

The Pancasila Student Profile: Insights from Islamic Religious Education Perspectives

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Abstract The Indonesian education system faces various challenges, including a decline in respect for teachers, incidents of student brawls, and numerous cases of intolerance. In response, through the Ministry of Education and Culture, the Indonesian government has introduced the Pancasila Student Profile as a framework within the education system. This article aims to analyze the concept of the Pancasila Student Profile from the perspective of Islamic Religious Education (IRE). Using a qualitative approach and a library research method, the author collected literature from various digital platforms. The findings indicate that the Pancasila Student Profile comprises six dimensions: faith and devotion to God Almighty and noble character, global diversity, cooperation, independence, critical reasoning, and creativity. The study reveals that the Pancasila Student Profile is compatible with IRE, as both aim to educate and improve students' character and morals. Among the six dimensions, faith and devotion to God Almighty and noble character, as the first dimension, is the most directly related to IRE, though the other dimensions are also relevant. However, in implementing the Pancasila Student Profile, educators should continue to uphold valuable Islamic traditions, such as recognizing the crucial role of educators in the learning process.

Keywords Pancasila Student Profile; Role of educators; Islamic Religious Education

A. INTRODUCTION

Character education holds essential value in the realm of education. Its position is crucial for the sustainability of education in Indonesia. It emerges in shaping good personality traits by educating moral values. The goal is to create a complete human being (*insan kamil*). Education is the transfer of knowledge and values that form better human character (Irawati et al., 2022; Ningsih & Afwadzi, 2022; Zein et al., 2023). Indonesian Law No. 23 of 2003, Article 3, states that the goal of Indonesian national education is to help students reach their full potential so they can grow into people who are obedient and committed to God Almighty, possess good morals, and are capable, intelligent, creative, self-sufficient, and responsible citizens (Hidayat, 2020; Lubaba & Alfiansyah, 2022; Maulidi et al., 2022).

However, good character development faces various challenges in Indonesian education today. In some cases, many students fail to respect their teachers due to the impact of educational liberalization. They feel superior to their teachers, leading to educators being disrespected. Student brawls at various levels of education exacerbate this issue (Rahmat, 2022). One such incident occurred between high school students from Sumedang and Cirebon at the Cisumdawu toll exit on March 10, 2023, resulting in the death of a student. This event highlights the erosion of character education values among students (Aminullah, 2023).

Another issue in character education is the rise of intolerance in the education sector. For example, the principal of SMKN 2 Padang mandated that all female students, regardless of their religion, wear the hijab in 2021. Similarly, wearing the hijab was prohibited in SMAN 1 Maumere in

2017 and at SD Inpres 22 Wosi Manokwari in 2019 (Rusnaini et al., 2021). Additionally, shocking data reveals a deterioration in religious attitudes among students and university students in Indonesia. In 2017, researchers from PPIM (Center for the Study of Islam and Society) in Jakarta claimed an increase in radicalism and intolerance among students and university students. Their survey found that the religiosity of these students was either intolerant or highly intolerant, and some were radical or highly radical (Afwadzi, Miski, et al., 2023; Nisa et al., 2018).

Faced with these challenges, the government of Indonesia, through the Ministry of Education and Culture, has presented a new curriculum known as prototype (*Merdeka Curriculum*). This curriculum includes the Pancasila Student Profile (P3) as a policy effort to improve education with more emphasis on character building (Rachmawati et al., 2022). The government keeps refining its definition of the Pancasila Student Profile, leading to acronyms the Pancasila Student Profile Strengthening Project (P5) (Fauziah et al., 2023; Rachman et al., 2024; Santoso et al., 2023). The Pancasila Student Profile comprises six dimensions: faith, devotion to God Almighty and noble character, global diversity, cooperation, independence, critical reasoning, and creativity (Kemendikbudristek BSKAP, 2022). The Pancasila Student Profile is officially documented in the Minister of Education and Culture Regulation No. 22 of 2020 on the Ministry of Education and Culture Strategic Plan for 2021–2024. Its concept aligns with Ki Hadjar Dewantara's educational philosophy, which emphasizes character education (Irawati et al., 2022; Rahayuningsih, 2022).

In this article, the author analyzes the Pancasila Student Profile from the Islamic Religious Education (IRE) perspective. Why IRE? The author presents several arguments. First, Indonesia is a majority Muslim country where IRE is a mandatory school subject, making the IRE perspective crucial in examining the Pancasila Student Profile. Second, the goals of IRE and the Pancasila Student Profile are fundamentally aligned; both view diversity positively as part of the divine order (Anggraini et al., 2023; Rodhiyana, 2023). Third, the role of IRE in the Pancasila Student Profile is quite complex, particularly in the first dimension, which internalizes IRE values, namely faith, devotion to God Almighty, and noble character (Aryani, 2022).

Based on the above explanation, this article focuses on two areas of study. The first is an examination of the Pancasila Student Profile as the material object of this study. The goal is to comprehensively understand the Pancasila Student Profile, which the Minister of Education and Culture conceptualized. The author also explains its derivatives, including dimensions, elements, and sub-elements. The second focus is analyzing the Pancasila Student Profile from the perspective of IRE. IRE is the formal object used to view the concept in this study. Although analyzing the Pancasila Student Profile through the lens of IRE is not a new research area, the author hopes to bring forth new ideas in this article.

B. METHODS

The library research method and a qualitative approach are both used in this article. Thus, literature on Islamic Religious Education and the Pancasila Student Profile was sought in order to gather data. The author used a number of online resources, including Publish or Perish (PoP), Mendeley, and Google Scholar. After then, the gathered literature was divided into primary and secondary sources. Primary sources are works of literature that are specifically relevant to the research topic, such as Islamic Religious Education and the Pancasila Student Profile. On the other hand, secondary sources are works of literature that are pertinent to the article but do not directly connect to the research issue.

Once the author had collected the primary and secondary literature, the data was classified according to the research focus. As previously explained, there are two research focuses: the various aspects of the Pancasila Student Profile and its IRE analysis. After the literature was well-classified, each research focus was critically and comprehensively analyzed.

C. RESULT & DISCUSSION

Pancasila Student Profile: What, Why, and How?

The Pancasila Student Profile is an extension of character education. It serves as the primary foundation for educational policies in Indonesia, including as a reference for educators to shape the character and competencies of students (Kemendikbudristek BSKAP, 2022). Further, character education is the core concept in Ki Hajar Dewantara's educational philosophy. In this context, he wrote that character, or '*budi pekerti*,' is the unity of thoughts, feelings, and will that generates energy. With '*budi pekerti*,' each individual can govern or control themselves. This concept constitutes a civilized person and is the ultimate goal of education (Irawati et al., 2022). For Ki Hajar Dewantara, education is the conscious effort to advance life and develop students' character (mind, spirit, and body) through various methods, such as teaching, exemplifying, and habituation (Rahayuningsih, 2022).

Through the Strengthening Character Education (PPK) initiative, the Indonesian government had already published character education rules that preceded the creation of the Pancasila Student Profile. The Minister of Education and Culture's Regulation No. 20 of 2018 on Strengthening Character Education in Formal Educational Units and Presidential Regulation No. 87 of 2017 both established this policy. Religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the homeland, respect for accomplishments, communicativeness, love for peace, love of reading, environmental care, social care, and responsibility are among the 18 values that the PPK program identified as being fundamental to Pancasila values. These principles—religion, nationality, independence, cooperation, and integrity—are the culmination of these values (Irawati et al., 2022).

Furthermore, Pancasila serves as the reference point in the Pancasila Student Profile, representing the fundamental values of education. Pancasila is the worldview of the Indonesian nation in various aspects of life, including education. Therefore, adopting Pancasila as the foundation for the Pancasila Student Profile is relevant (Sakir, 2022). No Indonesian citizen can negate the central role of Pancasila, which was the shared agreement of the founding fathers during the establishment of Indonesia. Moreover, Pancasila is the philosophical ideology of the Indonesian nation, containing various values relevant to education. It embodies the state's ideology, which is both humanistic and transcendental.

The Pancasila Student Profile is a distinctive character trait that should be instilled in all educational levels (Supramono & Hidayati, 2023). Next, the author will elaborate on the dimensions, elements, and sub-elements within the Pancasila Student Profile (Kemendikbudristek BSKAP, 2022; Widana et al., 2023). The Pancasila Student Profile has six dimensions: faith, devotion to God Almighty and noble character, global diversity, cooperation, independence, critical reasoning, and creativity. The first dimension is essential, as it serves as the basis for examining the profile from the Islamic Religious Education (IRE) perspective. The seriousness of Kemendikbudristek in developing the Pancasila Student Profile is evidenced by the Decision of the Agency for Curriculum and Assessment Standards of the Ministry of Education, Culture, Research, and Technology No. 009/H/KR/2022 regarding the Dimensions, Elements, and Sub-elements of the Pancasila Student Profile in the Merdeka Curriculum. This decision outlines the chronological implementation of the Pancasila Student Profile at each level of education, considering students' psychological and cognitive development (Kemendikbudristek BSKAP, 2022).

a. Dimension of Faith, Devotion to God Almighty, and Noble Character

The Pancasila Student Profile emphasizes the importance of faith and devotion to God Almighty, as reflected in the first principle of Pancasila. Indonesian students must have faith in and devotion to God Almighty and noble character. They should understand religious teachings and apply them in their daily lives. This dimension includes five elements: (a) religious character, (b) personal character, (c) character towards others, (d) character towards nature, and (e) character towards the nation. These five elements represent the manifestation of character in various contexts.

The first element, religious character, requires Pancasila students to know the attributes of God and understand that His essence is compassion. As leaders, Pancasila students know their responsibility to show compassion towards themselves, others, and nature. They also fulfill religious

obligations and avoid prohibitions. For Pancasila students, the attributes of God are continuously implemented in their daily lives. Through this understanding, Pancasila students perform religious rituals throughout their lives. They also participate in religious events to deepen their understanding of religious teachings for the betterment of the world.

The second element, personal character, involves students caring for themselves with compassion. Pancasila students understand that caring for others and protecting the environment must go hand in hand with their well-being. Pancasila students are honest, fair, humble, respectful, and strive to be better individuals every day. Through sports, social interaction, and religious activities in accordance with their faith, they preserve their physical, mental, and spiritual well-being.

The third element, character towards others, emphasizes appreciating and prioritizing commonalities and humanity over differences. When conflicts arise, Pancasila students refer to commonalities as unifying factors. They respect differing opinions while analyzing them critically. Moderation in religion is a hallmark of Pancasila students. They reject prejudice, intolerance, discrimination, and violence against others based on religious or ethnic differences. They maintain harmony, avoid labeling others negatively, refrain from forcing their religion on others, and respect diverse religious practices. Pancasila students have empathy and compassion for others, especially the oppressed.

The fourth element, character towards nature, manifests in Pancasila students' sense of responsibility, care, and concern for the environment. They recognize that they are part of Earth's ecosystem and must preserve nature. Pancasila students do not harm or exploit nature but actively work to prevent destructive and exploitative behaviors. They constantly reflect on the environmental impact of their actions.

Finally, the fifth element, character towards the nation, represents the fulfillment of the rights and obligations of citizens. Pancasila students prioritize the interests of the nation and state over personal interests. They care for and assist others, valuing consensus as part of their character. Moreover, faith and devotion motivate Pancasila students to create social justice for all Indonesians, demonstrating their love for the nation.

b. Dimension of Global Diversity

This dimension aims to cultivate an open attitude among Pancasila students toward other cultures while maintaining their local cultural identity and values. With this mindset, mutual respect can flourish, creating a new culture that is positive and non-contradictory to existing ones. The dimension of global diversity includes several key elements: (a) recognizing and appreciating culture, (b) communication and interaction between cultures, (c) reflection and responsibility towards diversity experiences, and (d) social justice.

Pancasila students are encouraged to identify and characterize different groups according to behavior, gender, communication styles, and cultural customs by the first element, recognizing and appreciating culture. They also examine how people fit into local, regional, national, and international social groups and explain how self and group identities are formed. The second element, intercultural communication and interaction, gives Pancasila students the tools they need to deal with others from many cultural backgrounds by acknowledging, comprehending, valuing, and respecting their individuality. This individuality serves as a viewpoint for fostering empathy and understanding between people.

The third element, reflecting and being responsible for diverse experiences, encourages Pancasila students to reflect on their experiences to avoid stereotypes and prejudice towards different cultures. Bullying, intolerance, and violence fall under this category. This element is manifested through learning about cultural diversity and gaining experience in diverse environments. The fourth element, social justice, is implemented by Pancasila students who actively create social justice at local, regional, national, and global levels. Pancasila students are confident in their ability to develop democracy by actively participating in building a socially just, peaceful, and inclusive society oriented toward sustainable development.

c. Dimension of Cooperation

Cooperation is the ability to work together voluntarily so that activities can be carried out smoothly, efficiently, and effectively. The elements of this dimension include (a) collaboration, (b) caring, and (c) sharing.

The first element, collaboration, is the ability to work with others joyfully and positively appreciate their efforts. Pancasila students do not discriminate based on background when collaborating and coordinating to achieve expected progress. They recognize the positive interdependence between humans. With this awareness, Pancasila students contribute optimally to achieving shared goals and completing tasks to the best of their abilities. They consistently appreciate the efforts made by other members of their group.

The second element, caring, involves being attentive to physical and social conditions in the environment. Pancasila students understand others' perspectives and build relationships with people from different cultural backgrounds. They possess good social perception, which leads to a deep understanding of the reasons behind others' actions. Moreover, they appreciate the social environment and create social situations that align with fulfilling the needs of various parties and achieving goals.

Sharing, the third element, involves giving and receiving things essential for personal and collective life. Pancasila students are willing and able to live together, prioritizing using shared resources. With this capability, Pancasila students willingly share and receive valuable things from their environment. They also strive to contribute something of significance to the people around them, as well as to the nation and the world.

d. Dimension of Independence

The independent dimension signifies that Pancasila students are responsible for their learning process and outcomes. The critical elements of this dimension are (a) self-awareness and understanding of situations and (b) self-regulation.

In the first element, self-aware and independent Pancasila students continuously reflect on their condition and situation. This concept includes reflecting on their strengths and limitations and the situations and developmental challenges they encounter. Through this process, they recognize and become aware of their personal development needs, adjusting them to current developments.

As for the second element, self-regulation, independent Pancasila students can manage their emotions, thoughts, and behaviors to achieve their learning and personal development goals, both academically and non-academically. They can set personal development goals and plan strategies to achieve them based on their self-assessment and the demands of their situations. Pancasila students control their activities, maintaining behavior and motivation at an optimal level to achieve their learning objectives. They continually monitor and evaluate their efforts and the results they achieve. When encountering learning problems, Pancasila students do not give up but instead seek more suitable strategies or methods to support their success.

e. Dimension of Critical Reasoning

Pancasila students are expected to possess critical reasoning abilities. They should be able to process information objectively (qualitative and quantitative), establish connections, analyze, evaluate, and draw conclusions from various forms of information. The critical reasoning dimension includes several elements: (a) acquiring and processing information and ideas, (b) analyzing and evaluating reasoning, and (c) reflecting on and evaluating thinking.

In the first element, Pancasila students are expected to be curious, ask relevant questions, and identify, clarify, and process the information and ideas they obtain. They can differentiate between the content of information and ideas and make informed decisions based on accurate and relevant sources. The second element emphasizes that Pancasila students use reasoning based on scientific and logical principles to make decisions and take action. These decisions are based on the evaluation of information, analysis, and reasoning. Pancasila students can explain relevant and accurate reasons for solving problems and making decisions. Lastly, in the third element, Pancasila students are expected to reflect on and evaluate their thinking processes (metacognition) and consider how they concluded.

f. Dimension of Creativity

The creativity dimension means that Pancasila students can modify and produce original, meaningful, helpful, and impactful ideas. This dimension consists of several elements: (a) generating original ideas, (b) producing original works and actions, and (c) demonstrating flexibility in finding alternative solutions to problems.

In the first element, Pancasila students are expected to generate original ideas, ranging from the simplest to the most complex. Creative students can think innovatively by clarifying and questioning various things, viewing issues from different perspectives, connecting existing ideas, and applying new concepts in context to address problems. The second element is closely related to the first, as it involves turning original ideas into tangible works and actions, such as complex representations, designs, digital outputs, and virtual reality. Lastly, the third element highlights the importance of flexibility in thinking when searching for alternative solutions to problems. Pancasila students should be able to make choices when faced with various alternatives for problem-solving. They can also identify and compare creative ideas and find alternative solutions when the initial approach does not succeed.

The mapping of the six dimensions, their elements, and various sub-elements of the Pancasila Student Profile is illustrated in Table 1.

Table 1: Mapping of Dimensions, Elements, and Sub-elements of the Pancasila Student Profile

Dimension	Element	Sub-element
Faith, Devotion to God Almighty, and Noble Character	Religious Character	Recognizing and Loving God Almighty
		Understanding Religion/Belief
		Performing Religious Rituals
	Personal Character	Integrity
		Caring for Physical, Mental, and Spiritual Well-being
	Character towards Others	Prioritizing Equality and Respecting Differences
Global Diversity	Character towards Nature	Understanding Earth's Ecosystem
		Protecting the Natural Environment
		Fulfilling Rights and Responsibilities as Indonesian Citizens
	Recognizing and Appreciating Culture	Exploring culture and cultural identity
		Exploring and Comparing Cultural Knowledge, Beliefs, and Practices
		Cultivating Respect for Cultural Diversity
	Communication and Interaction between Cultures	Communicating across Cultures
		Considering and Embracing Various Perspectives
	Reflection and Responsibility towards Diversity Experiences	Reflecting on Diversity Experiences
		Eliminating Stereotypes and Prejudice
Mutual Cooperation	Social Justice	Harmonizing Cultural Differences
		Actively Building an Inclusive, Just, and Sustainable Society
		Participating in Collective Decision-making
	Collaboration	Understanding the Role of Individuals in Democracy
		Cooperation
		Communication to achieve common goals
Independence	Caring	Positive Interdependence
		Social Coordination
		Responsiveness to Social Environments
	Sharing	Social Perception
		-
Self-regulation	Understanding Oneself and Situations	Recognizing Personal Qualities, Interests, and Challenges
		Developing Self-reflection
	Self-regulation	Emotional Regulation

		Setting Learning and Personal Development Goals and Planning Strategies to Achieve Them
		Demonstrating Initiative and Working Independently
		Developing Self-control and Discipline
		Confidence, Resilience, and Adaptability
Critical Reasoning	Acquiring and Processing Information and Ideas	Asking Questions
	Analyzing and Evaluating Reasoning and Procedures	Identifying, Clarifying, and Processing Information and Ideas
	Reflecting on Thinking Processes	Analyzing and Evaluating Reasoning and Procedures
		Reflecting and Evaluating One's Thoughts
Creativity	Generating Original Ideas	-
	Producing Original Works and Actions	-
	Flexibility in Problem-solving	-

Meanwhile, the Pancasila Student Profile is not without criticism. Gultom (2023) argues that the concept is not genuinely based on Pancasila but on its creators' free interpretation. Pancasila consists of five principles, yet the Pancasila Student Profile includes six values. Gultom suggests that some Pancasila values are missing from the profile. For example, the second dimension, global diversity, does not align with the second principle of Pancasila, which emphasizes "just and civilized humanity." The term "global diversity" suggests Indonesians should be open as global citizens, leading to a cosmopolitanism that erases national boundaries. This understanding, Gultom argues, detracts from the essence of humanity instilled in the Indonesian people. Additionally, the creativity dimension is seen as an attempt to surpass the five ideal values of Pancasila.

Analysis of Islamic Religious Education on the Pancasila Student Profile

Islamic Religious Education (IRE) and the Pancasila Student Profile are not separate entities. They are deeply interconnected. IRE is a compulsory subject in schools, and the Pancasila Student Profile represents a form of character education within the *Merdeka* Curriculum introduced by the Minister of Education. In this context, the role of IRE teachers is central to implementing the Pancasila Student Profile in schools. Aryani (2022) identifies four roles of IRE teachers in realizing the Pancasila Student Profile in schools: role models, collaborators, motivators, and counselors. In line with this, Nurhayati (2023) explains that IRE can drive the internalization of faith, worship, and morality as the foundation for achieving the five elements within the dimension of faith, devotion to God Almighty, and noble character. She argues that this dimension is directly related to the morals and character that students should exhibit daily. Therefore, in Islamic education, the ideal role model (*uswah hasanah*) for students is the Prophet Muhammad (peace be upon him). Nurhayati's explanation is logical, given that the first dimension is closely related to IRE.

In essence, the core of the Pancasila Student Profile is character education for students. Character education involves instilling good values in students to develop a high awareness, understanding, care, and commitment to applying virtue in their daily lives. Based on this, IRE values should be implemented in the Pancasila Student Profile. This idea is rooted in the fact that IRE aims to educate students' character or morals towards improvement (Maulidi et al., 2022). Muhammad Hasyim Asy'ari, the founder of Nahdlatul Ulama, emphasized the importance of character education in his book *Adab al-Alim wa al-Muta'allim*. He explained that learning is an act of worship to seek God's pleasure, guiding people toward happiness in this world and the hereafter, preserving Islamic cultural values, and not merely eliminating ignorance (Susilowati, 2022).

Moreover, several scholars have defined Islamic education as aiming to develop a true Muslim character and personality. Ahmad D. Marimba described Islamic education as essential guidance to students, physically and spiritually, towards forming a noble personality (*insan kamil*). Ahmad Tafsir stated that Islamic education is guidance given to individuals to help them develop fully according to Islamic teachings. Zakiyah Darajat defined Islamic education as forming a Muslim personality (Haris et al., 2024; Mukti & Sholiha, 2016). Thus, the goals of Islamic Religious Education and the Pancasila Student Profile are aligned.

In addition, IRE covers a broad range of topics. It does not only address the relationship with God (*habl min Allah*) but also the relationship with humans (*habl min al-nas*) and the relationship with nature (*habl min al-alam*). From this perspective, IRE provides a balanced approach to vertical and horizontal student development (Sakir, 2022). In the Pancasila Student Profile, these three relationships are included in the first dimension, which directly relates to IRE: religious character (*habl min Allah*); personal, human, and national character (*habl min al-nas*); and character towards nature (*habl min al-alam*). Thus, students who implement IRE effectively practice the Pancasila Student Profile and vice versa.

What about the other dimensions? Are they not directly related to IRE? In this context, the study references Azhar's opinion, which elaborates on the goals of Islamic education diversely. He argues that Islamic education should enhance emotional control, promote tolerance and openness, instill honesty, loyalty, and integrity, treat others with respect, be responsible, fair, and caring, and have a strong work ethic, creativity, enthusiasm, independence, confidence, wisdom, persistence, orderliness, law-abiding behavior, discipline, peacefulness, politeness, helpfulness, and humility (Muhaemin & Bulu'k, 2014). Based on this understanding, the remaining five dimensions—global diversity, cooperation, independence, critical reasoning, and creativity—can also be found within IRE.

Ibad (2021) found that each dimension of the Pancasila Student Profile directly correlates with IRE values. In this context, he applied IRE values through aspects of faith, law, and morality. The first dimension, faith and devotion to God Almighty and noble character, relates to the aspect of faith; the second dimension, global diversity, relates to the aspect of law; the third dimension, cooperation, ties to morality; the fourth dimension, independence, also connects to morality; the fifth dimension, critical reasoning, relates to faith; and the sixth dimension, creativity, is directly associated with morality. Several Quranic verses also support the Pancasila Student Profile.

IRE must indeed be developed with attention to students' psychological and sociological conditions (Afwadzi, Wahyuni, et al., 2023). Different psychological conditions require different approaches. In this context, the Pancasila Student Profile considers students' psychological and cognitive development in its implementation. Therefore, the six dimensions in the Pancasila Student Profile are implemented to follow the educational level of the students. The social conditions of students and society are also considered in the Pancasila Student Profile. This concept aims to develop students' competencies to face local, regional, national, and global challenges and address issues within their communities. The dimensions of faith, devotion to God Almighty and noble character, global diversity, cooperation, independence, critical reasoning, and creativity all contribute to this goal.

However, the Pancasila Student Profile must still adopt valuable Islamic traditions from the past. One of the legal maxims states, "*al-Muhafazhah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah*" (preserving good old traditions and adopting better new ones). This legal maxim means that while the Pancasila Student Profile is a better new tradition, it should include the good old ones. One aspect considered 'old and good' in this context is the role of educators in learning. Educators can guide students toward critical reasoning and creativity to shape Indonesians who can compete globally. However, the role of educators remains vital. Islamic education emphasizes the significant role of educators in the learning process. The well-known Kitab *Alala* in the pesantren tradition mentions the guidance of educators (*irsyad al-ustadz*) as one of the conditions for a person to gain knowledge without going astray.

D. CONCLUSION

The Pancasila Student Profile extends character education in Indonesia's prototype curriculum. It comprises six dimensions: faith, devotion to God Almighty, and noble character; global diversity; cooperation; independence; critical reasoning; and creativity. For clarification, each dimension contains elements and sub-elements. The Pancasila Student Profile does not conflict with Islamic Religious Education (IRE) because they share the same goal: to educate and improve students' character or morals for the better. Among the six dimensions in the Pancasila Student Profile, the first dimension (faith, devotion to God Almighty, and noble character) is closely related to the substance of IRE. However, the other dimensions also have connections. The Pancasila Student Profile and IRE should work in dialogue to shape well-rounded students. However, in implementing the Pancasila Student Profile, educators should maintain the valuable old Islamic traditions, such as the importance of the educator's role in learning. Therefore, even though students are encouraged to develop critical reasoning and creativity, the educator's role should still be emphasized.

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