

LEARNING PARADIGM OF PANCASILA STUDENT PROFILE ON ISLAMIC RELIGIOUS EDUCATION IN GRADE 1 SDN PACING

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Abstract: Government policy related to efforts to create a generation of nations that practice the values of Pancasila through the learning process of the Pancasila student profile paradigm. PAI learning as one of the subjects taught in schools should carry out a learning process based on the Pancasila student profile. In reality, in the process of instilling Pancasila values, educators still experience various difficulties in their application. This study used descriptive qualitative method with data collection through interviews, observation and documentation. Test the validity of the data using triangulation techniques. Data analysis techniques are carried out by reducing data, data supply and verification to be concluded. The results showed that SDN Pacing has implemented the learning paradigm of the Pancasila student profile. PAI learning also carries out learning in accordance with the profile of Pancasila students, namely faith and piety, independence, creativity, global celebrity, critical reasoning, and mutual assistance. Its application in PAI learning starts from the introduction to the closing activities which contain the instillation of values based on the Pancasila student profile.

Keywords: Islamic Education, Learning, Pancasila Student Profile

INTRODUCTION

Learning is a process of interaction between educators and students with the aim of achieving new understanding and knowledge. The learning process takes place systematically consisting of components such as educators, curriculum, learners, processes, outputs, facilities and strategies.¹ Through learning, students are given the opportunity to be active in developing their knowledge, conducting

¹ Widy Astuty and Abdul Wachid Bambang Suharto, "Desain Perencanaan Pelaksanaan Pembelajaran Pendidikan Agama Islam Daring Dengan Kurikulum Darurat," *Jurnal Penelitian Pendidikan Islam* 9, no. 1 (July 16, 2021): 81.

critical reflection, and developing the skills necessary to deal with real-world problems.

Learning in each subject has goals that must be achieved by students in accordance with the national education goals. Islamic Religious Education (PAI) is an important component in the education system in Indonesia because it aims to develop the moral character of students in accordance with Islamic ajaran. Religious education is not only limited to providing knowledge, but also at the stage of *feeling attituded, personal ideals,* and belief activities.² However, the fact is that there is a gap between understanding religious teachings and practicing them daily as students in the PAI teaching process.

Various efforts are made so that the values of religious education can shape the character of students in everyday life in line with the basic values of state ideology. As it is today, one form of this effort is to apply learning based on values in Pancasila. Pancasila is an Indonesian ideology that has five main principles: One Godhead, Just and Civilized Humanity, Indonesian Unity, Peoplehood Led by Wisdom in Consultation/representation, and Social Justice for All Indonesian People. In addition, Pancasila also contains universal truths that are very important to develop students' character and morals.³

PAI learning practices are required to adjust to the times and learning models that are more student-centered so that the teacher's role is not as *a center* but as a facilitator for students so that students can develop in various dimensions.⁴ Applying the paradigm of the Pancasila student profile in PAI learning can provide students with a more thorough understanding of Islam and Pancasila culture. Tolerance, unity, mutual assistance, justice, and love for the homeland are some

² Rosmiati Azis, "Hakikat Dan Prinsip Metode Pembelajaran PAI," *Inspiratif Pendidikan* 8, no. 2 (December 30, 2019): 292-300, accessed June 1, 2023, <https://journal3.uin-alauddin.ac.id/index.php/Inspiratif-Pendidikan/article/view/11302>.

³ Muhamad Abdul Roziq Asrori, "Integrasi Nilai-Nilai Pancasila Dalam Pendidikan Karakter Dan Budaya Bangsa Yang Berbasis Pada Lingkungan Sekolah," *Jurnal Rontal Keilmuan Pancasila dan Kewarganegaraan* 2, no. 1 (2016), accessed June 1, 2023, <https://www.jurnal.stkipppgritulungagung.ac.id/index.php/rontal/article/view/334>.

⁴ Novita Nur 'Inayah, "Integrasi Dimensi Profil Pelajar Pancasila Dalam Mata Pelajaran Pendidikan Agama Islam Menghadapi Era 4.0 Di SMK Negeri Tambakboyo," *Journal of Education and Learning Sciences* 1, no. 1 (October 2, 2021): 1-13, accessed June 1, 2023, <https://jurnal.gerakanedukasi.com/index.php/gerasi/article/view/7>.

examples of the character of students who are in accordance with the Pancasila precepts mentioned in the Pancasila student profile paradigm.⁵

As the philosophy of the Indonesian nation, Pancasila contains values that reflect the life of the Indonesian nation. The Pancasila student profile is a form of actualization of the values in Pancasila. Reflecting the nobility of mind, culture, and being able to adjust national life based on universal humanity which covers all of God's creation.⁶

To integrate religious values and Pancasila into the learning process effectively, the application of the Pancasila student profile paradigm in the PAI curriculum can be guided by effective guidelines and strategies for educators. Thus, it is expected that students will have a deeper understanding of Islamic teachings and be able to apply them in everyday life by practicing the values of Pancasila.

The phenomenon that occurs in the field, learning the paradigm of the Pancasila student profile is still a matter of debate in its implementation, including in PAI learning. There are still educators who feel unfamiliar with the activities that must be carried out so that learning the paradigm of Pancasila student profile can be carried out properly. In addition, there are also those who complain about many factors that become obstacles in the implementation of learning the Pancasila student profile. One of the results of research conducted by Sutiyono at SD Negeri Sleman revealed that among the inhibiting factors in the formation of the Pancasila student profile at the school include several things, namely the absence of socialization and specific bimtek regarding the formation of the Pancasila student profile and there is no module.⁷ Based on existing problems and considering the conditions of each school that applies different Pancasila student profiles, this study aims to examine the paradigm of Pancasila student profile, PAI learning in SDN Pacing and the implementation of learning paradigm of Pancasila student profile in PAI learning in SDN Pacing.

⁵ Asrori, "Integrasi Nilai-Nilai Pancasila Dalam Pendidikan Karakter Dan Budaya Bangsa Yang Berbasis Pada Lingkungan Sekolah."

⁶ Wasilatul Ibad, "Analisis Nilai-Nilai Pendidikan Agama Islam Dalam Profil Pelajar Pancasila," *QUDWATUNA* 4, no. 2 (September 30, 2021): 122-141, accessed June 1, 2023, <http://ejournal.alkhoziny.ac.id/index.php/qudwatuna/article/view/168>.

⁷ Sutiyono Sutiyono, "Analisis Faktor Pendukung Dan Faktor Penghambat Pembentukan Profil Pelajar Pancasila SD Negeri Deresan Sleman," *Journal of Nusantara Education* 2, no. 1 (August 27, 2022): 1-10, accessed June 1, 2023, <https://e-journal.unu-jogja.ac.id/fip/index.php/JONED/article/view/39>.

RESEARCH METHODS

The research method used by researchers is to use descriptive qualitative. This study describes the implementation of the Pancasila student profile paradigm learning in PAI learning in grade 1 SDN Pacing. Data collection activities with the field use several techniques, namely: First, observation by seeing, observing and analyzing the learning process of PAI class 1. Second, interviews with educators. Third, documentation in the form of PAI learning document data and photos of supporting activities. Research analysis activities using data reduction techniques, data display and field data verification. While testing the validity of the data using triangulation of sources and techniques. Source triangulation is used by researchers to dig deeper into the data and test it with educators while triangulation techniques to ensure documentary evidence with implementation.

FIND AND DISCUSSION

Learning Paradigm of Pancasila Student Profile

The learning approach that aims to develop and shape the character and attitudes of students that reflect the values of Pancasila as the basis of the Indonesian state is where the Pancasila education paradigm plays a role. The purpose of this paradigm is to produce learners who have a strong understanding of Pancasila, are able to apply its principles in everyday life, and are actively involved in building a society based on the principles of Pancasila.⁸ Here are some concepts related to the Pancasila teaching paradigm and student profiles:

First, integration of pancasila values into the curriculum. This principle focuses on integrating Pancasila values into every subject in the curriculum. Each subject is required to incorporate Pancasila values into the learning material. For example, in the context of history subjects, students can learn how Pancasila became the foundation of the Indonesian state and the role of warriors in the process of realizing Pancasila values.⁹ The values of Pancasila consist of the main values stated in the Jakarta charter, namely the One and Only God, just and civilized

⁸ Eni Susilawati, Saleh Sarifudin, and Suyitno Muslim, "Internalisasi Nilai Pancasila Dalam Pembelajaran Melalui Penerapan Profil Pelajar Pancasila Berbantuan Platform Merdeka Mengajar," *Jurnal Teknodik* 25 (2021): 155-167.

⁹ Rian Nurizka and Abdul Rahim, "Internalisasi Nilai-Nilai Pancasila Dalam Membentuk Karakter Siswa Melalui Budaya Sekolah," *Elementary School* 7, no. 1 (2020): 38-49.

humanity, unity Indonesia, citizenship led by wisdom in representative consultations, and social justice for all Indonesian people.¹⁰

Second, Character education. The formation of student character that reflects the values of Pancasila is also mentioned in the profile of the Pancasila learning paradigm. Students are encouraged to develop attitudes and behaviors that are in accordance with the principles of Pancasila, such as gotong royong, tolerance, justice, unity, and other similar concepts. This can be achieved through practical teaching, perceptual play, and reflective discussion.¹¹

Character education in Islamic religious education aims to form and develop a strong character, integrity, and morality based on Islamic religious teachings. Character education in the context of Islam emphasizes the development of good morals, understanding of Islamic values, and the application of Islamic principles in everyday life. Some important aspects of character education in Islamic religious education include moral and ethical education, strengthening faith and piety, moral formation, developing social awareness, empowering envy, and the formation of awareness and skills in thinking.¹²

Moral and ethical education teaches Islamic moral and ethical values which include honesty, integrity, justice, hard work, compassion, and concern for others. Strengthening faith and piety, namely increasing students' understanding and faith in Islamic religious teachings, and encouraging the practice of worship, such as prayer, fasting, and remembrance. The formation of noble morals is to teach and practice noble morals, such as humility, patience, tawadhu', courtesy, help, and respect for others.¹³

Third, National education. This concept emphasizes the need to teach students about nationality and love for the homeland in the context of Pancasila. Learners are taught about the nation's history, culture, and how to be good citizens. This action is intended to raise awareness of feelings of awareness, pride and support

¹⁰ Asrori, "Integrasi Nilai-Nilai Pancasila Dalam Pendidikan Karakter Dan Budaya Bangsa Yang Berbasis Pada Lingkungan Sekolah."

¹¹ Meilin Nuril Lubaba and Iqnatia Alfiansyah, "Analisis Penerapan Profil Pelajar Pancasila Dalam Pembentukan Karakter Peserta Didik Di Sekolah Dasar," *EDUSAINTEK: Jurnal Pendidikan, Sains dan Teknologi* 9, no. 3 (August 26, 2022): 687-706, accessed June 1, 2023, <https://journalstkipppgrisitubondo.ac.id/index.php/EDUSAINTEK/article/view/576>.

¹² Iis Nurasih et al., "Nilai Kearifan Lokal: Proyek Paradigma Baru Program Sekolah Penggerak Untuk Mewujudkan Profil Pelajar Pancasila," *Jurnal Basicedu* 6, no. 3 (2022): 3639-3648.

¹³ Sulastri Sulastri et al., "Penguatan Pendidikan Karakter Melalui Profil Pelajar Pancasila Bagi Guru Di Sekolah Dasar," *JRTI (Jurnal Riset Tindakan Indonesia)* 7, no. 3 (2022): 583.

for the Indonesian nation.¹⁴ National education in the context of Islam is important to form a strong national identity and strengthen the relationship between religion and state. Important areas in national education in Islamic religious education include the introduction of Pancasila values, the appreciation of Bhineka Tunggal Ika, the strengthening of the spirit of nationalism, religious freedom education, patriotism education, and responsible leadership education.¹⁵

Fourth, project-based learning. The Pancasila student profile paradigm also prioritizes project-based learning. In this case, students are given tasks or projects that require them to practice the values of Pancasila in daily life and local wisdom.¹⁶ For example, a student may be hired to create a social program based on the values of Pancasila or create a campaign that educates the public about the need for tolerance. The Pancasila student profile represents the hope of the Ministry of Education and Culture that the transformation of the education system in Indonesia is directed to realize six Pancasila student profiles. The six profiles include faith and fear of God Almighty and noble character, global diversity, the ability to work together, creative thinking, critical reasoning, and having independence.¹⁷

To achieve the profile of Pancasila learners, educators must be able to manage academic work creatively. For example, when there is saturation in the learning process. Then the teacher must be able to influence the perception of students. For example, by doing ice breaking activities in the classroom or doing other things that can attract the attention of students. Educators master social and emotional learning strategies. Teachers must develop social and emotional learning to meet the requirements of the Pancasila learner profile. When it comes to social

¹⁴ Rika Cahyani Setyaningrum et al., "Integrating National Values in Indonesian Learning to Realize the Profile of Pancasila Students in Junior High School in Surakarta," *Sinar Dunia: Journal of Social Research in Humanities and Education Sciences* 2, no. 1 (March 11, 2023): 179–195, accessed June 1, 2023, <https://journal.unimar-amni.ac.id/index.php/sidu/article/view/619>.

¹⁵ Hisyam Muhammad Fiqh Aladdin, "Peran Materi Pendidikan Agama Islam Di Sekolah Dalam Membentuk Karakter Kebangsaan," *Jurnal: Penelitian Medan Agama* 10, no. 2 (2019): 153, <http://jurnal.uinsu.ac.id/index.php/medag/article/view/6417/3050>.

¹⁶ Anjar Sulistiawati et al., "Implementasi Profil Pelajar Pancasila Melalui Proyek Bermuatan Kearifan Lokal Di SD Negeri Trayu," *Jurnal Fundadikdas (Fundamental Pendidikan Dasar)* 5, no. 3 (January 6, 2022): 195–208, accessed June 1, 2023, <http://journal2.uad.ac.id/index.php/fundadikdas/article/view/7082>.

¹⁷ Penyusun Tim, *Merdeka Belajar Episode 1-10*, ed. Dhianita Kusuma dan Rizal Maula Pertiwi, <https://Medium.Com/> (Jakarta: Kemendikbudristek, 2021), <https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf>.

emotional skills, there are five main areas to master: self-awareness, self-control, social awareness, relating, and the ability to articulate one's thoughts clearly.¹⁸

PAI Learning In Grade 1 SDN Pacing

Learning is a process of interaction between teachers and students that aims to facilitate relevant knowledge, skills, attitudes, and values. Learning can occur in a variety of places, such as schools, colleges, communities or other informal institutions. The purpose of learning is to help learners in their personal development, expand understanding, improve skills.

Nazarudin Rahman explained that Islamic Religious Education (PAI) as a conscious effort, namely a guide, teaching and training activity carried out in a planned and conscious manner on the goals to be achieved, the goals of Islamic religious education are recurrently achieved by students. To start the task carried out by educators, namely planning guidance, teaching and training that must be received by students. The purpose of the PAI program is to increase confidence, understanding, appreciation, and practice of Islamic teachings.¹⁹ Research conducted to determine PAI learning activities in schools, namely at SDN Pacing.

Elements and Components of PAI Learning Success. Learning involves several elements and components that greatly affect the success of learning activities. These elements and components of learning will lead to the achievement of learning objectives. These elements and components of learning are students, educators, learning materials, learning strategies and methods, learning environments and learning evaluation.

First, Students. Grade 1 participants at SDN Pacing who participated in Islamic religious education learning activities were 23 people, consisting of 13 men and 10 women. These students consist of various different backgrounds and characteristics that also differ from one another.²⁰ Learners are individuals who experience the learning process. They are the main subjects in learning and have an active role in acquiring knowledge, skills, and attitudes. Learners have diverse

¹⁸ Imas Kurniawaty, Aiman Faiz, and Purwati Purwati, "Strategi Penguatan Profil Pelajar Pancasila Di Sekolah Dasar," *EDUKATIF: Jurnal Ilmu Pendidikan* 4, no. 4 (June 3, 2022): 5170–5175, accessed June 1, 2023, <https://edukatif.org/index.php/edukatif/article/view/3139>.

¹⁹ Azis, "Hakikat Dan Prinsip Metode Pembelajaran PAI."

²⁰ Wawancara dengan guru PAI Kelas 1 SD Negeri Pacing, 24 Mei 2023.

characteristics, such as background, interests, learning styles, and levels of understanding that affect how they assimilate information.²¹

Second, educators. An educator in Islamic religious education subjects at SDN Pacing grade 1 named Hani Zahrani. He has qualifications as a graduate of Islamic religious education. Educators are defined as people who are responsible for facilitating learning. Educators have an important role in designing learning environments, delivering materials, encouraging interaction, providing feedback, and helping learners achieve learning goals. Educators act as facilitators, motivators, and sources of information. Educators as facilitators of learning act to facilitate learners' learning, they design and develop lesson plans, provide necessary resources, and create an environment conducive to learning. Meanwhile, the role of educators as motivators is to encourage students to learn and develop. Educators in the learning process also play a role as a good example for students in terms of behavior, ethics, and values. They exhibit attitudes and actions that are in accordance with the values taught, such as hard work, integrity, cooperation, and mutual respect.²²

Third, learning materials. Islamic religious education learning materials at SDN Pacing Class 1 come from modules made by the PAI KKG Team in Klaten Regency, printed book learning resources, and learning videos from *Youtube*. The material contains: a) the basic concepts of faith in Islam, such as belief in Allah, faith in angels, the books of Allah, the apostles of Allah, the Day of Judgment, faith in God's destiny and decrees; b) Values and ethics in Islam, such as honesty, justice, compassion, helpfulness, forgiveness, and mutual respect; c) Islamic history, including important events such as the birth of the Prophet Muhammad, the Hijra, the events of war, the development of Islamic civilization, and the early history of Muslims; d) Stories and lessons from the Qur'an, such as the story of Prophet Yusuf, the story of Jonah, the story of Prophet Abraham, and other stories to understand the moral and spiritual lessons contained in these stories.²³

Fourth, strategies and methodes of teaching. Islamic religious education learning strategies and methods used by educators in Grade 1 of SDN Pacing are: a) lectures and questions and answers, b) group learning; c) problem- and project-based learning; d) role-playing; d) Use of media and technology; e) observe and

²¹ Tasurun Amma, Ari Setiyanto, and Mahmud Fauzi, "Problematika Pembelajaran Pendidikan Agama Islam Pada Peserta Didik," *Edification Journal Pendidikan Agama Islam* 3, no. 2 (2021): 136–151.

²² Tatang Hidayat and Makhmud Syafe'i, "Peran Guru Dalam Mewujudkan Tujuan Pembelajaran Pendidikan Agama Islam Di Sekolah," *Rayah Al-Islam* 2, no. 01 (2018): 101–111.

²³ Muh Haris Zubaidillah and M Ahim Sulthan Nuruddaroini, "Analisis Karakteristik Materi Pelajaran Pendidikan Agama Islam," *ADDABANA Jurnal Pendidikan Agama Islam* 2, no. 1 (2019): 1–11.

source the text; and e) Use of audio and recordings. Learning strategies in Islamic Religious Education (PAI) refer to general approaches to achieve learning objectives, for example contextual approaches, problem-based learning, cooperative learning, and learner-centered approaches. Meanwhile, learning methods in PAI refer to specific approaches used to deliver material to learners and are more concrete than learning strategies, for example lecture methods, group discussions, role plays, project-based learning, and the use of media and technology. In combination, PAI learning strategies and methods form a comprehensive framework for teaching and studying the Islamic religion.²⁴

Fifth, learning environment. The learning environment of Islamic religious education in Grade 1 of SDN Pacing takes place inside the classroom and outside the classroom. The learning environment has an important role to play in shaping effective learning experiences and supporting learner development. The learning environment includes physical space, resources, and conditions that affect learning. Some aspects of the environment that need to be considered in PAI learning a conducive physical environment can create a comfortable and adequate atmosphere for PAI learning. Classrooms must be ensured to be well organized, have adequate lighting, good ventilation, and comfortable seating for students. Also, provide relevant learning materials, such as textbooks, audiovisual media, whiteboards, and props needed to facilitate learning.²⁵ Educators in PAI learning need to create a meaningful and relevant learning environment for students. linking learning materials to students' daily lives and the Islamic culture around them. The learning environment promotes and reinforces Islamic values.

Sixth, learning evaluation. Evaluation of Islamic religious education learning in grade 1 of SDN Pacing in the form of summative assessment or end-of-semester assessment in the form of written tests, follow-up in the form of homework, projects, and observations, as well as reporting student learning outcomes. Learning evaluation is a process to measure the understanding, progress, weaknesses and achievements of learners. It involves an assessment of knowledge, skills, attitudes, and overall learning achievement.

Aspects that need to be considered in the evaluation of PAI learning are: a) The purpose of the evaluation, including understanding the concept, the application

²⁴ Nia Nursaadah, "Pembelajaran Pendidikan Agama Islam (PAI) Di Sekolah Dasar," *GUAU Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 1 (2022): 397, <http://studentjournal.iaincurup.ac.id/index.php/guau>.

²⁵ Zubaidillah and Nuruddaroini, "Analisis Karakteristik Materi Pelajaran Pendidikan Agama Islam."

of Islamic values in everyday life, or the ability of students to carry out worship correctly; b) Relevant evaluation instruments, in the form of written tests, project assignments, observations, portfolio assessments, or group discussions; c) Linkage with the Islamic context, including the ability of students to apply Islamic values in daily life, respect differences, and interact with others in an Islamic manner; d) Constructive feedback, in the form of giving motivating praise and explaining weaknesses that need to be improved; d) Continuous learning, to track the development of learners and adjust learning strategies and methods accordingly; and e) Conformity with applicable curriculum and standards.²⁶

These elements of learning interact and influence each other in creating an effective learning experience. In designing learning, it is important to consider each of these elements to ensure a comprehensive and effective learning experience for learners.

PAI Learning Activities in Grade 1 SDN Pacing. Islamic religious education learning activities are carried out to provide students with understanding and appreciation of the teachings and values of Islamic religious teachings. The scope of teachings and values of Islamic teachings carried out to grade 1 students of SDN Pacing are moral creeds to realize ethical and moral students, the Qur'an and Hadith in the form of learning to read short verses of the Qur'an and Hadith, Fiqh regarding how to worship, and history to know the stories of the Prophet and Messenger. PAI learning activities in Grade 1 of SDN Pacing, are carried out through 3 activities, namely:

First, introduction activities. Learning activities in which are carried out begin with preliminary activities, attendance and checking neatness, student readiness to learn, conducting apperception (repeating previous learning), providing motivation, introducing learning topics to students, providing a general overview of what will be learned, explaining learning objectives, can also be a formative assessment to students to identify weaknesses and shortcomings, as well as strengths and strengths of students.

Second, core activities. The core activity in learning is an activity where the process of delivering material by utilizing all learning elements in achieving learning objectives. For example, in the delivery of material Entering new learning materials is getting used to clean living. The teacher explains the material with the lecture method, then repeats the material with questions and answers. In using

²⁶ Raida Namira Aulia, Risma Rahmawati, and Dede Permana, "Peranan Penting Evaluasi Pembelajaran Bahasa Di Sekolah Dasar," *Jurnal BELAINDIKA (Pembelajaran dan Inovasi Pendidikan)* 2, no. 1 (2020): 1–9, <https://belaindika.nusaputra.ac.id/article/view/22>.

this method there are several learners who actively ask questions. Completion of the material by the teacher using Indonesian. During the learning process, some students are serious about listening to the material enthusiastically and there are students who learn while playing. When responding to students, teachers sometimes respond in the regional language (Javanese). Furthermore, assignments are given to students to write down various ways to maintain cleanliness. The teacher walks around the classroom to check on the students' behavior and help the students if anyone is struggling with the project. Then students who have completed the task (project), are asked to collect and the teacher evaluates the project task. Project task assessments are given with numerical grades from 75-80.

Third, concluding activities. The closing activity will be the final series in the learning process wherebefore closing the teacher's learning doing *ice breaking* (songs about cleanliness), giving homework (homework) related to getting used to clean living, giving an overview of the next material, giving praise to students, afterthat the teacher closes the learning with greetings and saying hamdalah and thank you.²⁷

Islamic religious education learning activities as explained show that in grade 1 elementary school, from the introductory activities, core activities to the closing activities, educators have a central role in utilizing all elements of learning for the achievement of learning objectives. Students must participate actively and participatory, because the purpose of learning is intended for students as objects as well as subjects of Islamic religious education.

Implementation Of Pancasila Student Profile Paradigm Learning In Grade 1 SD N Pacing

The implementation of learning the Pancasila student profile paradigm at SDN Pacing is carried out in grade 1 and grade 4.²⁸ This research focuses on the application of the Pancasila student profile learning paradigm in Grade 1 SDN Pacing. The application of the pancasila pela jar profile in PAI grade 1 learning at SDN Pacing is carried out by collaboration between subjects or between teachers who teach in the same class. There are six profiles of Pancasila students that are applied in learning, namely faith, independence, global celebrity, critical reasoning, creativity, and mutual assistance.

²⁷ Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 24 Mei 2023.

²⁸ Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 24 Mei 2023.

Profile of Faith and Fear of God Almighty. The profile of believing and fearing God Almighty in grade 1 of SDN Pacing is trained during the learning process by getting used to praying, starting work by reading *basmalah* and reading 99 names of Allah. Educators introduce the concept of tauhid to students including belief in the oneness of Allah SWT as God Almighty. The stage of introducing the concept of monotheism to students is carried out with simple understanding that is easy to understand and with relevant examples.²⁹

PAI learning in grade 1 of SDN Pacing regarding the profile of faith and piety is also in the form of worship practice. Students are introduced to simple worship such as prayer, fasting, and remembrance. They are taught about the importance of worshiping Allah SWT as a manifestation of piety and obedience to Him. Learners are taught to read and memorize short verses from the Quran that speak about the greatness of Allah Almighty, the signs of His power, and the moral teachings taught in the Quran.³⁰

Application of tawhid values in everyday life by linking tawhid teachings with the daily lives of students. For example, by teaching them to thank God for the blessings given, pray in every activity, and understand that God is always watching over and controlling everything in their lives. Students are taught to have an attitude of tawakkal or surrender to God's will in facing everything in life. They are taught to believe that Allah Almighty is the true Creator, Organizer, and Giver of sustenance.³¹

Independence Profile. The profile of independence in PAI learning in grade 1 of SDN Pacing is implemented in the form of completing homework (PR). This independence is also intended so that students are accustomed to being responsible for the distribution of class picket tasks. Application through habituation as well as in worship practices can be an alternative to training the independence of students. This is because in addition to delivering religious material, students are also required to practice worship properly, such as prayer, ablution, and dhikr. Train them on the importance of maintaining cleanliness and

²⁹ Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 24 Mei 2023.

³⁰ Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 24 Mei 2023.

³¹ Sri Rahayu Ningsih and Santi Lisnawati, "Menanamkan Nilai Tauhid Melalui Kalimat Toyyibah Pada Anak Tingkat SD Di Kampung Gunung Koneng," *Abdi Dosen: Jurnal Pengabdian pada Masyarakat* 6, no. 1 (2022), <http://pkm.uika-bogor.ac.id/index.php/ABDIDOS/article/view/1165%0Ahttp://pkm.uika-bogor.ac.id/index.php/ABDIDOS/article/download/1165/878>.

order while worshipping, so that they gain a good understanding of religious values.³²

Use active learning methods, such as group discussions, role plays, or presentations. This will help students to actively participate in learning and develop a better understanding of the values of Pancasila and the teachings of Islam. Encourage students' creativity and cooperation to be creative and collaborate in learning activities. For example, participants are encouraged to make posters, paintings, or drama performances that illustrate the values of Pancasila and the teachings of Islam they learn.

Global Diversity. The implementation of the global diversity profile in PAI learning in grade 1 of SDN Pacing is carried out by educators by paying attention to the values of diversity, mutual respect, and cooperation between students, facing local culture. Students are taught to appreciate the differences that exist in the surrounding environment. Through teacher feedback about the diversity of cultures and beliefs that exist around the environment of students. Must not ostracize or ridicule fellow friends in any form.³³

The concept of diversity can be started by introducing the concept of diversity to students simply. In the PAI learning process, this profile can be trained through the material of the Prophet's stories to teach the values of the Prophet and his people living in a diversity of cultures and beliefs, but still respecting each other and working together for the common good. The method used by PAI educators grade 1 SDN Pacing is a collaborative learning approach. The use of this collaborative learning approach is expected to encourage cooperation and collaboration between students. For example, students may be grouped to work on assignments or projects together that illustrate religious and cultural diversity.³⁴ Furthermore, educators need to evaluate learning in accordance with the level of student understanding of the values of universal diversity and brotherhood that have been learned.

Critical reasoning in PAI learning in grade 1 SDN Pacing can be done with an approach that is appropriate to the level of development and understanding of students. Critical reasoning is trained through field observation activities so that

³² Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 26 Mei 2023.

³³ Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 26 Mei 2023.

³⁴ Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 1 Juni 2023.

students are accustomed to observing the surrounding environment related to materi, then giving responses.³⁵

During the learning process, educators use everyday context by connecting PAI learning with the context of students' daily lives. For example, when discussing the value of honesty, give examples of situations at school or home that involve honesty and encourage students to think about the right course of action in that context. In addition, read the stories of prophets and companions as a source of learning. After reading the story, discuss the moral contained in it. Educators invite learners to think about good actions they can apply in their daily lives. Doing Creative Activities can also improve the critical reasoning of diidk participants. Engage students in creative activities that require critical thinking.

The implementation of creativity profiles in learning Islamic Religious Education (PAI) in grade 1 SDN Pacing because it is still in the early phase, the educators train grade 1 students who are still at the initial level to be trained through calligraphy writing activities. Using a project-based learning method with students to work in creative projects involving the understanding and application of Islamic religious values. For example, they can create posters exhibiting kindness or drawing paintings depicting Islamic stories. Learning uses interesting teaching materials, such as interesting Islamic stories, pictures depicting religious values, or rhythmic religious songs. This will provoke students' imagination and creativity.³⁶

Push creative expression in PAI learning to express their understanding of Islamic religious teachings through various media. For example, they can create poems, sing songs, make drama performances, or create posters that depict moral messages. Making art, involving students in art activities related to Islamic religious values. Provide play time for students to play creatively related to Islamic religious values. For example, creating a play area that allows them to act as prophets or companions, or providing toys that support an understanding of Islamic religious teachings. Related to this creative profile, educators can utilize technology and technology to develop the creativity of students.

The implementation of the Pancasila *gotong royong* student profile in Islamic Religious Education (PAI) learning in grade 1 of SDN Pacing royong was trained through healthy Friday activities. Routine activities of mutual assistance clean the

³⁵ Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 26 Mei 2023.

³⁶ Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 26 Mei 2023.

surrounding environment. In addition, activities if there are families of students who died are carried out condolence activities. Increasing awareness of gotong royong by teaching students about the importance of gotong royong in everyday life and how these values are in linewith the teachings of Islam. Educators explain the concepts of mutual help, cooperation, and sharing in the context of religious life.³⁷

Apply mutual aid toclass activities through daily activities. Encourage students to help, share, and work together in group assignments or other collaborative activities. For example, they could share books or stationery, help a friend who is struggling, or clean the classroom environment together.

The implementation of the Pancasila student profile paradigm learning in Class 1 of SDN Pacing has several supporting and inhibiting factors. There are several things that become supporting factors for the implementation of the Pancasila student profile. These factors are: a) Teacher understanding, where teachers have a good understanding of the independent curriculum. Teachers who are well trained and have adequate knowledge of PAI learning methods that are in accordance with the independent curriculum; b) The support of the principal, the role of the principal in providing the support and facilities needed for the implementation of the independent curriculum is very important; and c) Appropriate teaching materials: teaching materials that are in accordance with the independent curriculum will be one of the supporting factors. Teachers will be helped by the existence of teaching materials that are interesting, relevant and in accordance with the level of development of students in grade 1.³⁸

While the Factors inhibiting the implementation of the Pancasila student profile paradigm learning in Grade 1 SDN Pacing are: a) Lack of allocation of learning time. For teachers, the current allocation of time is considered very lacking. Learning time is very limited. Still often, the material has not been completed, but time has shown that it has changed time to the next maple; b) Differences in the abilities and needs of learners. It is common knowledge that teachers need to find ways to meet individual needs while adjusting to the abilities of different learners; and c) Different workloads. This difference is in terms of learning administration. Currently kurmer is present in grades 1 and 4 only which

³⁷ Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 26 Mei 2023.

³⁸ Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 29 Mei 2023.

are in the initial A phase and the final B phase. Then, at other grade levels still use the 2013 curriculum, which affects the administrative workload of teachers.³⁹

CONCLUSION

Pancasila student profile paradigm learning is a learning approach that aims to develop and shape the character and attitudes of students that reflect the values of Pancasila as the basis of the Indonesian state. This paradigm is developed by integrating Pancasila values into the curriculum, character education, national education, and project-based learning. PAI learning grade 1 SDN Pacing has applied learning with the paradigm of the Pancasila student profile. Integrating Pancasila values in teaching starts from activities in the form of training, habituation, observation, to projects aimed at realizing Pancasila students. The profile of Pancasila students in its application in educational institutions, especially grade 1 SDN Pacing instills the values contained in Pancasila which are then described into six profiles of Pancasila students, namely faith and piety, independence, creativity, global celebrity, critical reasoning and mutual cooperation. All of that in its implementation cannot be separated from the support of all parties, although in its implementation there are still many obstacles.

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³⁹ Wawancara dengan Hani Zahrani guru PAI kelas 1 SD Negeri Pacing pada Tanggal 29 Mei 2023.

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