

Internalization of Pancasila Student Profile Values in Learning PAI and Character (Marriage Material) at Sman Glenmore

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ABSTRACT

The purpose of this research is to find out the internalization of Pancasila student profile values in Islamic Education and character learning in the merdeka curriculum at SMAN Glenmore. Since the implementation of the merdeka curriculum, many efforts have been made by educators to instill the six dimensions in the Pancasila student profile. The formation of students' character and abilities is carried out through educational unit culture, extracurricular learning, strengthening Pancasila student projects and extracurricular. Internalization in this research includes the transformation of cognitive values by conveying learning objectives using the Power of Two method in addition to the lecture method in delivering material. At the value transaction stage, the teacher delivered contextual material and showed several videos of traditional weddings and tribal culture. Educators ignite the affective aspects of students by asking questions about broken homes in the household. At the trans-internalization stage, marriage practices are implemented by collaborating Islamic marriage with Javanese customs and culture. As a result, six dimensions of the Pancasila student profile can be instilled in students.

INTRODUCTION

The Pancasila student profile is a translation form of national education goals. The Pancasila student profile acts as the main reference that directs educational policies, including being a reference for educators in building the character and competence of students. The profile of Pancasila students must be understood by all stakeholders because of their important role. This profile needs to be simple and easy to remember and implemented by both educators and students so that it can be included in daily activities. Based on these considerations, the Pancasila student profile consists of six dimensions, namely: 1) faith, devotion to God Almighty, and noble character, 2) independence, 3) mutual cooperation, 4) global diversity, 5) critical reasoning, and 6) creative

The Pancasila student profile was created and has been aligned with the constitution regarding the function, role and objectives of national education. The Pancasila student profile contains characters that are aligned with the values in Pancasila. The Pancasila student profile is a description of students' abilities or competencies and also as a character for Indonesian students where the character and skill competencies of students are also included in accordance with moral values. One of the important things that can be instilled in students is character education. Moreover, if the character education is adapted to the existing moral values of Pancasila because it is the ideology of the Indonesian state. Therefore, make the students follow the Pancasila ideology is an action that will strengthen national identity. Internalization is an effort to include the values of the Pancasila student profile in learning Islamic Religious

Education and Character in schools since the implementation of the *merdeka* curriculum on February 11 2022 by online¹

Lifelong students with global competence also act based on Pancasila values, which are the main characteristics of Pancasila students, and can be seen in the following details:

1. Indonesian students are students who have piety and faith in God Almighty. Noble morals in humans, the country, nature, himself, reflect his faith and piety.
2. As part of the Indonesian state, the country's cultures are represented by its identity. Protecting one's own culture when interacting with other cultures and respecting other cultures.
3. Actively contribute to developing the quality of life for Indonesian citizens and globally. Always think about and accept the diversity and differences that exist,
4. Students who have a spirit of concern for the environment around them and make the differences that exist as provisions for living life together.
5. Happy of being able to reason about something by thinking critically and creatively. Being able to analyze the problems with scientific thinking and implement alternative solutions through innovative means.
6. Student who has an independent and proactive, willing to learn about something new, and determined to be able to achieve the goals he hopes for.²

In Suhardi's opinion, there are 4 principles of the Pancasila student profile, including the following:³

1. Holistic

Holistic means always considering things comprehensively,, or not in separately. This principle encourages us to examine things more fully and see various things that are related to each other in order to understand and master an existing issue in depth. Thus, each theme in the project being implemented is not something that only combines various existing subjects, but can be a medium for bringing together various points of view and viewpoints and knowledge content in an integrated manner. Apart from that, this holistic principle can encourage people to see the relationship between the realization of the project being undertaken, including students, teaching staff, educational units, society and the reality in everyday life.

2. Contextual

¹Asri Nawati and Usman Hasan, "NineStars Education: Jurnal Ilmu Pendidikan Dan Keguruan Implementasi Kurikulum Merdeka Pada Matapelajaran Pendidikan Agama Islam," *NineStars Education* 4, no. 2 (2023): 192, <https://e-journal.faiuim.ac.id/index.php/ninestar-education>.

² Nurul Zuriah dan Hari Sunaryo, "Konstruksi Profil Pelajar Pancasila Dalam Buku Panduan Guru Ppkn Di Sekolah Dasar", *Jurnal Civic Hukum* 7, no. 1 (2022): 78

In principle, it is related to the form of actual experience in learning activities in everyday life. In this contextual principle, educators and participants. Students are encouraged to look at the environment and the realities of life to become the main teaching material in the ongoing learning process. So, project managers, where the manager is an educational unit, must be willing to open up opportunities for students to explore various things outside the educational unit. The themes provided in this project must relate to problems that exist in each student's area. So when this project is based on real experiences that students face and go through in their daily lives, students are expected to get meaningful learning that can improve and expand their understanding and abilities.

3. Learner-Centered

In principle, being centered on students is related to how learning plans can encourage students to be active and become subjects of learning who can carry out independent learning activities. When students actively learn independently, educators must be able to reduce their role as the main object in learning activities and can reduce their role in explaining material or giving instructions during learning activities. Rather, this educator becomes a facilitator in learning activities. When educators act as facilitators in the learning process, this will open up opportunities for students to be encouraged to continue exploring various things of their own accord and without any coercion from educators. So, it is hoped that students will have initiative and can also choose and solve existing problems.

4. Explorative

This principle is closely related to the spirit of opening a wide learning space for the inquiry process and students' self-development. This project is not based on an intra-curricular structure which must be related to various formal schemes that regulate various subjects. Thus, this project has a wide scope of exploration in terms of the range of subject matter, time allocation and adjustments to the learning objectives that students will achieve. However, it is hoped that during planning and implementation, educators will be able to create project activities in a structured and integrated manner so that implementation can be made easier.

Internalization of the Pancasila student profile is seen as an important part of the education system in Indonesia, because it helps teachers, students and all school members and the community in developing values and behavior that are in accordance with the principles of Pancasila, which in this case includes values such as tolerance, respect, responsibility and honesty. By internalizing these values, students can become more responsible, respectful and tolerant members of society, which is in line with the principles of Pancasila.⁴

The policy of internalizing the Pancasila student profile by the Ministry of Education and Culture is contained in Minister of Education and Culture Regulation Number 22 of 2020 concerning the Ministry of Education and Culture's Strategic Plan 2020-2024: "Pancasila students are the embodiment of Indonesian students as lifelong learners who are globally competent. And act in accordance with the values of Pancasila, with six main characteristics: faith, devotion to God Almighty, noble character, global diversity, mutual cooperation, independence, critical reasoning and creativity."⁵

Teachers as the spearhead of implementing learning have a big role in guiding and focusing students. The mentoring process carried out by teachers is not only related to intellectuality, but also strengthening personality learning, one of the highlights in the world of learning, especially for teachers, is improving the morals and morals of students. In learning, teachers have a very important position in shaping the personality of students at school. Teachers are reliable educators who have the main task of educating, teaching, guiding, focusing, training, calculating and evaluating students. The position of the teacher as an educator is related to the tasks of providing encouragement and supervision as well coaching, and tasks related to disciplining children so that they obey the rules at school.

Seeing today's educational problems which cover all aspects related to character education, requires educational institutions to actively contribute to the formation of students' character, which is supported by various aspects of learning, one of which is the internalization of the Pancasila student profile as planned by the Ministry of Education, Research and Culture.

The material on the provisions of marriage in Islam in the book in class XI in the *merdeka* curriculum contains learning objectives, namely: 1) explain the meaning of marriage; 2) explain the arguments for naqli marriage; 3) analyze the provisions of marriage in Islam; 4) conclude the wisdom of marriage in Islam; 5) believe in the truth of the provisions of marriage in Islam; 6) get used to an attitude of commitment, responsibility, unity, and keeping promises as a form of implementing the provisions of marriage in Islam; 7) presents the provisions of marriage in Islam.

By paying attention to the learning objectives of this marriage material, it is a teacher's job to internalize the dimensions that exist in the Pancasila student profile and its existing elements. This cannot be separated from the flow of dimensional development at the end of phases E and F (classes X to class XII). The internalization process begins with the learning process in the classroom and outside the classroom in accordance with the principles of the Pancasila student profile.

To strengthen this research, there are several comparisons with previous research. If you look at Zidny & Ahmad's research, it shows that the internalization of strengthening the Pancasila student profile in shaping student character through school culture is able to change student behavior and do positive things at school. Research (Nurasiah, Marini, Nafiah, & Rachmawati, shows that strategies that utilize local wisdom values are able to shape the character of students in Indonesia. Furthermore, Sutrisno & Rofi'ah's research shows that the integration of local wisdom values can optimize the project of strengthening the profile of Pancasila students at the Bojonegoro Ibtidaiyah madrasah, this cannot be separated from educators, students, parents and related parties working together to make it happen. Bojonegoro local wisdom refers to a number of values, norms and culture inherited by the community that can be applied in learning at school through projects, modules, stories and patterns of daily habits in the school environment.

SMAN Glenmore is a school that has its own characteristics compared to other state schools. The state school is located within the BPUI Minhajut Thullab Krikilan Glenmore Banyuwangi Islamic boarding school, where the community is dominated by Javanese, Madurese and Osing tribes. This influences the character of students in the SMAN Glenmore environment and also has local wisdom that is different from other areas in Banyuwangi Regency.

One of the internalization steps carried out by PAI and Budi Pekerti teachers in learning marriage material is to provide students with opportunities to implement by collaborating with wedding customs in the environment, namely Javanese cultural traditions.

METHODS

This research uses a descriptive qualitative approach with a case study method to provide an overview of the internalization process carried out by PAI teachers in teaching PAI and Character Education for Class XI at SMAN Glenmore in the form of practicalization of marriage material by students. The research was carried out from April to May 2024. The data was obtained using observation, interviews and documentation techniques. Data was collected in the form of primary data and secondary data. The research subjects were Class XI PAI teachers and students. Students are the teacher's main target in the process of internalizing the values of the Pancasila student profile in marriage material. The researcher carried out in-depth data mining to see the process of internalizing the values of the Pancasila student profile starting from the beginning of learning and up to the implementation of the marriage contract procession in the wedding material. Secondary data for this research is in the form of the school's vision

and mission, condition of facilities and infrastructure, organizational structure, condition of teachers and students, teaching modules.

The validity of the data in the research uses a credibility test with source triangulation techniques. Source triangulation is carried out by checking data that has been obtained through several sources. After conducting the interview, the researcher then checks it using other techniques such as observation and studying some documentation. Data analysis uses the Miles and Huberman model data analysis technique, which is carried out interactively and occurs continuously until completion, so that the data is saturated. Activities in data analysis include data reduction, data presentation, and drawing conclusions.

RESULT AND DISCUSSION

The internalization process is a process that lasts throughout an individual's life, namely from the moment he is born until the end of his life. Individuals will continue to learn to process their feelings, desires, passions and emotions to shape their personality. Humans have natural talents contained within themselves to develop the potential they have. However, realizing this ability depends on and is greatly influenced by the stimuli that exist in the natural surroundings and in the social and cultural environment.

The internalization process can help a person define who he is through the values within himself and in his society which have been created in the form of a series of norms and practices. In Marmawi Rais' opinion, the internalization process is usually realized more quickly through the involvement of role models. The individual gets someone who can be respected and can be used as a role model so that he can accept a set of norms that are displayed through example.

This process is commonly called identification, both in psychology and sociology. These attitudes and behavior are realized through subconscious and unconscious learning or assimilation. Based on the description above, it can be explained that the internalization process is more easily realized through the presence of role models, a person will find it easier to internalize something through exemplary roles so that a person can quickly accept it. For more details, below are the steps in internalizing the values of the Pancasila student profile in learning PAI and BP marriage material at SMAN Glenmore.

1. Value Transformation Stage

The process of internalizing the values of the Pancasila student profile in PAI and BP learning in class XI on marriage material at SMAN Glenmore is carried out through intracurricular and co-curricular programs. PAI and BP learning about wedding material were

held four times. At the value transformation stage, PAI and BP teachers transfer cognitive domain value information to students. At this stage, the teacher prepares students psychologically and physically to take part in the learning process. Next, the teacher greets, checks the students' attendance, asks one of the students in the class to lead a prayer. The teacher motivates students to learn by explaining the benefits of studying the marriage material and continues by explaining the learning objectives of the marriage material.

Next, at this stage, students understand the marriage material in accordance with the learning objectives based on the results of observations in teacher learning using the lecture method. In the lecture method, the teacher provides students with an understanding regarding marriage material in the order of learning objectives and then students are asked to explain the meaning of *dalil Naqli* of marriage. To deepen students' understanding, the teacher provides questions and answers regarding the meaning of the *dalil Naqli* for marriage.

The next meeting, the teacher opened a question and answer session related to previous learning. And the teacher continued using “The Power of Two” method, the teacher even showed a wedding video according to the customs of several tribes in Indonesia and continued with a question and answer session regarding failed marriages or broken homes. In the session showing videos of the wedding customs of each tribe in Indonesia, it ignites and fosters in students the character that exists in the dimensions of the Pancasila student profile, namely faith, devotion to God Almighty, and noble character, independence, mutual cooperation, global diversity, critical reasoning, and creativity.

Meanwhile, the question and answer session related to broken homes can foster the character dimension of faith, devotion to God Almighty, and noble character, critical reasoning and creativity. In this stage, PAI and BP teachers deliver cognitive material so that it is easy for students to understand using appropriate methods, and begin to introduce the values of the Pancasila student profile by linking the material provided to shape the students' character.

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3. Value Transaction Stage

The emphasis at the value transaction stage in internalizing the values of the Pancasila student profile is to bring out the affective aspects of students. In addition to providing knowledge to improve cognitive aspects, learning also forms students' affective aspects, namely students are able to describe and convey the values expressed and implied in marriage material. For this reason, PAI and BP teachers, in delivering material using The Power of Two method, show videos of examples of Islamic marriage customs from tribes in Indonesia, and deepen the material on the causes of marriages experiencing broken homes. At this stage, students are given the opportunity to discuss the values of Islamic marriage according to the customs of each tribe, and matters related to the causes of the failure of a marriage. Next, the teacher gives an assignment to one class to implement a marriage contract according to Islamic law. The first step taken by the teacher is to offer the students who will be the bride and groom, the families

of the groom and bride, the two wedding witnesses, the bride's guardian, and the celebrant who officiates at the wedding ceremony. Next, the teacher offers to carry out the marriage contract in a simple manner according to Islamic law or in collaboration with tribal cultural customs, and the teacher also determines the time for the practical implementation outside of class hours and outside of class. The offer of practical marriage contracts received an extraordinary response from students, this showed that they were enthusiastic about preparing everything needed for practical marriage.

At this value transaction stage, marriage material is implemented and ignites and grows character in accordance with the values of the Pancasila student profile according to the learning model in the teaching module, namely the Project Based Learning (Pj BL) learning model. By implementing marriage material, students' character will grow in accordance with the six dimensions of the Pancasila student profile.

4. Value Transinternalization Stage

At this stage, it is a combination of value transformation and value transaction, in the form of a combination of cognitive and affective values which are realized in the form of implementing a marriage contract that is wrapped in Javanese culture and customs. The trans internalization stage is a continuation of the value transformation and value transaction stages. The wedding practice was carried out in the multi-purpose building at SMAN Glenmore. This procession begins, the groom's group lines up in the school yard in preparation for entering the building



Picture 1. The groom and his family

Meanwhile, in the building you can see the receptionist, the bride's family and inside the building being decorated beautifully, on the lower side you can see the preparation table for

the wedding ceremony procession and on the upper side the wedding venue for the bride and groom.



Picture 2. The bride is entering the wedding hall

Next, the groom was escorted by his extended family into the building and was warmly welcomed by the ushers and the bride's family. The wedding ceremony was guided by 2 MC (Masters of Ceremony), opened with the reciting *Al Fatihah*, followed by the reciting the *Holy Qur'an*. The marriage contract procession begins with the reading of the Marriage Sermon followed by the marriage ceremony procession led by the officer. During the wedding ceremony procession, 2 imitation marriage books were seen that were similar to the original. Wedding dowries are covered like gifts and bouquets. On the left and right are the bride's marriage guardian and two witnesses. This implementation starts with the officer asking about the status of the bride and groom, offering the bride's guardian to marry them and checking the documents and data of the prospective bride and groom. Meanwhile, the two prospective brides and grooms appeared to be dressed like a wedding, as were the bride's guardians, the families of the bride and groom, and even all the students involved in carrying out this wedding material, wore clothes as if they were attending a wedding. The marriage contract procession closed with the reading of the *Mahalul Qiyam* prayer accompanied by shaking hands and taking photos with the family.



Picture 3 Reading the Marriage Sermon



Picture 4. Procession and Document Checking



Picture 5. Put on the wedding rings by mother in-law

It is continued by the *temu manten* and continued with the *sungkeman* event which was guided by officers using the Javanese Kromo Inggil language. In this *sungkeman* procession, the guiding officer conveys philosophical advice from a *sungkeman* which indicates

the importance of filial piety to parents. This event ended with *Mauidhoh hasanah*, impressions and messages from researchers and ended with prayer and group photos.



Picture 6. Temu Manten



Picture 7. Sungkeman

This activity was carried out by all students of X14 grade enthusiastically and full of awareness, even the cost are obtained purely from mutual cooperation. Even non-Muslim students are involved in this activity as make-up artists, arranging coconut leaves (young coconut leaves) for room decoration.

The values of the Pancasila student profile are absorbed in this activity. Firstly, the marriage contract procession shows the dimension of faith, devotion to God Almighty, and noble character in the elements of religious morals with the sub-elements of knowing and loving God Almighty, understanding religion/belief and carrying out worship rituals. In this element, students are emphasized to understand religious teachings and the wisdom of marriage. The wisdom of marriage is that marriage is the command and power of Allah, continues the lineage, and continues the relationship between the extended family of the bride and groom, which ultimately has an impact on faith, belief in God Almighty and forms a person who has good morals. For the personal morals element in the integrity sub-element, it is to make students aware that religious and social rules are good rules and are part of them so that they can apply wisely and contextually. This can be seen from the enthusiasm of all students in this activity and they are totally involved in understanding the material. this wedding and make this activity a success. In the sub-element, prioritizing similarities with other people and respecting differences, it can be seen that non-Muslim students are actively involved in practical activities regarding this marriage material. The sub-element of empathy for other people is also visible in this activity. All students are directly involved according to their respective capacities, putting aside selfishness, so that this activity looks magnificent, orderly, and beautiful even like the original.

In the dimension of global diversity, the element of recognizing and appreciating culture, the sub-element of deepening culture and cultural identity, exploring and comparing cultural knowledge, beliefs and practices, fostering a sense of respect for cultural diversity, manifested in the selection of Javanese customs and culture that are used and collaborated with Islamic law, both from clothing, use of *Janur*, decorations, even the *sungkeman* procession which was covered with guidance from MC in Kromo Inggil language showed that students were able to deepen, explore, develop a sense of and respect the existing culture. The social justice element in the sub-element of participating in the joint decision-making process is realized by selecting the Javanese customs used as a result of long discussions between students. This cannot be separated from the background of students in the Iawa, Madura and Osing communities, of course requiring careful consideration in making decisions. The sub-element

of understanding the role of individuals in democracy is also shown in this activity where all students are involved and carry out their roles well in this activity. Awareness of their responsibilities and obligations as citizens of class XI4 is very well visible

The dimensions of mutual cooperation, elements of collaboration with sub-elements of cooperation, communication for common goals, positive interdependence, and social coordination are realized in large-scale activities according to the size of the students. A luxurious activity that builds mature and solid cooperation, communication and coordination, the activity runs well and successfully according to the direction of the PAI teacher.

The independent dimension is the element of self-understanding and the situations faced with the sub-element of recognizing one's own qualities and interests as well as the challenges faced, and the sub-element of developing self-reflection, seen from the appearance of each student in carrying out their role. This means that students know their own qualities and talents, interests so that activities run well without obstacles. All students are able to play and enjoy their respective roles. In the self-regulation element, the self-regulation sub-element and the self-confidence, toughness and self-confidence sub-elements, the students' ability to control emotions, trust and be able to adapt to activities they have never done in their lives can be seen so that the implementation of this wedding material practice goes well.

The critical reasoning dimension in the element of obtaining and processing information and ideas with the sub-element of asking questions appears at the beginning of the activity plan and at the end of the activity. The initial activity of selecting the wedding procession by adopting Javanese culture became the subject of long discussion. At the end of the activity during the question and answer session, impressions and messages from the activity, a question was raised regarding the law regarding the groom wearing a gold wedding ring. This shows that critical reasoning links Islamic sharia law with cultural traditions that occur in society.

In the creative dimension, in the element of generating original ideas, and producing original works and actions, in this activity there is the courage to display a wedding procession in accordance with Islamic law by collaborating with Javanese customs, and with costs shared together, as well as a sequence of events packaged in approximately an hour and a half is a great creative idea. The religious and cultural nuances in this activity are very visible. The religious value of the procession begins with a wedding sermon. In general, at wedding ceremonies, the wedding sermon procession is often abandoned by the general public, only Islamic boarding school residents do it. This cannot be separated from the fact that SMAN Glenmore is in an Islamic boarding school environment, so it influences the students' thought patterns and ideas

in determining this event. Javanese cultural nuances were also visible, starting from the building decorations, decorations made from *janur*, *temu manten*, and the clothes worn by the bride and groom and the bride's parents with Javanese culture nuances. Creative ideas can also be seen in making wedding invitation cards, even the wedding dowry is also beautifully designed.

Internalization is the result of a person's understanding which is realized through attitudes in a certain environment through example and habituation. Intra-curricular learning development techniques include the development of Islamic religious education and morals as well as co-curricular activities of the Pancasila Student Profile Strengthening Project which are used in the context of the process of internalizing the values of the Pancasila student profile. The Pancasila student profile is the embodiment of Indonesian students who are lifelong learners who are competent, have character and behave in accordance with Pancasila values. Character and abilities are built in everyday life and experienced by each student through the culture of the educational unit, intra-curricular teaching, projects to strengthen the Pancasila Student Profile and extracurricular activities.⁶

In the *Merdeka Curriculum*, learning at the upper secondary education level is divided into two activities. First, intra-curricular learning and learning from the Project for Strengthening Pancasila Student Profiles. In intra-curricular learning, the teacher chooses the right material to practice, namely marriage material. Second, integrating the project theme of strengthening Pancasila Student Profiles into co-curricular activities by collaborated with other subjects, namely Indonesian and Javanese language subjects.

The implementation of the project to strengthen the Pancasila Student Profile is carried out flexibly, both in terms of content and implementation time. In terms of content, the profile project must refer to the achievement of the Pancasila student profile according to the student's phase, and does not have to be related to learning outcomes in that subject. In terms of time management, projects can be implemented by adding up the allocation of project lesson hours from all subjects. So the structure of this independent curriculum has two divisions, namely time and subject allocation. The time allocation is divided into two, namely 75% intra-curricular learning, and 25% co-curricular learning. Co-curricular (Learning Project for Strengthening Pancasila Student Profiles) is carried out outside of intra-curricular. So there is a separate time allocation for project learning. Lesson hours (JP) are regulated annually by the education unit flexibly. 4

The project to strengthen the Pancasila student profile is cross-disciplinary learning in observing and thinking about solutions to problems in the surrounding environment to strengthen various competencies in the Pancasila Student Profile. Based on the Ministry of

Education and Culture No.56/M/2022, the project to strengthen the Pancasila student profile is a project-based co-curricular activity designed to strengthen efforts to achieve competency and character in accordance with the Pancasila student profile which is prepared based on Graduate Competency Standards. The implementation of the project to strengthen the profile of Pancasila students is carried out flexibly in terms of content, activities and implementation time. The project to strengthen the Pancasila student profile is designed separately from intra-curricular activities. The objectives, content, and learning activities of the project do not have to be linked to the objectives and material of extracurricular lessons. Education units can involve the community and/or the world of work to design and implement projects to strengthen the profile of Pancasila students.

Educators can continue to carry out project-based learning in subject activities (intracurricular). Intra-curricular project-based learning aims to achieve Learning Achievements (CP), while the project to strengthen the Pancasila student profile aims to achieve Pancasila student profile competencies. If it is viewed from the principles of the project to strengthen the profile of Pancasila students, the implementation of project activities must be carried out in a complete, comprehensive manner, and interconnected with one another and integrated. The implementation of activities must also be studied by educators and students as a form of exploration outside the scope of the educational unit as the main ingredient in contextual learning. Project activities must also be centered on students so they are able to act independently and be able to determine topics according to their talents and interests. Lastly, the project carried out should have an exploratory principle, meaning it has the spirit to open up wide space for the process of self-development and inquiry, both structured and free.

Pancasila is not included in an intra-curricular structure that is related to various formal subject arrangement schemes and it is hoped that in planning and implementing it, educators can still design profile project activities in a systematic and structured manner to facilitate implementation. It is also hoped that the exploratory principle can encourage the role of profile projects to fulfill and strengthen the abilities that students have acquired in extracurricular programs.⁴

CONCLUSION

The internalization the Pancasila student profile values in learning PAI and morals on marriage material is carried out through three stages. The value transformation stages are carried out in the classroom by the teacher by explaining the objectives of the learning. This stage is a transformation of cognitive values for students. In the next stage, value transaction,

the teacher delivers material using contextual learning by asking questions related to marriages experiencing broken homes. This stage is an affective value transformation for students. Then the value trans internalization stage, which is a combination of the transformation and value transaction stages of the Pancasila student profile. This activity is realized in the form of a co-curricular that practices wedding processions by collaborating with Javanese cultural customs. Implementation of this activity is collaborative with Indonesian and Javanese language subjects. Internalization carried out in the form of implementing a wedding procession by combining Javanese traditions can instill the six dimensions of the Pancasila student profile.

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