-development and self-control. Therefore, Islamic religious education must be

²⁷ Abidin Ibnu Rusn, *Pemikiran Al-Ghazali tentang pendidikan* (Yogyakarta: Pustaka Pelajar, 1998), 132.

²⁸ Muhammad Quraish Shihab, *Secercah Cahaya Ilahi Hidup: Bersama Al Quran*, 1st ed. (Bandung: Mizan, 2007), 461, https://books.google.co.id/books?id=-H3f0LXIFOAC&printsec=frontcover&dq=secercah+cahaya+ilahi,+shihab&hl=en&sa=X&redir_esc=y#v=onepage&q=secercah%20cahaya%20ilahi%2C%20shihab&f=false.

taught in schools to create a young generation with a personality. Religion as the basis of values is a determinant in developing and fostering a just and civilized sense of humanity, so understanding and practicing it correctly and correctly is necessary to create national unity.²⁹ Therefore, Islamic religious education significantly contributes to achieving goals in the dimensions of the Pancasila student profile.

The vital contribution of Islamic religious education in realizing the profile of Pancasila students has been proven accurate. However, the big question is how to design Islamic religious learning that can reflect the complete profile of Pancasila students. Because Islamic religious education has not been maximally empowered in the educational process in schools, it seems as a subject whose contribution is not taken into account in measuring student learning success.

Some of the causes are: a) Islamic religious education so far has prioritized cognitive aspects so that the understanding of religion that has been mastered is not balanced with natural behavior in everyday life, b) the method of learning is monotonous (one-way traffic); *namely* teachers more lecturing and less involving students. This has an impact on learning that is not interesting and does not provide a real learning experience; c) religious education has so far been partial and seems to be the responsibility of religious teachers only, so there is no culture of values and behavior as a fundamental approach to the learning process of Islamic religious education, d) the competence of religious teachers is inadequate, there are at least four competencies that teachers must have, namely pedagogic, personality, professional, and social, e) evaluation. So far, Islamic religious education has prioritized evaluation in the cognitive domain which is quantitative in nature, even though Islamic religious education should also be able to foster a sense of self-evaluation (*muhasabah*) so that students always want to learn and improve their behavior.³⁰

²⁹ Daradjat, *Ilmu Pendidikan Islam*, 86–87.

³⁰ Haidar Putra Daulay, *Pemberdayaan Pendidikan Agama Islam Di Sekolah*, Cetakan ke-1 (Rawamangun, Jakarta: Kencana, 2016), 22–23.

The facts above are essential for PAI teachers and policymakers to redesign the existing curriculum concept in each education unit. Namely, an integrative-implementation curriculum in each academic unit to achieve learning objectives in an independent curriculum leads to a good profile of Pancasila students. The curriculum in question is designing learning that links or integrates all subjects to achieve predetermined learning objectives and is carried out contextually. This integration can be done by correlating topics in each subject and setting general learning objectives for achieving a Pancasila student profile. In contrast, the contextual learning approach is carried out by providing real learning experiences to students to analyze the context of problems in everyday life.

The purpose of the integrative-implementation curriculum concept in realizing the profile of Pancasila students is to provide holistic understanding and knowledge and authentic learning experiences to students so that the dimensions of the Pancasila student profile are not only limited as cognitive knowledge but can grow and develop within themselves. Students, to create a young generation with a Pancasila spirit. Therefore the project to strengthen the Pancasila student profile is cross-disciplinary learning to train students' abilities to solve various problems that occur in the surrounding environment from various points of view.³¹

The profile of Pancasila students is said to be a compass in efforts to improve national education, which must be developed and cultivated in every academic unit.³² This means that the profile of Pancasila students is an essential basis for designing the curriculum in each academic unit. The designed curriculum concept must be able to reflect the achievement of goals on the dimensions of the Pancasila student profile. Therefore, an integrative-implementation curriculum design is one of the most appropriate curriculum concepts to apply.

³¹ Dini Irawati et al., "Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 1224–38.

As an essential part of the independent curriculum, Islamic religious education must be integrative with other subjects. This integration concept can circumvent the limitations of learning hours that have been complained about by Islamic religious education subject teachers. Therefore, the joint commitment of teachers and policymakers is significant and must be maintained in realizing an optimal Pancasila student profile project.

A contextual learning approach to PAI subjects must also be applied consistently so that the values of Islamic teachings become meaningful as a basis for thinking and behaving in real-life contexts. This means that aspects of faith are humans' primary source of life values. At the same time, morals are a manifestation of faith and the foundation for developing Indonesian character values so that maturity and development of attitudes take place through learning, exemplary, habituation, and acculturation.³³ Implementing this approach is expected to have implications for achieving the dimensions of the Pancasila student profile well.

D. Conclusion

The urgency of the project to strengthen the profile of Pancasila students is an effort by the government to overcome and prevent various educational problems that are happening today to create lifelong students who are competent, have character, and behave according to Pancasila values." Islamic religious education is one of the subjects that has an essential contribution to the project of strengthening the profile of Pancasila students, the goals of Islamic education are oriented towards three crucial aspects, namely aspects related to human relations with their God, relations with fellow human beings, and relations with the natural surroundings have synergy with the dimensions of the Pancasila student profile. This means that if the PAI learning process can be carried out well, it can strengthen the achievement of objectives on the dimensions of the Pancasila student profile.

³³ M Saihu, N Umar, and A Shunhaji, "Multicultural Education Based on Religiosity to Enhance Social Harmonization within Students: A Study in a Public Senior High School," *Pegem Journal of Education and Instruction* 12, no. 3 (January 1, 2022), <https://doi.org/10.47750/pegegog.12.03.28>.

The concept of PAI learning in supporting projects to strengthen the profile of Pancasila students needs to be appropriately designed by applying holistic, contextual, *student-oriented*, and exploratory principles. This aligns with the principles of integrative-implementation curriculum design, namely a curriculum that integrates all subjects to strengthen the Pancasila student profile project by applying a contextual approach.

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