

## Internalization of Pancasila Students' Profile values through Al-Qur'an Hadith materials in tenth grade at SMKN 8 Surabaya

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### Abstract

This research aimed to understand the concept of the Pancasila students' profile and the process of internalizing its ethical values through Al-Qur'an Hadith materials in SMKN 8 Surabaya. Furthermore, it used descriptive qualitative methods with field research types to obtain accurate data through conducting observations, interviews, and documentation as techniques for collecting data related to internalizing Pancasila students' profile values. The results showed the six dimensions of Pancasila students' profile, namely 1) having a belief in God and a noble character, 2) promoting global tolerance, 3) fostering cooperation, 4) promoting self-reliance, 5) developing critical thinking, and 6) promoting creativity. In her role as a teacher of Islamic Education, Mrs. Himma consciously incorporated these aspects into her teaching materials to instill the values of the Pancasila Students' Profile among Tenth Grade students through the study of Al-Qur'an Hadith.

**Keywords:** Al-Qur'an hadith, Pancasila student's profile, values

## INTRODUCTION

The Pancasila philosophy, which forms the foundation of Indonesian education, stresses the importance of combining religious values, national culture, and a commitment to progress following the 1945 Constitution (Hidayat et al., 2019). This philosophy views education as a continuous process to enhance students' spiritual, emotional, and intellectual growth (Iswantir, 2019). Furthermore, the Ministry of Education and Culture is responsible for ensuring the quality of human resources, including education. Minister Nadiem Makarim introduced the "Merdeka Belajar" concept, prioritizing Pancasila education (Kurniasih, 2022).

To further promote this objective, the Ministry of Education and Culture has established six profiles of Pancasila students as competencies to be developed, representing a breakthrough in education (Aziz & Hasanah, 2022). The policy outlined in the Regulation of the Minister of Education and Culture No. 22 of 2020, which details the Strategic Plan of the Ministry of Education 2020-2024, states that "Pancasila Students should embody learners with global competencies and embody the six dimensions of belief in the Almighty God and a noble character, global diversity, mutual cooperation, self-reliance, critical thinking, and creativity" (Susilawati et al., 2021). These six dimensions are rooted in Indonesian cultural values and Pancasila (Strategic Plan of the Ministry of Education and Culture 2020-2024, 2020). The Pancasila Student Profile is the goal of the vision and mission of education and is easily understood by the educational community. All learning and activities should be related to the six dimensions that students should possess (Jamaluddin, Shofia Nurun, & Sunarto, 2022).

In Islamic education, students are equipped with knowledge, attitudes, personalities, and practical skills to practice their religion through relevant subjects at their educational level (Yuliandre, 2021). This education aims to foster strong moral values and enhance human qualities based on the teachings of Al-Qur'an and Hadith (Septianti et al., 2021). A crucial aspect of this education is the study of these materials, which emphasizes the reading, implementation, and interpretation of the verses of Al-Qur'an and Hadith (Hanum, 2021). In educating and teaching this subject, one of the methods applied to explain the students is the lecture method. This method is carried out by the teacher orally; this technique is considered the best method because students can be trained to develop, understand, give responsibility,

and record the results of their understanding in learning (Latifah et al., 2023).

The subject of Al-Qur'an and Hadith in Islamic education aims to develop students' abilities and foster strong faith (Ar Rasikh, 2019). This is in line with the government's efforts to establish a foundation for piety towards Allah SWT (Fa'atin, 2017). Meanwhile, the Al-Qur'an Hadith subject incorporates the six dimensions of the Pancasila Students' Profile, as evident in the Tenth Grade material "Achieving Success with Competition in Goodness and Work Ethic." In this material, students are encouraged to reinforce the components of the Pancasila profile.

The first indicator is Faith, Fear of the Almighty God, and Noble Character. Indonesian students are expected to apply the attitude of competition in goodness to daily life, guided by Islamic teachings (Inayah, 2021). The second is Global Diversity, in which students are expected to demonstrate mutual respect and to communicate interculturally by embracing the work ethic of a Muslim. The third indicator is Mutual Cooperation, where students can work in groups to foster their relationships. The fourth is Self-Reliance, where students are expected to take responsibility for their learning outcomes and to be able to make informed career decisions after gaining an understanding of the work ethic material (Inayah, 2021). The fifth is Critical Thinking, where students are expected to have the ability to analyze information and draw conclusions through critical thinking. The sixth is creativity, in which students are expected to demonstrate their creativity by producing works such as creating quotes related to the material "Achieving Success with Competition in Goodness and Work Ethic." In this way, they can develop their potential abilities. The learning of Al-Qur'an and Hadith can be described as high-quality, critical, and creative learning (Susilowati, 2022).

Education aims to cultivate individuals who possess self-control, intelligence, creativity, a noble character, and a thorough understanding of spiritual and religious knowledge and its application to oneself, society, and the nation (Teguh, 2015). A teacher should have strategies that are expected to apply Pancasila Students' Profile values in the learning process (Kahfi, 2022). Therefore, the purpose of this research is to examine the concept of the Pancasila Students' Profile and to explore how to internalize ethical values through the Al-Qur'an and Hadith materials for students in the tenth grade.

## METHOD

This research used a descriptive qualitative method, which provides a comprehensive understanding of social and human events. The technique produced descriptive reflections from informants, expressed in words and carried out naturally (Fadli, 2021). Additionally, the method generated structured, factual, and accurate descriptions of events based on observed facts and their relationship to the situation being examined (Hadi, Asrori & Rusman, 2021). This research aimed to describe the current situation and conditions and the results obtained from field data.

In this field study, the research conducted direct observations to gather accurate data regarding internalizing the Pancasila Students' Profile values through integrating Al-Qur'an Hadith material in the Tenth Grade at SMKN 8 Surabaya. In addition to direct observation, primary data was collected through interviews and documentation. The interview was conducted with the Tenth Grade Islamic Education teacher to gain insights on the emphasis of the six dimensions of the Pancasila Students' Profile in the Al-Qur'an Hadith material. Secondary data was collected by examining relevant books and journals about the research topic.

The analysis aimed to present the objects from the events being examined and organize them in a structured manner for ease of analysis (Helaludin, 2019). The qualitative research process involved collecting, reducing, presenting, and drawing conclusions from the data (Rijali, 2019).

This research was conducted at SMKN 8 Surabaya, located on Kamboja Street No. 18, Genteng District, Surabaya City, East Java Province. The school was established on December 31, 1969, and managed by Sri Tjahjono Watie as the Headmaster.

## RESULT AND DISCUSSION

### *Concept of Pancasila Students' Profile*

Ki Hadjar Dewantara, the Father of National Education in Indonesia, is known for his policies to improve the educational system and plant the spirit of freedom in every student. His vision for education in Indonesia includes the formulation of the Pancasila Students' Profile and its dimensions (Irawati et al., 2022). As designed by Ki Hadjar Dewantara, the

concept of free education emphasizes the importance of planting a sense of self-reliance in Indonesian students to continue fighting for their nation's independence (Ainia, 2020). This vision has been acknowledged by the Minister of Education and Culture, who has implemented policies to rebuild the national education system based on the principles of freedom for educational institutions (Akipet al., 2022).

The Pancasila Students' Profile comprises six characteristics that outline fundamental values in dimensions that foster Pancasila values in Indonesian students. As the Ideological Basis of the state, these values hold national identity and commitment and guide in instilling noble values (Anggraini et al., 2020). The term student in the profile refers to individuals undergoing education, learning to embody the six dimensions of Pancasila Students' Profile in their daily lives through the material taught by teachers. To achieve this, the Pancasila Students' Profile emphasizes the distinct characteristics of each dimension, including the following: belief in the Almighty God and possessing a noble character, global tolerance, cooperation, self-reliance, critical thinking, and creativity.

The characteristics of the six dimensions (Kemendikbudristek, 2022) can be presented as follows: *First, the Dimension of Believing, Being Devoted to the One True God, and Having Noble Morality.* Indonesian students devoted to One True God and who have noble character are individuals who have a relationship with their God. They continually deepen their faith to apply the teachings of religion to their daily lives. Furthermore, students believe in the existence of God with a sense of devotion and love to worship as a form of love for the One True God. They have a noble character toward all humankind without considering race, tribe, or status of the person. The five critical elements of the dimension of Believing, Being Devoted to the One True God, and Having Noble Character are *Religious Morality*; Indonesian students understand the attributes of God and believe that the essence is the manifestation of love for His people. They are also actively involved in religious activities to understand the history, significant figures, teachings, and religious structure.

*Personal Morality*, Indonesian students have noble morality manifested by love and care for themselves. Respect, love, care, and self-esteem are forms of integrity where the attitude is consistent with the actions. c) *Morality Towards People.* Indonesian students know that all people are equal in the eyes of God. Students also have a sense of care, humility, and empathy and maintain harmony among communities. *Morality Towards Nature*, Indonesian

students are part of the ecosystem that affects each other. As part of nature, they embody noble morality by caring for their natural environment and having a sense of responsibility. Students know they should preserve and maintain God's creation. *The morality of the nation*, Indonesian students understand their rights and obligations as competent members of society. Noble morality is seen by considering the country and state's interests, unity, and safety. Personal morality can be seen in the concern for the nation and state. Therefore, from the fruits of faith and piety, they can foster an active attitude toward social justice as an expression of love.

*Second, Global Diversity Dimension.* Indonesian students instill a culture of their identity while communicating with foreign cultures. They can create a sense of mutual respect among differences in race, tribes, and other ancestral cultures. Indonesia has the motto "Bhinneka Tunggal Ika," which means "Different But One" due to diversity in culture, tribes, religions, beliefs, and languages. The four key elements of the Global Diversity Dimension are: *Knowing and Respecting Culture*; Indonesian students can identify groups in terms of behavior, culture, and communication style and analyze how to be students who can place themselves at the local, national, or even global level. *Communicating and Interacting Across Cultures*, Indonesian students can communicate with different cultures by paying attention to their uniqueness to gain empathy toward others. *Reflection and Responsibility Towards Experiencing Diversity*, Indonesian students can be aware of their experience of diversity, hence, moving away from the fear of different cultures. *Social Justice*, Indonesian students can be active in realizing social justice globally and confident in their abilities.

*Third, Mutual Cooperation Dimension.* Indonesian students can cooperate, which is the ability to work together willingly, more efficiently, and smoothly. The three critical elements of the Cooperation dimension are: *In collaboration*, Indonesian students can work with their peers and are skilled at creating group coordination to achieve common goals. This is because they have good interactions to convey ideas, listen to each other's opinions, ask questions, and give critical and positive criticism. *Concern*, Indonesian students can pay attention to the physical conditions in their social environment. They understand the concern for the physical condition in a social environment to produce a situation structured according to the desired achievement. *Sharing* Indonesian students have sharing skills of giving and receiving something from their peers, surrounding society, or a growing global environment.

*Fourth, Independent Dimension.* Indonesian students are independently committed to their learning outcomes. This is evidenced by studying diligently and efficiently to achieve success. The two critical elements of the Independent dimension are *Understanding of Self and Situations Faced*; Independent students can speculate to understand different conditions and situations. *Self-Regulation*, Independent Indonesian students can adjust their feelings, thoughts, and behavior to achieve their learning goals academically and non-academically. Meanwhile, self-development activities can be controlled to achieve learning goals.

*Fifth, Critical Thinking Dimension.* Indonesian students can think critically, such as managing qualitative and quantitative information, analyzing data, evaluating, and drawing conclusions to face challenges. The three key elements of critical thinking are: *Obtaining and Processing Information and Ideas*; Indonesian students are curious about all the information to obtain relevant data or facts. *Analyzing and Evaluating Reasonings*, students can explore and apply their reasoning evaluations by investigating the information obtained. *Reflecting and Evaluating Their Thinking*, students can evaluate personal thoughts to conclude critical skills. This can develop students' thinking capacity and strategies.

*Sixth, Creative Dimension.* Students are creative in producing new ideas related to the information to be known. The three critical elements of the creative dimension are: *Creating Original Ideas*, creative students can produce original ideas. They also think creatively by connecting and applying innovative ideas. *Creating Original Works and Actions*, creative Indonesian students can make work from initial actions in the form of design and exciting talent. *Having Flexibility in Thinking to Find Alternative Solutions to Problems*. Creative students have flexibility in thinking to obtain alternative solutions to problems. Additionally, they can test various choices to find alternative solutions.

*Process of Internalizing Pancasila Students' Values through Al-Qur'an Hadith Material in Tenth Grade of SMKN 8 Surabaya.*

Internalization is the center of personality transformation from the critical dimension that exists in humans, in which there is a meaning of personality in the form of responses that occur in the process of forming human character. Therefore, education is one of the processes of internalizing values in each student's personality based on the ability or absorption of learning in each student (Idris, 2017). According to the Education system, Pancasila Students' Profile was designed to create students with good characteristics, considering its relationships



with Pancasila, such as ideology, national identity, and aspirations (Setiyaningsih & Wiryanto, 2022). Implementing this concept could be applied in daily life, specifically among students in the school environment, such as learning activities in the classroom, patterns of interaction and communication, and ethical and moral values (Rachmawati et al., 2022).

In the learning activities of SMKN 8 Surabaya, the Pancasila Students' Profile values were inserted into the teacher's learning materials. During the process, interviews and observations were conducted in the class. Mrs. Himma, as a teacher of Islamic Education in Tenth Grade, had inserted the values into the learning process. This was evidenced in the material of Al-Qur'an Hadith Tenth Grade with the sub-theme "Avoiding Promiscuity and Adultery to Protect the human Honor and Dignity." In Islamic Education subjects, the school used a package book and worksheet from the government and Subject Teacher Conference as reference materials in the learning process. Before the learning process, the teacher used a strategy to explore students' thoughts and increase their enthusiasm. The internalization was conducted when the teacher explained the Al-Qur'an Hadith material, with the sub-theme "Avoiding Promiscuity and Adultery to Protect the Human Dignity." Ms. Himma, as a teacher of Islamic Education, used a method while the learning process was taking place by associating verses of Al-Qur'an related to the values of the Pancasila Student Profile in the material to be taught.

The first dimension is Believing, Being Fearful of God Almighty, and Having a Noble Character. In internalizing the values in this dimension, students were commanded to read and understand the verses of Al-Qur'an related to the material "Avoiding Promiscuity and Adultery to Protect the Human Honor and Dignity." Such as in Q.S Al-Isra'/ 17: 32, "*And do not get closer to adultery; indeed adultery is a shameful deed,*" explains the prohibition of the act of adultery, as it is a vicious deed (Sukarmi, 2019). The understanding of these verses would have a positive impact on their social interactions. Indonesian students were known to have noble personal ethics and respectful attitudes toward their peers. The descriptive ethics evidenced this in the dimensions of Faith, Piety to the Almighty God, and Noble Character, thereby forming students to determine the regulations of their religious beliefs.

The Second dimension is Global Diversity, which aims to promote inclusive behavior among students. The internalization process focuses on teaching students to interact with their peers without considering factors such as race, tribe, or culture and on instilling the



values contained in the material "Avoiding Promiscuity and Adultery to Protect Human Dignity" through the maintenance of healthy and ethical communication, particularly for younger students.

The third dimension, Mutual Cooperation, highlights the importance of student collaboration. In the internalization process, students are required to work in groups to achieve shared learning objectives. This dimension reflects the understanding that humans are social creatures and that cooperation is essential for success.

Furthermore, the fourth dimension, Self-Reliance, emphasizes the importance of independence in learning. Students are taught to be responsible for their learning outcomes and are instructed in the material, Avoiding Free Association and Adultery to Protect Human Dignity.

The fifth dimension is Critical Thinking. In the internalization process, students were ordered to explore information related to the material "Avoiding Promiscuity and Adultery to Protect Human Dignity". They possessed critical thinking skills in identifying information, distinguishing problems, and providing solutions, such as completing assignments related to the material (Ernawati & Rahmawati, 2022). Therefore, students could play an active role in their learning results.

The sixth dimension, Creative, encourages students to be innovative and imaginative in their approach to learning. In the internalization process, students are given a task related to the material "Avoiding Promiscuity and Adultery to Protect Human Dignity and Honor" that involves creating presentations using mastered application platforms. This dimension provides students with the opportunity to showcase their creative potential.

The internalization process that has been stated above is quite efficient. Still, for the value internalization process, I, as a researcher, suggests using three stages so that these stages represent the process of internalization (Junanto et al., 2020): *Value Transformation Stage*, at this stage, the teacher provides information to students about good or bad values. Thus, this stage is in the form of verbal communication between teachers and students. *The value Transaction Stage* is a stage of education where teachers and students interact or communicate between two reciprocal directions. *Transinternalization Stage*, at this stage, is much deeper than the transaction stage. Because it does not only use verbal communication but also attitudes, mentality, and personality. Thus, at this stage, communication plays an active role.

## CONCLUSION

In conclusion, the Al-Qur'an Hadith material in the Tenth Grade at SMKN 8 Surabaya has incorporated the Pancasila Students' Profile and its dimensions. The six dimensions aim to cultivate students who possess the qualities of 1) believing in and fear the Almighty God and having a noble character, 2) exhibiting global tolerance, 3) promoting cooperation, 4) fostering self-reliance, 5) displaying critical thinking, and 6) being creative.

The internalization process carried out by a teacher at SMKN 8 Surabaya is quite efficient. Students are also enthusiastic about participating in learning hours. With the six dimensions of the Pancasila Student Profile tucked into the Al-Qur'an Hadith material, there are values that each value is the primary reference for learning in everyday life.

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