

## **DIMENSIONS AND ELEMENTS OF PANCASILA STUDENT PROFILE IN QURANIC PERSPECTIVE YULPIA QURAN**

**\*<sup>1</sup>Wa Sree Galuatry Rachman, <sup>2</sup>Ratna M**

**<sup>\*1,2</sup>UPTD SDN 11 Tongkuno**

Email: <sup>\*1</sup>wasreegaluatry@gmail.com, <sup>2</sup>muhamadratna2@gmail.com

### **Abstract**

This research aims to examine the dimensions and elements of the Pancasila Student Profile from the Al-Quran perspective and answer the problem of whether there is a correlation between the dimensions and elements of the Pancasila Student Profile from the Al-Quran Perspective. This research uses a qualitative method with a content analysis approach to Al-Quran verses related to the values contained in the dimensions and elements of the Pancasila Student Profile. The results of the research show that there is a strong correlation between the dimensions and key elements of the Pancasila Student Profile and the teachings of the Al-Quran, namely having faith, being devoted to God Almighty, and having noble character, global diversity, independence, cooperation, critical reasoning, creativity which is in line with the teachings of the Al-Quran. -Quran. It is hoped that this research can contribute to the development of character education based on the values of Pancasila and the Al-Quran, as well as strengthening the moral and ethical foundations in the education process in Indonesia.

**Keywords:** Dimensions, Pancasila Student Profile Elements, Al-Quran

### **Abstrak**

*Penelitian ini bertujuan untuk mengkaji dimensi dan elemen Profil Pelajar Pancasila dalam perspektif Al Quran serta menjawab permasalahan apakah terdapat korelasi antara Dimensi dan elemen Profil pelajar Pancasila dalam Prespektif Al Quran. Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis isi terhadap ayat-ayat Al-Quran yang berkaitan dengan nilai- nilai yang terkandung dalam dimensi dan elemen Profil Pelajar Pancasila. Hasil penelitian menunjukkan bahwa terdapat korelasi yang kuat antara dimensi dan elemen kunci Profil Pelajar Pancasila dengan ajaran Al-Quran yakni Beriman, bertakwa kepada Tuhan YME, dan berakhlak mulia, Berkebinekaan global, Mandiri, Bergotong royong, Bernalar kritis, Kreatif yang sejalan dengan ajaran Al-Quran. Penelitian ini diharapkan dapat memberikan kontribusi terhadap pengembangan pendidikan karakter yang berbasis pada nilai-nilai Pancasila dan Al-Quran, serta memperkuat landasan moral dan etika dalam proses pendidikan di Indonesia.*

**Kata kunci:** Dimensi, Elemen Profil Pelajar Pancasila, Al-Quran

### **INTRODUCTION**

In 2019, the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) made a breakthrough by launching the Merdeka Belajar program. In Episode 15, this program discusses the Merdeka Curriculum (IKM) and the Merdeka Teaching Platform (PMM), including the Pancasila Student Profile as stated in the

Minister of Education and Culture Regulation Number 22 of 2020 concerning the Ministry of Education and Culture's Strategic Plan 2020-2024 (Bahri, 2022). This was developed because of the great mission of Indonesian education in shaping the character and competence of students by the noble values of the nation. The character in question is not only skilled and physically and mentally healthy but must have good character (Arifin dkk., 2022).

The background of this Pancasila Student Profile is the low level of human resources who have the soul and character according to the values of Pancasila among students who are starting to be forgotten. This is based on the phenomenon that occurs today among students. Based on data obtained from the Child Protection Commission (KPAI) and the Federation of Indonesian Teachers' Unions (FSGI), cases of *bullying* have increased since 2020, namely 119 cases, in 2021 there were 53 cases, in 2022 there were 266 cases, and cases that jumped very high occurred in 2023, namely 1478 cases, a very concerning phenomenon (Tirza & Cendana, 2022). Likewise, regarding criminal acts that occur among students, data obtained from the National Law Development Agency (BPHN) of the Ministry of Law and Human Rights (Kemenkumham) that in 2020 - 2022 there were 2,304 criminal cases of child actors making the Indonesian nation ranked 114th out of 191 countries. This data was taken in 2021 based on research conducted by the *Human Development Index* (HDI) (Syakur & Budianto, 2024). Based on *Human Development Reports* data. This ranking is still far below Malaysia which is ranked 62nd, Thailand is ranked 66th, and Singapore is ranked 12th. Indonesia's ranking far below ASEAN countries shows that human resources in Indonesia are still relatively low (*United Nations Development Program*, 2022).

Based on this, the government through the Ministry of Education and Culture is trying to overcome the existing problems by implementing the Pancasila Learner Profile, which is designed to improve character while fulfilling the competencies expected of students by the Indonesian education system. These competencies include knowledge, attitudes and values, personality, and character-based competencies. This profile complements the focus on achieving the Graduate Competency Standards at each level of education, especially in instilling character under the values of Pancasila (Hidayat dkk., 2024). In addition, this program is also launched to align the vision of the Ministry of Education and Culture 2020-2024 and the Government's Mission to realize an Advanced Indonesia that is sovereign, independent, and has a personality through the creation of Pancasila Students who are faithful, devoted to God Almighty, and have noble character, global diversity, independence, mutual cooperation, critical reasoning and creativity. (Dimensions of Pancasila Student Profile).

These dimensions indicate that the Pancasila Learner Profile does not only focus on cognitive abilities, but also on attitudes and behaviors that reflect identity as an Indonesian nation as well as a global citizen (Manurung & Biso, 2021). Therefore, through the development of the Pancasila Learner Profile, it is hoped that it will produce students who are academically superior, noble, independent, and able to contribute to the

development of a just and prosperous society. At the same time, it is believed to be able to realize the objectives of national education based on Law No.20 of 2003 Article 3, namely "National education functions to develop the ability and shape the character and civilization of a dignified nation to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens" (Astiana, 2024).

As Muslims who uphold Islamic values in the implementation of the learning process, there is always caution in accepting every new program before a deeper study is held. In this problem how to examine the Profile of Pancasila Students in the perspective of the Quran. Is there a correlation in it? Therefore, it is important to explore how the dimensions and elements of the Pancasila Student Profile can be linked to the teachings of the Quran because the Quran is *hudallinass*, namely as a guide for mankind (Ningsih, 2020). This is also a form of Muslim compliance with government regulations as stated in QS An-Nisa: 59, namely:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Mean: O you who believe, obey Allah and obey His Messenger and the rulers among you. Then if you differ in opinion about anything, refer it back to Allah (the Quran) and the Messenger (his sunnah), if you truly believe in Allah and the Last Day. That is better for you and more beneficial.

Therefore, this research seeks to provide a review of the Pancasila Student Profile in the Quranic Perspective because the Quran, as a guide to Muslim life, contains various moral and ethical values that are relevant and can enrich the process of student character building. In line with previous research conducted by Rizqiyah with the research title Four Dimensions of the Pancasila Student Profile in the Perspective of QS Al Baqarah verse 177 shows that the four dimensions of the Pancasila Student Profile (dimensions of faith, fear of God Almighty, and noble character; dimensions of cooperation; dimensions of independence; and dimensions of critical reasoning) are documented in QS. al-Baqarah verse 177 and are relevant to the teachings of doing virtue contained therein, so it can be said that the Pancasila Student Profile reflects the teachings of the Qur'an which should be implemented in forming quality human resources.

Another study also discussed the Profile of Pancasila Students in the perspective of Islamic Religious Education conducted by Musdalipah with the conclusion that Islamic Religious Education is a benchmark, how Islam and its people have played their role in various social, political and cultural aspects (Haromain dkk., 2023). Meanwhile, in direct implementation in schools, this research was conducted by Ayka Aziz. First, Islamic values in the implementation of character education consist of the value of cleanliness and purity of the soul, the value of piety, the value of morality, and the value of the Fourth

has a unified whole and is the basis for madrasah implementing character education. Second, the implementation of character education based on Islamic values is more emphasized on the habituation activities of students. Third, the implementation of Islamic values-based character education in realizing the Pancasila learner profile is carried out by: *ubudiah* activities, providing an understanding of religion, providing examples and directions, as well as habituation and coaching following each Pancasila learner profile (Adisaputera dkk., 2023).

Indonesian students are expected to be competent lifelong learners, have character, and behave according to the values of Pancasila. This profile is built in daily life and lived in each learner through the culture of the education unit, intracurricular learning, the Pancasila Learner Profile strengthening project, and extracurricular activities. The integration of Al-Quran teachings and Pancasila values is expected to produce a learner profile that includes spiritual, social, and intellectual aspects to be in line with the Indonesian Education Vision of realizing an advanced Indonesia that is sovereign, independent, and has a personality through the creation of the Pancasila Learner Profile.

## **METHOD**

This research is library research, which is conducted by collecting and analyzing data from written sources such as books, articles, and other documents (Barlian, 2018). This research also uses a qualitative approach, producing descriptive data in the form of written words from people or observable behavior (Jaya, 2020). Data is collected through documentation techniques, including notes, transcripts, books, letters, and other written documents (Hermawan, 2019). The primary sources are the manuscript of Pancasila Student Profile and the Quran interpretation book, supported by secondary data from e-books and articles. The data were analyzed using the content analysis technique, which reduces the text into units and applies a coding scheme to make inferences about the communication in the text (Juniatmoko, 2019).

## **RESULTS AND DISCUSSION**

### **Dimensions and Elements of the Pancasila Learner Profile**

The Pancasila Learner Profile is an interpretation of the national education goals. This profile is the main reference in educational policies that aim to build the character and competence of students. All stakeholders in the education sector must understand this profile. Therefore, the Pancasila Learner Profile is organized in a simple and easy-to-remember manner by educators and learners, so that it can be applied in everyday life. The Pancasila Learner Profile is formulated based on the Preamble of the 1945 Constitution, the 2003 National Education System Law, and Ki Hadjar Dewantara's vision of education. Another policy is Strengthening Character Education (PPK) contained in Presidential Decree No. 87 of 2017 and Permendikbud No. 20 of 2018 concerning PPK in Formal Education Units with 18 national character values which are summarized into 5 characters, namely religious, nationalist, independent, cooperation and integrity. And re-evolved into 21st-century skills that every Indonesian student must

have. It is evident in a scientific study that this shows that the competence and character representation of the 21st century is to be a productive and democratic human being in the current and future global life (Purnamasari dkk., 2020).

The Pancasila Learner Profile consists of six dimensions, each of which includes elements and sub-elements. The first dimension is Believing, fearing God, and having noble character. With five key elements, namely First Believe, fear God, and have noble character with elements of religious morals; personal morals; morals to humans; morals to nature; and state morals. The second dimension is Global Diversity with elements of recognizing and appreciating culture; intercultural communication skills in interacting with others; reflection and responsibility for the experience of diversity. The third dimension is Independence, which includes two elements, namely self-understanding and the situation at hand; and self-regulation. The fourth dimension is Mutual Aid with elements of: collaboration; caring, and sharing. The fifth dimension is Critical Reasoning with elements: recognizing and appreciating culture; intercultural communication skills in interacting with others; and reflection and responsibility for the experience of diversity. The sixth dimension is Creative with elements: generating original ideas; and producing original works and actions (Abulhul, 2021).

Based on the guidelines issued by the Curriculum Standards and Education Assessment Agency of the Ministry of Education and Culture of the Republic of Indonesia in 2022, it is explained that the Merdeka curriculum, which is a forum for developing the profile of Pancasila Students, is explained as follows:

1. The Faithful, God-fearing, and Noble dimension describes Indonesian students who have a good relationship with God, and understand and apply religious teachings in their daily lives. They recognize God's attributes, such as love and compassion, and are aware of their responsibilities as leaders on earth to love themselves, fellow humans, and nature, and to carry out God's commands.
2. The Global Diversity dimension explains that Indonesian students can maintain their noble culture, locality, and identity while remaining open in interacting with other cultures so that they can appreciate other cultures and potentially create new positive cultures. Pancasila learners recognize various cultural groups, communicate equally with different cultures, and are reflective of experiences of diversity to avoid prejudice and stereotyping.
3. The Mandiri dimension explains that independent Indonesian learners take responsibility for their learning process and outcomes, with self-awareness and self-regulation as key elements. They are reflective of their strengths, limitations and situations, and set appropriate goals and self-development strategies. They are able to regulate their thoughts, feelings and behaviors to achieve their goals, and continuously monitor and evaluate their efforts and

learning outcomes. When faced with problems, they look for more appropriate strategies to achieve success.

4. The Bergotong royong dimension explains that Indonesian students have the ability to work together which includes collaboration, caring and sharing. They enjoy working with others, show a positive attitude and have good communication skills. They are responsive to situations in the physical and social environment, understand other people's feelings and perspectives, and build relationships with different cultures. In addition, they are proactive in creating better conditions in the environment and society.
5. The Critical Reasoning dimension is being able to objectively process qualitative and quantitative information, ask relevant questions, clarify ideas, and distinguish information from the way it is presented. They use their reasoning with the rules of science and logic to analyze and evaluate information, explaining reasons accurately in making decisions.
6. The Creative Dimension is a learner who can generate original ideas that develop from the expression of their thoughts, feelings, and life experiences. They act by clarifying, questioning, and connecting multiple perspectives to produce innovative and contextually appropriate solutions. They also create original works in forms such as drawings, designs, or digital outputs, driven by personal interest and awareness of their impact on the environment. These students are risk-taking and flexible in exploring alternative solutions to problems and are prepared to experiment with creative approaches in the face of changing conditions.

The six dimensions of the Pancasila Student Profile are considered important in shaping the individual character of Indonesian students. Each dimension describes how students can play an active role in society by utilizing their potential and values (Ali dkk., 2023).

## CONCLUSION

The correlation between the dimensions and elements of the Pancasila Learner Profile and the teachings of the Quran shows a close relationship between the two. The six main dimensions of the Pancasila Learner Profile - faith and piety in God, global diversity, independence, cooperation, critical reasoning, and creativity - were found to have a strong foundation in Quranic verses. Each dimension has equivalents in Islamic concepts such as *hablumminallah*, respect for diversity, *muhasabah*, *ta'awun*, *ulul albab*, and useful creativity. This research concludes that the integration of Pancasila values and Quranic teachings in education can strengthen the character-building of Indonesian students, in line with the goals of national education. The findings show that the Pancasila Student Profile does not contradict Islamic values, but rather supports and strengthens each other. The implication of this research is the importance of integrating both aspects in the Indonesian education system, through curriculum development, teacher training, and the creation of a supportive learning environment. This approach is expected to form a



generation of academically proficient Indonesian students with strong, noble characters who are ready to face global challenges while adhering to the nation and religion's noble values.

## BIBLIOGRAPHY

Abulhul, Z. (2021). Teaching Strategies for Enhancing Student's Learning. *Journal of Practical Studies in Education*, 2(3), Article 3. <https://doi.org/10.46809/jpse.v2i3.22>

Adisaputera, A., Gafari, M. O. F., Astuti, W. W., & Assalam, M. H. (2023). Creating new knowledge based on the ecological teaching material in Indonesian language education. *JOALL (Journal of Applied Linguistics and Literature)*, 8(2), Article 2. <https://doi.org/10.33369/joall.v8i2.26964>

Ali, M., Pancasilawati, A., & Mursyid. (2023). Analysis of the Circular Letter from the Ditjen Bimas Islam on the Iddah of Wives from the Perspective of Maqāṣid Syarī'ah. *WARAQAT: Jurnal Ilmu-Ilmu Keislaman*, 8(1), Article 1. <https://doi.org/10.51590/waraqat.v8i1.498>

Arifin, M. Z., Ghofur, A., & Latif, A. (2022). PENDIDIKAN KARAKTER DALAM PEMIKIRAN K.H HASYIM ASY'ARI. *Tarbawi: Jurnal pemikiran dan Pendidikan Islam*, 5(2), 111–129. <https://doi.org/10.51476/tarbawi.v5i2.400>

Astiana, Y. (2024). *Creating Peace and Harmony in Indonesia: Education and the Role of Cultural Identity in Preventing/Countering Radicalisation and Violent Extremism* [Thesis]. <https://digital.library.adelaide.edu.au/dspace/handle/2440/141834>

Bahri, S. (2022). Pemulihan Pembelajaran di Sekolah Melalui Kurikulum Prototipe. *Scholaria: Jurnal Pendidikan Dan Kebudayaan*, 12(3), Article 3. <https://doi.org/10.24246/j.js.2022.v12.i3.p204-215>

Barlian, E. (2018). *METODOLOGI PENELITIAN KUALITATIF & KUANTITATIF*. OSF. <https://doi.org/10.31227/osf.io/aucjd>

Haromain, H., Hariawan, R., & Tsamara, N. (2023). IMPLEMENTASI PROGRAM KEARIFAN LOKAL UNTUK PENGUATAN PROFIL PELAJAR PANCASILA DI SMKN 3 MATARAM. *Jurnal Visionary: Penelitian Dan Pengembangan Dibidang Administrasi Pendidikan*, 11(1), 122–131. <https://doi.org/10.33394/vis.v11i1.8472>

Hermawan, I. (2019). *Metodologi Penelitian Pendidikan ( Kualitatif, Kuantitatif dan Mixed Method )*. Hidayatul Quran.

Hidayat, F., Afif, T. R. H., & Dahlan, Z. (2024). Islam Nusantara: Sejarah Peradaban Islam Kontemporer Di Indonesia. *Gudang Jurnal Multidisiplin Ilmu*, 2(1), Article 1. <https://doi.org/10.59435/gjmi.v2i1.195>

Jaya, I. M. L. M. (2020). *Metode Penelitian Kuantitatif dan Kualitatif: Teori, Penerapan, dan Riset Nyata*. Anak Hebat Indonesia.

Juniatmoko, P., Fuad Hasyim, Annida Unatiq Ulya, Nurwulan Purnasari, Ronnawan. (2019). *Metodologi Penelitian (Kuantitatif, Kualitatif dan Mix Method)*. GUEPEDIA.

Manurung, A. D. R., & Bisono, T. (2021). NATION AND PERSONAL CHARACTER BUILDING BASED ON PANCASILA IDEOLOGY AND HEROIC LEADERSHIP APPROACH. *Dinasti International Journal of Management Science*, 2(3), 396–410. <https://doi.org/10.31933/dijms.v2i3.701>

Ningsih, T. (2020). THE ISLAMIC CHARACTER VALUES OF KUPATAN TRADITION IN BANGKALAN, MADURA, EAST JAVA. *IBDA` : Jurnal Kajian Islam Dan Budaya*, 18(2), 167–181. <https://doi.org/10.24090/ibda.v18i2.3915>

Purnamasari, R., Suchyadi, Y., Karmila, N., Nurlela, N., Santa, Mirawati, M., Handayani, R., Indriani, R. S., Anwar, W. S., & Kurnia, D. (2020). STUDENT CENTER BASED CLASS MANAGEMENT ASSISTANCE THROUGH THE IMPLEMENTATION OF DIGITAL LEARNING MODELS AND MEDIA. *Journal of Community Engagement (JCE)*, 2(2), Article 2. <https://doi.org/10.33751/jce.v2i2.2801>

Syakur, M., & Budianto, A. A. (2024). Peran Bibliocounseling Dalam Meningkatkan Kedamaian Psikologis. *Coution : Journal of Counseling and Education*, 5(1), Article 1. <https://doi.org/10.47453/coution.v5i1.1539>

Tirza, J., & Cendana, W. (2022). The Role of Pancasila in Facing Radicalism and Exclusivism in Indonesia as Bhineka Tunggal Ika. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(3), Article 3. <https://doi.org/10.32884/ideas.v8i3.913>