

IMPLEMENTATION OF ISLAMIC CHARACTER VALUES THROUGH PANCASILA PROFILE PROJECT ACTIVITIES AT MAN 2 MODEL MEDAN

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Abstract: This research aims to examine how the implementation of Islamic character values is applied through the Pancasila Profile Project activities at MAN 2 Model Medan, and to what extent this project can strengthen Islamic character among students. This study is expected to contribute to the development of integrative and contextual character education, particularly in Islamic educational institutions in Indonesia. The research method used is qualitative with a phenomenological approach. Data were collected through observation, interviews with teachers, and documentation. The results show that the implementation of Islamic character education values through the Pancasila Profile Project involves activities that incorporate aspects of mutual cooperation, social awareness, sharia economy, and the environment, emphasizing collaboration, responsibility, and honesty, in line with Islamic values. In addition, habitual activities such as congregational prayers, Quranic recitation (tadarus), and community service further strengthen the implementation of divine and humanitarian values. Thus, MAN 2 Model Medan has successfully applied Islamic character values in alignment with Pancasila principles in the educational process, creating a generation with integrity and high competitiveness."

INTRODUCTION

Character education is one of the key components in the national education system, aiming to shape students who are not only intellectually intelligent but also possess good morals, ethics, and values. This is outlined in the National Education System Law (Sisdinas), which states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life. Its goal is to develop the potential of students to become individuals who have faith and piety to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and responsible citizens who

uphold democracy.

In the context of education in Indonesia, the character values that are intended to be instilled include the values of Pancasila, which reflect the nation's identity. One of the government's efforts to achieve this goal is through the Pancasila Student Profile Strengthening Project, which integrates character education into the school curriculum. However, in Islamic educational institutions such as Madrasah Aliyah Negeri (MAN), character reinforcement does not only refer to Pancasila values but also to Islamic character values rooted in the teachings of Islam. The concept of Islamic character values is the fundamental concept of Islam itself, a religion that seeks to create civilized humans with noble character (*akhlaq karimah*) or virtue (*ihsan*), starting from the command to seek knowledge, followed by faith and piety¹. Therefore, the ultimate goal of Islamic character values is noble character, as the purpose of Islam is to perfect morals, as the Prophet Muhammad (peace be upon him) said: "Indeed, I was sent to perfect character." This signifies that Islam's mission is to perfect human character. This is highly relevant in shaping students with integrity, responsibility, and strong spirituality.

MAN 2 Model Medan, as an Islamic educational institution, strives to integrate Islamic character values into daily learning activities, including through the Pancasila Student Profile Strengthening Project. This project not only aims to instill Pancasila values but also serves as a means to implement Islamic character values such as honesty, discipline, cooperation, and social care.

This research aims to examine how the implementation of Islamic character values is applied through the Pancasila Profile Project activities at MAN 2 Model Medan, and to what extent this project can strengthen Islamic character among students. This study is expected to contribute to the development of integrative and contextual character education, particularly in Islamic educational institutions in Indonesia."

RESEARCH METHODS

This research uses a qualitative research type with a phenomenological approach. According to Moleong, qualitative research is research aimed at understanding the phenomena of the research subject, such as behavior, perceptions, motivations, actions,

and others, using descriptive explanations in the form of sentences and language . Phenomenological studies are studies about knowledge derived from consciousness or a way of interpreting an object or event consciously. In phenomenological studies, the awareness of human experience is a key focus in research, allowing the meaning of the experiences to be revealed.

The purpose of this research is to examine how Islamic character values are implemented through the Pancasila Profile Project activities at MAN 2 Model Medan, and to what extent this project can strengthen Islamic character in students. This study is expected to contribute to the development of integrative and contextual character education, particularly in Islamic educational institutions in Indonesia.

This research was conducted at MAN 2 Model Medan. The research period started from July to September 2024.

The research employs the following data collection methods and instruments:

1. **Observation:** This involves observing the management planning for curriculum development. The type of observation used is non-participant observation, where the researcher is not part of the subject being observed.
2. **Interviews:** The interview technique used is semi-structured interviews. In semi-structured interviews, the researcher prepares a set of questions in an interview guide, but these questions are used to direct the flow of the interview session. In semi-structured interviews, efforts are made to build rapport with respondents. The researcher can follow the interests and concerns of the informants, allowing for more freedom in exploring interesting issues that arise.
3. **Documentation:** Documentation is a data collection technique that gathers information from various sources or information related to the research subject. In documentation, data collection is analyzed to gain insights about the subject. The documents to be analyzed include the school's history, curriculum, the condition of teachers and students, as well as the facilities and infrastructure at MAN 2 Model Medan.

The data analysis in this research is based on the three steps proposed by Miles and Huberman: data reduction, data presentation, and conclusion drawing.

RESULTS AND DISCUSSION

Islamic character refers to good behavior or traits that enable one to distinguish between what is right (haq) and what is wrong (bathil). Islamic character reflects a good relationship with Allah and with other creations of His, based on Islamic values. The Islamic character instilled in students is represented through attitudes of religiosity, honesty, independence, environmental care, social awareness, and responsibility.

The values embedded in Islamic character, as outlined in the "Guidelines for the Implementation of Character Education (2011)," include: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, patriotism, appreciation for achievements, friendliness/communication, love of peace, passion for reading, environmental care, social awareness, and responsibility. To foster Islamic character in students, a well-planned strategy is required to achieve this goal. According to Ulil Amri S, the strategies that can be employed are as follows:

First, role modeling. An effective strategy for cultivating Islamic character in students is through role modeling. Role modeling involves the attitudes and behaviors of educators and students that set examples for other students. Second, habituation. Habituation refers to repeated actions done intentionally so that they become a habit. The essence of habituation is repetition, which can lead to practices becoming part of one's routine. According to Heri Gunawan, habituation provides experiences for students, turning them into daily practices carried out without being ordered or prompted by external factors. Third, monitoring. This strategy is used to give attention to students, making them feel cared for, loved, and specially guided. Fourth, punishment and rewards. Punishment given is more focused on fostering students' development so that they regret their actions, feel deterred, and do not repeat the same mistakes. According to M. Said Mursi, rewards are a form of appreciation, encouragement, or motivation for what has been accomplished, while also serving as a positive evaluation. This results in renewed enthusiasm from students in pursuing knowledge at their current educational level.

The Pancasila Student Profile is the embodiment of lifelong learners who are expected to possess global competencies and behave in accordance with the values of Pancasila. The Ministry of Education and Culture (Kemendikbud) introduced the

concept of the Pancasila Student Profile with the aim of helping instill character education in students . Pancasila represents the profile of graduates with the aim of strengthening the character and competencies of students, with the hope of reinforcing Pancasila values. There are six indicators of the Pancasila student profile:

1. Faith in God Almighty and Noble Character. This indicator aligns with the first principle of Pancasila, where its implementation requires a person to have virtuous behavior in practicing their faith. The key aspects of this indicator are godly morals, personal morals, social morals, environmental morals, and national morals.
2. Global Diversity. This indicator expects students to interact with others without focusing on differences. It aligns with the second principle of Pancasila, which emphasizes that humans are social beings who cannot live alone and constantly need help from others. The key to global diversity is respecting the cultural diversity of the archipelago, interacting well within the environment, and upholding respect for differences in culture, religion, and traditions, while also understanding and practicing the values of diversity.
3. Collaboration. This indicator relates to the third principle of Pancasila. It emphasizes the need for unity in society through collaboration to complete tasks efficiently and achieve set goals. The key aspects of this indicator are fostering cooperation, showing care for one another, and sharing among peers.
4. Independence. This indicator aims for Indonesian students to cultivate a sense of responsibility in fulfilling their primary duty as learners, which is to seek knowledge. The key to independence is having high self-awareness, being attuned to one's surroundings, and having self-control to achieve desired goals.
5. Critical Thinking. Critical thinking means that students must be able to seek, obtain, and process information effectively. The key to this indicator is processing information, investigating and evaluating ideas, drawing conclusions, and thinking thoroughly before acting.
6. Creativity. This indicator encourages students to develop the ability to generate constructive ideas or thoughts. The key to creativity is being able to offer inspiring ideas and produce works in any form according to one's creativity.

Based on the results of interviews, observations, and documentation, it is known that the implementation of Islamic character values among students at MAN 2 Model

Medan is carried out through learning activities and extracurriculars. MAN 2 Model Medan integrates Islamic values into projects that align with the principles of Pancasila. This can help shape a younger generation that not only understands and applies Pancasila but also lives according to the teachings of Islam. Here are some ways of implementation:

1. Islamic Project-Based Learning

The Pancasila Student Profile Project emphasizes project-based learning, where students are involved in problem-solving and the creation of real works. In this context, projects can be designed to reflect Islamic values such as:

- Gotong Royong (Solidarity) (Third Principle) is linked to Ukhuwah Islamiyah (Islamic Brotherhood). For example, students can be involved in community-based social projects, such as cleaning the mosque environment or conducting social service activities around the madrasa, which also teaches care and empathy.
- Social Justice (Fifth Principle) can be related to justice in Islam. Projects discussing Islamic economics or zakat can be held to teach the importance of economic justice for all.

2. Moral and Ethical Development Projects

Islamic ethical values such as honesty, responsibility, fairness, discipline, and trust can be integrated into project activities. Some examples include:

- Islamic Business Ethics Project: Developing a sharia-based business simulation project, where students are taught the principles of honesty and responsibility in economic transactions. Students create a bazaar and sell their bazaar items following Islamic business ethics.
- Islamic Environmental Studies Project: MAN 2 Model Medan conducts study circles once a month, teaching students how Islamic teachings relate to caring for nature and the environment in accordance with the Second Principle of Pancasila, "Just and Civilized Humanity." Students can create projects that campaign for environmental preservation based on the teachings of the Quran and hadith.

3. Value-Based Habituation of Islamic and Pancasila Values

In addition to formal project activities, the madrasah can also integrate daily habituation activities that involve:

- Congregational prayers as an embodiment of the values of divinity and

togetherness (First and Third Principles of Pancasila).

- Conducting tadarus (Quran recitation) before lessons begin to instill values of faith, piety, and character formation in students. Additionally, students regularly read Surah Yasin every Friday in congregation.

4. Social Activities with a Focus on General Welfare

The madrasa can involve students in social religious projects that support community welfare, such as raising funds for the poor, holding a low-cost market with a sharia system, or organizing charitable activities that emphasize unity and justice (Fifth Principle).

5. Projects of Togetherness and Islamic Nationalism

In order to strengthen the sense of nationalism, MAN 2 Model Medan can hold projects of togetherness that bring together nationalistic values with Islamic values, such as organizing Islamic competitions with a national theme. This activity will strengthen students' identities as Muslims and obedient citizens of Indonesia who adhere to the principles of Pancasila.

6. Discussion and Reflection on Pancasila and Islamic Values

In each project, teachers can invite students to discuss and reflect on the relationship between Pancasila and Islamic teachings. This way, students can understand that the values of Pancasila and Islam support each other and can be applied harmoniously. In this way, MAN 2 Model Medan can create projects that not only support the formation of a Pancasila Student Profile who is faithful, pious to God Almighty, and possesses noble character, but also aligns with the teachings of Islam.

CONCLUSION

The implementation of Islamic character values through the Pancasila Student Profile Project at MAN 2 Model Medan is carried out by integrating the principles of Pancasila and Islamic teachings into project-based learning. This process aims to shape students who are faithful, devout, and possess noble character while upholding national values.

The projects carried out involve aspects of gotong royong (solidarity), social concern, Islamic economics, and environmental issues, emphasizing collaboration, responsibility, and honesty in line with Islamic values. Additionally, habituation

activities such as congregational prayers, tadarus (Quran recitation), and social service further strengthen the implementation of divine and humanitarian values. Thus, MAN 2 Model Medan successfully applies Islamic character that aligns with Pancasila values in the educational process, creating a generation with high integrity and competitiveness.

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