



The Implementation of the Pancasila Student Profile in Learning Moral Creeds for Class 12 Students at MAN 1 East Lampung

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ABSTRACT

The Pancasila student profile is a project in the independent curriculum to shape the character of students in accordance with the philosophy of the Indonesian nation, namely Pancasila. The moral aqidah subject at MAN 1 East Lampung is a means for the process of implementing the values of the Pancasila student profile to students which includes six elements in it. In this research, a qualitative field approach was used, the researcher chose sampling subjects to obtain information related to the research. The research steps begin with the process of data collection, on-site observations, interviews and documentation. The results of this research are that in the implementation process the teacher acts as a facilitator and controls the development and extent of students' understanding in the learning process in the classroom. With the learning method used, the process of implementing the Pancasila student profile takes place in learning moral beliefs for students at MAN 1 East Lampung. In this way, the student's character is in accordance with the six elements in the Pancasila student profile, becoming a person who behaves well in the school, family and community life.

Keywords: *Implementation, Learning Moral, Moral Beliefs*

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INTRODUCTION

In the world of education in the Unitary State of the Republic of Indonesia, of course there are still problems that require important attention, especially in terms of the character and personality of students who are not in accordance with the values contained in the state's foundation, namely Pancasila. Through the independent learning curriculum established by the ministry of education, there is a Pancasila Student Profile, in accordance with Law of the Republic of Indonesia Number 20 of 2003 (Azril Khairuddin, Usman Alhudawi 2023). Character education, which is fundamental, can be implemented in a moral aqidah subject as a shield for students in facing relationships in globalization which is developing very rapidly as it is now, with the hope that students will have good personality and character as taught by Rosulullah SAW. (Son 2018).

One sample of a religious school that plays an important role in forming student character is MAN 1 East Lampung. This is what attracted researchers to conduct research at the school to find out more about how an educator implements the values contained in the Pancasila student profile through learning the subject of moral beliefs, including through the learning methods used so that students are more active and enthusiastic in learning. The MAN 1 East Lampung educational institution participates

in efforts to shape the good character of students through daily habits such as dhuha prayers in congregation in the morning, tadarus together, reading asmaul husna or short letters before learning activities take place. The background to the problem in this research at the MAN 1 East Lampung school was that there were several students who did not reflect the values contained in Pancasila, including entering school late, wearing attributes that were not in accordance with school regulations, leaving during class hours, being noisy during class hours, there were cases of bullying that occurred in the school environment (Observasi and Ivan 2024).

Character education through learning moral beliefs is very important for humans, which is found in the 21st verse of the Al-Qur'an, Surah Al-Ahzab, which explains that a person with knowledge must of course be a good person, who can be a role model and example for other humans so that other people will be able to benefit from good morals and behavior.

Through an implementation of the subject of moral beliefs, it is hoped that students will be able to have good personalities and be more disciplined and behave positively, both in the school environment, family, socializing with friends, and in social life, starting from congregational duha prayers and group tadarus. This is relevant to previous research conducted by Purniadi Putra (Putra 2018), learning moral creeds is a progress in making students know God better, applying these beliefs in everyday life.

This is different from research conducted by Suci Setyaningsih and Wiryanto which focuses more on the role of an educator in applying the Pancasila student profile in the independent learning curriculum (Setyaningsih and Wiryanto 2022). Apart from that, there are also differences with research conducted by Israwati Amir, Nursalam, and Irvan Mustafa which researched the obstacles and challenges in the process of implementing Pancasila student profile values (Amir, Nursalam, and Mustafa 2022).

The difference between this research and other research is the research conducted by Yulian Rizky Nurhantara and Ratnasari Dyah Utami, where the research used samples only of students, whereas this time the samples taken by researchers were school principals or deputy principals, educators and students themselves (Amir, Nursalam, and Mustafa 2022). Research conducted by Ari Musdolifah, Nurliani Maulida, and Yosef Nober Yankiapoli is also relevant to this research, which both discuss the objectives of implementing the Pancasila student profile through learning activities in the classroom. The difference lies in the subjects used to implement the values of the Pancasila student profile (Musdolifah, Maulida, and Yankiapoli 2023).

Based on the facts that the researchers obtained at the location, the moral aqidah subject teacher has attempted to implement the values of the Pancasila student profile in classroom learning, namely by using learning methods that will be implemented with the values contained in the Pancasila student profile, including having a personality that is devoted to God Almighty, creative, honest, independent, has a leadership spirit, works together, and has a sense of responsibility. In this way, researchers can find out the process of implementing the Pancasila student profile values carried out by educators as a form of developing the concept of character education in students. For an educator, it can be used as a means of evaluating the learning methods used when delivering material in the classroom (Interview and Teacher 2024).

Thus, in the learning process in the classroom, students do not feel bored with the methods used by educators when delivering material, so this research has a goal, namely to find out more about the process of implementing the values contained in the

Pancasila student profile in a learning about moral beliefs in the classroom, as well as how students respond to the extent of the understanding they gain when taking part in learning about moral beliefs. This research was conducted to determine the extent to which student character cultivation was carried out at the MAN 1 East Lampung school through the implementation of Pancasila student profile values in learning moral beliefs.

In terms of the character strengthening project with the profile of PPancasila students, Puspeka (Character Strengthening Center) has explained an effort to achieve this project in a work entitled "*Achievements of One Year of Collaboration with Driving Figures by Realizing the Pancasila Student Profile*" which contains the struggles of driving figures in realizing the Pancasila student profile in schools in Indonesia (Rusnaini et al. 2021).

METHOD

This research uses a natural qualitative field research method (Field Research). According to Danin (2002), qualitative research is considered if something is considered true when it is obtained by an analytical method that interacts directly with the thing being researched. Qualitative research explores participants' views using interactive and flexible strategies, to study a case or problem of a social nature (Dwiyanto 2021). In this research, the existing data obtained came from an interview process with the deputy head of the curriculum section, teachers of moral aqidah subjects, and students. Then carry out direct observation activities at the MAN 1 East Lampung location, and strengthened by documentation that supports the efficiency of the data obtained by researchers at the location (Ardiansyah, Risnita, and Jailani 2023). The validity of the data uses source triangulation techniques, so a comparison will be obtained from the results of interviews, observations and documentation to obtain more accurate information (Alfansyur and Mariyani 2020). The data analysis technique uses first collecting data obtained from interviews, observation and documentation. Then data reduction, namely sorting out which data is considered more relevant to research and understanding important aspects. Data display, namely presenting it in the form of a thinking framework to make it easier to understand the patterns that emerge so that they are clearer and more structured and then a conclusion can be drawn to answer the problem formulation in the research (Rijali 2019).

RESULTS AND DISCUSSION

A. Characters Contained in the Pancasila Student Profile

The Pancasila student profile is a government method for cultivating and instilling national values and character through a policy in the world of education. With the existence of a project in the world of education called the Pancasila student profile which is in accordance with the content of the philosophy of the Indonesian nation, namely Pancasila who is competent, virtuous, has character, and can be an example for other nations (Nurhayati and Langlang Handayani 2020). Based on the Ministry of Education and Culture's Decree No.56/M/2022, the project to strengthen the profile of Pancasila students is a co-curricular activity on a project basis with the ultimate aim of increasing competence and personality character according to the values of

nationalism in Pancasila, made according to the Competency Standards for Indonesian Graduates (Hamzah et al. 2022).

In the independent learning curriculum, there is a project that has been established by the Ministry of Education and Culture as an effort to create the personality and character of students in accordance with six student indicators through the Puspeka (Personality Knowledge Center), among these six elements, namely faith/devotion to God Almighty and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity (Istiqomah, Shaleh, and Hamzah 2023). The aim of implementing this project is, apart from instilling character in students, it is also so that students have an attitude of tolerance, togetherness and mutual cooperation, are nationalistic, think creatively in looking at state issues, participate in state and community activities, behave in a way that is guided by applicable norms (Jamaludin et al. 2022). The purpose of the content in the Pancasila student profile is as an effort to produce a millennial generation that is Pancasila by maintaining the behavior of the nation's generation which is reflected by the nobility of the nation through quality education, making it a culture in educational units and institutions (Rusnaini et al. 2021).

B. Moral Creeds as Fundamentals of Student Personality

The word morals itself comes from Arabic, namely "*khuluq*" or "*al-khulq*" has the meaning of character, character and behavior. The essence of the word *khuluq* namely, a condition that is integrated within the human being. This can be said to be personality, a spontaneous action emerges without any element of coercion or deep consideration (Ilyas 2009).

Al-Ghazali's opinion on morals is:

1. Behavior that is carried out reflexively, actions that occur are not just made up, are inherent in a person and are carried out every day or at any time.
2. This arises consciously, is a reflection of a person's self, his actions cannot simply be imitated by others, they occur purely on the basis of a person's soul (Akhmad et al. 2021).

Morals are a reflection of a person's personality in the form of behavior and actions, therefore we as a Muslim community must act and behave well as taught by our role model, namely the Prophet Muhammad SAW. As an effort to prevent the decline of human manners, we must provide character education, both in the family environment and in educational institutions. This means that every individual must have a strong belief in the beliefs he has held, so that before taking an action he will first think about the effects and benefits of his actions (Wahid, Arifin, and Adawiyah 2022).

A discussion regarding the definition of morals is contained in the book *Ihya' Ulumuddin* defines character as an action or behavior that has been integrated into the human soul permanently without any reasoning. Al-Ghazali has combined it with the science of Sufism and Shari'a with a character

education for humans, not only creating good deeds only for fellow humans but also having to do good deeds with their Creator as well (Syah, Sholikhudin, and Yusuf 2023).

The relationship between morals and character in the Islamic perspective of *aqidah* is something that is fundamental for developing character, and this is one goal with the aim of character education through the Pancasila student profile project in the independent learning curriculum. It is explained in a Hadith from Ahmad's history which means: "*Truly the best among you is the one with the best morals*", creed is a belief that exists in a person in the Muslim community, morality itself is very much related to a deed, action, behavior, morals, ethics and religious norms (Junindra et al. 2022).

C. Process of Implementing the Pancasila Student Profile in Learning Moral Creeds at MAN 1 East Lampung

One of the efforts of educational institutions to shape the character of students in accordance with the elements of the Pancasila student profile is implemented through learning subjects such as at MAN 1 East Lampung. Through classroom learning activities, all students will be able to participate, with the hope of producing students who excel in the academic field and also have good character and personality in accordance with the Indonesian state philosophy, namely Pancasila. Pancasila students are the embodiment of Indonesian students with global competence and have behavior contained in Pancasila values. Innovation in developing the character and personality of students through the implementation of the Pancasila student profile is expected to become Indonesian society with noble character (Safitri, Wulandari, and Herlambang 2022). A teacher has an important role in the process of cultivating the character of his students. Before giving direction to students regarding discipline, educators must first provide an example of this so that a teacher's good habits can easily be accepted and imitated by the students they teach. Such as religious attitudes, neat clothing, polite speech, good behavior, respect for other humans, democratic attitudes, love for the homeland, etc. (Salsabilah, Dewi, and Furnamasari 2021).

The process of implementing the Pancasila student profile values carried out by the moral *aqidah* subject teacher at MAN 1 East Lampung consists of several steps, including the following:

- a. Before the teacher enters the class, he first prepares the material or teaching materials that will be delivered to students in the form of a lesson plan or teaching module by paying attention to the components in it. In the teaching module there are learning steps, assessment plans, media used, learning methods, learning phases in the form of which classes will be taught, achievements and objectives in learning, details of meetings that will be held such as time

allocation for subject hours and details of learning activities. In the learning activities themselves, there are thematic questions to students regarding their understanding of the material presented by the teacher, supporting attachments to the material in the form of source references, student assessment sheets, and reflection instruments.

- b. The teacher enters the class, before learning begins, he begins with a prayer together which will be led by the class leader. During pre-learning, the teacher ensures that the class conditions are clean and students are sitting on benches with neat clothes, which means students are ready to carry out learning activities, followed by providing a little motivation to students or asking how students are doing that day.
- c. In the learning process, the teacher is guided by the RPP or teaching module that has been created previously, so that the learning process can run smoothly and in a structured manner, both in the media and methods that will be used. With the method that will be used, the process of cultivating student character through implementing the values of the Pancasila student profile is applied to students, one of the learning methods used is the jigsaw method. The jigsaw method is one of many types of research methods, a type of cooperative learning that encourages students to be more active and motivates students to easily understand and master learning material in order to achieve maximum achievement in students by increasing each student's sense of responsibility for the lessons given by the teacher (Lubis 2014).

In the jigsaw learning method that the teacher uses, there are several stages, the following is what the teacher does in this learning method:

- First the teacher will divide students into several small groups
- Then each group will be distributed material as their teaching material
- With this material, each group will study the teaching material thoroughly within the time determined by the teacher
- After students discuss the material with their groups, each group will move forward to present it in turn with the other groups
- After the presentation, there will be a question and answer session by other groups for the group that is presenting
- The group that is moderated will deliberate with all its members to answer questions about problems posed by the audience group
- If there are questions that cannot be answered, the whole group will discuss them
- Groups that can solve the problem are allowed to answer it

- If all groups cannot answer it, the teacher will be the mediator and provide the answer
 - After all the questions have been answered, the other groups will take turns presenting to the front, until all groups have finished.
- d. In this way, the values contained in the Pancasila student profile are embedded in students, including:
- Students will have a sense of responsibility for the assignment material given by the teacher
 - Deliberate to resolve problems
 - Respect each other's opinions
 - Think creatively
 - Work together as a group
 - Be confident to express your opinion
 - Active to ask questions
 - Training students' public speaking
- e. In this way, the teacher will know the progress of each student. If there are students who are still less active, the educator will take an approach to find out what difficulties the student is experiencing (Observasi and Ardiansah 2024).



Figure 1. Students present the results of group discussions.



Figure 2. Question and answer process with the group presenting.

In accordance with the elements contained in the Pancasila student profile, such as working together, caring and being responsible, appreciating and respecting each other, critical reasoning, creative and innovative (Hikmah, Education, and Vol 2022). In the activities carried out by MAN 1 East Lampung students as in the picture above, it will create a sense of togetherness and mutual cooperation in finding answers and solutions to questions asked by other groups. There is mutual respect and sharing of creative thoughts regarding the opinions of each group member regarding the learning material provided by the teacher, analyzing and evaluating reasoning, reflecting on thoughts and thinking processes, courage in making decisions.

Apart from implementation activities carried out through learning moral beliefs, the MAN 1 East Lampung school institution also makes efforts to form the Islamic character of students in accordance with what Rosulullah SAW has taught. Efforts made regarding the habituation of all students include:

- Utilizing all stakeholders in the school, including teachers, administrative staff, janitors, security guards, and all staff.
- When students come to school, the teacher welcomes the students at the entrance gate, then the students shake hands with the teacher.
- The congregational dhuha prayer in the morning was held at the mosque, which was attended by the entire board of teachers and all students of MAN 1 East Lampung.
- Before the subject begins, the teacher first guides the students to read short letters led by each class leader.
- To maintain physical fitness, on Fridays, group gymnastics activities are held in the school yard, the implementation of which is attended

by the entire teacher council and all students (Interview, Waka, and Curriculum 2024).

This habituation activity becomes a contribution to character building by directing students to become people who can practice religious values, have an attitude of tolerance between friends, find solutions to every problem, carry out amar ma'aruf against evil by giving birth to the nation's next generation with a pluralist character and can accept all forms of differences that exist in social life (Ehwanudin, Arifin Zainal.M, Mispani, Asnawi Sulton Habib 2021). In terms of forming the character of students, school institutions have an important role through policies from the school principal which are implemented as an effort to shape the character of students which can be done by mobilizing all teachers, both subject teachers and school staff. Organizing activities outside of subject hours can be in the form of extracurriculars, seminars and training (Hendri, Utami, and Nurlaili 2022).

It turns out that an educator has a very important role regarding the character of the students he teaches, by taking part as a driver and leader in the learning process, his behavior towards fellow teachers, having extensive abilities and knowledge as a professional educator through learning activities both in curricular learning and non-curricular activities (Rahmawati et al. 2023). The process of character formation through implementation is carried out in the moral aqidah subject at MAN 1 East Lampung so that students become familiar with and easily adapt to the values of the Pancasila student profile as an effort to prevent the negative impacts of rapid technological developments and globalization.

The world of education is considered as a medium and means for developing character and character formation to create a nation that has dignity, is able to educate the life of the nation in developing the potential of students (Khoeratunisa, Yektyastuti, and Helmanto 2023). This research contributes to the formation of character in students which is embodied in Islamic and national values, which is very suitable for the development of students as young people who will succeed the nation. Theoretically, it can be an innovation in developing a learning process based on character education from an Islamic religious education perspective that can be linked to the values contained in Pancasila. Practically, it can be an effort to improve the quality of student character education, shape student character in accordance with Pancasila values, increase learning effectiveness. The benefit of this research is that it can be a reference for future research related to the study of character education in Islamic learning, supporting the process of implementing the independent learning curriculum in molding students' personality traits in accordance with the values of the Pancasila student profile, making it a material consideration in formulating a policy for character studies in Islamic schools, namely madrasas, forming a generation of people who obey the teachings of their religion, have noble morals, and have a personality with very strong nationalist values.

CONCLUSION

The conclusion based on the results of this research is that the process of cultivating student character is effectively carried out by implementing the values of the Pancasila student profile through learning moral beliefs at MAN 1 East Lampung, because students are easier to accept and internalize without any element of coercion. With the various kinds of learning methods used by teachers of moral aqidah subjects, students become more active, more receptive to the material presented, and do not feel monotonous with the lecture method that is widely used by educators in classroom learning. The efforts of the MAN 1 East Lampung educational institution in cultivating the character of students are also carried out through morning habituation, namely by doing dhuha prayers in congregation with the teacher council, reading short letters before class time, morning exercise every Friday in order to maintain body fitness. In this way, without them realizing it, the values contained in the Pancasila student profile can easily be applied during learning hours, with the hope that later they can be used in everyday life both in the school, family and community environment.

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