# Implementation of Pancasila Student Profile in Islamic Religious Education Learning

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| ARTICLE INFO | ABSTRACT |
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| | This study aims to describe the implementation of the Pancasila Student Profile in Islamic religious education at Junior High 9 Surakarta, as well as to identify the challenges faced and the measures taken by Islamic religious education teachers to address them. A qualitative descriptive method was employed using data collection techniques including observation, interviews, and documentation. The findings indicate that the implementation of the Pancasila Student Profile in Islamic religious education at Junior High School 9 Surakarta occurs both inside and outside the classroom. Inside the classroom, Islamic religious education (PAI) teachers employ project-based learning, discussions, and creative assignments such as decorating students' work and displaying it in the classroom, as well as reciting the Asmaul Husna and Quranic recitation. Outside the classroom, activities include habitual prayer, mid-morning prayer, noon prayer, Friday prayer, and regular study sessions. Challenges encountered in this implementation include limited classroom implementation time, students' insufficient awareness of the significance of Pancasila values and religious teachings in daily life, and constraints related to facilities and instructional media availability such as limited teaching aids and media resources. |

**How to Cite:**

## INTRODUCTION

Education in Indonesia has gone through many curriculum changes. In the world of education, the curriculum plays a central role (Ritonga, 2018). This is the main responsibility of the government and teachers to succeed the goals of education and regeneration in the future. The curriculum in Indonesia has been changed ten times, which significantly affects the teaching process in each school. From the 1947 Learning Plan Curriculum to Nadiem

Makarim's Merdeka Belajar Curriculum, each of these changes remains a hot topic in education. In merdeka curriculum there are many new ideas, especially in numeracy literacy skills and Pancasila character. Literacy skills do not just mean students can read or write but students can also analyze what they read. Numeracy skills are not just students who can count and do math problems but students also understand their application in everyday life.

The Merdeka Curriculum aims primarily to build individual character through the Pancasila Student Profile, which is a reflection of the purpose of education in Indonesia (Kahfi, 2022). This profile is implemented through various learning methods in schools, including in-class (intracurricular) lessons, extracurricular activities and co-curricular projects (Faturrahman et al., 2022). Most of the learning time, about 70-80%, is spent on classroom learning, while the remaining 20-30% is allocated to cocurricular activities.

The Pancasila Student Profile Project in the Merdeka Curriculum aims to add character and values to students. The focus of this policy, especially at the junior high school level, is to implement the values of Pancasila in a concrete and measurable manner ('Inayah, 2021). Through the Merdeka Curriculum Merdeka, the Pancasila Student Profile is developed as an innovation in the national education system to improve the quality of education that emphasizes character education. The structure of the Merdeka Curriculum, which prioritizes the formation of Pancasila character values in learners, emphasizes the Pancasila Learner Profile through six main dimensions: faith and devotion to God Almighty, global diversity, mutual cooperation, independence, creativity, and critical reasoning. This profile is thoroughly integrated in the curriculum across all school subjects, including Islamic subjects at school, including Islamic religious education and Ethics, which contain the implementation of the Pancasila Student Profile (Madjid, 2019). This profile is in line with Islamic religious education which is not only dwells on the transfer of knowledge alone, but also aims to form a quality individual, capable of playing a role in positive change.

Islamic religious education centers on the values of Tawhid as the foundation for achieving the goals of humanity life of mankind (Bakri et al., 2004). Unlike other education, Islamic religious education is based on the Quran and the Hadith of Prophet Muhammad in an effort to empower people. Islamic religious education plays a crucial role in supporting the implementation of the Pancasila Student Profile within the Merdeka Curriculum. Islamic religious education not only serves as a medium for the transfer of religious knowledge but also as an essential instrument in shaping students' character in alignment with the six main dimensions of the Pancasila Student Profile: faith and piety towards the One and Only God, global diversity, mutual cooperation, independence, creativity, and critical thinking. Through comprehensive teachings on Islamic values, Islamic religious education establishes a strong spiritual foundation in students, which in turn enhances their critical thinking and creativity in facing the challenges of the modern era. As an integral part of the curriculum, Islamic religious education bears the responsibility of integrating moral and ethical values that align with Pancasila principles into the educational process. This is vital in shaping students' character to be not only religious but also capable of facing global challenges with an inclusive and tolerant attitude (Zalsabella P et al., 2023).

Quran and the Hadith of the Prophet Muhammad in an effort to empower people. This approach does not only prioritize religious aspects, but also promotes an understanding of the progress of science and technology in the midst of progress of science and technology in the midst of modernization (Khoiri, 2018). Young generation in today's technologically advanced era is faced with increasingly complex moral challenges. The negative impact of technological development is evident in the decline of ethics towards parents, teachers and fellow students. Phenomena such as bullying and cases of violence among junior high school students are increasingly troubling. This condition has the potential to shape the character of the younger generation to be more selfish, less disciplined, and less responsible to their obligations. Therefore, it is important to start and strengthen character education from an early age as a strategic step in character education from an early age as a strategic step in facing moral challenges in the future.

As one of the secondary education institutions in the Surakarta area, Junior High School 9 Surakarta has the responsibility to educate its students not only in terms of academic learning but also in terms of character building and moral values. The 2023/2024 academic year is a very crucial period in the educational process of grade 9 students, because these students will soon continue their studies at the high school level and become part of the nation's next generation. Based on initial observations and pre-research interviews at Junior High School 9 Surakarta, it was found that in improving the quality of students as well as being one of the first generation movement schools in Surakarta.  Being one of the first batch of movement schools in Surakarta, Junior High School 9 Surakarta has successfully implemented the Pancasila student profile which is integrated in every subject including Islamic religious education.

This study differs from previous research in several ways. The research by Ningsih & Bakhri (2024), examined the implementation of the Pancasila Student Profile within the context of Islamic religious education using a descriptive qualitative approach. In contrast, this study specifically focuses on the relationship between Islamic religious education, as well as the impact of this integration on students' character, employing a more comprehensive and evaluative approach. Furthermore, Lestari (2023), broadly examined character development in students using survey and interview methods. However, this study did not emphasize the integration of the Pancasila Student Profile within Islamic religious education. The present study differs by focusing on how these two aspects interrelate and contribute within the context of the Merdeka Curriculum, utilizing a case study method for a more in-depth analysis.

Primantiko (2024), in their study used a document analysis approach to evaluate the role of Islamic religious education in the new curriculum. This study differs by deeply exploring how the integration of Islamic religious education influences the character of 9th-grade students, using a mixed-methods approach that combines observation and interviews to obtain richer data. Furthermore, Dahliana (2023) employed an evaluative approach with survey methods to assess the implementation of the Pancasila student profile across various subjects. This study does not focus on Islamic religious education or its impact on character education. In contrast, this research emphasizes a thorough analysis of the role of Islamic

religious education in the implementation of the Pancasila Student Profile, using a mixed-method approach that includes both qualitative and quantitative analysis to provide deeper insights. Lastly, Putri  (2024) explored the application of Pancasila values without delving into their impact in the context of modern technology and society. This study differs by examining how the Pancasila student profile in Islamic religious education interacts with social and technological challenges, using a mixed-method approach that includes surveys and contextual analysis to provide a more comprehensive understanding of its impact on student character in the digital age.

The study will offer a comprehensive examination across all 9th-grade classes, covering every aspect of these subjects, unlike previous research that focused on the implementation in a specific class over a limited number of sessions. Previous studies have generally concentrated on religious moderation values within Islamic religious education but have not extensively explored character education. Thus, this research aims to fill a gap in the literature by offering a more in-depth analysis of the implementation of the Pancasila student profile in Islamic religious education. The study also seeks to provide practical guidance for educators and policymakers in improving curriculum integration and preparing students to face moral and social challenges in the modern era.

## LITERATURE REVIEW

### Pancasila Student Profile

The Pancasila student profile is a learning objective used in the Merdeka Belajar curriculum. The Merdeka Belajar curriculum is an emergency curriculum that is carried out to restore the impact of learning backwardness in Indonesia due to the Covid-19 pandemic which was implemented in 2022-2024 with the concept that students can explore their respective interests and talents. The profile of Pancasila students is explained in accordance with the vision and mission of the Ministry of education and Culture as stated in the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024 (Kemdikbud, 2020). Pancasila students are the realization of Indonesian students as lifelong learners who have global competence and behave in accordance with the values of Pancasila, with six main characteristics: faith, devotion to God Almighty, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity (Kemdikbud, 2020).

The Pancasila student profile aims to support the President's Vision and Mission to realize an advanced Indonesia that is sovereign, independent, and has a personality. This has been formulated in law and aspired by the nation's leaders into educational institutions. The Pancasila Student Profile is the realization of Indonesian students as lifelong learners who have global competence and behave in accordance with the values of Pancasila (Kemdikbud, 2020). In each dimension of the Pancasila student profile has branch elements that detail the objectives of each dimension to students, as for the elements of each dimension (Kemendikbudristek, 2022) as follows:

Table 1. Elements of each dimension of the Pancasila student profile

| Dimensions | Implementation |
| --- | --- |
| Believing in God and having a virtuous character | provide opportunities for students to participate in religious practices and express religious values and views |
| Globalized diversity | This dimension is intended to maintain noble culture, locality and identity, and remain open-minded in interacting with other cultures so as to foster mutual respect. |
| Mutual cooperation | Provides an opportunity for students to foster a sense of helping each other and improve teamwork. |
| Independent | This dimension is intended to make students in Indonesia independent and responsible for the learning process and results. |
| Critical reasoning | Critically reasoning students are able to objectively process both qualitative and quantitative information, establish linkages between different pieces of information, analyze information, evaluate, and conclude. |
| Creative | Creative students are able to modify and produce something original, meaningful, useful and impactful. |

**Learning Islamic Religious Education**

Learning can be defined as a cognitive process used by individuals to acquire knowledge, skills and attitudes (Miftahul Huda, 2011). learning occurs two-way interaction, namely teachers and students, which occurs intensely and directed to achieve targeted goals (Sudirman & Maru, 2016). In accordance with Law No.20 of 2003 article 1 No. 20, relating to SISDIKNAS (national education system), it is stipulated that learning is a process of interaction carried out by students with educators and learning resources in a predetermined learning environment Learning has 3 aspects, namely cognitive aspects, psychomotor aspects and affective aspects (Kemendikbud, 2003).

Islamic reigious education can be defined as a comprehensive process that aims to guide individuals in their physical, intellectual, language, behavioral, social and religious development with the ultimate goal of achieving moral perfection (Aminuddin & Kamaliah, 2022). Tarbiyah (educate), ta'lim (delivery of knowledge and skills) and ta'dib (the process of educating which boils down to perfecting the morals or morals of students) are three words that experts associate with the concept of education in Islam, when the word is found in the Koran and has inspired the concept of the birth of education in Islam (Firmansyah, Iman, 2019).

The basic objectives of Islamic religious education in schools are two, namely to foster a comprehensive understanding of Islamic teachings, and to form students'

personalities according to the teachings contained in the Al-Quran and Hadith (Anwar Syaiful, 2014). The purpose of Islamic Religious Education and Ethics is to instill knowledge of Islamic Religion to students, so that they can appreciate, understand, practice and apply the teachings of Islam based on the Al-Quran and Hadith. Thus, learning Islamic Religious Education and Ethics includes a process of habituation, exemplary and transformation of students' mindset about the importance of Islamic teachings. The scope of Islamic religious education is to realize harmony, harmony and balance between: 1) human relationship with Allah SWT; 2) human relationship with himself; 3) human relationship with fellow human beings; 4) and human relationship with other creatures and the natural environment (Director General of Islamic Institutions, 2004).

**METHOD**

This research utilized a field study approach with a qualitative descriptive method to provide a factual and systematic account of the factors, characteristics, and interrelationships pertinent to the implementation of the Pancasila Student Profile within Islamic Religious Education subjects at Junior High School 9 Surakarta. A phenomenological approach was employed to explore and uncover the underlying meanings associated with various issues emerging in the educational environment. This approach was selected due to its capacity to offer an in-depth understanding of how individuals experience and interpret the implementation of the Pancasila Student Profile, focusing on the lived experiences and perspectives of key informants, such as teachers, students, and school administrators.

The research commenced with a preparation phase that involved formulating research objectives, designing research instruments including interview guides and observation sheets, and obtaining the necessary permissions to conduct the study at the school. An initial visit to Junior High School 9 Surakarta was made to introduce the researcher and explain the research objectives and scope to the school administration and involved informants. In the fieldwork stage, the researcher conducted non-participatory observations to closely monitor classroom activities, particularly during Islamic Religious Education lessons, with the aim of assessing how the Pancasila Student Profile concept was implemented in the teaching and learning process. In-depth interviews were also conducted with key informants, including the School Principal, Islamic Religious Education teachers, Teacher Advisors, and ninth-grade students, to gain deeper insights into their understanding, perspectives, and experiences regarding the implementation of the Pancasila Student Profile within the context of religious education. Following data collection, the research proceeded to data analysis, which involved data reduction to filter relevant information, organizing the reduced data into coherent narratives illustrating the implementation of the Pancasila Student Profile, and final verification through triangulation to ensure the consistency and validity of the research findings.

**FINDINGS**

**Implementation of the Pancasila Student Profile in Learning Islamic Religious Education Students at Junior High School 9 Surakarta**

The implementation of the Pancasila Student Profile in learning Islamic Religious Education become the main focus in efforts to shape student character at Junior High School 9 Surakarta. The Pancasila Student Profile is a concept that aims to produce a young generation that is not only academically intelligent, but also has good character and attitude in accordance with the values of Pancasila. This implementation involves a series of activities and methods designed and adapted to Islamic religious education and ethics learning to embed the dimensions of the Pancasila Student Profile in students' daily activities. Below is the implementation of the Pancasila Student Profile in Islamic religious education and ethics learning based on each dimension of the Pancasila Student Profile.

**Believing, Fearing God, and Having Noble Character**

One of the main dimensions of the Pancasila Student Profile is religious character building, which is reflected in the habituation of prayer, dhuha prayer, dhuhur prayer, Friday prayer, reading Asmaul Husna, and attendance before learning begins every morning. The explanation is based on BR's statement that:

> "We implement this religious character development through routine activities such as group prayers, dhuha prayer, dzuhur prayer, Friday prayers, and reading Asmaul Husna. To monitor the students, we take attendance for each of these activities. All of this aims to familiarize students with daily religious practices."

Through this explanation, it can be understood that the purpose of these activities is to build and strengthen the students' faith and piety. Through this habituation, students are invited to start their day with prayer and worship, which is expected to form good habits and instill noble moral values in their daily lives. The purpose of the dhuha prayer program, dhuhur prayer, and Friday prayer in congregation aims to familiarize students' religious attitudes by building a vertical relationship with Allah SWT. Furthermore, the recitation of Asmaul Husna is intended to provide an appreciation of each of the attributes of Allah SWT which can then be impregnated and practiced by each student. The explanation is based on HS during the interview sessions with the researcher.

> "Prayer is our direct way of communicating with Allah, which definitely strengthens their spiritual connection. Meanwhile, reading Asmaul Husna helps them get to know Allah's attributes better. All of this ultimately builds their piety and makes their faith even stronger."

Furthermore, Junior High School 9 Surakarta involves students in various religious activities as part of this effort. Qur'anic tadarus activities and routine studies are held to explore the teachings of Islam more deeply. Through the Qur'anic tadarus, students not only learn to read the Qur'an well, but also learn the meaning and application of its teachings in

everyday life. Regular studies, on the other hand, provide students with the opportunity to discuss various religious topics, deepen their knowledge, and share their understanding with their peers. The above explanation aligns with the findings from the observations conducted by the researcher at Junior High School 9 Surakarta, where students were actively engaged in activities aimed at strengthening faith, piety, and noble character. Attendance for these activities is managed by the class representatives, allowing the school to monitor the implementation of these practices effectively.

**Teamwork (Gotong Royong)**

Another dimension of the Pancasila Student Profile implemented at Junior High School 9 Surakarta is gotong royong. Gotong royong is a value that emphasizes the importance of cooperation and mutual assistance in society. In the school context, students are encouraged to work as a team when completing group assignments related to Islamic learning. This approach not only helps students in completing tasks, but also builds a spirit of cooperation and mutual respect among them. This can be attributed to the attitude of hablum minannaas or relationships among individuals which is also found in the learning of Islamic religious education in junior high school. The explanation is consistent with the statements made by HR during the interview sessions with the researcher.

> "When they work in groups, they need to discuss, share ideas, and help each other complete the tasks. This makes them more accustomed to collaborating and understanding the importance of supporting one another. Additionally, they learn to appreciate differing opinions and work towards a common goal, which all contributes to developing a spirit of cooperation in the classroom."

Outside the classroom, the dimension of gotong royong is also implemented in the form of social service activities. For example, students are involved in programs such as preparing facilities and infrastructure for worship and reminding each other to worship. In the activity of preparing facilities and infrastructure for worship, students are required to help each other in this activity. The explanation aligns with the findings from the researcher's observations at the mosque of Junior High School 9 Surakarta. The students were observed assisting each other in preparation before the prayer activities commenced. Although these activities did not occur autonomously, as teachers were still observed supervising and organizing the preparation of the prayer space, ensuring that the students could complete their tasks correctly.

**Independent**

To support the development of students' independence, Islamic religious education teachers apply a learning approach in the learning process of Islamic Religion. This approach encourages students to learn independently and take responsibility for their own learning process. As outlined by HR during the interview sessions with the researcher.

"We reinforce the aspect of "independence" by assigning individual tasks, implementing active learning models, and instructing students to keep a personal record of their religious activities at home, whether it's prayer or Quran recitation."

In active learning-based learning, students are given the opportunity to explore the material in more depth and seek additional information according to their needs. Through this strategy, students are taught to be responsible for their own learning. Active learning also involves techniques such as group discussions, problem solving, and practical experiments related to Islamic learning. This strategy not only assists students in understanding the teaching material better, but also builds their skills of independence and initiative. The next form of implementation of the independent dimension in Islamic religious education learning at Junior High School 9 Surakarta is by giving assignments to students to fill out reports on the implementation of worship and recitation both at home and school. This encourages students' independence to worship. The encouragement of independence in doing the routine is honed by filling out reports on the implementation of worship and recitation. The explanation is consistent with the findings from the observations conducted by the researcher. The researcher discovered that students have a report book containing a checklist of religious activities they have completed, whether at home or at school.

**Critical Thinking**

Critical thinking is another important dimension of the Pancasila Student Profile implemented at Junior High School 9 Surakarta. In the learning process of Islamic religious education at Junior High School 9 Surakarta, teachers play an important role in encouraging students to think critically and analytically. This is done by asking questions that trigger discussion and in-depth analysis. Students are invited to explore various sources of information, analyze data, and draw conclusions based on existing evidence. The explanation is based on HS statements during an interview session with the researcher.

"For critical thinking, we encourage and stimulate students to actively ask and answer questions. Additionally, we also encourage students to complete tasks innovatively."

Project-based learning is also one of the methods used to develop students' critical thinking skills through Islamic religious educations learning at Junior High School 9 Surakarta. Through this approach, students are given tasks that require them to solve real problems and make decisions based on their analysis. Through this process, students learn to identify problems, gather information, analyze data, and devise effective solutions. Project-based learning also gives students the opportunity to work in groups, collaborate with their peers, and present their findings to others. This experience not only helps students in developing their critical thinking skills, but also improves their communication and cooperation skills.

**Creative**

Creative is an important dimension in the Pancasila Student Profile that is implemented through various tasks and competitions in Islamic religious educations learning at Junior High School 9 Surakarta. Tasks that require students to produce creative works, such as making posters, videos, or presentations on the topics studied, provide opportunities for students to express their ideas creatively. The explanation is based on the BR statements during the interview session with the researcher.

"We bring in the 'creative' aspect by giving students assignments that really stimulate their skills, like making posters, videos, or creative presentations."

Through this explanation, it can be understood that the teacher implements the creative dimension by assigning tasks to students that stimulate their creativity. The creative dimension in Islamic religious education learning at Junior High Schol 9 Surakarta is also implemented by assigning students to make the results of their assignments into class decorations. For example, in the learning of Islamic religious education at Junior High School 9 Surakarta, there is a lesson related to finding tajweed. Students are required to decorate the results of their work by sticking them on cardboard and then decorating them according to their creativity. The results of the decoration are then selected the best and then displayed as class decorations. Apart from making decorations from tajweed assignments, students are also taught to make Khot or calligraphy letter styles. Students who have understood calligraphy Khot, are required to create a calligraphy work in groups. The results of the students' work are then displayed in the classroom as decoration. Based on the observations conducted by the researcher in the classroom, it was found that displays created from students' assignments were decorated and showcased. This finding supports the researcher's previous explanation, as well as the informant's statements, indicating that teachers assign tasks designed to stimulate students' creativity.

**Global Diversity**

In an effort to improve students understanding of the dimension of Global Diversity, Junior High School 9 Surakarta integrates learning about other cultures and religions in the Islamic religious education curriculum. This explanation aligns with HS statements during the interview session with the researcher.

"We incorporate perspectives from other religions and cultures into the lessons. That way, students can understand and appreciate differences."

Students are invited to understand and appreciate differences through interfaith discussions and activities. In addition, students are also invited to learn about other cultures, religions, races, and tribes. This activity not only provides insight globally, but also encourages students to develop an attitude of tolerance and mutual respect. In addition, Islamic religious education teachers of Junior High School 9 Surakarta also emphasized to every student to respect each other's differences in our own country. By repeating, persuasion

carried out by teachers can be a solution that is quite effective to overcome the existence of too radical, ethnocentric, and primordial understanding.

**Obstacles in the Implementation of the Pancasila Student Profile**

Although various efforts have been made to implement the Pancasila Student Profile at Junior High School 9 Surakarta, there are several obstacles that need to be overcome. One of the main obstacles is time constraints. Busy lesson schedules often limit opportunities to carry out additional activities aimed at shaping students' character, such as religious activities or creative projects. This time limitation can affect the quality and effectiveness of the implementation of the Pancasila Student Profile in learning. Another obstacle is the lack of awareness among students about the importance of Pancasila values and religious teachings in daily life. This explanation aligns with BR statements during the interview session with the researcher.

"The challenge is, well... the students aren't fully aware of the importance of religion in their daily lives. There are still some students who don't apply religious values in their everyday activities."

Some students may lack discipline in participating in religious activities and habits that have been set by the school. This low awareness of students can hinder the achievement of the goals of the implementation of the Pancasila Student Profile and requires a more intensive approach to increase their understanding and engagement. The limitations of facilities and infrastructure are also an obstacle in the process of implementing the Dimensions of the Pancasila Student Profile in the learning of Islamic religious education at Junior High School 9 Surakarta. Limited teaching aids and learning media can affect the quality of material delivery and the learning process.

**DISCUSSION**

**Implementation of Pancasila Student Profile in Islamic Religious Education Learning**

To answer the challenges of education in this country, the Pancasila student profile was triggered, where students are asked to have global competence. This is in accordance with the vision of education in Indonesia whose goal is to form an independent, sovereign, advanced, and personality Indonesia by forming Pancasila students. The implementation of the Pancasila Student Profile in Islamic religious education learning at Junior High School 9 Surakarta shows that it is consistent with the dimensions of the Pancasila Student Profile that are integrated into the independent curriculum. This learning is planned to improve the character of students in accordance with the principles of Pancasila through various activities and integrated approaches.

According to the Islamic religious education teacher of Junior High School 9 Surakarta, the lesson plan can help the successful implementation of the Pancasila Student Profile through Islamic religious education lessons. These findings corroborate the research conducted by Nurhantara (2023) where in their research they revealed that Islamic religious

education teachers at SD Negeri 03 Bejen emphasized that learning planning is a crucial aspect in achieving the success of the KBM (teaching and learning activities) process. In practice, SD Negeri 03 Bejen implements the learning plan of Islamic Religious Education and Ethics based on the vision, mission, and setting concrete learning targets and objectives. In addition, they also conduct research in the classroom to ensure the selection of the right learning methods and strategies, which are aligned with the needs and agreements between teachers and students.

The use of teaching media such as textbooks from the Ministry of Education and Culture and the Ministry of Religion helps to deliver material more effectively and in accordance with national education standards. Through this method, students not only gain in-depth religious knowledge but also experience inclusive and interactive learning. In addition to the use of textbooks from the Ministry of Education and Culture and the Ministry of Religion, Islamic religious education learning also utilizes several other media to support the achievement of learning and the dimensions of the Pancasila Student Profile. The media used and their functions are explained in the table below.

Table 2. The use of media in supporting the implementation
of the Pancasila student profile

| Teaching media | Implementation of Pancasila student profile | Implementation in Islamic Religious Education learning |
|---|---|---|
| Al-Quran | Faith, Fear of God Almighty, and Noble Character | The use of the Qur'an in Islamic religious education learning supports students' religious habits such as tadarus and Qur'an studies that strengthen faith and piety and instill noble morals. Students learn directly from religious sources. |
| Computer/Laptop | Independent | Computers or laptops are used to access teaching materials, search for additional information, and perform individual tasks. It encourages students to learn independently and manage their own learning. |
| Projector | Critical and Creative Thinking | Projectors are used to display presentations, videos, or other learning materials that stimulate students' critical thinking and creativity. Project-based learning and discussions can be done with visual support from the projector. |
| Props | Temawork and Critical Thinking | Teaching props such as posters or models can be used in group activities to facilitate mutual cooperation. Group discussions and analysis using props |

| | | encourage students to think critically and work together. |
|---|---|---|
| Teaching Materials book | Faith, Fear of God Almighty, and Noble Character | Teaching materials from the Ministry of Education and Culture and the Ministry of Religion provide materials that are in accordance with national standards, supporting a deep understanding of religious values and characters that are in line with the Pancasila Student Profile. |
| LKPD (Student Worksheet) | Creative and Independent | LKPD is designed for tasks that spur student creativity and encourage independence in learning. LKPD allows students to complete projects or activities individually and creatively. |

Projectors and teaching aids themselves are interactive learning media that can significantly support the learning process. Furthermore, the use of learning media, particularly interactive learning media, can encourage students to more easily absorb the values embedded in the Pancasila Student Profile. This is due to the active interaction between students and teachers, who act as facilitators of learning. As highlighted by Hidayah & Suyitno (2021) the emphasis on interactive learning media can facilitate the Pancasila Student Profile by providing students with a platform to strengthen their Pancasila Student Profile, which will contribute to the development of positive character traits in students.

Additionally, using projectors as a medium in teaching allows for the integration of digital learning media in various forms, including audio, visual, or motion. This optimizes the interaction necessary to instill the Pancasila Student Profile in students. Digital learning media also supports the embedding of the Pancasila Student Profile, as noted by Siagian (2023), who state that students' understanding of the Pancasila Student Profile improves when it is discussed through digital learning media. In the context of Islamic Religious Education, the use of projectors by teachers to display educational videos enhances students' creativity. Siagian (2023) also assert that there is an improvement in students' Pancasila Student Profile, particularly in the dimension of creative thinking, following the implementation of video-based learning.

The use of the Quran as a medium for instilling the Pancasila Student Profile can effectively embed the dimensions of Faith, Piety, and Noble Character. As Isnaini (2023) explain, the habit-forming programs for students provide benefits that enable them to continuously practice various character values in their daily lives. The expected benefits of students regularly reading the Quran include their anticipated positive interactions within the community, such as leading prayers in the mosque, being a qori' in religious events, or even teaching their younger siblings and others in their environment. Such behaviors are feedback from the school's regular habit-forming activities, which gradually become ingrained in the students.

In addition to strengthening the Pancasila Student Profile carried out in the classroom, Islamic religious educations teachers at Junior High School 9 Surakarta also integrate Islamic education learning with activities outside the classroom. This activity aims to strengthen the religious character of students, instill religious values in daily life, as well as increase their discipline and sense of responsibility and implement what is obtained through Islamic religious education learning classroom. This activity involves students in hands-on practice that forms positive habits, supporting them to understand and apply Islamic religious values in daily activities. This is in accordance with the presentation of Azizah & Amalia (2023) that to strengthen the implementation of the Pancasila student profile, activities outside of school also play an important role in addition to learning in the classroom.

Islamic Religious Education teachers play a major role in implementing the Pancasila Student Profile. As Islamic Religious Education teachers, they not only function as teachers but also as guides and role models for students, both in being religious and in other dimensions in the application of the Pancasila Student Profile. Widiastuti & Wibowo (2023) in their research revealed that teachers have a central role as creative designers by continuing to create innovations in projects so that students stay excited and enjoy every activity. In line with this presentation, Islamic Religious Education Teachers at Junior High School 9 Surakarta themselves have integrated the values of Pancasila in every aspect of learning, both through teaching materials and their daily attitudes and behaviors. Although teachers are considered to play a major role in the formation of the Pancasila Student Profile in schools, the role of students is also considered important according to teachers of Junior High School 9 Surakarta. For this reason, Islamic Religious Education teachers of Junior High School 9 Surakarta designed learning, one of which is the Student Active Learning model. The learning model is applied in the learning of Islamic Religious Education at Junior High School 9 Surakarta by demanding student activity during learning.

For Islamic religious educations teachers at Junior High School 9 Surakarta, parents also play a role in the development of students Pancasila Student Profile through Islamic learning. As explained by Hastiani (2023) that as school partners, parents play an active role in supporting the success of the independent curriculum policy, including P5. Given the importance of this, collaboration between teachers and parents in supporting the implementation of the Pancasila Student Profile through Islamic religious education learning at Junior High School 9 Surakarta was also carried out. Teachers urge parents to be actively involved in controlling their children at home to apply the values taught at school, and strengthen the habits carried out at school. Responding to the task given by teachers to fill out reports on the implementation of worship and recitation either at home or at school, Islamic religious educations teachers through their respective homeroom teachers can provide opportunities for parents to participate in the successful planting of the Pancasila Lesson Profile dimension through Islamic religious Learning.

The implementation of the Pancasila Student Profile through learning Islamic religious education at Junior High School 9 Surakarta shows that students can practice the dimensions in the Pancasila Student Profile. This is marked by increasingly positive student

behavior. The findings of this research are in line with the findings of research conducted by Fauzi (2023) who in their research revealed that in this learning, students can apply the values of the Pancasila student profile in their daily lives that have been studied, both in aspects of cultural customs, arts, tribes, heroes, and others. Further related to the positive impact on student behavior, students show an attitude of tolerance and mutual respect for each other, which is the core of Pancasila values. Through project-based learning, group discussions, and interfaith activities, students learn to respect differences and develop an inclusive attitude toward diversity.

The implementation of the Pancasila Student Profile in learning Islamic Religious Education at Junior High School 9 Surakarta faces several significant obstacles that affect the effectiveness of the program. To ensure the success of this implementation, it is necessary to implement integrated strategies that can overcome the problems that arise. The main obstacles identified included time constraints, lack of awareness of students, limited facilities and infrastructure, and parental support. Each obstacle requires a specific and coordinated approach to optimize the desired outcome.

The implementation of the Pancasila student profile in learning Islamic Religious Educations at Junior High School 9 Surakarta which has been described above can be seen from the following table.

Table 3. Implementation of Pancasila student profiles
in Islamic religious educations learning

| No | Pancasila Student Profile | Implementation |
|----|---------------------------|----------------|
| 1. | Faith, devotion to God Almighty and noble character | The habit of praying, reciting asmaul husna and reciting before learning. The implementation of Dhuha prayers, Friday prayers and congregational Dhuhur prayers as well as the implementation of routine studies for the formation of students' religious character. |
| 2. | Teamwork (Gotong Royong) | Giving group assignments, working together in preparing infrastructure facilities for the implementation of worship. |
| 3. | Independent | Active learning-based learning, filling out reports on the implementation of worship and reciting independently. |
| 4. | Critical thinking | Class discussions, questions and answers in the learning process |
| 5. | Creative | Assignment that requires students to produce works |
| 6. | Global diversity | Providing students with an understanding of differences and how to appreciate them |

One of the main challenges in the implementation of the Pancasila Student Profile is the time limit. With a busy lesson schedule, it is difficult to set aside additional time for activities that support character building. One solution is to integrate religious activities and character into regular class hours. Additionally, making optimal use of extracurricular time can provide opportunities for students to engage in character building activities without

disrupting academic schedules. Careful and coordinated scheduling between the various school activities can help ensure that all aspects of character education receive the attention they deserve. Another obstacle is the lack of coordination and cooperation of all relevant parties. Some parties involved in learning are still less effective in understanding or applying these values in their actions. In addition, a project-based approach that is relevant to the theme of Pancasila can provide opportunities for students to collaborate and apply what they have learned in practical contexts, strengthening their understanding of those values.

Limited facilities and infrastructure are another significant obstacle that affects the effectiveness of learning. Limited facilities such as teaching aids and learning media can hinder the delivery of material and student participation in religious and character activities. This is in accordance with the findings of a study conducted by Aditya (2023) that schools, especially in grade IV, face problems in the form of teachers who do not utilize a variety of learning media, so that students' interest in learning decreases. The teaching strategies used by teachers are still conventional, with little use of the surrounding environment as a learning medium. This includes the procurement of relevant teaching aids, learning media, and other facilities that support learning activities. In addition, teachers work around it by utilizing gadgets owned by students as an alternative solution. Islamic religious education teachers of Junior High School 9 Surakarta utilize educational software, mobile applications, and online learning platforms to help equip limited physical facilities. Not only does this technology provide access to a wider range of materials, but it also allows students to learn in a more interactive and engaging way. Thus, the lack of learning facilities and infrastructure can be overcome

The last obstacle, the lack of support from parents in supporting the habituation of Pancasila values and religious teachings at home is a significant challenge. Some parents may not be fully aware of their role in supporting their children's character education. To increase this support, Islamic religious education teachers strengthen communication with homeroom teachers so that they can cooperate with parents. With good communication channels, parents will find it easier to get information about school activities and can more actively support their children in the implementation of Pancasila values.

**CONCLUSION**

Based on the findings of the research on the implementation of the Pancasila Student Profile in Islamic religious education at Junior High School 9 Surakarta, it is concluded that the integration of Pancasila values through religious activities and independent learning approaches plays a crucial role in shaping students' character. Activities such as prayer routines, Quranic recitation, and social service projects are effective in fostering students' faith, piety, and cooperation. The use of active learning strategies, including project-based learning and group discussions, enhances students' critical and creative thinking skills while promoting tolerance and respect for global diversity. However, challenges such as time constraints, inadequate facilities, and students' lack of awareness of Pancasila values need to be addressed to achieve more optimal outcomes.This research has several limitations, including its focus on a single school and a short data collection period, which may limit the

generalizability and depth of the findings. Future research should consider expanding the study to multiple schools in different regions and extending the observation period to assess the long-term impact of the Pancasila Student Profile implementation. Additionally, combining quantitative methods with qualitative approaches could provide a more comprehensive analysis of the effectiveness of integrating Pancasila values in Islamic Religious Education.

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