



Implementation of Pancasila Student Profiles in Islamic Religious Education (PAI) Learning

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Abstract

This study aims to explain how the Pancasila Student Profile is implemented in the Islamic Religious Education (PAI) curriculum at Salatiga State Vocational School and the methods used to strengthen character according to the Pancasila Student Profile. This research uses a type of qualitative research with a descriptive approach. The methods used are observation, documentation, and interviews to collect data. Before data analysis, the steps followed were data reduction, data presentation, drawing conclusions, and verification. The study results show that: (1) The Pancasila Student Profile is applied in PAI learning by applying habits according to the indicators of the Pancasila Student Profile. (2) The methods used to strengthen the character according to the Pancasila Student Profile in PAI learning include incorporating the Pancasila Student Profile into the subject matter, fostering student discipline, giving good advice and examples from the teacher, explaining ethics to students, emphasizing the meaning of Islam and its application in everyday life, as well as encouraging activities such as congregational prayers, Duha prayers, and reading the Koran. Pancasila Student Profile, if applied in accordance with the indicators set, students will have a character that is in line with the noble values of Pancasila.

Keywords: Implementation; Pancasila Student Profile; PAI Learning

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Introduction

Education has a goal of improving the intelligence and thinking skills of students. Education, according to Law No. 20 of 2003 concerning National Education, is defined as a deliberate and planned effort to create a climate of learning environment and processes in learning that enable students to develop religious, self-control, personality, intelligence, noble character, and skills that are beneficial to themselves, society, nation, and country. Through the learning process, children as students are given direction, guidance, and development of their potential to reach maturity. In Indonesia, the main goal of national education is to shape national identity and characteristics. Islamic Religious Education (PAI), together with Citizenship Education and other fields, is an important component in the formation of national character.¹

Character education aims to improve the quality of implementation and results of education in schools, focusing on building positive character and morals as a whole, integrated and balanced in accordance with graduate competency standards. Through character education, students are expected to be able to independently improve and apply their knowledge, understand, internalize, and adopt good character and moral values so that they are seen in everyday behavior. In realizing character education, instilling values cannot be ignored because the character depends on values related to certain things. Individual character reflected in the principles of Pancasila can be classified through two approaches, namely through the practice of heart, thought, exercise, taste, and intention, as well as through the values of obligation to Allah as creator, self, family, society, the nation, and also the natural environment.²

Islamic education focuses on understanding concepts and material and encourages their appreciation and application in everyday life. In addition, Islamic education has a close relationship with moral education. Morals and character are conceptually similar in that they both refer to actions performed naturally without thinking because they have become habits internalized in mind. The goals of national education, religion, and Pancasila are the basis of character education values in Indonesia.³

Pancasila is a trait that cannot be separated from the Indonesian nation. Character education based on Pancasila is very important because this method allows a national character to be maintained and protected from the threat of increasingly strong globalization. Education observers have already carried out research related to Pancasila. In research conducted by Tomalili with the title "Pancasila Education and Citizenship," in his writings, he said Pancasila was based on logical, rational thinking and Indonesian cultural traditions.⁴ Throughout history, Pancasila has been formed and became the state ideology of Indonesia with the help of religious leaders such as Hadratusyaikh KH. M. Hasyim Asy'ari, KH. A. Wahid Hasyim, Mas Mansur, Ki Bagus Hadikusumo, Muhammad Hatta, Kasman SinAllahimejo, and Teuku Muhammad Hassan.⁵ The acknowledgment of Belief in One Allah as the ideological basis in the first precepts of Pancasila is in line with the main principle in Islam, namely Tawhid. However, this does not mean that Muslims will conflict with other people. On the other hand, Muslims greatly respect people of other religions, in accordance with Islamic values reflected in the second precept of Pancasila, namely respecting the humanity in a just and civilized manner. In this context, Islam

¹ Moh Fachri, "Urgensi Pendidikan Agama Islam Dalam Pembentukan Karakter Bangsa," *At-Turas* 1, no. 1 (2014): 131–168, <https://ejournal.unuja.ac.id/index.php/at-turas/article/view/156/119>.

² Badrus Zaman, "Urgensi Pendidikan Karakter Yang Sesuai Dengan Falsafah Bangsa Ndongesia," *AL GHAZALI, Jurnal Kajian Pendidikan Islam Dan Studi Islam* 2, no. 1 (2019): 16–31, https://www.ejournal.stainupwr.ac.id/index.php/al_ghzali/article/view/101.

³ Syaiful Anwar and Agus Salim, "Pendidikan Islam Dalam Membangun Karakter Bangsa Di Era Milenial," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (2019): 233, <https://doi.org/10.24042/atjpi.v9i2.3628>.

⁴ Rahmanuddin Tomalili, *Pendidikan Pancasila Dan Kewarganegaraan* (Deepublish, 2019), h. 1-155.

⁵ Ahmad Suhendra, "Penguatan Nilai-Nilai Pancasila Dan Keislaman Di Kalangan Pelajar Strengthening Pancasila and Islamic Values Among Students," *Jurnal Bimas Islam* 12, no. 1 (2019): 299.

also emphasizes its fundamental values, where justice is the main characteristic of Allah that humans must emulate, and civilized nature is the opposite of injustice.⁶

The novelty in this study is that the implementation of Pancasila student profiles is a new program of the Ministry of Education and Culture as stipulated in Permendikbud Number 22 of 2020, so this research is the first research related to the implementation of Pancasila student profiles in PAI learning at Vocational High Schools. This research still has many limitations because the research object is still limited because it is only in the trial period of implementing the Pancasila student profile. Furthermore, researchers who will examine the implementation of Pancasila student profiles can develop a broader research object at every level of education: elementary, middle, and high schools.

If we observe the six aspects of the Pancasila Student Profile listed in Permendikbud Number 22 of 2020, namely: 1. Have faith, have *takwa* to Allah *Subhanahu wata'ala*, and behave dignifiedly; 2. Respect *Bhineka* globally; 3. Practice the spirit of *gotong royong*; 4. Independent; 5. Think critically; 6. Creative. The teacher's task as an activator is to provide an excellent example of developing these characteristics. According to Nadiem, the main focus of education is to produce individuals who have a passion for lifelong learning, have abilities that apply worldwide, and demonstrate behavior that is in line with Pancasila principles.⁷ The Pancasila Student Profile is strictly related to the core objectives of Islamic Religious Education, which aims to form morals that can produce honest and integrity individuals. Islamic Religious Education not only focuses on the knowledge in students' minds but also plays an important role in shaping morals by paying attention to health, physical, mental, and emotional balance, and involves practicing and preparing children to become members of society. However, sometimes Islamic Religious Education becomes a source of conflict due to religious fanaticism. The Indonesian people have accepted Pancasila as the basis of national life.⁸ Syekh Kholil Bangkalan explained that there are two main objectives of Islamic Religious Education for humans: 1. To form perfect individuals in drawing closer to Allah *Subhanahu wata'ala*. 2. Forming a perfect individual in achieving happiness in this world and hereafter.⁹

In this study, the researcher adopted a type of field research which involved direct research on the object to be studied.¹⁰ This research adopts a qualitative type with a descriptive approach to explain the implementation of Pancasila Student Profiles in learning Islamic Religious Education (PAI) at SMK Negeri 2 Salatiga comprehensively. To ensure data validity, researchers need to choose appropriate data collection techniques. Therefore, in this study, researchers used a triangulation technique. Triangulation is a data collection strategy involving researchers using several data sources to gain a complete understanding. In this context, the researcher uses observation to observe the implementation of the Pancasila Student Profile, interviews using structured interviews, and documentation as different data collection techniques, but all come from the same source. Data analysis uses Miles and Huberman, with the steps followed: data reduction, data presentation, drawing conclusions, and verification.¹¹

Salatiga State Vocational School has started implementing the latest curriculum, namely the PK SMK Curriculum (Center of Excellence). The SMK PK curriculum involves six Pancasila Student Profiles. In this study, various aspects of student morality covered in this study will be described in detail, including the implementation of the Pancasila Student Profile and the strategies used to strengthen the character according to the Pancasila Student Profile in the learning process of

⁶ Fokky Fuad, "Islam Dan Ideologi Pancasila, Sebuah Dialektika," *Pancasila* 9 (2012): 1–8.

⁷ Anita Lie. dkk, *Mendidik Generasi Milenial Cerdas Berkarakter* (Sleman: PT Kanisius, 2020), h. 1-226.

⁸ W D Agustinus, "Pancasila Sebagai Pondasi Pendidikan Agama," *Jurnal Ilmiah CIVIS* 5, no. 1 (2015).

⁹ Krida Salsabila and Anis Husni Firdaus, "Pendidikan Akhlak Menurut Syekh Kholil Bangkalan," *Jurnal Penelitian Pendidikan Islam* 6, no. 1 (2018): 39, <https://doi.org/10.36667/jppi.v6i1.153>.

¹⁰ Khoiril Azhar and Izzah Sa'idah, "Studi Analisis Upaya Guru Akidah Akhlak Dalam Mengembangkan Potensi Nilai Moral Peserta Didik Di MI Kabupaten Demak," *AL-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 10, no. 2 (2017): h. 73-90.

¹¹ Mamik Mamik, "Metodologi Kualitatif," *Zifatama PUBLISHER* (Zifatama Publisher, 2014), h. 1-305.

Islamic Religious Education (PAI) at Salatiga State Vocational School. This research aims to describe how the Pancasila Student Profile is implemented and what methods are used to strengthen the character according to the Pancasila Student Profile in PAI learning at SMK Negeri 2 Salatiga.

Result and Discussion

Pancasila students embody Indonesian students as lifelong students who have global competence and behave according to Pancasila values. Nadiem Anwar Makarim said that strengthening student character education could be realized through Ministry of Education and Culture policies centered on efforts to realize Pancasila Students. As the vision and mission of the Ministry of Education and Culture stipulated in the Regulation of the Minister of Education and Culture Number 22 of 2020 regarding the Strategic Plan of the Ministry of Education and Culture for 2020-2024 that what is meant by Pancasila Students is the embodiment of Indonesian students as lifelong students who have global competence and behave according to Pancasila values, with six main characteristics: faith, fear of Allah *Subhanahu wata'ala*, and have a noble character, global *Bhineka*, cooperation, independence, Critical Reasoning, and creative.

The Pancasila Student Profile is a description of graduates that reflects the desired character and skills and also reinforces the high values of Pancasila for students and related parties.¹² The Ministry of Education and Culture (Kemendikbud) has established six indicators from the Pancasila Student Profile, described in detail in the Ministry of Education and Culture Restra (2020) and reaffirmed by the Minister of Education and Culture. Some of them include:

Having faith, fearing Allah Subhanahu wata'ala, and having a noble character

Faith has the meaning of justifying in Indonesian. However, faith refers to individuals who believe in the truth, express it orally, and apply it in daily actions. The word "faith" comes from a firm belief, Recognized by obedience and whole-souled surrender. The sign of the existence of faith is doing what the faith commands. *Bertakwa* refers to the term "*takwa*" in Indonesian. In the Qur'an, *takwa* is defined as fear. However, actually, *takwa* has a broader meaning than fear. *Takwa* illustrates the importance of protecting oneself from Allah's punishment by obeying all His commands and avoiding His prohibitions. According to Indra Jati Sidi, *takwa* is the awareness that Allah is always watching over us so that we only do things that please Allah and stay away from actions that don't please Him. Faith and *takwa* are the foundation of a Muslim. Therefore, a Muslim should understand and practice them daily before studying other aspects.¹³

Noble character refers to the term "morals" in Indonesian. In the Big Indonesian Dictionary (KBBI), morals mean character or behavior. In addition, morality can also be understood as a mental condition that influences courage, passion, enthusiasm, discipline, and so on, which is also reflected in actions. The word "*akhlak*" comes from the Arabic word "*akhlak*," which is the plural form of the word "*khuluq*" which originally meant size, practice, and habit. Thus, it can be concluded that morals refer to traits that are firm within a person or an inner condition that can be achieved through repeated practice by getting used to doing it.¹⁴ The Pancasila Student Profile puts forward several essential aspects of having faith, *takwa* to Allah *Subhanahu wata'ala*, and noble character, which include: (1) Religious ethics, (2) Personal ethics, (3) Social ethics, (4) Environmental ethics, and (5) Ethics in the activities of national and state life.

In this context, the goal is for students to have appropriate competencies, skills, and moral attitudes related to believing in Allah *Subhanahu wata'ala*. They are expected to understand religious teachings and beliefs and be able to apply this knowledge and insight in everyday life. Pancasila students have a strong understanding of the importance of morality, social justice, spirituality and also show compassion for religion, fellow human beings, and the natural

¹² Shalahudin Ismail, Suhana Suhana, and Qiqi Yulianti Zakiah, "Analisis Kebijakan Penguatan Pendidikan Karakter Dalam Mewujudkan Pelajar Pancasila Di Sekolah," *Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 2, no. 1 (2021): 76–84, <https://doi.org/10.38035/jmpis.v2i1.388>.

¹³ Enang Hidayat, *Pendidikan Agama Islam: Integrasi Nilai-Nilai Akidah, Syariah, Dan Akhlak*, (No Title), 2019.

¹⁴ M Quraish Shihab, *Akhlak: Yang Hilang Dari Kita* (Lentera Hati Group, 2016), h. 1-141.

environment.¹⁵ Having faith, *takwa* to Allah *Subhanahu wata'ala*, and having a noble character reflects a strong belief in God, taking care of oneself with *takwa*, and always prioritizing good behavior.

Global Berkebhinekaan

Bhineka Tunggal Ika is the motto or motto of Indonesia. The word "*bhineka*" describes the *bhineka* or differences that exist, "single" means one, and "ika" means that. Thus, *bhineka Tunggal Ika* conveys that although diverse, the Indonesian nation remains united in a unified whole.¹⁶ The Pancasila Student Profile highlights several main aspects related to global *bhineka*, namely: (1) Understanding and appreciating diverse cultures, (2) The ability to communicate cross-culturally when interacting with others, (3) Recognizing and taking responsibility for experiencing global *bhineka*, (4) Indonesian students maintain their noble, local culture and identity, but are also open to and interact with other cultures to create mutual respect and develop a new and positive culture that does not conflict with the nation's culture.¹⁷ Global *bhineka* refers to Pancasila students who learn about various cultures worldwide but still respect and glorify their own culture as part of an identity that must be maintained with great respect.

Gotong-royong

Gotong-royong is a cultural value unique to Indonesian society that comes from human interaction. The concept of *Gotong royong* can be explained as collaboration in carrying out an activity jointly and voluntarily to ensure smoothness, convenience, and lightness in carrying out the activity. In the practice of *gotong royong*, there is an element of sincerity and awareness to help each other complete tasks or work.¹⁸ *Gotong royong* plays a very important role because its implementation depends on a sense of solidarity, positively impacting individuals and groups.¹⁹

The Pancasila Student Profile emphasizes several key elements of *gotong royong*, including (1) Collaboration or collaboration, which includes helping each other and working with others, (2) Caring, which is an important attitude to encourage *Gotong royong* behavior, (3) Sharing, which requires practice because sharing is a noble attitude so that it can implement the *Gotong royong* indicator in the Pancasila Student Profile.

In a *Gotong royong* situation, attention is focused on the ability to carry out activities voluntarily and collectively so that these activities can run smoothly, easily, and with a light burden.²⁰ *Gotong royong*, in this context, refers to Pancasila students who always prioritize cooperation to make tasks that are initially difficult become lighter, as well as practice caring and sharing attitudes.

Independent

According to Fahrudin, Ansari, and Saiman, independence refers to an individual's ability to deal with problems related to their own business. Someone with an independent attitude will try to conquer challenges in the learning process independently because they realize that the results of

¹⁵ Rusnaini Rusnaini et al., "Intensifikasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Ketahanan Pribadi Siswa," *Jurnal Ketahanan Nasional* 27, no. 2 (2021): 230, <https://doi.org/10.22146/jkn.67613>.

¹⁶ Munir Salim, "Bhinneka Tunggal Ika Sebagai Perwujudan Ikatan Adat-Adat Masyarakat Adat Nusantara," *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan* 6, no. 1 (2017): 65–74, <https://doi.org/10.24252/ad.v6i1.4866>.

¹⁷ Rusnaini et al., "Intensifikasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Ketahanan Pribadi Siswa."

¹⁸ Pramudyasari Nur Bintari and Cecep Darmawan, "Peran Pemuda Sebagai Penerus Tradisi Sambatan Dalam Rangka Pembentukan Karakter Gotong Royong," *Jurnal Pendidikan Ilmu Sosial* 25, no. 1 (2016): 57, <https://doi.org/10.17509/jpis.v25i1.3670>.

¹⁹ Meta Rolitia, Yani Achdiani, and Wahyu Eridiana, "Nilai Gotong Royong Untuk Memperkuat Solidaritas Dalam Kehidupan Masyarakat Kampung Naga," *Sosietas* 6, no. 1 (2016), <https://doi.org/10.17509/sosietas.v6i1.2871>.

²⁰ Rusnaini et al., "Intensifikasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Ketahanan Pribadi Siswa."

their efforts will reflect their quality and provide personal satisfaction.²¹ It is also stated that independence means living one's life by relying on one's abilities without being overly dependent on others. Independence is a very important attitude as the main requirement in living life.²² One of the distinctive characteristics of independence in children is their tendency and ability to solve problems rather than being entangled in worries. Independent children will have confidence in their self-assessment abilities, so they rarely ask questions or ask for help, they even have better control over their lives.²³

The Pancasila Student Profile highlights several important elements related to independence, including (1) Understanding yourself and the conditions you face and (2) Self-regulation. Self-regulation involves developing the ability to go through thought processes, exhibit positive behavior, and manage emotions or feelings independently. The aim is to overcome weaknesses and take advantage of strengths in the learning process, focusing on three stages: planning, implementation, and reflection.²⁴ The fourth indicator in the Pancasila Student Profile emphasizes the importance of being responsible for learning processes and outcomes.²⁵ Independent in this context refers to the ability of Pancasila students to do things independently and without much involvement from other people.

Critical Reasoning

According to Scriven, Paul, and Angelo), critical thinking is a directed and intelligent process in actively developing, implementing, analyzing, compiling, and evaluating. It also involves mastering skills acquired or developed through the pursuit of success and action. Silverman and Smith define critical thinking as "intentional, reasonable, and goal-oriented thinking" and "the ability to carefully and logically analyze information and ideas from multiple perspectives."²⁶ According to Ibrahim, critical thinking skills are intellectual assets that are so important for each individual and are an essential part of one's intellectual development that must be strengthened along with one's life journey.²⁷ Reasoning is part of the thinking process. However, reasoning activities have more formal characteristics than the importance of considering aspects of intelligence when thinking stands out. Contemplating lies in the middle of the thinking steps and discussing arguments.²⁸ The reasoning process functions as a link between thinking and arguing,

²¹ Premita Sari Elviana, "Pembentukan Sikap Mandiri Dantanggung Jawab Melalui Penerapan Metode Sosiodrama Dalam Pembelajaran Pendidikan Kewarganegaraan," *Citizenship Jurnal Pancasila Dan Kewarganegaraan* 5, no. 2 (2017): 134, <https://doi.org/10.25273/citizenship.v5i2.1643>.

²² A. Lestari, A. Hasiolan, and M. Minarsih, "Pengaruh Sikap Mandiri, Lingkungan Keluarga Dan Motivasi Terhadap Minat Berwirausaha Para Remaja," *Journal Of Management* 2, no. 2 (2016): 1–14, <http://jurnal.unpand.ac.id/index.php/MS/article/download/509/495>.

²³ Rika Sa'diyah, "Pentingnya Melatih Kemandirian Anak," *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 16, no. 1 (2017): 31–46, <https://doi.org/10.15408/kordinat.v16i1.6453>.

²⁴ Erdhita Oktrifianty, *Kemampuan Menulis Narasi Di Sekolah Dasar (Melalui Regulasi Diri, Kecemasan Dan Kemampuan Membaca Pemahaman)* (CV Jejak (Jejak Publisher), 2021), h. 1-24.

²⁵ Rusnaini et al., "Intensifikasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Ketahanan Pribadi Siswa."

²⁶ Siti Zubaidah, "Berfikir Kritis : Kemampuan Berpikir Tingkat Tinggi Yang Dapat Dikembangkan Melalui Pembelajaran Sains," *Seminar Nasional Sains 2010 Dengan Tema "Optimalisasi Sains Untuk Memberdayakan Manusia"* 16, no. January 2010 (2010): 1–14, https://www.researchgate.net/profile/Siti-Zubaidah-7/publication/318040409_Berpikir_Kritis_Kemampuan_Berpikir_Tingkat_Tinggi_yang_Dapat_Dikembangkan_melalui_Pembelajaran_Sains/links/59564c650f7e9b591cda994b/Berpikir-Kritis-Kemampuan-Berpikir-Tingkat-Tingg.

²⁷ Anna Roosyanti, "Berorientasi Pendekatan Guided Discovery Dan Kreatif" 4, no. 1 (2017): 60–73.

²⁸ Kasdin Sihotang, *Berpikir Kritis: Kecakapan Hidup Di Era Digital* (PT Kanisius, 2019), h. 1-68.

so its position is considered more advanced than just thinking. Given this higher position, the importance of Critical Reasoning is the same as the importance of critical thinking in developing one's intelligence.

The key elements of Critical Reasoning in the Pancasila Student Profile cover several things. First, students need to obtain and process information and ideas well. Second, they must be able to analyze and evaluate the reasoning used in thinking. Third, reflection on thoughts and thought processes is also important for looking back and criticizing the thoughts made. Finally, students need to have the ability to make wise decisions based on the critical thinking they do.

Students who apply Critical Reasoning can process information received objectively in qualitative and quantitative forms. They can form relationships between the available information and analyze, evaluate, and conclude the results.²⁹ Critical Reasoning for Pancasila students refers to their ability to process all information through critical thinking. They do not easily accept clichéd or basic information but can carry out in-depth analysis and make the right decisions based on careful consideration.

Creative

Creativity ability is one of the core competencies children should have because it allows them to adapt to an ever-evolving world more easily. Children trained in developing their creative side will become creative individuals and can think and act flexibly from one field to another.³⁰ At the individual level, having the ability to think creatively opens up opportunities to develop an individual's personality to become an important foundation in improving the quality of life as a whole. Additionally, creative thinking promotes the ability to produce comprehensive changes in life. It can also help overcome challenges and obstacles faced by various emotional problems such as fear, pressure, frustration, negative emotions, and the like.³¹

The critical key elements in the Pancasila Student Profile include: (1) Generating original ideas. The original is the nature of not imitating others but has its own opinion, there is an original idea, and there is a will to do something. Original does not mean new but reflects a new combination of existing components, resulting in something new.³² (2) Producing original works and actions. Creative students can modify and produce something original, meaningful, useful, and impactful. What is meant is that Pancasila students can spark ideas and be able to create original works so that in the future, they will easily adapt to a rapidly changing world.

Kearney believes that the six indicators in the Pancasila Student Profile cannot be separated from Indonesia's education roadmap for 2020 to 2035, which is caused by technological, social, and environmental changes currently occurring globally.³³ It can be concluded that the Pancasila Student Profile aims to demonstrate the character and competence that Pancasila students are expected to achieve in accordance with the noble values of Pancasila to prepare a superior generation and be able to face the times. The Pancasila Student Profile includes six indicators: having faith, fearing Allah *Subhanahu wata'ala*, having noble character, global *bhineka, gotong royong*, independence, Critical Reasoning, and creativity.

²⁹ Rusnaini et al., "Intensifikasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Ketahanan Pribadi Siswa."

³⁰ Luluk Asmawati, "Peningkatan Kreativitas Anak Usia Dini Melalui Pembelajaran Terpadu Berbasis Kecerdasan Jamak," *JPUD - Jurnal Pendidikan Usia Dini* 11, no. 1 (2017): 64-145, <https://doi.org/10.21009/jpod.111.10>.

³¹ Yusuf Al-Uqshari, *Melejit Dengan Kreatif* (Gema Insani, 2005), h. 1-48.

³² S E Afnina, *Entrepreneur Kesehatan Lingkungan: Teori Pembelajaran Bermuatan Soft Skill Bagi Mahasiswa* (Global Aksara Pers, n.d.).

³³ Rusnaini et al., "Intensifikasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Ketahanan Pribadi Siswa."

Implementation of Pancasila Student Profiles in PAI Learning at SMK Negeri 2 Salatiga for the 2021 Academic Year

Implementation has a crucial role because it impacts the level of success in achieving goals. In the context of the Pancasila Student Profile, implementation is carried out through the application of Pancasila Student Profile indicators in Islamic Religious Education (PAI) learning, including:

In the first point, the goal is for students to have faith and *takwa* to Allah *Subhanahu wata'ala* and prioritize good attitudes and behavior. The following steps can be taken to apply this first point: (a) Begin and end the study with prayer. (b) Encouraging students to perform congregational and *duba* prayers regularly so that they are used to performing the obligatory prayers in congregation and sunnah prayers such as *duba* prayers. (c) Invite students to read the *asmaul husna* before the learning process, so they can memorize and understand the benefits and majesty of the *asmaul husna* read. (d) Familiarize students with reading short letters in the Al-Quran before learning to update the memorization of these letters.

Education about global *bhinekaan* involves comprehensively delivering lessons so students have a broad mind. This also includes the importance of tolerance and mutual respect between religious adherents. One example of its implementation is providing facilities allowing students to worship according to their religious beliefs.

Gotong royong is one way to develop student character, emphasizing cooperation's importance in achieving common goals and reducing workload. One example is the Project Based Learning learning model, which provides a central role to encourage students during the learning process and encourage them to explore information to produce various forms of learning. For example: Giving the task of making a video, which aims to develop students' skills. Formation of groups to increase collaboration between students. Applying a problem-based learning approach, namely: learning that directs students to be able to solve problems, for example, The teacher gives examples of cases, then students are asked to solve problems from these cases. Giving assignments to students to meet community leaders, for example, interviews about implementing *Hajj* or *Umrah*. Involve peers as tutors, guiding friends who still need to learn to read the Qur'an and *Iqro'*. At SMK Negeri 2 Salatiga, PAI teachers have also formed the *Iqro'* Club so that Al-Qur'an and *Iqro'* learning activities are more structured.

Independent means that students are expected to have the ability to carry out activities independently without depending on others so that they can develop a sense of responsibility. One way to encourage student independence is to give individual assignments such as doing essay questions, making questions, summarizing material, memorizing short letters, and memorizing prayers. Thus, students can practice independently and be able to complete assignments individually. In addition, it is also important to teach students to be responsible in worship, such as setting an example for them to pray on time and in a congregation and inviting them to participate in prayer. In addition, teaching students to rearrange tables and chairs to their original places after learning ends is also an important form of responsibility. Besides that, being present on time is also evidence that students can manage their time well for themselves.

Critical thinking skills act as a link between thought and argument. For example, when someone encounters a problem such as impolite behavior during PAI lessons which results in a deduction of points, this can be an opportunity for students to practice their reflective skills and process their thoughts. This helps students to accept the consequences of those mistakes and avoid repeating them in the future. In addition, critical thinking allows one to distinguish between good and bad behavior in social interactions and to give an opinion when something is inappropriate. The discovery learning method can be used, where students are given examples of cases and then asked to solve the problem.

Creativity is the ability to find ideas and create works, such as facilitating students to be able to develop their creativity according to their talents, such as calligraphy (1st place in Salatiga City), speech (2nd place in Salatiga City), tambourine (featuring in event *Gebyar Ekstra*) and others.

Giving students assignments in mind maps, videos, or calligraphy is a way to encourage them to express their creativity.

Implementation of the Pancasila Student Profile aims to form character and competence in accordance with the high values of Pancasila. Here, character refers to individual personality attributes reflected in their behavior in the social environment based on prevailing moral and ethical principles. This shows that a person's character is present from birth, but if there is a tendency for negative traits, efforts must be made to train the individual to distinguish between good and bad behavior. The goal is for a person to choose to perform or avoid certain behaviors. All of this aims to prepare a generation that is qualified and able to face the changing times well. From this explanation, it can be seen that the implementation of Pancasila student profiles has been applied in PAI learning. Even in PAI learning the indicators for the Pancasila Student Profile are also paid close attention, so that the Pancasila Student Profile is not only implemented in Salatiga State Vocational High Schools broadly but also in detail.

The method adopted for Strengthening Character according to the Profile of Pancasila Students in PAI Learning at SMK Negeri 2 Salatiga

Methods are strategies or approaches used to achieve the desired goals, while methods are used to strengthen the Pancasila Student Profile, including: Incorporating the Pancasila Student Profile into special class 10 subjects for grades 11, 12, and 13, including all lessons. This aims to strengthen the Pancasila Student Profile evenly in all subjects, then develop it in extracurriculars. In this case, strengthening the Pancasila Student Profile in PAI learning will be maximized because it has been included in the subject and followed by development through extracurricular SKI (Sie Islamic Spirituality), which helps strengthen the Pancasila Student Profile.

Student discipline development, namely when students violate the rules, will get points and coaching, including (1) If students get 10 to 20 violation points, then Bina 1 will be carried out, which is carried out by the homeroom teacher once a week. (2) If a student gets 20 to 35 violation points, Bina 2 will be carried out by the homeroom teacher. (3) If a student gets 25 to 35 violation points, a Warning Letter 1 will be given where parents are summoned, and coaching is carried out with the homeroom teacher and BK in Student Affairs. (4) If a student gets 35 to 45 violation points, Bina 3 will be carried out which will be carried out by a homeroom teacher and BK teacher. (5) If a student gets 45 to 50 violation points, Bina 4 will be carried out which will be carried out by a homeroom teacher and counseling teacher. (6) If a student gets 50 to 60 violation points, a Warning Letter 2 will be given where parents are summoned, and coaching is carried out with a homeroom teacher and BK in Student Affairs. (7) If a student gets 60 to 70 violation points, Bina 5 will be carried out which will be carried out by a homeroom teacher and BK teacher. (8) If a student gets 70 to 75 violation points, Bina 6 will be carried out which will be carried out by a homeroom teacher and BK teacher. (9) If a student gets 75 to 85 violation points, a Warning Letter 3 will be given where parents are summoned, and coaching is carried out with the homeroom teacher, BK, and K3 in Student Affairs (students are suspended for one week in their respective majors. (10) If students get points, violations 85 to 95 will be carried out in Bina 7, which a homeroom teacher and BK teacher will carry out. (11) If a student gets 95 to 100 violation points, Bina 8 will be completed by a class homeroom teacher and counseling teacher. (12) If student violation points reach 100, a Case Conference will be held, namely a meeting with homeroom teachers, BK, K3, students, and school principals to discuss the case points of the meeting decision.

The teacher sets an example and always advises because students must get examples everywhere and must be advised to always remember. Teachers are parents at school, so when they are at school, they have to be careful in every word or action. Because often, teachers are remembered not only because of the lessons delivered but because of their characteristics, such as being firm, patient, caring, and so on. They are explaining to students about ethics to the teacher because, in school, the teacher is given a vast opportunity to convey. So in terms of conveying material and ethics, for example, being polite to teachers when meeting or riding a motorbike, emphasizing

students' understanding of the meaning of Islam, and applying it to everyday life to give birth to children who are industrial but adhere to the teachings of Islam.

Someone will be trained and accustomed to carrying out activities per the Islamic religion, such as performing *dhuha* prayers, congregational prayers, and reading *asmaul husna*. This habituation method aims to help students internalize the values and actions taught in Islam. By engaging in this habituation, a person will become skilled and accustomed to thinking, behaving, and acting in accordance with Islamic religious teachings. The teacher can also know how students pray so that if there is an error, it can be corrected. This habituation aims to instill a habit in students to carry out worship regularly and complement other religious activities.

Through this explanation, it can be seen that the method adopted in strengthening the Pancasila Student Profile has an important role in implementing the Pancasila Student Profile. Through this method, students will always remember the activities that support the Pancasila Student Profile. What is no less important is that the strategy adopted little by little will shape the character of students in accordance with the Pancasila Student Profile.

Implementing Pancasila student profiles in PAI learning at the Salatiga State Vocational High School has yielded positive results. Integrating Pancasila values in PAI learning can provide students with a deeper understanding of the importance of these values in everyday life and the context of Islamic religious teachings. This helps students develop positive attitudes and behaviors that align with Pancasila values. In this context, PAI teachers play an important role as facilitators in associating Pancasila values with PAI learning. They use relevant approaches and provide concrete examples that show how Pancasila values can be applied to students' lives. Students' understanding of Pancasila values is also reflected in their ability to identify situations around them where these values can be applied.

Conclusion

Based on the analysis, the researcher can conclude that if the Pancasila Student Profile is implemented in accordance with the indicators set, students will have characters that are in line with the noble values of Pancasila. The role of teachers as role models and examples for students is very important because they not only interact directly with their students but also have many opportunities to interact with other students in various ways.

One of the early signs is having faith and *takwa* to Allah *Subhanahu wata'ala*, showing good behavior through prayer before and after activities, and prioritizing prayer. The second sign is respecting global *bhineka*, which can be seen through the attitude of tolerance towards students of other religions. The third sign is the spirit of *gotong royong*, which is reflected in giving group assignments to students so they can work together to complete assignments. The fourth sign is independence, which is shown through giving independent assignments to students so they can solve their problems and develop an independent spirit. The fifth mark is the ability to think critically, which is taught through examples of problems and encouragement to find good solutions. The sixth mark is creative ability, which is encouraged by supporting students to develop their talents.

The method used to improve the implementation of the Pancasila Student Profile is carried out by school elements. All school elements contribute to the implementation of the Pancasila Student Profile. The methods adopted are curriculum policy by incorporating Pancasila Student Profiles into special subjects for class 10, and for grades 11, 12, and 13 for all subjects, coaching by students, guidance and counseling teachers, with homeroom teachers and parents for student discipline those who violate the rules by giving points as follow-up actions for building student character. The teacher is always a role model, always gives advice, conducts demonstrations to provide an example to students in learning, and underscores to students the importance of ethics and the application of religion in everyday life. In this case, the teacher consistently encourages praying before and after lessons, reading *Asmaul Husna* before class, performing *dhuha* prayers, and carrying out congregational prayers.

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