Pancasila Student Profile as an Interpretation of Contemporary Islamic Religious Education Values

Nur Setia Abubakar(✉), Muh. Nur. Rochim Maksum, and Waston

Department of Islamic Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
immawatiseti0107@gmail.com, mnr12@ums.ad.id, waston@ums.ac.id

Abstract. The Ministry of Education, Culture, Research, and Technology officially launched the Merdeka curriculum (literally, the Independent Curriculum) in February 2022. This curriculum aims to recover (learning loss) during the COVID-19 pandemic and to produce students with Pancasila characteristics. This is one of the reasons to include a Pancasila learning profiling program in this curriculum. The Pancasila student profile includes six dimensions, such as faith and devotion to God the Almighty, global diversity, independent, mutual cooperation, critical reasoning, and creative. This curriculum is applied at all levels of education in Indonesia, both public and private. This current study is library research, that aims to find Islamic religious education values in Pancasila student profiles. This research employs a theoretical-conceptual approach. The data collection technique used was the documentation technique. The findings of this research show that each dimension in the profile of Pancasila students has been taught in Islamic Religious Education before the launch of the Merdeka curriculum. Therefore, this research confirms that the Pancasila student profile is an interpretation of contemporary Islamic religious education.

Keywords: Pancasila Student Profile · Interpretation · Islamic Religious Education

1 Introduction

Due to the coronavirus disease (COVID-19), Nadim Makarim, Indonesia's Minister of Education and Culture, designed a remote learning policy in the 2020 academic year, which means that learning took place at each other's houses. This policy thus became a requirement and a challenge for educators to maintain providing quality educational services to students in any setting or condition [1].

Humans are beings created by God who have advantages in the ability to think, optimize brain function, develop, and maintain a physical and mental balance of reason and feeling [2]. Muslims believe that Islamic education, as well as regular education, must be taught and received by all members of society. When Allah revealed Surah al-A'la verses 1–4 to the Prophet Muhammad for the first time, He gave him commands to carry out various educational activities. The fifth verse also includes basic instructions

for getting involved in educational activities. Surah Al-A'la is the surah on which Allah SWT's command to the Prophet and all his followers to learn. As the quotation from the opening of the surah that says, "read", this undoubtedly demonstrates that Islam has been opposed to ignorance since its inception. The following hadith talks about learning: "From Hisyâm ibn 'Ammâr, from Hafsh ibn Sulaymân, from Kasîr ibn Syindzîr, from Muhammad ibn Sîrîn, from Anas ibn Mâlik, Rasulullah Saw said; *"Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls, and gold around the neck of swines"*.

In Indonesia, which has the world's largest Muslim population, Islamic religious education is required at all levels of education, including early childhood education, elementary, junior high, high school, and even higher education, in both public and private schools. This is consistent with the National Education System Law No. 20 of 2003, as well as the Decision of the General Director of Higher Education, Ministry of National Education of the Republic of Indonesia No. 43/DIKTI/Kep/2006 on the Implementation Guideline for Personality Development Course Groups in Higher Education. National education is defined in Article 1 Sect. 1 point b of Law No. 29 of 2003 as education based on Pancasila and the 1945 Constitution of the Republic of Indonesia that is rooted in religious values, and Indonesian culture and is adaptable to changing times. Religion and education in Indonesia cannot be separated since religion is the most basic component of educational activities in Indonesia, as justified by the argument that Indonesian education must be based on religious principles.

According to Mashur Al Mutahar, students are human beings who develop their potential with their abilities and always seek to accomplish the desired goals in their respective disciplines [3].

The Minister of Education, Nadim Makarim, officially launched the Merdeka curriculum in February 2022 in order to implement education based on Pancasila and the 1945 Constitution. The purpose of this curriculum is to increase student accomplishment in the six dimensions of the Pancasila student profile: faith and devotion to God Almighty, global diversity, independent, mutual cooperation, critical reasoning, and creative. The followings are some examples of prior studies on this subject:

Suhardi, 2022, carried out a study titled *"Analisis Penerapan Pendidikan Agama Islam dalam Demensi Profil Pancasila"*. According to the findings of this study, Islamic religious education principles are gradually incorporating elements of science through strengthening the Pancasila student profile. The substance of the discussion distinguishes this research from the research that the researchers will elaborate on, despite the fact that they both discuss the profile of Pancasila students and Islamic religious education.

Another researcher, Novita Nur Inayah, published a paper titled *"Integrasi Dimensi Profil Pelajar Pancasila dalam Mata Pelajaran Pendidikan Agama Islam Menghadapi Era 4.0 di SMK Negeri Tambakboyo"* in 2021. This study mentioned that including Pancasila student profile dimensions in Islamic religious education subjects is the best way to address issues in the 4.0 era of technological innovation. The focus of the discussion distinguishes this research from the present research that the authors will investigate, although they both discuss Pancasila student profile and Islamic religious education.

Dr. Al-Furqan, M.Ag, conducted a study titled *"Integrasi Pendidikan Agama Islam dan Pancasila"* in 2022. This study examines systematic and methodological investigations in the creation of a scientifically integrated product between Islamic Religious Education and Civic Education. The Semester Learning Plan (RPS) is the end output of this research. The content of the discussion distinguishes this research from the research that the writers will conduct, even though both studies discuss Islamic religious education. The researchers then undertook a study to conceptually investigate the **"Pancasila Student Profile as an Interpretation of the Contemporary Islamic Religious Education Values"**.

2 Research Method

This study is library research using a theoretical-conceptual approach. The documentation technique was employed to collect data. In qualitative research, credible data are data that have a similarity between what is reported by the researcher and what actually happen to the object under study [4]. To assess the validity of the data in this study, researchers performed triangulation, which involves comparing data from several sources, techniques, and time periods.

Data analysis entails data reduction, data display, and drawing conclusions. The process of summarizing, focusing on relevant information, and discovering patterns is known as data reduction. Data presentation is an activity that involves displaying the information obtained together with a brief description of the relationship between categories, charts, and the like. The conclusion drawn is the answer to the problem formulation and the ultimate conclusion of the discussion of this research titled "Pancasila Student Profile as an Interpretation of the Contemporary Islamic Religious Education Values".

3 Discussion

Pancasila Student Profile

Pancasila is the foundation of the Republic of Indonesia, which includes; belief in the one and only God, just and civilized humanity, the unity of Indonesia, democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives, as well as social justice for the whole of the people of Indonesia. The sentence "belief in the one and only God" in the first pillar of Pancasila is a manifestation of the monotheistic sentence embraced by religions in Indonesia [5].

When the COVID-19 was first identified in the city of Wuhan, China, and spread over the world, including to Indonesia, all activities outside the home were halted, including learning. Students then studied independently at home under the supervision of parents and teachers (online). This sort of learning reduced the quality of education (learning loss) along with its progress. The government then issued the Decision of Ministry of Education and Culture Number 162/M/2021 concerning Sekolah Penggerak, which implements the Merdeka curriculum. This curriculum is the solution to learning in the years 2022–2024.

The Merdeka curriculum, according to Denda Suryadien et al., is a competency-based curriculum that can promote the restoration of learning through intra-curricular and co-curricular activities (projects). Within the Merdeka curriculum, there is a program called the Pancasila student profile, which is a type of embodiment of lifelong learners who are competent, have character, and act in accordance with Pancasila values [6].

The Pancasila student profile is intended to yield learning outcomes that address the goals of Indonesian education, particularly the creation of a modern, sovereign, independent, and character-oriented Indonesia. Law No. 20 of 2003 Article 3 concerning National Education states that national education is aimed at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Good character is the character of an educated person and this character must be instilled in each student [3].

Growth students are those who have good morals. Pancasila student profile has six dimensions as the practice of Pancasila values, including faith, devotion to God Almighty and noble character, global diversity, mutual cooperation, independent, critical reasoning, and creative.

Islamic Religious Education

The connection between religion and science appears to be a dichotomous viewpoint. Both are like oil and water: they cannot be re-joined or separated. Because of this "dispute," science strives to incorporate religious and ethical notions into science-technology so that it has a more human feel. The contradiction between the two, forces intellectual Muslims to build an "epistemological bridge" to reconcile science and religion [7].

Religious education is one of three disciplines that are required in all formal educational institutions in Indonesia. This is done to ensure that all aspects of religious life are completely realized. The objective of Islamic religious education, according to Zakiyah Darajat, is to nourish and grow students so that they can always grasp Islamic teachings as a whole, to guide them as a way of life [8].

It not only demonstrates that the scope of Islamic religious education includes the embodiment of harmony, unity, and balance in human relations with Allah SWT, oneself, fellow humans, other creatures, and their environment, but it also describes the scope of Islamic religious education in the context of the Qur'an and hadith, faith, morals, fiqh/worship, and history. The implementation of Islamic religious education in schools has a strong foundation. This basis, according to Zuhairin et al., can be viewed from several aspects, such as:

a. Legal/juridical basis
– The 1945 Constitution in Chapter XI article 29 paragraphs 1 and 2, which read: 1) The state is based on One and Only God; 2) The state guarantees the freedom of each resident to embrace their own religion and worship according to that religion and belief.
– TAP MPR No.IV/MPR/1973 which was later reinforced in TAP MPR No.IV/MPR/1978; TAP MPR No.II/MPR/1983 strengthened by TAP. MPR No.II/MPR/1988 and TAP MPR No. II/MPR 1993 concerning the Outlines of State Policy, which basically states that the implementation of religious education is directly

intended in the curriculum of formal schools, starting from elementary schools to tertiary institutions.

b. Religious aspect

– Q.S An-Nahl/16:125

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

"Invite all to the way of your Lord with wisdom and kind advice."

– Q.S Al-Imran/3:104

وَلْتَكُنْ مِنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَاُولٰۤىِٕكَ هُمُ الْمُفْلِحُوْنَ

"Let there be a group among you who call others to goodness, encourage what is good, and forbid what is evil—it is they who will be successful."

– Hadith

بَلِّغُوْا عَنِّي وَلَوْ اٰيَةً

"Convey (my teachings) from me (to the people) even if it is a single verse"

Islamic religious education in schools/madrasas aims to build and deepen faith so that Muslims can continue to progress in terms of faith, piety, nation, and state. It is intended that by cultivating students' knowledge, understanding, practice, and experiences concerning Islam, students will be able to continue at a higher level.

Therefore, Islamic religious education must refer to the development of Islamic values in both its meaning and purpose, and it is unacceptable to neglect social ethics or social morality. Instilling these values will also help students achieve success in this life (hasanah), which will be able to bring goodness in the hereafter.

Educators will undoubtedly find both inhibiting and supporting factors in teaching Islamic religious education in educational institutions, including internal factors (age and maturity) and external factors (family, school, and social friends). These factors influence each other so educators must be more skilled in managing everything that arises in learning, hence learning objectives can be effectively achieved [1].

Pancasila Student Profile as an Interpretation of the Contemporary Islamic Religious Education Values

The dimensions of the Pancasila student profile from the viewpoint of Islamic religious education are described below.

Faith, Devotion to God the Almighty, and Noble Character

Students with morality are individuals who have high regard for the Almighty. They understand the concepts of their religion and beliefs and apply them in their daily lives.

Key elements of noble character:

- Personal character: Understand that taking care of oneself is important in addition to taking care of and caring for other people and the environment.
- Religious morality: Understanding the attributes of God and realizing that the essence of His attributes is love and compassion.
- Morality to humans: Prioritizing equality and humanity over differences and respecting these differences.
- Morality to nature: Understanding the importance of safeguarding the surrounding environment so that it is not harmed or misused, as well as ensuring that nature remains liveable for all living creatures now and in the future.

Before the emergence of this dimension, Islam has commanded its followers to believe in Allah SWT. All parts of the belief that exist today are based on faith in Allah SWT's existence. From there, other sorts of beliefs emerge, which must first be acknowledged by reason before they can be fully trusted. [9] Aqidah, or religious education in Islam, is mentioned in Surah An-Nisa/4: 136:

<div dir="rtl">

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى

رَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ ۗوَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰۤىِٕكَتِهٖ وَكُتُبِهٖ

وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا

</div>

"O believers! Have faith in Allah, His Messenger, the Book He has revealed to His Messenger, and the Scriptures He revealed before. Indeed, whoever denies Allah, His angels, His Books, His messengers, and the Last Day has clearly gone far astray."

Furthermore, morality, according to Ahmad Amin, professor et al.-Mishriyah University in Cairo, Egypt (2012: 2), is the study of social behavior that is evaluated from the standpoint of society. This will make it easier for humans to fulfill their tasks. In society, a purposeful or conscious action represents morality [10].

Imam Al-Ghazali argued that morals are behaviors that are carried out spontaneously without direction and take place naturally. In the Qur'an, it is explained that a person who believes and fears Allah SWT is one who has good morals, as stated in Surah Al-Baqarah / 2: 177:

<div dir="rtl">

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ

مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰۤىِٕكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚوَاٰتَى الْمَالَ

عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِۙ وَالسَّاۤىِٕلِيْنَ

وَفِى الرِّقَابِۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚوَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا

عَاهَدُوْا ۚوَالصّٰبِرِيْنَ فِى الْبَأْسَاۤءِ وَالضَّرَّاۤءِ وَحِيْنَ الْبَأْسِۗ اُولٰۤىِٕكَ الَّذِيْنَ

صَدَقُوْا ۗوَاُولٰۤىِٕكَ هُمُ الْمُتَّقُوْنَ

</div>

"Righteousness is not in turning your faces towards the East or the West. Rather, the righteous are those who believe in Allah, the Last Day, the Angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, needy travelers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in the heat of battle. It is they who are true in faith, and it is they who are mindful of Allah".

Global Diversity

Indonesian students uphold the noble culture, locality, and identity of their country while keeping open-minded in their interactions with other cultures. This develops mutual respect and the possibility of the formation of a positive new culture that does not destroy the noble culture of the nation. The following are important features of global diversity:

- Recognizing and appreciating culture: recognizing, identifying, and describing various types of groups based on their behavior, methods of communication, and culture; explaining how self and group identities are formed; and researching how to join social groups at the local, regional, national, and international levels.
- Intercultural communication skills: paying attention to, understanding, accepting, and appreciating the uniqueness of each culture as a richness of perspectives to foster empathy and mutual understanding.
- Reflection on and responsibility for diversity experience: using diversity awareness and experience to avoid prejudice and stereotypes against different cultures, harmonizing cultural differences to create a harmonious life for all people, and then actively participating in building a peaceful, inclusive, and just society that focuses on sustainable development.

In terms of global diversity, in the past, the Arabs were a single nation with a single faith, which is the religion of Prophet Ibrahim' alaihissalam [11].

Each group disbanded the union and formed its own sect, each with its own set of teachings. If Allah wills, He can undoubtedly unite all people under one nation; yet, He gives people freedom so that they could choose to follow His directions and return to Him. Human beings will be held accountable for all of their actions and decisions. Furthermore, Allah creates mankind from various places and tribes for a specific purpose, namely so that they can know, learn from, and aid one another. Allah says in Surah Al-Hujurat/49:13 of the Qur'an:

يٰٓأَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

"O humanity! Indeed, We created you from a male and a female, and made you into a group of people and tribes so that you may get to know one another. Surely the noblest of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware"

The above verse clearly suggests that Islam actively encourages life in diversity without causing conflict due to differences.

Mutual Cooperation

Students have the ability to work together, participate in voluntary activity with others, and ensure that it runs smoothly and easily. Here are the key components of mutual cooperation:

- Collaboration: cooperate with others while being happy to be around them and showing a friendly demeanor.
- Caring: taking proactive action in response to any conditions.
- Sharing: provide and receive all required for personal and communal well-being, and be willing and capable of living wisely in society.

Before Islam (before Muhammad was appointed as a Prophet) and after the arrival of Islam, there were historical events in Arab civilization related to mutual cooperation. One of these events was the construction of the Prophet's mosque when he first arrived in Medina during the migration journey, as told by Al-Mubarakfury: "Rasulullah SAW's first strategic move after arriving in Medina was to build the Nabawi mosque, which served as the center for community activity. Rasulullah himself was involved in the process of development [12].

He took part in lifting the stone while saying "*There is no life except the afterlife. Forgive the Ansor and Muhajirin.*" What the Prophet did was able to raise the spirits of the Companions. One of them said, "*It is a misguided action to sit while the Prophet is working*".

The above event demonstrates that Rasulullah SAW has set an example for his people to cooperate. Allah SWT also conveys this in Quran Surah Al-Maidah/ 5: 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment."

Independent

Indonesian students are independent learners, meaning they process and are accountable for their learning results. The followings are the fundamental components of independent dimension:

- Self-awareness and current circumstance awareness: Self-awareness and current situation awareness begin with an understanding of emotions, strengths, and limitations, allowing an individual to recognize and realize his own growth needs in response to changing circumstances.
- Self-regulation refers to the ability to manage one's thoughts, feelings, and behavior in order to attain one's learning goals.

Rasulullah SAW is the best example of independence. He is an independent person. He was born an orphan and lost his mother not long after. Rasulullah SAW, on the other hand, was determined to live independently and not be a burden to others [13].

The independence taught by Rasulullah SAW has no other purpose than to shape Muslim individuals to become creative individuals, willing to try their best, never giving up and never being a burden to others, able to develop themselves, and eager to give alms with the wealth they gain. Allah SWT mentions in the Qur'an Surah Ar-Ra'ad/13:11:

لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِأَنْفُسِهِمْ ۗ

"Indeed, Allah would never change a people's state of favor until they change what is in them"

Critical Reasoning

Students who think critically can process qualitative and quantitative information objectively, create connections between different types of information, analyze, evaluate, and draw conclusions from it. The following are the essential elements of critical reasoning:

- Collecting and processing ideas and information: asking questions, recognizing and refining ideas and information obtained, and processing data.
- Analyzing and evaluating reasoning: When making decisions, one must use reasoning based on scientific and logical principles. This requires them to assess and evaluate the concepts and data provided to them.
- Reflecting on thoughts and thinking processes: reflecting on thinking itself (metacognition) and thinking about how the thinking process works so that it reaches conclusions.
- Making decisions: making the right decisions based on relevant information from various sources, as well as supporting facts and data.

In Islam, to ensure the truth of information, there is a term known as "tabayyun". Tabayyun is defined by Efendi, cited in Sulaiman and Nandy, as an action that is carried out carefully and thoroughly to find an explanation concerning the nature or truth of a fact [14].

This indicates that in Islam, every human being is obligated and encouraged to be cautious, not to accept and act on information without first attempting to confirm its accuracy. The concept of Islamic tabayyun exemplifies the importance of critical reasoning, which has been promoted from its inception. This information is found in Quran Surah Al-Hujurat/49:6:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَاۤءَكُمْ فَاسِقٌ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا

قَوْمًاۢ بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ

"O believers, if an evildoer brings you any news, verify it so you do not harm people unknowingly, becoming regretful for what you have done."

In Tafsir Al-Muyassar it is explained that if an evildoer comes to you with news, you must first check the truth before accepting it and quote it until you are sure it is true. This is done out of fear of committing a crime against an innocent person and then regretting it. In the Bibliotika Journal, M. Quraish Shihab and Aidh alQarni describe Fatabayyanu as being cautious in receiving news spread by evildoers. The notion of thinking in the Qur'an is exceedingly diverse, demonstrating the importance of thinking as a measure of advancement and decline in human life [15] Since thinking is a measure of development and decline, we as Muslims must learn how to think critically from an Islamic perspective.

Creative

Students that are creative can make changes and create something new that is substantial, impactful, and valuable. Creative dimension elements include:

- Developing original thought: producing ideas beginning with the most fundamental, such as verbal expressions of thoughts or feelings, and progressing to the most complex, then applying new ideas based on the situation to the problem to find a solution.
- Creating unique work: producing art driven by a love of a subject, feelings, or even his awareness of how his actions will affect the environment.

Creativity expert, Conny Semiawan et al., [16] revealed that creativity is a potential that everyone possesses to varied degrees and levels. This supports Asiah's argument in the Community Journal that society has the ability to progress. In addition, Asiah cited Piaget in Sund (1976) that a person's capability to operate human thinking is defined by his ability to assimilate or adapt to the surroundings in his mind. In other words, according to Lismarwan and Nashori (1970), the ability to think creatively is governed by two components: first, the ability to recognize symptoms, and second, the ability to conceptualize the symptoms into a general understanding. However, if humans do not take advantage of this opportunity, the ability for creative thinking does not develop.

The two above-mentioned views have supposedly been explained in detail in the Qur'an as quoted by Islamic religious experts, such as Quraish Shihab, who said that humans are unique beings (khalqan akhari) [17].

"….then We brought it into being as a new creation. So blessed is Allah, the best of creators." (QS. Al Mu'min 23/12–14). The reason creativity cannot develop optimally is because a person is too accustomed to thinking in an orderly manner so he does not have the opportunity to respond and solve problems freely. By thinking in such an ordered manner, a person becomes used to following the pattern of conduct formed by the community or their surroundings.

4 Conclusion

Education is an integral part of human life because humans are born as pedagogic beings. In receiving education, Allah has endowed humanity with a set of potentials from birth [18]. Currently, the world of education is changing and will not return to its pre-pandemic

state. We are at the point of no return. This occurred not only as a result of the pandemic but also as a result of the transfer of technology over the last two decades. Educators and educational institutions, unlike traditional educational approaches, are no longer the only sources of information in the modern era. This is consistent with the concept of the Merdeka curriculum in which learning is student-centered and learning can take place anywhere but it must yield students who have the characteristics of the Pancasila student profile mentioned in the preceding section.

Based on the findings of this study, it can be concluded that every dimension of the Pancasila student profile that must be taught to students has existed since the emergence of the Islamic religion through the Prophet Muhammad. Even Rasulullah SAW himself has given examples of these behaviors. Topics in these dimensions have been taught in the subject of Islamic Religious Education before the launch of the Merdeka curriculum, therefore this research confirms that the profile of Pancasila students is an interpretation of contemporary Islamic religious education.

References

1. M. J. Insan, B. Sumardjoko, and M. N. R. Maksum, "Upaya Guru Pendidikan Agama Islam dalam Mengembangkan Self Control Siswa di SMK Bina Patria 1 Sukoharjo dan SMK Muhammadiyah Sukoharjo Tahun Pelajaran 2021/2022," *JIIP - J. Ilm. Ilmu Pendidik.*, vol. 5, no. 11, pp. 4682–4686, 2022, doi: https://doi.org/10.54371/jiip.v5i11.1087.

2. J. D. Power *et al.*, "Functional Network Organization of the Human Brain," *Neuron*, vol. 72, no. 4, pp. 665–678, 2011, doi: https://doi.org/10.1016/j.neuron.2011.09.006.

3. M. Al Mutahar, "Educator Concept According to Hasan Langgulung," *Educ. J. Pendidik. Islam*, vol. 6, no. 1, 2022.

4. A. A. Mekarisce, "Teknik Pemeriksaan Keabsahan Data pada Penelitian Kualitatif di Bidang Kesehatan Masyarakat," *J. Ilm. Kesehat. Masy. Media Komun. Komunitas Kesehat. Masy.*, vol. 12, no. 3, pp. 145–151, 2020, doi: https://doi.org/10.52022/jikm.v12i3.102.

5. E. Casedi, "Pemikiran Paham Komunis Perspektif Pancasila," *J. Stud. Islam*, vol. 8, no. 2, p. 118, 2017.

6. Kemendikbud Ristek, "Bahan Ajar Profil Pelajar Pancasila," *Kementeri. Pendidik. dan Kebud.*, p. 5, 2021, [Online]. Available: http://ditpsd.kemdikbud.go.id/hal/profil-pelajar-pancasila

7. W. Waston and M. Rois, "Pendidikan Anak Dalam Perspektif Psikologi Islam (Studi Pemikiran Prof. Dr. Zakiyah Daradjat)," *Profetika J. Stud. Islam*, vol. 18, no. 1, pp. 27–35, 2017, doi: https://doi.org/10.23917/profetika.v18i1.6298.

8. A. Damayanti, *Pendidikan Agama Islam*, vol. 2, no. 1705045066. 2018. [Online]. Available: https://books.google.com/books?hl=en&lr=&id=fs38DwAAQBAJ&oi=fnd&pg=PA1&dq=pendidikan+agama+islam&ots=G5fzLgU6kK&sig=LzS02It1E4hgj91jPUM4FMhXSAc

9. Suhardi, "Analisis Penerapan Pendidikan Agama Islam dalam Demensi Profil Pancasila Analysis of the Application of Islamic Religious Education in the Dimensions of the Profile of Pancasila," *Liaison Acad. Soc.*, vol. 1, no. 1, pp. 468–476, 2022.

10. A. Malik, "Akhlak Mulia," *al-Tarbiyah al-Khuluqiyah*, p. 269, 2019.

11. M. Chirzin, "Keanekaragaman dalam al-Qur'an," *Tsaqafah*, vol. 7, no. 1, p. 51, 2011, doi: https://doi.org/10.21111/tsaqafah.v7i1.107.

12. I. Mahmudi, "Islam, Budaya Gotong Royong Dan Kearifan Lokal," *J. Penelit. IPTEKS*, vol. 2, no. 2, pp. 138–147, 2017, [Online]. Available: http://jurnal.unmuhjember.ac.id/index.php/PENELITIAN_IPTEKS/article/view/1897

13. Parker d.k, "Menumbuhkan kemandirian dan harga diri anak / Deborah K. Parker ; alih bahasa, Drs. Bambang Wibisono, M.Pd ; editor, Sunarni ME," vol. Jakarta, p. Prestasi Putrakarya, 2005, [Online]. Available: file:///C:/Users/ASUS/Downloads/Documents/11410126_Bab_2.pdf

14. D. A. Ofori *et al.*, "No 主観的健康感を中心と した在宅高齢者における健康関連指標に関 する共分散構造分析," *Molecules*, vol. 2, no. 1, pp. 1–12, 2020, [Online]. Available: http://clik.dva.gov.au/rehabilitation-library/1-introduction-rehabilitation%0A, http://www.scirp.org/journal/doi.aspx?DOI=10.4236/as.2017.81005%0A, http://www.scirp.org/journal/PaperDownload.aspx?DOI=10.4236/as.2012.34066%0A, http://dx.doi.org/10.1016/j.pbi.201

15. Mu'izzuddin. Mochammad, "Berpikir Menurutal-Qur'an," *Stud. Didakt. J. Ilm. Pendidik.*, vol. 10, no. 1, pp. 1–13, 2016.

16. N. G. Lismarwan and F. Nashori, "Proses Kreatif Pelukis Kaligrafi Islam: Sebuah Penelitian Kualitatif," *Proyeksi*, vol. 5, no. 1, p. 1, 1970, doi: https://doi.org/10.30659/p.5.1.1-16.

17. I. S. Yahya and Z. Abidin, "Hubungan Antara Religiusitas Dengan Intensi Prososial Pada Siswa-Siswi Madrasah Aliyah Muhammadiyah Kudus," *Empati*, vol. 7, no. 4, pp. 339–344, 2019.

18. Waston, "Dan Relevansinya Bagi Pendidikan Tinggi," *J. Stud. Islam*, vol. 17, no. 1, pp. 80–89, 2016.