

Analysis of Religious Character Values as Strengthening the Pancasila Student Profile

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ABSTRACT

This research is motivated by the large number of negative and deviant children's behaviour that occurs in basic education institutions, where every parent definitely wants their child to get a good education. So, a basic education institution must be able to become a bridge in providing services, direction and examples of good ethics for students through familiarizing them with character values in the school environment. This research aims to find out how the value of religious character strengthens the profile of Pancasila students at SD Negeri Kagokan 02. This type of research is descriptive qualitative. Data collection methods include interviews and observations. The results of the analysis showed that SD Negeri Kagokan 02 had instilled religious character values as a form of strengthening the profile of Pancasila students. Activities that arise in cultivating religious character values are praying before learning begins, reading the Asmaul Husna in the field, getting used to saying greetings before learning, rotating Duha prayer activities, commemorating Isra'Miraj Day, commemorating the birthday of the Prophet Muhammad SAW, commemorating Santri Day, when in the month of fasting, Islamic boarding schools are held, extracurricular activities in Tambourine.

Introduction

School is a strategic place for character formation, apart from the family and community. Through schools, the process of instilling character values in students will be applied both through teaching and learning activities, school culture and self-development activities. To produce human resources of quality and character, there must be a balance between family, school and society because character begins with habits (Hamid: 2013). Character values must be instilled in students from an early age, so that they can help them to resist the desire to do bad actions and prioritize good actions towards others. Therefore, character is a characteristic of a person that has existed since birth which will differentiate his characteristics from other people (Agustini. F: 2020).

Likewise, in realizing Indonesian society that has high quality empowerment and is able to overcome various challenges that arise in this era of globalization, human life cannot be separated from the world of education for the formation of character values. Therefore, the goal of education should be oriented towards the realization of humans who have character values. This hope seems to be in line with the goals of national education as outlined in Republic of Indonesia Law no. 20 of 2003 concerning the National Education System, especially article 3, the basics, functions and objectives of education (Daryanto, Darmiatun 2013: 44) as follows.

National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent. and become democratic and responsible citizens. The series of explanations above reflect that national education has the function and aim of educating the life of the nation in order to form whole, quality Indonesian people.

Problems that occur in the formation of student character at SD Negeri Kagokan 01 Gatak Sukoharjo include low awareness of student discipline, lack of respect and courtesy from students towards teachers during learning, less controlled use of gadget media, and a sense of sensitivity towards peers that is increasingly fading.

Character education has become the focus of various countries in order to prepare a quality generation, not only for the benefit of individuals but for citizens in general. Character education is not only limited to explaining truth and error to students, but more than that, character education must be able to instil good habits or habituation so that students are able to feel and implement it in everyday life. So character education will carry the same mission as moral education or moral education of students (Deddy. F et al: 2018).

Character development in an education system is the relationship between character components that contain behavioural values, which can be carried out or acted in stages and are interconnected between knowledge of behavioural values and strong attitudes or emotions to do so, both towards God Almighty, himself, fellow environment, nation and state (Sujak and Aqib: 2011: 9). In connection with the formation of students' character values for the nation's next generation and realizing this goal, character education should be given to children as early as possible and must receive support from all parties. The education in question is not just instruction, but also providing good real examples. In this case, of course, it is not only teachers who play a role in the process of character formation in students, parents and the social environment also play a role (Kemendikbud, Research and Technology, 2021a).

The Pancasila student profile is an effort to improve the quality of education that prioritizes character formation. The Pancasila student profile is applied to educational units starting from kindergarten, elementary, middle and high school levels (Rusnaini et al., 2021; Susilawati et al., 2021). In 2022, schools can choose a curriculum that suits school conditions which can be used as an option for independent learning (Suryaman, 2020). The new educational paradigm is designed on the basis of the principle of differentiated learning according to needs and stage of development. The newest curriculum that has now been developed by the government is the independent learning curriculum (Suryaman: 2020).

The character of students is a very important thing that needs to be considered as a whole. Character is a worrying thing in education if it ignores morality which will later be applied at school and in society. The character of students is also greatly influenced by the negative impact of globalization, where this globalization has slowly eroded the values of Pancasila as the basis and identity of the Indonesian state. Currently, Indonesia is experiencing a multidimensional crisis.

Pancasila education plays an important role in building student character. Pancasila education becomes a strong moral and ethical foundation to guide our young generation in an era filled with many challenges and social dynamics today, by including Pancasila education as an important part of the school curriculum, the ultimate goal is to give students

a strong understanding of the values of Pancasila. basic values of Pancasila. Pancasila is not only a state ideology but also a moral basis that binds us as a nation. Pancasila education teaches the principles of democracy, justice and fair humanity, which helps students grow into positive and moral people. The values in each point of Pancasila taught in school can influence the character of students at school (Fitriasari et al., 2019)

The profile of Pancasila students is in accordance with the vision and mission of the Ministry of Education and Culture (Ministry of Education, Culture, Research, Technology) as stated in the Minister of Education and Culture Regulation Number 22 of 2020 concerning the Strategic Plan of the Ministry and Culture for 2020-2024, that "Pancasila Students are the embodiment Indonesian students as lifelong learners who have global competence and behave in accordance with Pancasila values, with six main characteristics; have faith in God Almighty and have noble morals, global diversity, mutual cooperation, independence, critical reasoning and creativity" (Kemendikbud Ristek, 2021b).

Based on the description above, looking at the problems in this research, the author focuses on analysing Religious Character Values because the large number of negative or deviant children's behaviour means that all parents definitely want their children to get good character education. However, not all parents can provide character education in family education due to several constraining factors, from work that takes up too much time to parents' limited educational experience. So parents want their children to go to schools that can instil good character values from the education received in the family. None other than because this has a very big role in educational success, which will mainly affect the character and academics of students in particular. So the aim of this research is to describe the value of religious character as strengthening the profile of Pancasila students at SD Negeri Kagokan 02.

Method

This research uses qualitative research methods, because it was carried out to obtain certain data. Sugiyono (2015: 399) said that the reason for using qualitative descriptive methods is because the problems are not yet clear, holistic, complex, dynamic and full of meaning so it is impossible for data on social situations to be captured using quantitative research methods. So in qualitative research it is not in the form of numbers but in the form of sentences or questions and qualitative research is descriptive. The data obtained came from observations and interviews. "Researchers used semi-structured interviews, namely interviews in which the researcher asked a series of structured questions, then one by one they deepened them to elicit further information" (Arikunto, 2010: 270). The data that has been obtained is analysed in the form of words or sentences and data analysis takes the form of an explanation of the situation being studied and presented in the form of a description. The data in this research is about religious character values (faith and devotion to God Almighty) at SD Negeri Kagokan 02. For this reason, researchers used interviews to test the validity of the data. This research was carried out at SD Negeri Kagokan 02.

Result and Discussion

Implementation of religious culture is the application of activities determined in the form of policies or rules which are carried out continuously so that they become habits, and are realized in the school environment in which there are overall religious values, beliefs, faith in Allah SWT and will later bring positive impact on a person's behaviour, attitudes

and actions. Religious culture is basically a manifestation of religious values as a form of habituation in behaviour which becomes a tradition followed by all school members, including students, teachers and staff. There are three processes of implementing a religious-based school culture for student character education, including the following.

1) Congregational Dhuha Prayer

Based on field research, the Dhuha prayers implemented at SD Negeri Kagokan 02 start from 06.45 to 07.15 in the morning before the start of formal school. The picket teacher is supervised by the picket teacher, the picket teacher is tasked with supervising the students implementing this religious school culture, the picket teacher is also tasked with guiding students who still have difficulty reading and how to perform the Duha prayer. So the religious character that is formed from the congregational Duha prayer is patience. Because they are used to being trained to perform Duha prayers every day, not just the obligatory prayers. The patient character can be seen in waiting in line for Duha prayers, patiently waiting in line to take ablution.



Figure 1. Dhuha prayer in congregation

2) Reading Asmaul Husna

After performing the Dhuha prayer in congregation, the religious school culture that is implemented is reading the Asmaul Husna. Based on the results of research in the field, reading Asmaul Husna trains students to recite dhikr and praise the name of Allah. The religious character that is formed through the habit of reading the Asmaul Husna is an obedient and obedient character. The aim of reading the Asmaul Husna itself is to develop obedient values in students, such as getting to know and love Allah the Creator better, then the obedient character can be seen by the students' sense of initiative in reading the Asmaul Husna without waiting for the teacher to come.



Figure 2. Reading Asmaul Husn

3) TPQ

Based on the results of interviews with TPQ activities, each student's ability is different in processing the lessons received, which is also influenced by the age of the students who are still children. However, so far almost all students have been able to recognize the hijaiyyah letters, then some students have been able to read the Al-Qur'an fluently and memorize prayer readings and short surahs. Religious character that can be formed through a religious-based school culture is the responsibility of students to train and improve their Al-Qur'an reading skills.



Figure 3. TPQ

4) Congregational Midday Prayer

Congregational noon prayers have become the culture of the school community at SD Negeri Kagokan 02. This religious activity is the main thing, even each teacher has his own schedule to be the imam at the mosque. Not only that, some teachers also supervise students during congregational prayers. Religious character that can be formed through congregational midday prayers is discipline and piety. Disciplined character in carrying out congregational midday prayers on time, then piety in carrying out obligations as Muslims.

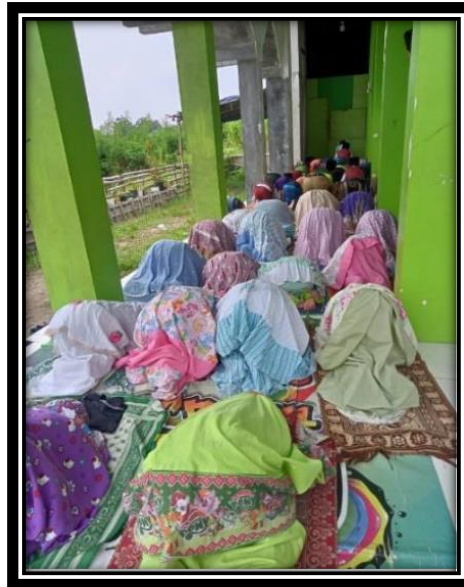


Figure 4. Congregational Midday Prayer

The formation of religious culture in schools goes through two processes or stages. The first is through a learning process which is followed on the basis of orders by imitating, obeying, and obeying what has been determined by school policy. For example, the school orders Dhuha and midday prayers in congregation which is attended by the entire school community, including teachers. The second is through the experience process of cultural actors. Cultural actors within themselves feel confident in the truth they have obtained so that it is manifested in the form of actions, attitudes and behaviour. Like a student gaining knowledge that we must believe in the existence of the creator and we are obliged to worship him. So, based on that belief, the student, without coercion from anyone, will pray to the Creator.

Based on the results of the observations that the researcher made, the researcher found that all students participated in the process of cultivating the character of a religious-based school program at school. Duha prayers are given material on prayer procedures and readings, while madrasa schools are given material such as the Koran, Hadith, Fiqh, moral Aqidah and Arabic. There are still students who arrive late and do not carry out program activities such as Duha prayers. The situation during the process of implementing character education is conducive, all students obey and carry out it.

The discussion in this research refers to the instrument that has been created by the author as a tool for obtaining research data. The author focuses on presenting religious character values as strengthening the profile of Pancasila students. In this research, researchers used interviews and observations to test the validity of data from different sources. The researcher conducted interviews with class VI teachers, and all the results obtained were discussed thoroughly by the principal who explained about the instillation of religious character values implemented at SD Negeri Kagokan 02. The principal explained about the instillation of religious character values applied at SD Negeri Kagokan 02 In building and strengthening the character of these students, this school applies the Pancasila student profile in the independent learning curriculum. The implementation of the Pancasila student profile in this school is carried out through habituation activities in the classroom, habituation outside the classroom and extracurricular activities.

Based on the results of the interview, SD Negeri Kagokan 0201 instils Religious Character Values which are balanced with these character-based activities. In this case the researcher analyses that all forms of activities can be grouped into character values. The application of character values can be seen from various forms of activities carried out at school. From the results of observations, researchers found various forms of activities that were in line with cultivating religious character values. These activities include, praying before learning begins, reading the Asmaul Husna in the field, getting used to saying greetings before learning, rotating Duha prayer activities, commemorating Isra' Miraj Day, commemorating the birthday of the Prophet Muhammad SAW, commemorating Santri Day, during the fasting month a flash Islamic boarding school is held, extracurricular tambourine. These activities are strengthened by the results of the documentation. The various forms of activities above are in line with cultivating the profile of Pancasila students at SD Negeri Kagokan 02 in the aspect of Faith, Devotion to God Almighty, where the content includes the individual's relationship with God, the individual with others and the individual with the universe.

Conclusion

Based on the research results in the data description and discussion that has been explained by the researcher, it can be concluded that SD Negeri Kagokan 02 has instilled Religious Character Values as a form of strengthening the profile of Pancasila students. This can be seen from the refraction tests carried out at SD Negeri Kagokan 02, among others. Praying before learning begins, reading the Asmaul Husna in the field, getting used to saying greetings before learning, rotating Duha prayer activities, commemorating Isra' miraj day, commemorating the birthday of the Prophet Muhammad SAW, commemorating santri day, during the month of fasting there is a flash Islamic boarding school, tambourine extracurriculars.

The impact of implementing a religious-based school culture in cultivating school character education in Kagokan 02 State has four impacts, namely, increasing employability such as improving student personality, training students' attitudes of loyalty and activeness in religious and learning activities, developing student commitment to be more diligent, responsible and be more careful in acting, motivation influences students to develop better in religious activities and learning, focus on the goals of a religious school culture for students which are expected to be achieved in accordance with the school's vision and mission to form people with noble character. full of responsibility, discipline, patience, obedience and good manners.

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