

# Strategy for Strengthening Pancasila Student Profile Dimension of Believing and Fearing God Almighty, and of Noble Morals, Based on Religious Familiarity and Ethical Education

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## Abstract

*Character building is one of national education purposes. Article I of Law Number 20 of 2003 concerning the National Education System states that among the goals of national education is to develop the potential of students to have intelligence, personality and noble morals. Forming a Pancasila Student Profile with dimensions of faith and devotion to God Almighty, and having noble morals is an important part of the success of post-pandemic national education. This article aims to describe in detail an overview of strategies for strengthening the Pancasila Student Profile, the dimensions of faith and devotion to God Almighty, and having noble morals based on post-pandemic religious habits and post-pandemic student education. This type of research uses qualitative research methods, descriptive analysis using a library approach (library research). The data analysis technique used in this research uses content analysis techniques (content analysis). The data sources used in this research are data from the Google Scholar, Mendeley, Sinta, Scimago Journal and Country Rank pages. The results of this research are an overview of strategies for strengthening the Pancasila Student Profile dimensions of faith and devotion to God Almighty, and having noble morals based on participants' religious habits and ethical education. The implication of this strategy is the achievement of a process of national education goals which have long been formulated in the constitution of the Republic of Indonesia to form the faith and piety of students, so that a noble national civilization is formed.*

**Keywords:** Strategy, profile of Pancasila students dimension dimension of faith and piety to the Almighty God, and noble character, religious habituation, adab education.

## Introduction

Character building is one of national education purposes. Article 1 of Law Number 20 of 2003 concerning the National Education System states that among the goals of national education is to develop the potential of students to have intelligence, personality and noble morals. In line with the definition above, the Ministry of National Education (2010: 8) states that character education is a system of instilling character values in school members which includes components of knowledge, awareness or will, and actions to implement these values, both towards God Almighty. One (YME), oneself, others, the environment and nationality so that we

become human beings. According to Wiguna, religious character is the character of Indonesian people who always rely on religion in all aspects of their lives. He used religion as a guide and role model in every word, attitude and action, obeying the commands of his Lord and avoiding His prohibitions. (2014:16) Changes to curriculum policies in education were decided by the Ministry of Education and Culture, Research and Technology Number 162/M/2021 regarding driving schools that implement the Independent Curriculum. This curriculum is used as a final option and can be implemented in educational units in 2022-2024. This policy was formed because of a decline in the quality of learning that was felt in the world

of education during the Covid-19 pandemic, which is called learning loss. According to Suryadien, the Independent Curriculum is a competency-based curriculum that can support learning recovery through intracurricular and co-curricular activities. (2022:b)

In this curriculum there is a program, namely the Pancasila Student Profile, which is a form of realizing lifelong students who are competent, have character and behave in accordance with Pancasila values (Kemendikbud Ristek, 2022). The Pancasila Student Profile is designed to answer a big question, about students with what kind of competencies they want to produce. Of course, this is related to the Vision of Education in Indonesia, namely realizing an advanced Indonesia that is sovereign, independent and has personality through the creation of Indonesian students. The background to the formation of the Pancasila Student Profile is the low level of human resources who have character in accordance with Pancasila values in the educational sphere which is starting to be forgotten.

In implementing the planting of the Pancasila Student Profile, it is very necessary to have a special strategy so that the planting of these character values can be implemented well and successfully. In this article the author specifically examines how the strategy of strengthening the profile of Pancasila Students in the dimensions of faith and devotion to God Almighty, and having noble morals, based on religious habits and ethical education, achieves success in cultivating character values.

## Literature Review

In the literature on higher education, civic The Pancasila Student Profile is the capability, or character and competency that Indonesian students need to have in the 21st Century. Character and competency are two different things but support each other. Both are very important for every Indonesian student to have. Stephen Covey, in (Hasbi, 2021) said, character is about who we are, and competence is what we can do. Competence is understood as the ability or skill, both cognitively, affectively and behaviorally, to do something that is considered important. Furthermore, the Pancasila Student Profile is an Indonesian student who applies Pancasila

values. These Pancasila values are so comprehensive, that if individuals can apply them consistently, it is believed that the impact will contribute to collective social welfare (Yudi, 2020).

Habit can be defined as something that is deliberately done repeatedly. Habituation method (*habituation*) This has the main thing, namely experience, because habituation is the practice of something. Humans can become something special with habit, because it can save strength, become an inherent and spontaneous habit, it is best if this activity can be carried out in every job. This method is very effective in developing and cultivating children's character and personality (I. Latifah, 2018).

According to Al Tirmidhi, *adab* is linguistically interpreted *aspoliteness*, if combined with affixes "*per*" and suffixes "*an*" become "*civilization*", as explained in the Big Indonesian Dictionary, will have meaning *progress (intelligence, culture)* inner and outer: the nations in this world are not at the same level, and also mean different things *regarding manners, language and culture* a nation (Al-Tirmidhi, 1994, 430). Meanwhile, *adab* is interpreted applicatively by al-Asqalaniy (2005: 491) as follows: "Adab is practicing all things that are praised, both in words and deeds, and some 'ulama describe *adab* as implementing noble morals." (Busthami, 2018).

## Method

### 1. Research Object

In this research, the research objects consist of 2 (two), namely formal objects and material objects (Mayasari, 2021). The formal object in this research is data, namely data related to a critical review of the study of the profile of Pancasila students as an effort to realize national character. Meanwhile, the material object is a data source, in this case a review of strategies for strengthening the profile of Pancasila Students the dimension of faith and piety to the Almighty God, and noble character, based on religious familiarization and moral education.

### 2. Data Collection Techniques

Data collection was carried out using documentation techniques, namely conducting a survey of library materials to collect materials, and literature studies, namely studying materials related to the research object. According to (Bahri, 2021), the data collection technique is the most strategic step in research because the main goal of research is to obtain data. There are several ways or techniques for collecting data, including observation and documentation. The data sources used in this research include primary and secondary data. According to (Hanafiah, 2021) primary data is data collected directly from the individuals being investigated or first hand data. Meanwhile, secondary data is data that exists in libraries. Primary data in this research are books related to critical reviews of studies on strategies for strengthening the profile of Pancasila students in the dimensions of faith and devotion to God Almighty, and having noble morals, based on religious habits and ethical education, and secondary data was obtained from good national journals. as well as internationally.

### 3. Data Collection Tools

In this research, the author will use the documentation method as a tool for collecting data because this research is library research. In other words, according to (Ulfah, 2022) this technique is used to collect data from primary and secondary sources.

### 4. Data Analysis Techniques

Data analysis is not only carried out after the data has been collected, but since the data collection stage the analysis process has been carried out. The author uses a "qualitative" analysis strategy, according to (Tanjung, 2022) that this strategy means that the analysis starts from the data and leads to general conclusions. Based on this data analysis strategy, in order to form general conclusions the analysis can be carried out using an "inductive" thinking framework.

### 5. Research Procedures

The data in this study were recorded, selected and then classified according to existing categories. The approach used is a descriptive analytical approach. According to (Nasser, 2021) that analytical descriptive (*descriptive of analyze research*), namely searching for facts, the results of someone's ideas through

searching, analyzing, making interpretations and generalizing the results of the research carried out. The procedure for this research according to (Arifudin, 2021) is to produce descriptive data in the form of written data after conducting thought analysis (*content analyze*) of a text. After the author collects materials related to the problem that will be discussed in this research, then the author analyzes and narrates to draw conclusions

## Result and Discussion

In facing the various challenges and problems that have been discussed in the introduction, the author tries to outline alternative solutions which are also educational policies, especially in the scope of formal education units which are also a continuation of one of the Minister of Education and Culture's regulations No. 20 of 2018 concerning character education in formal education units. In facing challenges, of course you need to be equipped with a number of important competencies to be able to interact, communicate and participate in global life

### Pancasila Student Profile

Through the development of the Pancasila Student Profile which contains the characters and competencies needed to become good world citizens, it needs to be introduced from an early age, at all levels of education. The Preamble to the 1945 Constitution, the National Education System Law, as well as the educational ideals according to Ki Hadjar Dewantara in (Darmawan, 2021) which are contained in a collection of Ki Hadjar Dewantara's writings as the main reference in formulating the Pancasila Student Profile and its dimensions.

One important reference which is a government policy is Strengthening Character Education (PPK) which is regulated in Presidential Regulation of the Republic of Indonesia Number 87 of 2017 and Minister of Education and Culture Regulation Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units. PPK is an educational movement that is implemented through the application of values which are the essence of Pancasila values. There are 18 main values, namely religious values, honesty, tolerance, discipline, working hard,

creative, independent, democratic, curiosity, national spirit, love of the country, respect for achievements, communicative, love of peace, like to read, care for the environment, caring social and responsible. These eighteen values were then summarized into 5 main values, namely values related to religiosity, nationalism, independence, mutual cooperation and integrity. The values in this PPK are some of the initial themes in the synthesis process of the dimensions of the Pancasila Student Profile.

Apart from that, this profile was also designed based on studies conducted by the Ministry of Education and Culture regarding 21st Century competencies as well as various results of similar studies produced both in Indonesia and internationally. References related to 21st Century competencies represent the competencies and character needed to become productive and democratic humans in current and future global life. This study along with several international documents related to 21st Century skills are important references for identifying what characters and competencies need to be prepared.

Pancasila is the most appropriate word to summarize all the characters and competencies that every individual Indonesian student is expected to have. This study, which examined various documents related to 21st Century character and competency, also found that the values contained in Pancasila are in line with the competencies recommended by global society. Thus, being a Pancasila student means being a student who has a strong identity as an Indonesian, who cares about and loves his homeland, but is also capable and confident in participating and contributing in overcoming problems.

global problem.

The term student used in naming this profile is a representation of all individuals who study. This term is more inclusive than "student" or "learner" which only represents individuals who are taking part in an organized educational program. Being a lifelong student is one of the attributes stated in the Pancasila Student Profile, so the hope is that even though you are no longer a student

because you have completed your education, someone can always be a student. This profile also does not use the term "graduate profile". Apart from the fact that a lifelong student does not know the end or end of the learning process, the graduate profile gives the impression that the desired character and abilities will only be achieved when someone graduates.

The Pancasila Student Profile which explains the competencies and character that need to be built in every individual student in Indonesia can direct educational policy to be student-centered or oriented, namely towards the development of the six dimensions of the Pancasila Student Profile as a whole and comprehensive, namely students who 1) have faith, be devoted to God Almighty, and have noble character; 2) global diversity; 3) work together; 4) independent; 5) critical reasoning; and 6) creative.

#### **Dimension of Believing, Fearing the Almighty God, and Being Noble**

Indonesian students are students who believe in and are devoted to God Almighty and have noble character, as mandated in the National Education System Law. This dimension is in line with the religious values that have been developed in Strengthening Character Education, where the content includes the individual's relationship with God, the individual with others and the individual with the universe. Indonesian students believe in the existence of God. Therefore, he lives his relationship of love and responsibility to God Almighty.

Indonesian students always deepen and apply their understanding of religious teachings in their daily lives. Indonesian students also have noble character in themselves. They always maintain their integrity and take care of themselves both physically, mentally and spiritually. Indonesian students also always have noble and fair morals towards fellow humans. He prioritizes similarities over differences and respects existing differences. Indonesian students respond to diversity and differences wisely and compassionately. The attitudes and behavior of Indonesian students towards themselves, other people and their environment are a reflection of their faith and

devotion to God Almighty. The key elements of having faith, being devoted to God Almighty, and having noble morals are:

#### 1. Religious morals.

Indonesian students know the qualities of God and appreciate that the essence of His qualities is love and compassion. He is also aware that he is a creature who has received a mandate from God as a leader on earth who has the responsibility to love and care for himself, fellow humans and nature, as well as carrying out His commands and avoiding His prohibitions. Indonesian students always appreciate and reflect these divine qualities in his behavior in everyday life.

#### 2. Personal morals.

Noble morals are manifested in students' affection and attention to themselves. He realizes that maintaining his own well-being is important at the same time as looking after other people and caring for the environment around him. Love, care, respect and self-respect are manifested in an attitude of integrity, namely displaying actions that are consistent with what is said and thought. Because they maintain their honor, Indonesian students are honest, fair, humble, act and behave respectfully. He always tries to develop and introspect himself to become a better person every day.

#### 3. Morality to people.

As members of society, Indonesian students realize that all humans are equal before God. His noble morals are not only reflected in his affection for himself but also in his nobility towards fellow humans. In this way, he prioritizes equality and humanity above differences and respects the differences that exist with other people. Indonesian students identify similarities and use them as unifiers when there is debate or conflict. He also listens well to opinions that differ from his own, respects them, and analyzes them critically without imposing his own opinion. Indonesian students are students who are moderate in religion. He avoids exclusive and extreme religious understandings and beliefs, so he rejects

prejudice, discrimination, intolerance and violence against fellow humans whether because of differences in race, belief or religion.

#### 4. Moral to nature.

As part of their environment, Indonesian students embody their noble morals in their responsibility, affection and care for the surrounding natural environment. Indonesian students realize that they are one of the parts of the earth's ecosystem that influence each other. He also realizes that as a human, he has a duty to protect and preserve nature as God's creation. This made him realize the importance of caring for the environment around him so that he

to ensure that nature remains habitable for all living creatures now and for future generations. He does not damage or abuse the natural environment, and takes a role in stopping behavior that damages and abuses the natural environment.

#### 5. State morals.

Indonesian students understand and fulfill their rights and obligations as good citizens and are aware of their role as citizens. He places humanity, unity, interests and safety of the nation and state as common interests above personal interests.

### **The Dimension of Believing and Fearing God Almighty, and of Noble Morals, Based on Religious Practice**

Habit can be defined as something that is deliberately done repeatedly. Habituation method (*habituation*) This has the main thing, namely experience, because habituation is the practice of something. Humans can become something special with habit, because it can save strength, become an inherent and spontaneous habit, it is best if this activity can be carried out in every job. This method is very effective in developing and cultivating children's character and personality (I. Latifah, 2018).

Armai Arief, believes that regarding teaching methods in education, it can be said that "habituation is a method that can be used to get students used to thinking, behaving and

acting as in the teachings of the Islamic religion" (Kholili, 2014). Whereas *religious* itself is derived from the word *religion* which then got the prefix "ke" and the suffix "an", thus forming a new word namely "*religious*". So, religion is things related to religion (KBBI, 2019). In another opinion, Jalaludin in Hamali (2001) explains that "religion is a person's state of being which always encourages him to behave in accordance with his level of obedience to religion" (Hamali, 2001).

Based on the discussion above, religious activities are activities that are related to religious values which are carried out continuously and continually. It can also be interpreted that religious activities are a number of activities related to religion carried out by schools in student organizations under the guidance of Islamic religious teachers and other teachers who specifically organize Islamic religious activities in the school environment.

Habituation can be the process of forming new habits or improving existing habits. Habituation can use commands, role models and special experiences, it can also use punishments and rewards or sanctions and rewards. This aims to ensure that students acquire new attitudes and habits that are more appropriate and positive in accordance with the needs of space and time (contextual). Apart from that, the appropriate and positive meaning is in accordance with applicable moral norms and values, whether religious or traditional or cultural (Syah, 2010).

The purpose of this discussion is that the aim of implementing religious habituation in schools is to train and familiarize students consistently and continuously with activities based on religious principles, so that they are truly ingrained in children and become habits that are difficult to abandon in the future. Habituation in the context of implementing character education in schools can be achieved through at least four alternative strategies in an integrated manner. *First*, integrating character education content that has been formulated into all subjects, which includes development

Cultural educational values and national character are integrated into every subject

matter of every subject. *Second*, making daily activities into character education that includes example and routine habits. *Third*, making the programmed activities character education. *Fourth*, building collaborative communication between schools and parents of students (Najib and Wiyani, 2016).

Some experts argue that character is identified with morals. Formation of morals using the method of habituation and growing awareness within the individual. Even though at first students refuse or are forced to do good actions or morals, after practicing it for a long time, continuously getting used to it and by understanding the importance of the worship they do, it will become a good character that is imprinted in them (Zaitun and Habiba, 2013). Meanwhile Pavlov In his theory, it states that to cause or give rise to the desired reaction, which is called a response, it is necessary to have a stimulus that is carried out repeatedly, which is called habituation. Meanwhile, Thorndike states that to get good results, we need something that is carried out repeatedly. repeat in the correct order and regularly. This theory is based on a "trial and error" system, namely an activity that if we fail to do it, we have to try it until we finally succeed (Mutakin, 2014).

From the discussion above, the author believes that habituation can be carried out in all school activities, both in learning, daily routine activities and also other programmed school activities. In habituation, continuous implementation efforts are needed and a stimulus is needed to cause a positive response from the habituation carried out. Education through habituation according to Mulyasa can be carried out with programmed activities in learning which are carried out with special planning within a certain period of time to develop students' personalities individually, in groups, and/or classically and non-programmed habituation activities which can be carried out by; 1) Routine, namely habits carried out on a scheduled basis. Such as: flag ceremonies, gymnastics, congregational prayers, maintaining cleanliness and personal health. 2) Spontaneous, is an unscheduled habit in a special event. Such as: establishing behavior in greeting, throwing rubbish in its place, queuing, overcoming disagreements. 3)

Exemplary, namely habituation in the form of daily behavior. Such as: dressing neatly, speaking well, reading diligently, praising the goodness and/or success of others, arriving on time (Mulyasa, 2014).

Viewed from a psychological perspective, a person's habits are closely related to the figure who is a role model for their behavior. Therefore, the conditions that must be met in applying the habituation approach in education include: (a) Habituation begins at an early age because every child can record quite strongly in accepting the influence of the surrounding environment and can directly shape a child's personality (b) Habituation should be carried out continuously, regularly and programmed. So that in the end a complete, permanent and consistent habit will be formed. (c) Habits should be monitored closely, consistently and firmly. Do not give students ample opportunities to break the habits that have been instilled (d) Habits that were initially only mechanistic should be gradually changed to habits that are not verbalistic and become habits that are accompanied by the students' own conscience (Ahyat, 2017).

### **The Dimension of Believing and Fearing the Almighty God, and Having Noble Morals based on Ethical Education**

According to Al Tirmidhi, adab is linguistically interpreted as *politeness*, as explained in the Big Indonesian Dictionary, it will have meaning *progress (intelligence, culture)* inner and outer: the nations in this world are not at the same level, and also mean different things *regarding manners, language and culture* a nation (Al-Tirmidhi, 1994, 430). Meanwhile, adab is interpreted applicatively by al-Asqalani (2005: 491) as follows: "Adab is practicing all things that are praised, both in words and deeds, and some 'ulama describe adab as implementing noble morals." (Busthami, 2018). Adab is equated with word *ethical ethos*, in Greek which means habits, inner feelings, and the tendency of the heart to carry out actions. Furthermore, *ethicos* is defined as ethics (Jalil, 2016).

In terms of terms, Syukroni (2018) argues that adab is defined as the gradual instillation of recognition and recognition of the right places of everything in the order of

creation into humans, where this guides and directs them towards God's right place in the world. order of existence and non-existence. Syukroni also likens manners to a sturdy building with all the tools that support it, such as: perfecting humans through education (*al Tarbiyyah*), teaching and learning (*al-ta'lim wa'l ta'allum*), self-discipline (*riyadah al-nafs*) which unites the body, spirit and mind, and the process of purifying and refining morals (*tahdhīb al-akhlāq*).

Adab in it has the whole positive personality such as self-reliance, politeness, optimism and self-confidence as a means of facing the future. Syukroni also thinks that manners are the spirit of education, people who are smart or intelligent are ideally suited to the development of their manners. Courtesy is the ultimate goal of science. Adab regarding character, character, morality, is good behavior which is the result of the soul's correct attitude towards God and towards fellow humans. Syukroni also stated that adab education has the meaning of knowledge that determines the boundaries between praiseworthy and despicable, regarding the words or actions of human beings physically and mentally and knowledge that provides an understanding of good and bad, knowledge that teaches human relationships and states their ultimate goal of all. their efforts and work (Syukroni, 2018).

Prof. Naquib in An-Naim (2010) stated that manners are an important prerequisite for students of knowledge and those to whom knowledge is given. This concept of adab is in accordance with the terms and objectives of Islamic education itself, namely *ta'dib*, namely forming civilized humans (*insan adaby*). That is, a civilized person is a person who uses the epistemology of science correctly, applies knowledge to its objects fairly, and is able to identify and sort out incorrect knowledge (*ma'rifah*). After that, the method for achieving that knowledge must also be correct according to Islamic rules. Prof. Naquib also believes that the application of adab in the concept of Islamic education is very urgent because aspects of knowledge and the process of achieving it are carried out with a *tawhidi* approach and the objects are viewed through an Islamic worldview. The *tauahidi* approach is a non-

dichotomous approach to seeing reality (An-Naim, 2010).

Toha Machsun stated that if manners are made an integrated part of education, then students will not only be intelligent and skilled but will understand what the knowledge they have can be used well for. So far, the education model through training tends to produce pragmatic individuals, whose activities do not reflect the Islamic worldview. He only studies for the purpose of material satisfaction. In fact, education is a long process whose culmination point is happiness in the afterlife (Toha Machsun, 2016).

According to Hanafi (2017), manners and morals are very important in life, be it personal, family, or social life. With manners a person will be honorable in front of God as well as in front of people. In fact, God made good morals as a perfect barometer of a servant's faith. Hanafi also think that the scope of adab and commendable morals include relationships with fellow human beings, as well as the relationship of servants with God. Noble manners and morals that we must learn and have are; Adab to Allah, Adab to the Messenger, Adab to oneself, Adab to humans in general and Adab to animals and plants (Hanafi, 2017).

### Conclusion

Based on the explanation above, it can be concluded that:

1. The aim of implementing religious habituation in schools is to train and familiarize students consistently and continuously with activities based on religious principles, so that they are truly ingrained in children and become habits that are difficult to abandon in the future.
2. Manners Education which includes all positive personality traits such as self-reliance, politeness, optimism and self-confidence as a means to face the future. Adab is the spirit of education, smart or intelligent people are ideally suited to the development of their manners. Adab is the ultimate goal of knowledge. Manners about character, character, morality, are good deeds that are the result of a true soul's attitude towards God and towards fellow human beings.

3. Religious habits and adab education can be carried out in all school activities, both in learning, daily routine activities and also other programmed school activities. This is one strategy to strengthen the profile of Pancasila students with the dimension of faith and devotion to God Almighty, and having noble morals.

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