Integration of Pancasila Student Profile in Islamic Religious Education Textbooks for Senior High School

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ABSTRACT

The realization of students who have the Pancasila Student Profile is the goal of the current government. The rise of the three big sins of education, intolerance, and lack of discipline in the environment of elementary school students is a threat to the disintegration of basic education from within. The government is trying to present Pancasila Student Profile learning through various learning media, one of which is through the open book of PAI and Budi Pekerti. The novelty of this research is that it tries to find the values of the Pancasila student profile in PAI and character education textbooks. The purpose of this study is to examine the content of the Pancasila student profile in PAI textbooks used in high schools. This research method uses a qualitative design of literature study. The data sources of this study are divided into two categories: primary and secondary. Primary data sources come from the triangulation process of high school PAI student books, high school PAI teacher books, and regulatory documents regarding PAI learning in high school. While secondary data sources come from several relevant journals. The collected data were then analyzed in accordance with the stages of content analysis. The findings of this study indicate that Pancasila student profiles in PAI textbooks in high school have the most information, especially the dimensions of faith, devotion to God Almighty, and noble character. The values of each Pancasila student profile are explicitly and implicitly stated in each chapter of the PAI textbook. This study emphasizes that Islamic Religious Education, as one of the subjects mandated by the government, encourages the birth of students who have Pancasila student profiles. The implication of this research suggests that in the future teachers can find out the content of the Pancasila student profile in Islamic Education textbooks so that they can teach the content of the Pancasila student profile optimally.

Keywords: Character, Nationalism, Pancasila, IRE, Islamic Religious Education

INTRODUCTION

The character education agenda for students is one of the concerns of the current government. Government policies that encourage the realization of students with character have been implemented since 2010 [1]. Character development is important because character is the foundation for the development of a nation's society [2]. Given the importance of this, the Indonesian government has emphasized strengthening character education through the policy of the Regulation of the Minister of Education and Culture of the Republic of Indonesia (Permendikbud) Number 20 of 2018 concerning Strengthening Character Education in Formal Education. The government in this case through the independent curriculum has emphasized aspects of character development with the content of the Pancasila student profile [3]. Thus, the government has pursued various steps and policies in creating students with noble character.

The theoretical background of this study is rooted in the discourse surrounding character education, which has been a focal point in educational reform. Various scholars have identified gaps in existing character education frameworks, particularly in their application within the Indonesian context. For instance, [4] argue that character education must be reconstructed to align with contemporary challenges, emphasizing the need for a holistic approach that integrates philosophical, theological, and juridical dimensions. Philosophically, the Pancasila philosophy serves as a foundation for character education, promoting values such as tolerance and social justice [5]. Theologically, character education is viewed as a means to instill moral values that resonate with Islamic teachings, further supporting the development of a virtuous society [6]. Juridically, the legal frameworks established by the Indonesian government reinforce the importance of character education in formal schooling, ensuring that educational institutions adhere to these principles . On a global scale, the phenomenon of character education is gaining traction, with various countries implementing similar frameworks to address moral crises and promote ethical behavior among students. This global perspective underscores the urgency of character education as a central theme in contemporary educational discourse.

The character strengthening program through the aim of creating a Pancasila student profile is inseparable from the importance of the role and philosophy of Pancasila in the life of the state. Pancasila is a philosophy of life that reflects the noble personality of the nation that must exist in

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[1] Ega Nasrudin and others, 'Penguatan Pendidikan Karakter Religius Melalui Ekstrakurikuler Keagamaan Di SMA Negeri 3 Bandung', *Jurnal Pendidikan Karakter*, 14.1 (2023), pp. 11–19, doi:10.21831/jpka.v14i1.55288.

[2] Ega Nasrudin and Agus Fakhruddin, 'PENGUATAN PENDIDIKAN KARAKTER RELIGIUS MAHASISWA MELALUI PROGRAM TUTORIAL KEAGAMAAN', *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter*, 7.2 (2023), doi:10.21776/ub.waskita.

[3] Selena Aulia, Saepul Anwar, and Risris Hari Nugraha, 'Muatan Profil Pelajar Pancasila Dalam Buku Ajar Pendidikan Agama Islam Dan Budi Pekerti Tingkat SMP Kurikulum Merdeka', *Ta'dibuna: Jurnal Pendidikan Islam*, 13.6 (2024), pp. 414–32.

[4] Nur Salim, Maragustam Siregar, and Mufrod Teguh Mulyo Nur Salim, Maragustam Siregar, and Mufrod Teguh Mulyo

[5] Esty Setyo Utaminingsih, Aldi Ihsandi, and Intan Shih Mutiarawati, 'Pancasila Philosophy as the Basis of Education and National Character', *Jurnal Ilmiah Profesi Pendidikan*, 8.4 (2023), pp. 2443–49, doi:10.29303/jipp.v8i4.1752.

[6] Sevia Diana Safitri, 'Strategies for Strengthening Character Education Through the Integration of Islamic Values: The Role of Teachers as Role Models in the Context of Contextual Learning', *AFKARINA: Jurnal Pendidikan Agama Islam*, 9.1 (2024), pp. 11–22.

every Indonesian society [7]. Pancasila Students Profile in this case is a collection of characters and competencies that strengthen the noble values of Pancasila in students. P3 consists of six dimensions: Faith, devotion to God Almighty, and noble character; global diversity; mutual cooperation; independence; critical reasoning; and creativity [8]. Specifically, the P3 dimension relates to the purpose of PAI in forming a knowledgeable and noble generation [9]. The purpose of this noble character learning process must of course be accompanied by the quality of learning which is closely related to the material in the textbook. Thus, it can be seen that textbooks have an important role in achieving learning objectives that emphasize the realization of students with a Pancasila student profile.

The successful implementation of education is influenced by various things including the material in the textbook. The existence of relevant material in the textbook will theoretically be able to encourage the achievement of students' understanding related to the lesson [10]. Of course, the material in coursebooks needs to be continuously adjusted by maintaining its relevance to the demands of the competencies that must be mastered. The material in the textbook must continue to be developed so that it always has sufficient content in achieving these predetermined competencies so that the learning process carried out will produce the expected graduate profile. In addition, the material in the coursebook should also fulfill the clarity of potential, clarity of purpose, suitability of learning objectives, and clarity of guidelines in improving the competence of students [11]. The location of teaching materials in this case is important to continue to be developed because teaching materials act as a source of lessons that can build student resources [12]. Thus, it is important to ensure the relevance of teaching materials to educational objectives so that education is carried out as expected.

Unfortunately, the current phenomenon in society still shows unsatisfactory results from character education. Some education observers consider that the quality of character education is declining. One indicator of the decline in character education is marked by the decline in public attitudes and behaviors that increasingly do not show conformity with the desired value order . We can see this in the real world everyday. Various deviations such as brawls between students, drug abuse, theft, indiscipline, incivility, intimidation, and intolerance are still often encountered

[7] Muhammad Alwin Alaby, 'Menumbuhkan Kepribadian Bangsa Yang Berkarakter Pancasila', *Jurnal Pendidikan Terintegrasi*, 1.1 (2020).

[8] Haiyudi Haiyudi and others, 'Developing Local-Based English Module with Scavenger Hunts to Foster Pancasila Learners Profile', *IJECA (International Journal of Education and Curriculum Application)*, 6.3 (2023), pp. 236–47.

[9] Firman Mansir and Lia Kian, 'Pendidikan Pancasila Dan Pendidikan Agama Islam Dalam Konteks Kehidupan Beragama', *Kamaya: Jurnal Ilmu Agama*, 4.3 (2021), pp. 250–63.

[10] Yasuhiro Kushihashi and Sho Mizumura, 'Development of Teaching Material for Robot Mechanisms Applying Projection Mapping Technology', *Journal of Robotics and Mechatronics*, 29.6 (2017), pp. 1014–24, doi:10.20965/jrm.2017.p1014.

[11] R. Halim, B. Supriatno, and Amprasto, 'The Development of Teaching Materials of the Potential Coral Reefs in Tiga Island Natuna on the Concept of Ecosystem', in *Journal of Physics: Conference Series* (IOP Publishing Ltd, 2021), MDCCCVI, doi:10.1088/1742-6596/1806/1/012165.

[12] U. Sholiah, Saefudin, and D. Priyandoko, 'Development of Teaching Material Based on Multiple Intelligences to Improve Multiple Intelligences and Higher Order Thinking Skills of Students in Vertebrata Material', in *Journal of Physics: Conference Series* (Institute of Physics Publishing, 2020), MDXXI, doi:10.1088/1742-6596/1521/4/042026.

in the news of everyday life [13]. Various acts of character deviation above such as brawls between students, drug abuse, incivility, and so on are recognized as indicators of a moral crisis that occurs in society so that it needs to be addressed as soon as possible [14]. Thus, efforts are needed that can encourage the improvement of the character of students.

Based on the facts above, we can see how values, ethics, and manners have deteriorated so that efforts need to be made to build the nation's character. The Pancasila student profile policy in this case comes as one of the efforts to build the nation's character that must be integrated in every curriculum including PAI. In addition, the Pancasila student profile also plays a role in encouraging the achievement of the Ministry of Education and Culture's 2020-2024 Strategic Plan. This Renstra is the Ministry of Education and Culture's planning document for the five-year period until 2024, which is part of the National Medium-Term Development Plan (RPJMN). The profile of Pancasila students in this case is present to overcome the various phenomena of character problems that plague the Indonesian nation. Thus, it can be seen that the creation of students who have the Pancasila Student Profile is the goal of the current Indonesian government as an effort to improve the quality of the nation's character.

To address the gaps identified in previous studies, this research proposes a comprehensive analysis framework that not only evaluates the content of PAI textbooks but also examines how effectively these materials convey the values of the Pancasila student profile. By doing so, this study seeks to offer solutions that can enhance the integration of Pancasila values into educational resources, thereby improving the overall quality of character education in Indonesia. Previous research, such as that by [15], has focused on assessment models for Pancasila education but has not sufficiently explored the content analysis of textbooks, which is critical for ensuring that educational materials align with national values. Another previous research was conducted by [16] focusing on optimizing learning by using project-based learning in teaching the values of the Pancasila student profile. This study differentiates itself by focusing specifically on the textual content of PAI textbooks while also drawing parallels with the findings of [17], who examined the implementation of Pancasila education through various learning models.

The research question guiding this study is: "What is the extent of the Pancasila student profile content in high school PAI textbooks?" The aims of this research include identifying the presence of Pancasila values in the textbooks, assessing their alignment with the educational objectives set forth by the Ministry of Education and Culture, and providing recommendations for future textbook development.

The novelty of this research lies in its focused approach to content analysis of PAI textbooks, which has not been extensively covered in existing literature. By systematically evaluating the representation of the Pancasila student profile within these educational materials, this study

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[13] M S Zulela and others, 'How Is the Education Character Implemented? The Case Study in Indonesian Elementary School', *Journal of Educational and Social Research*, 12.1 (2022), p. 371.

[14] Nasrudin and Fakhruddin, 'Implementasi Pendidikan Karakter Religius Untuk Menumbuhkan Literasi Moral Siswa SD Melalui Program Kampus Mengajar '.

[15] Airin Yustikarini Saleh and Eko Aditiya Meinarno Airin Yustikarini Saleh and Eko Aditiya Meinarno

[16] Muhammad Nur Hakim and others, pp. Muhammad Nur Hakim and others, pp.

[17] Eny Kusdarini, Sunarso Sunarso, and Iqbal Arpannudin, pp. Eny Kusdarini, Sunarso Sunarso, and Iqbal Arpannudin, pp.

contributes to the broader discourse on character education in Indonesia and offers practical insights for educators and policymakers alike.

RESEARCH METHODOLOGY

A qualitative approach of literature study was used in this research. This approach was chosen in this study because it is in accordance with the research objectives. This is because this research aims to describe data regarding the content of the Pancasila student profile in textbooks without being accompanied by numerical data [18] The Pancasila student profile instrument from dimensions to indicators in this study was taken from the decision of the head of the standards, curriculum, and educational assessment agency of the Ministry of education, culture, research, and technology number 009/H/KR/2022 concerning the dimensions, elements, and subelements of the Pancasila student profile in the independent curriculum. The primary data source of this research was obtained from the independent curriculum high school PAI textbook. Researchers collected data from this high school PAI and BP textbook, which was then used as material for study to obtain objective arguments and thoughts. Primary data collection was carried out using a data source triangulation approach to maintain the validity of the research data. The researcher used three different data sources, namely the PAI and BP teacher's book, the PAI and BP student's book, and the Ministry of Education and Culture regulations [19]. Secondary data sources were obtained by researchers from various journal articles that discuss PAI & BP textbooks. Thus, it is very appropriate if researchers use a qualitative research approach with a library research method, where the data collection technique of this research is a documentation study. The data obtained were then collected using content analysis techniques and document studies. This research procedure is carried out by identifying objects, explaining the collected data, and discussing the results. The data analysis method is carried out with interpretative descriptive techniques through the stages of data reduction, data presentation, and drawing conclusion [20]. Researchers in this case identify the values of the Pancasila student profile in the three main sources, explain the values of the Pancasila student profile that have been found, and discuss these values.

RESULTS AND DISCUSSION

The values of the Pancasila student profile are found in every chapter of the PAI textbook. The distribution of the content of the Pancasila student profile values in PAI and Budi Pekerti textbooks for grades 10, 11, and 12 is presented explicitly or implicitly. Explicitly means that the content of the Pancasila student profile value material becomes a subject matter in a learning chapter and is studied clearly and in depth. While implicitly means that the material value profile of Pancasila learners is not taught as a separate subject matter, but is integrated into certain subject matter. The characteristics of PAI textbooks in high school are as follows:

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[18] Mita Mawadda and others, 'Tolerance Learning in Islamic Religious and Character Education Textbooks', *Analisa: Journal of Social Science and Religion*, 8.1 (2023), pp. 51–66, doi:10.18784/analisa.v8i1.1901.

[19] Andarusni Alfansyur and Mariyani Mariyani, 'Seni Mengelola Data: Penerapan Triangulasi Teknik, Sumber Dan Waktu Pada Penelitian Pendidikan Sosial', *Historis: Jurnal Kajian, Penelitian Dan Pengembangan Pendidikan Sejarah*, 5.2 (2020), pp. 146–50.

[20] Mawadda and others, 'Tolerance Learning in Islamic Religious and Character Education Textbooks'.

Table 1. Characteristics of Islamic Religious Education and Ethics Textbooks for Senior High Schools

No.	Books	Number of Chapters	Title of Each Chapter	Total Pages	Author
1.	Book of Islamic Religious Education and Ethics Class X Merdeka Curriculum	10	1. Achieving Success with Competition in Goodness and Work Ethic 2. Understanding the Essence and Realizing Tawheed and the Shu'abul (Branches) of Faith. 3. Living a Useful Life by Avoiding Mubazir, Riya', Sum'ah, Takabbur, and Hasad. 4. Sharia Insurance, Banks, Cooperatives for the People's Economy and Maslahah Business. 5. Exemplifying the role of Ulama in spreading Islam in Indonesia. 6. Abstaining from promiscuity and adultery to protect human dignity. 7. The Essence of Loving Allah SWT, Khauf, Raja', and Tawakkal to Him. 8. Avoiding Bad Behavior and Practicing Good Behavior to Live a	328	Ahmad Taufik, Nurwastuti Setyowati.

				Comfortable and Blessed Life.		
			9.	Applying Al-Kulliyatu al-Khamsah in Daily Life.		
			10.	The Role of Ulema Figures in the Spread of Islam in Indonesia (Wali Songo Da'wah Method in Java)		
2.	Book of Islamic Religious Education and Ethics Class XI Independent Curriculum	10	1.	To familiarize critical thinking and enthusiasm for science and technology.	356	Abd. Rahman, Hery Nugroho
			2.	Proof of Faith: Fulfilling promises, being grateful for favors, keeping one's tongue, covering other people's disgrace.		
			3.	Avoiding student fights, alcohol and drugs.		
			4.	Spreading Islam politely and peacefully through Da'wah, Khutbah, and Tablig.		
			5.	Exemplifying the footsteps of Indonesian scholars who have gone global.		
			6.	Strengthening Harmony through Tolerance and		

			Preserving Human Life.		
			7. Strengthening Faith by Maintaining Honor, Sincerity, Shame, and Zuhud.		
			8. The Adab of Using Social Media.		
			9. Conditions of Marriage in Islam.		
			10. Islamic Civilization in Modern Times		
3.	Book of Islamic Religious Education and Ethics Class XII Independent Curriculum	10	1. Patience in Facing Calamities and Trials.	354	Rohmat Chozin, Untoro.
			2. The Beauty of a Meaningful Life.		
			3. Hypocrites and Hardhearted People Will Never Progress.		
			4. Legacy and Wisdom in Islam.		
			5. The Development of Islamic Civilization in the World.		
			6. Love of Country and Religious Moderation.		
			7. The Science of Kalam.		
			8. Innovative Attitudes and Ethics in Organizations.		
			9. Ijtihad.		
			10. The role of Islamic organizations in Indonesia.		

Based on the table above, it can be seen that each chapter in PAI textbooks in senior high school has the same number of 10 chapters. However, each book at each level has a different

98 | Integration of Pancasila Student Profile in Islamic Religious Education Textbooks for Senior High School (90 - 115)

Available at: https://iaibbc.e-journal.id/xx/article/view/286

number of pages. Of all the pages of the book, all of them contain the values of the Pancasila student profile. This can be seen in the following table:

Table 2.

Proportion of Pancasila Student Profile Content Based on Dimensions in Each Chapter of Islamic Religious Education and Cultivation Textbooks for Senior High Schools

Class	Dimensions of the Pancasila Student Profile					
	Faith, Piety to God Almighty and Noble Character	Global Diversity	Gotong Royong	Independent	Critical Reasoning	Creative
X	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10
XI	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.
XII	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.	Chapter: 1, 2, 3, 4, 5, 6, 7, 8, 9,10.

Based on the table above, it can be seen that the entire content of the Pancasila student profile is contained in PAI textbooks in SMA. Further explanation of each dimension is as follows:

Integration of Pancasila Student Profile Dimensions of Faith, Devotion to God Almighty and Noble Character in Islamic Religious Education Textbooks

Having Faith, Piety, and Noble Character means that students are expected to understand and master the principles of their religion and apply them in daily life. The research findings from the three data sources show that each chapter in the PAI textbooks for grades 10, 11, and 12 contains material on this dimension. Explicitly, the value of the profile of Pancasila learners who have faith, piety, and noble character, for example, can be found in the Grade 10 PAI textbook chapter 2. In this chapter, the content of the material taught discusses Understanding the Nature and Realizing the Oneness of God with the Pillars of Faith as follows. The material on understanding the nature and realizing the oneness of God with the pillars of faith is certainly included in the first dimension of the Pancasila student profile. This is because the example of this material teaches students to further increase faith and piety to Allah SWT by understanding the

concept of the essence of faith [21]. The appearance of the Grade 10 Islamic Education textbook chapter 2 as an explicit example of this first dimension is as follows:
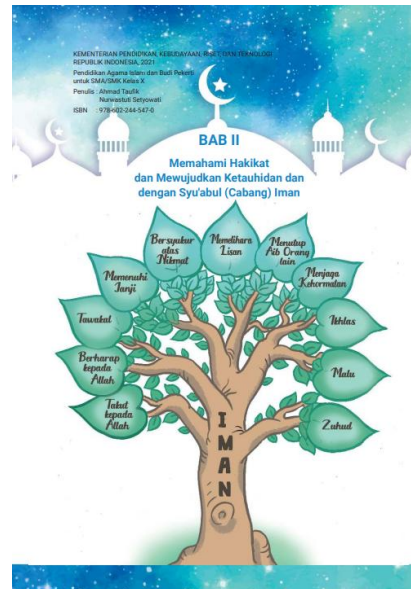

Figure 1.
The material of Believing, Fearing God Almighty and Having Noble Character Explicitly

In addition to being explicit, the results of this study found that the first dimension of the Pancasila student profile is implicitly integrated. An example of learning the value of the first dimension of the Pancasila student profile is implicitly found in the 10th grade textbook chapter 1 on achieving success with competition in goodness and work ethic. In addition to explaining the subject matter, this material also contains lessons to believe in Q.S. Al-Maidah verse 48 and Q.S. At-Taubah verse 105 and hadiths related to work ethic. Thus, indirectly the material taught in this chapter also invites students to have faith, piety and noble character because it invites them to believe in the verses of the Qur'an and hadith [22]. In addition, the chapter can also be categorized as an example of this first dimension because it teaches work ethic where work ethic can be one of the indicators of a reflection of faith [23]. The implied material of faith, piety and noble character can be seen as follows:

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[21] Jihanna Amalia and Muh Wasith Achadi, 'Analisis Kurikulum Merdeka Belajar Materi PAI Pada Kelas 10 SMK Negeri 1 Depok Yogyakarta', *Nusantara: Jurnal Pendidikan Indonesia*, 3.1 (2023), pp. 39–60.

[22] Dahlia Dahlia and others, 'Menafsirkan Kunci Kesuksesan Dari Al-Qur'an', *Jurnal Manajemen Dan Pendidikan Agama Islam*, 2.2 (2024), pp. 14–26.

[23] Abdul Sumarlin Helmy Syamsuri and Ahmad Mujahid Muhammad Yusuf, 'Etos Kerja Dalam Al-Qur'an', *Economics and Digital Business Review*, 5.1 (2024), pp. 284–99.

> 'Kerja' dalam bahasa Arab disebut dengan *'amala - ya'malu* dan yang seakar dengan kata tersebut. Di dalam Al-Qur'an, kata-kata yang berarti 'bekerja' diulang sebanyak 412 kali dan seringkali dihubungkan dengan pekerjaan yang saleh atau amal saleh. Amal saleh yaitu pekerjaan yang membawa kebaikan, baik bagi pelakunya maupun orang lain. Kebaikan tersebut dapat berupa perbaikan ekonomi, kesejahteraan, kesehatan, pendidikan, sosial, spiritual dan sebagainya. Kebaikan tersebut meliputi kebaikan hidup di dunia dan akhirat. Penyebutan kata 'bekerja' yang sedemikian banyak di dalam Al-Qur'an menunjukkan bahwa masalah 'kerja' sangatlah penting bagi kehidupan manusia. Oleh karena itu, Islam sangat menganjurkan umatnya untuk bekerja keras atau memiliki etos kerja tinggi.

Figure 2.
The material of Believing, Fearing God Almighty and Having Noble Character implicitly

Being a person of faith, piety and noble character is the main goal of a Muslim's religious life. This first dimension is one of the most important internalizations of the first principle of Pancasila because it will underlie the profile of other Pancasila students [24]. Given the importance of this dimension, it is not surprising that the cultivation of religious character needs to be done since the implementation of the student self-development program in the implementation of learning at school . Character cultivation is influenced by habituation in the home environment and the role of parents [25]. In addition, the factor of forming students' religious character is also supported by adequate school facilities to carry out religious habituation [26].

Integration of Pancasila Student Profile of Global Diversity Dimension in Islamic Religious Education Textbooks

The value of the Pancasila student profile with global diversity is found in every chapter of the PAI textbook. The research findings from the three data sources show that each chapter in the PAI textbooks for grades 10, 11, and 12 contains material on this dimension. The value of this dimension encourages learners to appreciate noble cultures and be open-minded in interacting with different cultures so as to produce a tolerant attitude. Researchers' findings in this study show that the material content of this second dimension is spread across all chapters of PAI textbooks. The distribution of material on global diversity can be found explicitly and implicitly. Explicitly, the material on this dimension can be found, for example, in the PAI textbook of grade XI, chapter 6. This chapter discusses the material on Strengthening Harmony through Tolerance and Maintaining Human Survival. The content of this material can be an explicit example because it directly teaches the values of religious harmony by being able to coexist and help each other despite having different religious backgrounds. Attitudes of respect for differences in this case can be categorized as a form of integration of tolerance material content. This is in line with the

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[24] Azka Azizah Octavia and Feri Tirtoni, 'Implementation of the Pancasila Student Profile in Pancasila Education Subjects to Improve Democratic Character', *Lectura : Jurnal Pendidikan*, 15.1 (2024), pp. 235–44, doi:10.31849/lectura.v15i1.18570.

[25] Khoirul Anwar and Muhammad Muhtar Arifin Sholeh, 'The Model of Developing School Culture Based on Strengthening Religious Characters', 2021, doi:10.2991/aebmr.k.210305.039.

[26] Agustinus Hermino and Imron Arifin, 'Contextual Character Education for Students in the Senior High School', *European Journal of Educational Research*, 9.3 (2020), pp. 1009–23, doi:10.12973/EU-JER.9.3.1009.

view of [27] which reveals that tolerance can mean an attitude of respect for differences by not interfering in other people's affairs. The material in class XI chapter 6 as an explicit example can be seen as follows:

Figure 3.
Explicit Global Diversity Material

Material about the dimensions of global diversity can implicitly be found in every chapter of the PAI textbook. One example is found in the Grade 10 PAI & BP textbook, chapter 5. The material taught in this chapter is related to the propagation of scholars to spread Islam in Indonesia. Although it does not directly allude to global harmony and diversity, the grade 10 chapter 5 material contains these values. The material in this chapter teaches how in the past the scholars in Indonesia were able to appreciate the differences that exist. The scholars who spread Islam in Indonesia are described as very tolerant of culture. One example is that the indigenous people at that time were still allowed to carry out local traditions harmonized with Islamic teachings. The way the *walisongo* respected these differences is certainly an important lesson and can be included in the dimension of global diversity . Examples of implied global diversity materials can be seen as follows:

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[27] Ega Nasrudin, Saepul Anwar, and Mohammad Rindu Fajar Islamy, pp. Ega Nasrudin, Saepul Anwar, and Mohammad Rindu Fajar Islamy, pp.

Figure. 4
Global Diversity Material Implicitly

A lesson on tolerance in global diversity is much needed. As we know, Indonesia consists of various tribes, religions, languages and cultures. Diversity that is not managed well can lead to conflict in society especially if there is no tolerance among the people [28]. Tolerance can be defined as the desire to live together in peace that is built on compassion [29]. With a good attitude of tolerance, harmonious relationships between individuals can be achieved. This then extends to the sphere of society. A society that has tolerant individual members will be able to unite peacefully with mutual love and respect as fellow human beings [30]. Therefore, it is important to instill this attitude into students' self-existence in their lives. The success of instilling students' understanding of differences and diversity needs to be supported by other things. Factors that are believed to influence the emergence of an attitude of respect for student diversity in the classroom are certainly the interaction factors that occur during the learning process. The process of creating a positive interaction atmosphere in this case can be started with the selection of the right learning strategy. Teachers need to deliver material with various appropriate strategies so that increasing the value of diversity through PAI subjects can be achieved [31]. In addition, teachers also need to provide exemplary examples of how attitudes and behaviors respect diversity. Thus, the successful cultivation of global diversity character also requires good encouragement from teachers.

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[28] Lufaefi Lufaefi, 'CELEBRATING SHARIA INDONESIA: ISLAMIC HARMONY AND PANCASILA IN THE VISION OF INDONESIAN NATIONALITY', *Jurnal Ilmiah Al-Syir'ah*, 17.2 (2019), p. 106, doi:10.30984/jis.v17i2.951.

[29] Nasrudin, Anwar, and Islamy, 'Penguatan Moderasi Beragama Mahasiswa Melalui Kegiatan Tutorial Keagamaan Di Perguruan Tinggi Umum'.

[30] Kazuya Masuda and Muhammad Halley Yudhistira, 'Does Education Secularize the Islamic Population? The Effect of Years of Schooling on Religiosity, Voting, and Pluralism in Indonesia', *World Development*, 130 (2020), p. 104915, doi:10.1016/j.worlddev.2020.104915.

[31] Ming Lai, Kwok Man Lam, and Cher Ping Lim, 'Design Principles for the Blend in Blended Learning: A Collective Case Study', *Teaching in Higher Education*, 21.6 (2016), pp. 716–29, doi:10.1080/13562517.2016.1183611.

Integration of Pancasila Student Profile of Gotong Royong Dimension in Islamic Religious Education Textbooks

The research findings from the three data sources show that each chapter in the PAI textbooks for grades 10, 11, and 12 contains material on this dimension . The material on mutual cooperation is found in every chapter of PAI textbooks for grades 10, 11, and 12. This dimension encourages learners to be able to demonstrate an attitude of cooperation in everyday life. In this study, researchers found the content of this dimension scattered in various chapters of PAI textbooks. PAI textbooks integrate a lot of material that teaches learners to be able to do voluntary beneficial activities smoothly [32]. The content of this mutual cooperation material can be found explicitly or implicitly. Explicitly, the material of mutual cooperation can be found in the PAI textbook class XII chapter 8 which discusses innovative attitudes and organizational ethics as follows:

Figure 5.
Gotong Royong Material Explicitly

Apart from being found explicitly, this material can also be found implicitly in the book. One example of a lesson on the value of mutual cooperation implicitly can be found in the grade 10 textbook chapter 3. Although this chapter discusses the material of living a useful life by avoiding wastefulness, *riya, sum'ah, takabur, and hasad*, it also slips in material about mutual cooperation in the form of sharing and helping each other. The attitude of sharing can be categorized as a form of mutual cooperation and should be done by students. The attitude of mutual cooperation in everyday life can take the form of collaborating with each other, caring for

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[32] Fadhilah Sukmawati Tanjung, Saepul Anwar, and Risris Hari Nugraha, 'Integration of Profil Pelajar Pancasila in Islamic Religious Education Textbooks for Elementary School', *Jurnal Elementaria Edukasia*, 7.4 (2024), pp. 3309–24.

each other, or sharing with each other [33]. Examples of implicit material related to mutual cooperation can be seen as follows:

Figure 6.
Gotong Royong Material Implicitly

Gotong royong is one of the characteristics of Indonesian culture that needs to be taught to students. Gotong royong can be defined as a series of activities of traditional mechanisms and informal institutions in Indonesia that work together and embody a collective spirit to achieve a common goal that has been previously set. Gotong royong is also an Indonesian cultural practice that is an act of togetherness in an environment to help each other and achieve these common tasks. In this case, gotong royong includes the ideological basis of good socio-cultural practices embedded in Indonesia along with cooperatives so it needs to be preserved [34]. Individuals who have an awareness of mutual cooperation in the future are not only concerned with their own interests, but also have a concern for common interests [35]. Thus, it can be seen that gotong royong as a form of culture that characterizes Indonesia needs to be preserved in order to achieve common goals in society.

Integration of Pancasila Student Profile of Independent Dimension in Islamic Religious Education Textbooks

The value of the independent dimension of the Pancasila student profile can be found in every chapter in the PAI textbooks for grades 10, 11, and 12. The research findings from the three data sources show that each chapter in the PAI textbooks for grades 10, 11, and 12 contains material on this dimension. The material content of this dimension can be found both explicitly and implicitly. Explicitly, the profile of Pancasila learners in this dimension can be found in the Grade 10 PAI textbook chapter 1 which discusses Achieving Success with Competition in Goodness and Work Ethic. This material can be used as an explicit example of the independent

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[33] Devi Arpianti and others, 'Profil Pelajar Pancasila Berbasis Kurikulum Merdeka Untuk Membentuk Karakter Gotong Royong Peserta Didik', *Jurnal Ilmiah Profesi Pendidikan*, 8.4 (2023), pp. 2566–72.

[34] Adiska Octa Paramita and others, 'International Journal of the Commons Can the Indonesian Collective Action Norm of Gotong-Royong Be Strengthened with Economic Incentives? Comparing the Implementation of an Aquaculture Irrigation Policy Program', *International Journal of the Commons*, 2023.1 (2023), pp. 462–80, doi:10.2307/48756463.

[35] Jop Koopman, 'The Restoration of *Gotong Royong* as a Form of Post-Disaster Solidarity in Lombok, Indonesia', *South East Asia Research*, 29.3 (2021), pp. 279–96, doi:10.1080/0967828X.2021.1966318.

105 | Integration of Pancasila Student Profile in Islamic Religious Education Textbooks for Senior High School (90 - 115)

Available at: https://iaibbc.e-journal.id/xx/article/view/286

dimension in the book because it teaches learners to have a good sense of responsibility through work ethic and competition in goodness [36]. The material can be seen as follows:

Figure 7.
Independent Material Explicitly

Apart from being found explicitly, this dimension of material can also be found implicitly in Islamic religious education and ethics books. One example of implicit self-reliance lessons can be found in the grade 11 textbook chapter 6 on Strengthening Harmony through Religious Tolerance and Safeguarding Human Life. While the chapter is about tolerance, it also includes a discussion about self-reliance and not giving others a hard time. Not inconveniencing others in this case can include self-reliance as it indicates a good understanding and self-regulation within the individual [37]. The grade 11 chapter 6 material, which is an implicit example of an independent dimension in this case, can be seen as follows:
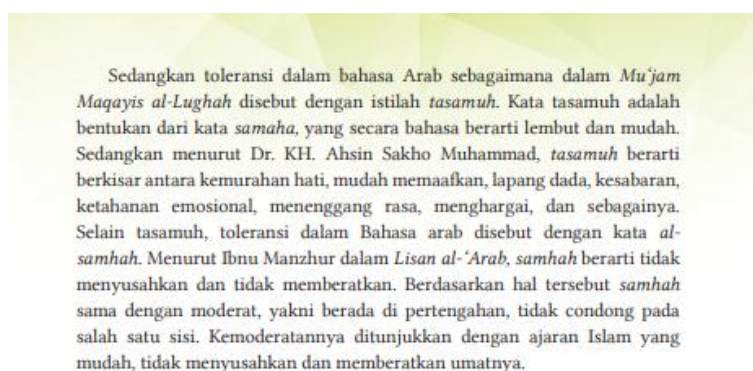

Figure. 8
Independent Material Implicitly

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[36] Kelly Allen and others, 'What Schools Need to Know About Fostering School Belonging: A Meta-Analysis', *Educational Psychology Review*, 30.1 (2018), pp. 1–34, doi:10.1007/s10648-016-9389-8.

[37] Putri Karmila Sukatin and Riskcy Nurul Hidayah Ranti Nursavitri Marini, 'Mendidik Kemandirian Anak Usia Dini', *Bunayya: Jurnal Pendidikan Anak*, 6.2 (2020), pp. 172–84.

Independence is one of the learner profiles that learners need to have today. Learners are expected to increase independence with the learning process designed by the teacher and have a sense of responsibility for the tasks given [38]. Factors that can encourage the successful cultivation of independent character in students are the family environment, school environment and community environment [39]. The three environments in this case should play a role in fostering the independent character of students. The process of fostering independent character can be done by each character education environment by fostering independent existence in the soul of students. The process of growing the existence of independent character can be done through a number of internalization processes of independence values, giving examples, and also habituation [40].

Integration of Pancasila Student Profile of Critical Reasoning Dimension in Islamic Religious Education Textbooks

The value of the Pancasila student profile in the critical reasoning dimension is found in every chapter of PAI textbooks for grades 10, 11, and 12. The research findings from the three data sources show that each chapter in the PAI textbooks for grades 10, 11, and 12 contains material on this dimension. The content of critical reasoning in PAI textbooks in various chapters can be found explicitly or implicitly. Explicitly, the material on the value of critical reasoning can be found in the PAI textbook for grade XI, chapter 1, which discusses getting used to critical thinking and the spirit of loving science and technology. The content of the material can be seen as follows:

Figure 9.
Critical Reasoning Material Explicitly

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[38] Allen and others, 'What Schools Need to Know About Fostering School Belonging: A Meta-Analysis'.

[39] Ming-Te Wang and Jessica L. Degol, 'School Climate: A Review of the Construct, Measurement, and Impact on Student Outcomes', *Educational Psychology Review*, 28.2 (2016), pp. 315–52, doi:10.1007/s10648-015-9319-1.

[40] Ega Nasrudin, Elan Sumarna, and Cucu Surahman, 'Examining the Characteristics of Generation Z and Their Implications for Students' Character Education', *Jurnal Iman Dan Spiritualitas*, 4.4 (2024), pp. 363–72, doi:10.15575/jis.v4i4.40971.

In addition to explicitly, material on the value of critical thinking can also be found implicitly in each chapter of the Islamic Religious Education textbook. One example of the content of critical reasoning material can be found in the textbook class XII chapter 4 on inheritance and its wisdom in Islam. In this chapter, students are invited to think about how to determine the calculation of inheritance. Through this chapter, students are invited to process information and calculate a good inheritance objectively to solve problems. This is in line with the concept of critical thinking which states that critical thinking can be seen from the skills of processing good information, connecting existing information, evaluating information, and drawing a conclusion [41]. An example of the implicit material can be seen as follows:

Figure 10.
Critical Reasoning Material Implicitly

Critical thinking is widely regarded as an important competency to learn and its importance has increased over time. A person who possesses this ability will be able to form good decision-making arguments based on the analysis of the reflective thinking skills involved [42]. Mastery of this dimension of skills for individuals is very important. with this skill, individuals will also tend to solve problems easily because they know what to believe or what to do and how to do it. The problems that can be solved by individuals with skills in this dimension are very diverse. An individual will be able to solve various problems such as economic, social and environmental problems through their analytical thinking process so that educational institutions need to foster attitudes that encourage critical thinking [43]. Factors that are believed to affect students' thinking ability are psychological and physiological factors. Psychological factors include intellectual development, motivation and anxiety. Meanwhile, physiological factors include physical

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[41] Sarah Lilihata and others, 'Penguatan Profil Pelajar Pancasila Dimensi Kreatif Dan Bernalar Kritis Pada Era Digital', *Didaxei*, 4.1 (2023), pp. 511–23.

[42] Pramudya Dwi Aristya Putra and others, 'Exploring Students' Critical Thinking Skills Using the Engineering Design Process in a Physics Classroom', *The Asia-Pacific Education Researcher*, 32.1 (2023), pp. 141–49, doi:10.1007/s40299-021-00640-3.

[43] Sofie M. M. Loyens and others, 'Situating Higher-Order, Critical, and Critical-Analytic Thinking in Problem- and Project-Based Learning Environments: A Systematic Review', *Educational Psychology Review*, 35.2 (2023), p. 39, doi:10.1007/s10648-023-09757-x.

condition, learning independence, and interaction factors [44]. Thus, critical thinking is a necessary skill in the present that needs to be encouraged through the optimization of these factors.

Integration of Pancasila Student Profile of Creative Dimension in Islamic Religious Education Textbooks

The value of the creative dimension in the Pancasila student profile is found in every chapter of PAI textbooks for grades 10, 11, and 12. Not unlike the other dimensions, the content of material on the creative dimension is also easily found both explicitly and implicitly in PAI textbooks. Explicitly, the material on the value of critical reasoning can be found in the textbook of grade XII, chapter 8, which discusses innovative attitudes and ethics in organizations. The material in this chapter can be said to be included in the creative dimension because it teaches students to be able to continuously produce new things with their innovative attitudes. The process of producing something new with innovation involves aspects of creativity through the process of combining existing knowledge, skills, and abilities so that it becomes something unique [45]. The content of the material can be seen as follows:

Figure 11.
Creative Material Explicitly

In addition to explicitly, material on the value of critical thinking can also be found implicitly in each chapter in the PAI textbook. One example of creative material can be found in the grade 10 textbook chapter 10 on the role of ulama figures in the spread of Islam in Indonesia which discusses the da'wah methods carried out by the walisongo in Java. The guardians in Java in this chapter exemplify the attitude of creativity by using a variety of creative da'wah strategies such as poetry, gamelan, suluk, poetry, and so on [46]. In this chapter, students are invited to emulate

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[44] Haiyudi and others, 'Developing Local-Based English Module with Scavenger Hunts to Foster Pancasila Learners Profile'.

[45] Farouq Ahmad Faleh Alazzam and Mueen Fandi Nhar Alshunnaq, 'FORMATION OF CREATIVE THINKING OF A LAWYER IN MODERN CONDITIONS OF DEVELOPMENT INCLUDING THE INFLUENCE OF COVID-19 PANDEMIC', *Creativity Studies*, 16.1 (2023), pp. 315–27, doi:10.3846/cs.2023.16117.

[46] Muhammad Muhajir, 'Metode Pendidikan Akhlak-Tasawuf Walisongo', *Jurnal Alwatzikhoebillah:*

the creative thinking of the walisongo as follows:

Kreatifitas permainan bonang yang dilakukan oleh Sunan Bonang juga dipadukan dengan kepandaiannya menyusun syair-syair yang ia masukkan ajaran-ajaran dakwah untuk menanamkan nilai-nilai Islam kepada masyarakat. Dengan cara yang begitu kreatif, akhirnya banyak masyarakat yang tertarik, apalagi syair-syair yang disusun oleh Sunan Bonang berisi ajaran Islam yang disesuaikan dengan kondisi masyarakat. Sunan Bonang sering menyenandungkan syair-syair tersebut di kerajaan Majapahit. Kompetensi dan kemampuannya membawakan syair-syair yang diiringi musik gamelan tersebut dianggap sebagai sebuah karya seni sekaligus sebagai sarana dakwah sehingga semakin banyak masyarakat yang menjadi pengikutnya memeluk ajaran Islam.

Syair-syair dengan nilai sastra berisi tentang keindahan dan disisipkan ajaran-ajaran Islam yang diciptakan oleh Sunan Bonang ini, kemudian dikenal dengan nama Suluk. Sampai saat ini suluk-suluk tersebut masih dapat dibaca dan dipahami sebagai referensi untuk menjalankan ajaran dakwah Islam di era modern saat ini pun. Suluk tersebut berbentuk prosa atau puisi-puisi yang kemudian dilantunkan dengan iringan alat musik bonang.

Bab 10 | Peran Tokoh Ulama dalam Penyebaran Islam di Indonesia
(Metode Dakwah Islam Oleh Wali Songo di Tanah Jawa) 283

Figure 12.
Creative Material Implicitly

The ability to think creatively from an early age is one of the most important skills for the future. This aspect is important to have because of the need for an individual to continue to innovate to produce something new. The process is through combining existing knowledge, skills and abilities [47]. The ability to constantly think of something new in solving every problem is certainly needed to survive in the modern world that is constantly changing [48]. Every individual who has high creativity will become a pioneer of innovation which is very important for the development of society in the surrounding environment [49]. In addition, they will also be accustomed to having and using creative thinking skills so that in the future they are likely to succeed in the process of solving problems and making difficult decisions [50]. Thus, creative thinking needs to be taught from school days to students so that they can be the pioneers of innovation in the future.

CONCLUSION

Kajian Islam, Pendidikan, Ekonomi, Humaniora, 4.1 (2018), pp. 79–97.

[47] Alazzam and Alshunnaq, 'FORMATION OF CREATIVE THINKING OF A LAWYER IN MODERN CONDITIONS OF DEVELOPMENT INCLUDING THE INFLUENCE OF COVID-19 PANDEMIC'.

[48] Eunice M.L.Soriano De Alencar, Denise De Souza Fleith, and Nielsen Pereira, 'Creativity in Higher Education: Challenges and Facilitating Factors', *Temas Em Psicologia*, 25.2 (2017), pp. 553–61, doi:10.9788/TP2017.2-09.

[49] Wasana Karunarathne and Angelito Calma, 'Assessing Creative Thinking Skills in Higher Education: Deficits and Improvements', *Studies in Higher Education*, 49.1 (2024), pp. 157–77, doi:10.1080/03075079.2023.2225532.

[50]

This study highlights the effective integration of essential aspects of the Pancasila student profile within high school Islamic Education (PAI) textbooks. It underscores the importance of PAI as a key subject in fostering character development aligned with Pancasila principles. By employing appropriate teaching models, educators can effectively convey these values to students, contributing to their holistic development as responsible and ethical citizens in a diverse society.

The analysis confirms that PAI textbooks incorporate fundamental Pancasila values, such as faith, piety, mutual cooperation, and respect for diversity, both explicitly and implicitly. The success of teaching these values relies heavily on educators' ability to utilize diverse pedagogical strategies that resonate with the textbook content.

Furthermore, the study emphasizes the need for continuous evaluation and improvement of PAI textbooks to ensure their relevance and responsiveness to students' evolving needs. Recommendations include establishing a systematic process for regular revisions, implementing professional development programs for teachers, incorporating student perspectives in textbook updates, and conducting further research on the practical implementation of these materials in classrooms.

In summary, this research advocates for ongoing efforts to enhance the effectiveness of PAI textbooks in promoting Pancasila values and preparing students for active participation in society.

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