

# New Innovation of "Pancasila and Rahmatan lil Alamin Student Profiles" in Indonesia: Why Does Islamic Education Need It?

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## Abstract

Pancasila is the foundation of Indonesia's national ideology, which promotes unity in diversity and harmonious relations between different religions and cultures. This article aimed to explore the development of nationalism-religious character through the project to strengthen Pancasila student and Rahmatan lil Alamin profiles. This research utilizes a literature review approach to examine the existing literature on the role of religion in developing national identity and character, as well as the importance of Pancasila in Indonesian society. The research also analyzes the current state of education in Indonesia, with a focus on the potential of the education system to promote nationalism-religious character development. The research findings suggest that integrating religious and nationalism values into the education system can help promote nationalism-religious character development among students. The project to strengthen Pancasila and Rahmatan lil Alamin student profiles in Indonesia can contribute to this effort by instilling in students a sense of responsibility towards their country and their fellow citizens. In conclusion, developing nationalism-religious character through the project to strengthen Pancasila and Rahmatan lil Alamin student profiles in Indonesian Islamic educational institutions is crucial for promoting national identity, peace, and countering radicalism. By integrating Pancasila values and fostering religious tolerance, these institutions can shape students into responsible citizens who uphold national values and contribute to the harmonious development of society. Challenges such as curriculum integration, teacher training, and community engagement must be addressed to ensure the successful implementation of this project. Further research is recommended to assess this initiative's long-term effects and sustainability in achieving its intended outcomes.

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## INTRODUCTION

Human resource development that emphasizes excellence, growth, and morals is one of the nation's top priorities. Education plays the most significant role in fostering a generation of individuals with high moral standards (Mango, 2023). This level of education allows people to increase their knowledge and gain insight into what they do not know. Eventually, when they learn, they gain awareness. Education is essential, so when we study, we do not consider age; even older people have the opportunity to acquire profound knowledge (Herawati & Ermakov, 2022). People must be able to compete in life to prepare for the onslaught of the modern era, where numerous unforeseen obstacles and increasingly sophisticated technological advancements exist.

Pancasila, the nation's state foundation, is the basis for its state philosophy. In Law No. 2 Article 2 of 1989, which stipulates that national education is based on Pancasila and the 1945 Constitution, Pancasila is the source of all sources of law (Nurhayati et al., 2022). According to the law, a Pancasila man is a qualified and independent individual. In addition to education focusing on general knowledge, character education is equally important. Character education cultivates character values in children to have a noble character and uphold the importance of manners. The Ministry of Education and Culture implements the policy outlined in Minister of Education and Culture Regulation Number 22 of 2020 regarding the Strategic Plan of the Ministry of Education for 2020-2024, which specifies that the six characteristics of Pancasila students are faith, reverence

for God Almighty, the study of global diversity, independence, and critical thinking (Susilawati et al., 2021).

The Pancasila student profile can be implemented through intra- and extra-curricular school activities focusing on character development in the student's daily lives. In the independent learning curriculum, project-based learning is implemented to support the recovery of student character learning through Pancasila student profiles compiled based on graduate competency standards and to improve the quality of education by placing a premium on character education (Dasmana et al., 2022). Character education is currently required in Indonesia. Philosophically, ideologically, normatively, and socio-culturally, there are several fundamental reasons for the significance of fostering national character.

Long implemented by the government through the 2010 National Education Movement and continued in 2016 with the Strengthening Character Education Program (CEP), this effort to foster student character development has been ongoing since 2010. The CEP is a part of the National Mental Revolution Movement, which advocates for improved ways of thinking, acting, and behaving (Atika et al., 2019). There are five interconnected character values: (1) religion, (2) nationalism, (3) independence, (4) mutual cooperation, and (5) honesty. Because school conditions vary and not all schools can implement an independent curriculum in 2022, schools can select their curriculum, which can be used as an option within the framework of independent learning (Shofa, 2021). The new educational paradigm is based on learning principles differentiated by need and developmental stage. The independent learning curriculum is the current government-developed curriculum.

According to the findings of an analysis of several journal articles and books, the factors that impede the use of Pancasila student profiles include misunderstandings between teachers, limited time for teaching and learning activities, little teaching content, limitations of technological knowledge made by educators, high student interest due to a lack of subjects, students remaining passive in learning, and a lack of learning motivation among teachers.

Even though correspondents understand and are familiar with their surroundings, many things could be improved in communicating Pancasila values, such as religious values, which are only understood to be limited to prayers and ceremonies. Public awareness of the undervaluing of Pancasila values is frequently hindered, which can be detrimental to the morality of society (Projek Penguatan Profil Pelajar Pancasila, 2022). The government is highly supportive of improving Indonesia's existing curriculum. The Minister of Education and Culture, Research, and Technology issued Regulation No. 56/M/2022 regarding guidelines for curriculum implementation in the context of learning recovery (Rizkasari, 2022) so that Pancasila Student Profile Strengthening Project is implemented so that students can be more active and independent than before. The emergency curriculum results from the COVID-19 pandemic, rendering the 2013 curriculum inapplicable. Therefore, implementing the independent curriculum is the most effective method for restoring the curriculum in Indonesia. However, other factors influence the success of education, with the teacher being one of them. Teachers contribute significantly to the success of human resources. Humans are not only productive but also morally and religiously superior. If the teacher is ineffective at managing the classroom, it will affect student achievement and the achievement of educational goals.

Developing a nationalism-religious character through Pancasila and Rahmatan lil Alamin student profiles contributes to strengthening Indonesian national identity. This character can incorporate Pancasila values, emphasizing unity, social justice, and religious freedom, in a country as diverse as Indonesia, where religious and cultural pluralism exists. Cultivating a nationalism-religious character is crucial to prevent and combat radicalism in Islamic educational institutions. Educational institutions can become the frontline in preventing radicalization by bolstering the comprehension and application of the Pancasila and Rahmatan lil Alamin values, which promote tolerance, peace, and equality among religious believers (Mufid, 2023).

The nationalism-religious character developed through the Pancasila and Rahmatan lil Alamin student profiles contributes to developing students' social awareness and concern. They will comprehend the significance of their contribution to constructing a just, peaceful, and sustainable society and preserving religious harmony in Indonesia. Developing a nationalism-religious character through Pancasila and Rahmatan lil Alamin student profiles is intended to generate future generations of leaders who are responsible and committed to the principles of nationality and religion. They will be change agents who respect diversity and can overcome complex social challenges. In the context of reporting on Islamic boarding schools characterized as teaching radicalism, the development of a nationalism-religious character among Pancasila and Rahmatan lil Alamin students becomes crucial for de-radicalizing Islamic educational institutions (Yani & Hanafi, 2022). Educational institutions can strengthen the correct understanding of religion, promote peace and tolerance, and eradicate misunderstandings that may be associated with radicalism through this method.

Strengthening Pancasila and Rahmatan lil Alamin student profiles in Islamic institutions can contribute to developing a positive perception regarding the role and contribution of Islamic boarding schools and other Islamic educational institutions. By prioritizing a nationalism-religious character, Islamic educational institutions can demonstrate their dedication to educating a tolerant, moderate generation capable of contributing to developing a harmonious society. Strengthening the Pancasila and Rahmatan lil Alamin student profiles in Islamic institutions is a tangible way to support the development of the Indonesian nation. Individuals with a solid nationalism-religious character will be patriotic, responsible, socially conscious, and able to contribute to the national development as a whole (Hasanuddin & Nurman Ginting, 2021). Thus, the development of a nationalism-religious character by strengthening the student profiles of Pancasila and Rahmatan lil Alamin in Islamic institutions is crucial for promoting deradicalization, bolstering national identity, and producing future generations of leaders who are committed to the principles of nationality and religion.

The articles listed above are all relevant to developing nationalism-religious character in Indonesia. Here is a brief description of each article and its distinction: Eko and Putranto examine the role of intercultural competence and local wisdom in building intercultural and inter-religious tolerance in Indonesia. The study suggests that intercultural competence and local wisdom can help in creating an environment of understanding and respect for diverse cultures and religions (Eko & Putranto, 2019). Raihani discusses creating a culture of religious tolerance in an Indonesian school. The author analyzes how the school's management and teachers work together to promote religious tolerance among students, including using various teaching strategies and programs (Raihani, 2014).

Baidhawiy proposes building harmony and peace through multiculturalist theology-based religious education in Indonesia. The author suggests that religious education can help promote respect for diversity and peaceful coexistence (Baidhawiy, 2007). Hashim and Langgulung explore the experiences of Indonesia and Malaysia in developing their Islamic religious curriculum. The study compares and contrasts the curriculum of both countries and identifies the strengths and weaknesses of each approach (Hashim, C. N., & Langgulung, 2008). Azhar, Putri, and Asbari discuss the role of Islamic religious education in growing a sense of nationalism in Indonesia. The study suggests that religious education can help promote a sense of national identity and unity (Azhar, D. W. ., Putri, W. F., & Asbari, 2022). Parker discusses religious education for peaceful coexistence in Indonesia. The author analyzes the role of religious education in promoting peaceful coexistence and tolerance, and identifies some of the challenges that religious education faces in this regard (Parker, 2014).

Saeed discusses the case of the state institute of Islamic studies of Indonesia in promoting religious tolerance through reform in Islamic education. The author suggests that reform in Islamic education can help promote religious tolerance and peaceful coexistence (Saeed, 1999). Wijaya Mulya and Aditomo use discourse analysis to study religious tolerance education in Indonesia. The

study examines the discourse of religious tolerance in Indonesian schools and identifies some of the challenges that schools face in promoting religious tolerance (Wijaya Mulya & Aditomo, 2019).

Among these articles, this article on developing Nationalism-religious character through the project to strengthen Pancasila and Rahmatan lil Alamin student profiles in Indonesia offers a new approach to addressing the challenges of promoting religious tolerance and national unity. While other articles offer insights into the role of religious education and intercultural competence in promoting peaceful coexistence, this article focuses on developing a nationalism-religious character through a specific project. The project aims to strengthen students' understanding and appreciation of Pancasila, the state ideology of Indonesia, and its values of unity in diversity, social justice, and democracy. By developing such a character, students can become active citizens who promote national unity and respect for diversity.

The purpose of this article is to propose a project for strengthening the Pancasila and Rahmatan lil Alamin student profiles in Indonesia as a means to develop a religious-nationalism character. The article highlights the importance of promoting the harmony of religion and state ideology in Indonesia and contributing to the ongoing discussions and efforts toward achieving religious tolerance, national unity, and cultural diversity. Additionally, the article aims to provide a novel perspective on the issue by proposing a specific project that focuses on developing students' character by integrating religious and nationalism values. Overall, the article seeks to contribute to the development of strategies and initiatives for promoting national unity and religious harmony in Indonesia

## METHODS

The research method employs a qualitative approach to the literature or library research type. This writing is solely based on written works, including research results from reference books, articles, papers, and various national and international journals related to the problem at hand (Richards & Morse, 2012).

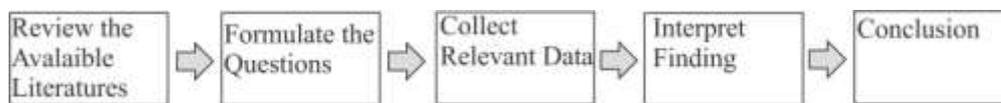


Figure 1. Library Research Model

Data was gathered using the library research method. Activities are carried out systematically to collect, process, and conclude data using specific methods and techniques for alternative problem-solving approaches (Huberman & Miles, 2002). Looking for information that supports the topic of study, strengthening the research focus, searching for and locating the required reading material, reading and recording reading results from various references with direct and indirect quotations at this step, reading, taking notes, and reviewing selected literature or materials and considering reading depending on the subject, and finally classifying the readings a Because there was a lot of data and information related to research on websites related to research journals on the implementation of school programs driving the strengthening of Pancasila student projects, the website method was also used in writing this research.

## RESULTS AND DISCUSSION

### Brief of Islamic Education Institutions in Indonesia

Islamic educational institutions in Indonesia differ from traditional Islamic boarding schools to modern Islamic-based ones. In addition to emphasizing Indonesian and national values, Islamic educational institutions play an essential role in shaping the character and religious identity of students (Lukens-Bull, 2001). The following are among the numerous generic characteristics of Islamic educational institutions in Indonesia. In Indonesia, Islamic educational institutions adhere to

Islamic doctrine. They combine formal education with religious education, which includes knowledge of the Qur'an, hadith, fiqh, morals, and other Islamic values.

Teachers, also known as *ustāz* or *ustāzah*, perform a vital role in imparting religious instruction to students at these institutions. Diversity and Peace: Islamic educational institutions in Indonesia reflect the country's cultural and ethnic diversity despite being founded on the Islamic faith. In an endeavor to promote tolerance, mutual respect, and interfaith harmony, they welcome students from a variety of backgrounds and faiths (Ismail et al., 2022). Curriculum Integration: Islamic education institutions in Indonesia generally integrate general subjects and religious subjects into the curriculum. In addition to the standard subjects taught in schools, such as mathematics, English, and science, the curriculum includes Islamic religious studies and other forms of religious studies.

In Indonesia, Islamic educational institutions strongly emphasize the formation of a morally virtuous character. The values taught are honesty, sincerity, modesty, discipline, and social responsibility. The goal is to produce a younger generation that is not only academically gifted but also possesses a cheerful disposition and can contribute positively to society. In the context of Pancasila and Rahmatan lil Alamin student profiles, Islamic educational institutions that play a significant role in their implementation are highlighted. Islamic boarding Schools: Implementing the Pancasila and Rahmatan lil Alamin student profiles is an essential duty of Islamic boarding institutions. As traditional Islamic educational institutions, they can foster chivalrous, tolerant, and patriotic student generations.

Modern Islamic Institutions Modern Islamic schools must implement Pancasila and Rahmatan lil Alamin student profiles immediately. Through curricula and extracurricular programs that promote the development of nationalism-religious character, schools can cultivate students with a balanced comprehension of religion, who uphold national values, and who promote peace and tolerance among individuals (Roslan Mohd Nor & Malim, 2014). In both instances, the significance of instituting Pancasila and Rahmatan lil Alamin student profiles is to ensure that Islamic educational institutions emphasize religious aspects and the importance of nationalism, interreligious harmony, and contributions to national development.

### Pancasila and Rahmatan lil Alamin Student Profiles and Why Both Need to be Strengthened?

Improving the quality of education is anticipated to produce a "golden generation" with exemplary character. The government has made every effort to improve the quality of education in Indonesia, including modifying the curriculum (Jannah & Fahlevi, 2018).

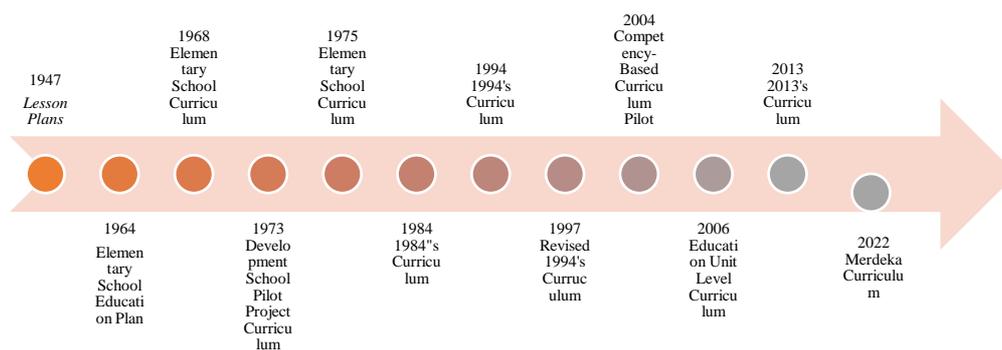


Figure 2. Curriculum Development in Indonesia

The Indonesian curriculum has been modified nearly eleven times, beginning in 1947 with the Dutch curriculum, then in 1952 with the implementation of a decomposed lesson plan curriculum, in 1964 with the implementation of an educational plan curriculum, in 1968 with the refinement of the decomposed student curriculum (1952), and in 1975 with the introduction of the term "lesson unit" or "plan" subject matter for each unit of discussion, in 1984 using the enhanced 1975 curriculum, the 1994 curriculum and the 1999 curriculum supplement were revisions of the

previous curriculum and were considered to have no basis for major differences, the 2004 curriculum used the KBK or competency-based curriculum, 2006 was replaced again using the KTSP or Level Curriculum Education Unit, 2013 was replaced again with the 2013 curriculum, and the curricula were replaced with the curricula were replaced.

The autonomous curriculum was formally established in 2021, following the implementation of the emergency curriculum due to the global outbreak of COVID-19 (Hobbs & Whitsett, 2023). In the implementation of the independent curriculum, not all schools participate directly. However, it is applied in phases, implementing an independent curriculum in driving schools. If schools have poor facilities or are located in remote places, they can implement the 2013 curriculum. The autonomous learning policy is an educational philosophy that promotes teachers' and students' autonomy (Li et al., 2020). Exploring the best potential of teachers and students to innovate and increase the quality of independent learning is the essence of learning autonomy (Zakso et al., 2021). A curriculum is comparable to a vehicle transporting passengers to their final destination. A vehicle must meet operational eligibility requirements to transport passengers to their destination. Similarly, the curriculum must be meticulously crafted to attain a national education aim, regardless of its future applicability (Hudson et al., 2023). To promptly improve out-of-date curriculum, it is therefore required to perform a yearly evaluation by various key stakeholders. When evaluating for one school year or two semesters, the school, in this case, the supervising instructor, considers the degree to which the work program is effective or unsuccessful as an example to be fixed and re-evaluated the following year (Dasmana et al., 2022).

The structure of the independent curriculum at the childhood level (TK/RA/BA, KB, SPS, TPA) in intra-curricular learning activities incorporates games so that students can learn while playing. The activities must be based on the child's experience so that they can comprehend what the teacher is teaching. If no learning resources are available in the real world, the teacher can use either technological or literary learning media. The project to enhance the reputation of Pancasila students at the PAUD level was implemented within the context of observing local traditions and national and international holidays. Implement the Pancasila student profile improvement project using funds allocated during PAUD activities. There is also the curriculum structure in primary and secondary education (Zaragoza et al., 2023). The elementary school curriculum structure comprises three phases: phase A for grades I and II, phase B for grades III and IV, and Phase C for grades V and VI. Using a thematic approach, SD/MI can organize learning content. Content- and time-wise, implementing projects to strengthen the Pancasila profile of SD/MI-level students is carried out flexibly. The contents of the project must correspond to the Pancasila student profile following the learning stages (Gianistika, 2022). In terms of implementation time management, the project can be implemented by increasing the teaching hours allocated for the project to raise the profile of Pancasila students in all subjects, and the total implementation time does not need to be the same for each project. The SMP/MTs 'junior high school' curriculum has only one phase, phase D, for grades seven, eight, and nine. A yearly allocation of 25% of study hours is devoted to the Pancasila student profile enhancement project. The curriculum design for SMA/MA 'high school' at Pancasila student profile program allots 30% of annual study hours. Lessons in science and social studies have yet to be separated into more specific topics. However, the teaching unit determines how the lesson content is organized. The XI and XII classes are in phase F. The subject structure is divided into five groups: the mandatory general subject group and the mathematics and science subject group, abbreviated as MIPA. Each senior high school must take three courses from this group. The social studies subject group is identical to the MIPA subject group, and students can enroll in at least three lessons. The language and culture subject group is opened based on each school's available resources.

By enhancing the profile of Pancasila students, it is hoped that Indonesian students will acquire the skills necessary to become exemplary and productive citizens. As a result of Revolution 4.0, students must participate in sustainable global development and may encounter various obstacles. The global approach to education reform is characterized by demands for improvement in

all areas, which ultimately leads to the search for education's meaning (Sulastri et al., 2022). The Ministry of Education and Culture issued a teacher education program to produce quality teachers as agents of change in the world of education to improve and develop the quality of teaching staff. The teacher must exert maximum effort when implementing the Pancasila student profile. By collaborating with educational partners to increase offline and online capacity, educators' ability to implement Pancasila student projects can be strengthened (Gianistika, 2022). Continuous development is conducted in response to the needs of educators. In practice, this Pancasila student profile places greater emphasis on character development. According to Ki Hadjar Dewantara, education is essentially character development, as stated in the following quote: "Business, or character, is the union of thoughts, feelings, and will, which then generates energy". With the existence of "character," each human becomes an independent (personal) being capable of governing or controlling themselves. "This is a civilized human being, which is essentially the intent and purpose of education" (Irawati et al., 2022).

Developing harmony between religion and state ideology is crucial in building a solid nationalism and religious character in Indonesia. The concept of Pancasila as the foundation of the Indonesian state shows that Indonesia is based on strong nationalism and religious values. The project to strengthen Pancasila student profiles in Indonesia can help develop a solid nationalism and religious character in students. Students are an essential part of society and have a strategic role in building the nation and state. Therefore, developing nationalism and religious character in students can positively impact building a better nation.

Strengthening Pancasila student profiles can be done in various ways, such as training, seminars, workshops, and other programs that can help students understand the concepts of Pancasila and how to apply them in daily life. In addition, activities that develop religious values, such as spiritual development, can also help build a solid nationalism and religious character in students. It is important to remember that developing harmony between religion and state ideology is complicated. Therefore, all parties, including the government, educational institutions, religion, and the wider community, need support. This support can help accelerate the process of developing nationalism and religious character in students and building a better nation in the future.

Character education in schools is the most suitable setting and can develop students' character. Implementation is accomplished by incorporating character education into the curriculum of schools. This implementation is then bolstered by explaining character education and ways to interpret the character in learning: Moral knowledge, feelings, and behavior are the three interrelated components of character. The Ministry of Education and Culture has a vision and mission regarding the profile of Pancasila students, as stated in the Regulation of the Minister of Education and Culture No. 22 of 2020 concerning the Strategic Plan of the Ministry of Culture and Education for 2020-2024, which reads: "Pancasila students are the embodiment of Indonesian students as lifelong students who have global competence and behave following Pancasila values, with six main values, namely: Pancasila students are the embodiment of Indonesian students. Each of the six indicators plays an important role as a performance indicator. A critical profile of Pancasila students unquestionably necessitates the efforts of numerous parties, particularly schools. Schools can implement Pancasila in the classroom or through extracurricular activities to cultivate students who embody its principles. In a society characterized by rapid global cultural and technological advancements, schools must utilize this latitude to incorporate local wisdom as a means of achieving the Pancasila student profile (Srirahmawati & Hunaifi, 2022).

Character is a concept that refers to an individual's propensity or desire to act following religious teachings, human values, or social and cultural standards. The character can and does develop from qualifications, and vice versa. A student needs honesty, for instance, to comprehend their behavior's immediate and long-term effects on themselves and others. However, without a solid moral character, this knowledge does not necessarily make him an honorable student. Character affects a person's motivation, perspective, and way of thinking. Therefore, character and competence are essential for various educational experiences. Character is considered to be a

component of the psychosocial factors associated with the surrounding environment (Koesoema, 2007). The character can also be viewed as a human behavior component emphasizing somatopsychic characteristics. Characters are typically observed from a psychological standpoint. This opinion relates to aspects of behavior, attitudes, and behavior, as well as the following characteristics that distinguish one individual from another or certain factors that can cause one individual to be superior to another. Character is a unique aspect of the human condition, which includes the capacity to overcome obstacles. According to Hill, a person's character determines their thoughts and actions. Good character is the inner motivation to act morally, following the highest standards of conduct in every circumstance. Character is associated with an individual's overall appearance and interactions. Therefore, character comprises moral values, attitudes, and conduct.

The first value in Pancasila student profile is faith, followed by reverence for God Almighty and a noble character. This value is implemented via Islamic boarding school activities for Muslim students and Christian dissertation quizzes for Christian students. Diverse morals, personal morals, morals toward humans, morals toward nature, and national morals are the central components of this Pancasila student profile (Istiningsih & Dharma, 2021). The second value is diversity on a global scale. The essential components of this Pancasila student profile are cultural awareness and appreciation, intercultural communication in interaction, and reflection on and accountability for the experience of diversity. Cooperation is the third significant value in the Pancasila student profile. As Pancasila students, they understand how to collaborate with others. Because as the proverb goes, "Things accomplished together will be simple". Collaboration, care for others, and sharing are the defining characteristics of this indicator. The fourth value is autonomy. Indonesian students are highly responsible, self-sufficient individuals who work concurrently with their studies. Self-awareness and self-regulation are crucial factors that serve as stepping stones for this independent indicator (Thorburn & Gray, 2021). The fifth value is critical reasoning. As a Pancasila student, every student should think critically because Pancasila students have, throughout their lives, being able to find a variety of solutions to the problems they have encountered.

Key components of this value include capturing and processing important information and ideas, analyzing and evaluating arguments, reflecting on thoughts and thought processes, and making decisions. The final Pancasila student profile value is "creative." The final indicator of the Pancasila student profile is creativity. As Pancasila students, Indonesian students are expected to interpret this creativity indicator competently. To enhance their skills, creative students can modify, implement updates, and solve various problems. The fundamental concept underlying this innovative indicator is to generate original thoughts and produce original works and actions (Sulastri et al., 2022).

As for the project's guiding principles, which are to enhance the reputation of Pancasila students, The first is holistic, which refers to considering something as a whole, whether separately or holistically. In the context of Pancasila student profile, the framework for holistic thinking encourages us to examine the topic holistically and see the interrelationships between various things to comprehend a complex issue. The second context encompasses all efforts to ground learning activities in real-world, everyday experiences. The third principle is student-centered, which refers to learning programs that encourage students to become active learning subjects who independently manage the learning process. And the fourth, explorative, relates to the spirit of allowing both structured and unstructured space for the operation of self-development and inquiry (Projek Penguatan Profil Pelajar Pancasila, 2022).

Why must this project be implemented to strengthen the Pancasila student profile? Students can take real action in response to these issues following their learning stages and needs because they can study essential topics or issues in this profile project activity. Strengthen character and cultivate competence as active global citizens. Participate in ongoing, active learning planning. Develop the necessary skills, attitude, and knowledge to complete the project within the specified time frame.

The internal and external factors supporting the formation of this project are separated into two categories. Internal factors derive from inborn human nature and include reducing juvenile delinquency, being obedient to Allah's worship, focusing on ideals, and not only caring for the world. Other internal factors, specifically the personality experienced by humans when experiencing a past event, influence the capacity to comprehend religious topics or religious teachings, which is essential and influenced by human intelligence to comprehend Islamic teachings. Personality with supporting characteristics such as politeness, diligence, discipline, and conscientiousness (Kart et al., 2022).

External factors can emanate from the family, such as whether or not the family pays attention to the child's education and always supports the child's decision if it is in his best interests. The teacher is an external factor; as a role model for his students, he must be able to demonstrate *akhlāq al-karīmah* in his daily life. The final external factor is the child's environment; if the child's environment is positive, they will be influenced by characteristics such as Pancasila values (Rizkasari, 2022).

Teachers should also pay attention to the conditions and development of their student's physical and mental health, assist in the development of positive traits such as self-confidence and mutual respect, improve conditions and continuously provide motivation for students, create better learning opportunities for students, and provide as much learning stimulation as possible (Gray et al., 2022). Suppose the formation of a Pancasila student profile can occur or is chosen effectively to overcome the problem. In that case, teacher management based on the concept of freedom to learn can effectively eliminate barriers to the intellectual learning process of students with learning difficulties. Students' problem-solving skills can be improved by working on problems with their teachers, allowing them to solve problems more efficiently

### **Development of Nationalism-Religious Character through The Pancasila and Rahmatan lil Alamin Student Profiles Innovation**

Developing nationalism-religious character can be an essential aspect of the project to strengthen Pancasila and Rahmatan lil Alamin student profiles. Pancasila is the philosophical foundation of Indonesia, which is based on five principles: belief in one God, just and civilized humanity, unity of Indonesia, democracy guided by the wisdom of representatives, and social justice for all Indonesians. The development of religious character can support the first principle of Pancasila, which is the belief in one God.

There are several ways in which the project to strengthen Pancasila student profiles can promote the development of nationalism-religious character among students. First, religious education: The project can include religious education as a core component of the curriculum. This concept can help students develop a deeper understanding of their religion and its teachings and an appreciation for the diversity of religious traditions in Indonesia. Second, values education: The project can also focus on values education, including promoting ethical and moral values based on religious principles. This concept can help students develop a strong sense of personal values and ethics, which can guide their behavior and decision-making. Third, community service: The project can also promote community service and social responsibility, which are important aspects of many religious traditions. Through community service, students can learn about the needs of others and develop empathy and compassion for those less fortunate. Fourth spiritual practices: The project can also provide opportunities for students to engage in spiritual practices such as prayer, meditation, or reflection. These practices help students develop a deeper connection with their faith and a greater sense of purpose and meaning in their lives.

Overall, developing religious character can be an essential aspect of the project to strengthen Pancasila student profiles. By promoting religious education, values education, community service, and spiritual practices, students can develop a strong sense of personal values and ethics, which can guide their behavior and decision-making and contribute to a more just and civilized society (Shodiq, 2017).

Several other scholars have conducted research on the topic of national-religious character development in Indonesia, and their findings can be compared with the findings of this research to strengthen the argument. For example, Raihani conducted a study on the creation of a culture of religious tolerance in an Indonesian school, and found that the integration of religious education and local wisdom can promote tolerance and respect for other religions (Raihani, 2014). This finding is similar to the finding of this research, which suggests that the integration of religious and nationalism values in the education system can promote national-religious character development.

Similarly, Baidhawiy argues that multiculturalist theology-based religious education can promote harmony and peace in contemporary Indonesia (Baidhawiy, 2007). This argument supports the idea that religious education can contribute to national-religious character development. On the other hand, some scholars have expressed concerns about the potential negative effects of religious education on national unity and religious tolerance. For example, Parker suggests that religious education in Indonesia may sometimes promote intolerance and exclusivity, rather than tolerance and inclusivity (Parker, 2014). This finding highlights the importance of ensuring that religious education promotes tolerance and respect for other religions, and does not lead to divisive attitudes.

By comparing these findings with the findings of this research, it becomes clear that the integration of religious and nationalism values in education can contribute to national-religious character development in Indonesia, but this integration must be done in a way that promotes tolerance and respect for other religions. This comparison strengthens the argument that the project to strengthen Pancasila student profiles can play a crucial role in promoting national-religious character development, as it can help instill in students a sense of responsibility towards their country and their fellow citizens, while also promoting religious tolerance and national unity.

To further elaborate on the development of religious character through the project to strengthen Pancasila and Rahmatan lil Alamin student profiles, here are some additional points: (1) Interfaith dialogue: The project can also promote interfaith dialogue, which can help students develop an understanding and appreciation of other religious traditions. This concept can foster tolerance and respect for diversity, essential aspects of the Pancasila principle of just and civilized humanity. (2) Ethics and morality: Many religious traditions emphasize the importance of ethical and moral behavior, such as honesty, kindness, and compassion. The project can highlight these values and promote their application in daily life (Labaree, 2021). The project can foster a more just and harmonious society by encouraging students to behave ethically and morally. (3) Leadership and service: Many religious traditions also emphasize the importance of service to others and leadership based on moral principles. The project can provide opportunities for students to develop leadership skills and engage in service projects that promote social justice and community development. (4) Family and community involvement: Religious traditions often strongly emphasize family and community involvement. The project can encourage students to engage with their families and communities in ways that promote social harmony and unity (Hash et al., 2021).

In conclusion, the development of religious characters can play an essential role in the project to strengthen Pancasila and Rahmatan lil Alamin student profiles. By promoting religious education, values education, community service, spiritual practices, interfaith dialogue, ethical and moral behavior, leadership and service, and family and community involvement, the project can help students develop a strong sense of personal values and ethics, which can guide their behavior and decision-making, and contribute to a more just and civilized society (Shodiq & Asyafah, 2020).

### **Enhancing Nationalism-Religious Values and Their Application in Education**

The implementation of strengthening nationalism-religious values in learning entails the use of transformative learning theory, the evaluation of students' spiritual and religious qualities, the integration of religious education with formal education, the reflection of teachers in curriculum development, the role of teachers in shaping students toward social integration, and the creation of a school culture that promotes religious tolerance. As described in the article by Dwi Asmara and Alexander, transformative learning theory can be used as a framework for integrating religious

values and accomplishing social transformation through religious education (Dwi Asmara, Alexander, 2020). This approach emphasizes students' personal growth and religious comprehension, fostering positive transformation.

As discussed in the article by Astin, evaluating students' spiritual and religious qualities assists educators in identifying student needs and designing appropriate learning strategies (Astin et al., 2011). By comprehending the spiritual and religious aspects of their students, educators can reinforce religious values in the classroom and provide students with meaningful experiences. As emphasized in the article by Fuadi, integrating religious education with formal education is an effective strategy for fostering religious values in learning (Fuadi, 2020). Through an integrated approach, students are able to comprehend and implement religious values within the context of daily life, making religious education more relevant and significant. According to the research of Sultmann, teacher reflection in curriculum development is crucial for integrating religious values into the education curriculum (Sultmann et al., 2021). Teachers can design curricula that reinforce religious values and meet the intended objectives of religious education by reflecting on their experiences in curriculum development. According to the article by Ene and Barna, the teacher's role in molding students' social integration includes guiding the integration of religious values into students' lives (Ene & Barna, 2015). Teachers can assist students in recognizing and applying religious values in their social interactions, thereby assisting them in becoming more socially integrated individuals.

Creating a school culture that promotes religious tolerance is crucial to instituting the strengthening of religious values in learning, as demonstrated by Raihani's research. Students will feel comfortable learning about and respecting the values of various religions in a school environment conducive to religious tolerance (Raihani, 2014). Through activities that promote interfaith dialogue, cross-cultural understanding, and cooperation between students of different religious backgrounds, schools can establish an inclusive and supportive environment. Consequently, students will develop an appreciation for diversity and religious tolerance in their daily lives (Aldous et al., 2022).

Implementation of strengthening religious values in learning may also incorporate creative and interactive learning strategies. To aid students in comprehending and internalizing religious values, teachers may employ active student engagement strategies such as group discussions, collaborative projects, and simulations. In addition, the use of technology and digital resources can enhance religious education by providing access to a variety of resources and information. It is essential to note that strengthening religious values in education is not limited to religious subjects, but can be incorporated into a variety of other disciplines as well. Teachers can find methods to connect religious values to relevant learning topics and contexts so that students can see the relevance of religion to their daily lives.

In the context of Indonesia, where religious and cultural diversity is extraordinarily diverse, it is crucial to strengthen religious values in education in order to foster a harmonious and respectful society. Students can develop a profound comprehension of their own religious values and learn to respect the diversity of religions through a robust religious education. Overall, enhancing religious values in education requires a holistic strategy that involves instructors, students, and the school environment. By integrating religious values into learning and creating a conducive environment, education can be a powerful tool for shaping students' religious character, fostering a profound understanding of religion, and fostering religious tolerance in a pluralistic society.

## CONCLUSION

Developing a nationalism-religious identity by bolstering the profile of Pancasila students in Indonesian Islamic educational institutions is an imperative and crucial step. Pancasila student profiles enhance national identity, promote harmony, and prevent student radicalization. Similarly, creating student profiles for Rahmatan lil Alamin is essential for fostering religious tolerance and interreligious harmony. Islamic educational institutions, mainly classic and contemporary Islamic

schools, are crucial in implementing the Pancasila and Rahmatan lil Alamin student profiles. They can produce students with a balanced comprehension of religion and nationality. Students can become future leaders who are responsible, committed to national and religious values, and contribute to developing a harmonious and inclusive society by implementing this profile. In order to raise the profile of Pancasila and Rahmatan lil Alamin students in Islamic education institutions, projects must take a holistic approach, incorporating curriculum integration, appropriate teaching methodologies, and teacher training. The importance of government, educational institutions, and community collaboration to the success of this endeavor cannot be overstated. In an era in which numerous Islamic boarding schools are labeled as institutions that teach radicalism, developing a nationalism-religious identity through this initiative is essential for de-radicalizing Islamic educational institutions. Through the Pancasila and Rahmatan lil Alamin student profiles, Islamic education institutions can demonstrate their commitment to nation-building that is inclusive, moderate, and grounded in national and religious values consistent with indigenous wisdom. In order to promote deradicalization, strengthen national identity, and cultivate future generations of leaders who are committed to the principles of nationalism and religion, it is of the utmost importance to strengthen the nationalism-religious character through a project aimed at bolstering the student profiles of Pancasila and Rahmatan lil Alamin in Islamic educational institutions in Indonesia.

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