

Pesantren Curriculum Contribution to Pancasila Student Profile in Riau Province

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ABSTRACT

This study aims to assess the impact of the curriculum on the development of Pancasila student profiles among santri enrolled in pesantrens in the province of Riau. The Pancasila student profile incorporates a total of six different dimensions: 1) have faith, show devotion to the one God, and exhibit noble character; 2) the global diversity; 3) the spirit of cooperation (*gotong royong*); 4) creativity; 5) independent; and 6) critical thinking. The research using quantitative survey methods focuses on 355 respondents. The data analysis using SPSS version 22 revealed that 57.75% of the pupils had a satisfactory Pancasila student profile, 41.41% had outstanding profiles, and 0.85% had satisfactory profiles. There is not a single santri with a subpar Pancasila student profile. With an average score of 223.29 on the questionnaire, the overall overview of the Pancasila student profile at the pesantrens in Riau Province, which included 355 samples, demonstrates that the quality is satisfactory. In conclusion, the pesantren curriculum has significantly contributed to the development of students' character.

Keywords: boarding school; curriculum; Pancasila; pesantren; quantitative.

INTRODUCTION

The Pancasila student profile is a character concept based on the values of Pancasila developed by the Ministry of Education in Indonesia. It encompasses six main dimensions: faith and devotion to the One and Only God and noble character, global diversity, cooperation (*gotong royong*), independent, critical thinking, and creativity. The Ministry of Education in Indonesia uses this profile as a benchmark to instil values in students.

The anticipated characteristics of the students align with the Pancasila Student Profile, which aligns with the Mission and Vision of the Ministry of Education and Culture, as outlined in the Regulation of the Minister of Education and Culture No. 22 Year 2020 and the Strategic Plan of the Department of Education & Culture Year 2020-2024. The Pancasila student profile feature or indicator can be seen in Figure 1, which consists of: 1) Have faith, show devotion to the one God, and exhibit noble character; 2) global diversity; 3) cooperation; 4) creativity; 5) critical thinking; and 6) independent.

To achieve the Pancasila Student Profile, the government consistently strives to incorporate value education into every curriculum adopted at the time; the study's results indicate that value education significantly contributes to the development of a nation's character.



FIGURE 1. Pancasila Student Profile Dimension
Source: The Ministry of Education and Culture, 2020.

The literature review revealed that the current educational curriculum still needs refinement to shape a nation's personality. Rofiq (2019) and Fuady (2020) demonstrate that the government continues to modify and develop the curriculum. The fact that the former curriculum was unable to shape the character of the nation in accordance with Pancasila is one of the contributing factors (Khoirurrijal et al., 2022).

Among other educational institutions in Indonesia, pesantrens stand out for their focus on Islamic teachings, character development, and the enhancement of students' academic abilities. The role of pesantren in Indonesia's education system is critical, among other things, in providing religious education based on Islamic teachings derived from the Quran, Hadith, and other Islamic sciences. In addition, the pesantren focusses on shaping the character of the santri, aiming to develop individuals with noble morals through the practice of Islamic values in their daily lives. The pesantren carries out character formation by instilling a sense of responsibility, discipline, independence, and togetherness. The pesantren achieves this through various social interactions and routine activities, including mutual respect, cooperation, and other activities that embody Islamic values. The pesantren's communal environment encourages the development of strong and

integrity-filled character. Pesantrens also teach santri about Islamic cultural activities, like the art of reading the Quran, calligraphy, and other religious activities. The goal is to pass down Islamic culture from generation to generation by inheriting and preserving it.

Pesantrens also play an important role in preventing radicalism and promoting moderate Islam, which emphasizes the understanding of Islam as a mercy for all the worlds. In other words, these schools instill the teachings of the importance of tolerance, harmony, peace, and coexistence amidst the diversity of religions and communities. Establishing this is crucial because Indonesia is a nation that encompasses a diverse array of ethnicities, nations, civilizations, and religions.

However, radicalism and terrorism have frequently plagued pesantren in recent years. Many parties believe that terrorists come from pesantren or link radical groups with pesantren, leading to the idea of closing down pesantren. Indeed, this severely damages the reputation of pesantren, which has been instrumental in educating the nation, and it also sparks suspicion and unrest within the community (Hanifah et al., 2023). Based on the background of this study, the researcher is trying to understand the extent to which the quality of the pesantren curriculum can shape the Pancasila student profile.

LITERATURE REVIEW

Pancasila is the basis of the Indonesian state listed in the Preamble of the 1945 Constitution paragraph 4, consisting of five parts:

1. Belief in the one and only God
2. Fair and civilized humanity
3. Unity of Indonesia
4. Democracy led by wisdom, in deliberation, representation
5. Social justice for all people of Indonesia

Pancasila is a system of values forming the values and culture of the Indonesian nation, which is the source of all the culture in the region that unites into one unity in the culture of Indonesia. (Antari & Liska, 2020). The values contained in the Pancasila are values that have been established in the Indonesian nation and have even been practiced since long ago, before the birth of the state of Indonesia (Kaelan, 2016).

To preserve the values of Pancasila to the young generation of successors of the nation, in order for the future to have a national consciousness, positive behavior, love of the homeland, to pursue unity and unity, to prioritize the interests of nation and state over personal interests or groups, and for the state of the Republic of Indonesia to stand upright, then it is necessary to educate about Pancasila values (Hamid, 2013). Pancasila education can be implemented through learning or the creation of an environment with the nuances of Pancasila (Risdiyani & Dewi, 2021). With the right methods, then it is expected that the mission of the Minister of Education and Culture Nadiem Makarim, about six of Pancasila student profile can be realized, namely:

1. Have faith, show devotion to the one God, and exhibit noble character
2. Global diversity
3. Cooperation
4. Independent

5. Critical thinking, and
6. Creative

(Wulandari, 2021)

Several studies have been carried out in relation to Pancasila Student Profile. However, the focus on discussing in detail about the six indicators of the student profile is not enough, given that the mission of the Minister of Education and Culture was only launched in 2020. However, studies that approach or relate to the values of Pancasila have many references and averages with a qualitative study approach.

Following is a study related to Pancasila student profile is the study entitled "Character Education as The Effort to Manifest Pancasila Student" by Juliani and Bastian (2021) obtaining the results of the study that Pancasila student profile can be realized with the involvement and cooperation of various parties namely family, school and community. With the strengthening of character education can instill the values of Pancasila student profile which is the philosophy of character education of Ki Hajar Dewantara which consists of heart (ethics), mind (literation), motivation (esthetics) and sports (kinestetik). In the study Hidayah, et al. (2021) concluded that with the use of interactive learning media in Elementary Schools, can emerge independence, creativity, and critical skills in students, in other words, can strengthen the Pancasila students profile in elementary school.

Examples of studies related to Pancasila's values include the Habibullah & Rustam study (2021), which states that there are pesantren who carry out educational activities by inserting Pancasila's values both formally, nonformally, and informally in their environment. Furthermore, multicultural education, which is one of the indicators of Pancasila students, becomes a goal, vision, and a mission and is integrated with the curriculum load of one of Probolinggo's Pesantren (Amin, 2021).

Furthermore, the study of Risdiany and Dewi (2021), which aims to describe the values of Pancasila in order to strengthen the character of the nation, with methods of qualitative approach and method of study of reliable sources, shows the results that the implementation of the values of Pancasila can be applied in learning as well as outside of the learning like creating a Pancasila-nuanced environment. The process of learning in school can be done by giving examples to the students and inserting them in the content of learning, while outside the learning process can be carried out by familiarizing the activities of *gotong-royong*, conversation, and so on in the school environment.

The study of Nisa et al. (2021) aimed to determine the implementation of Pancasila values in school life, using a study of 27 santris in the Purworejo district. The result obtained was that the majority of santris in the Purworejo district, Central Java province, have implemented the values of Pancasila in life gained from learning Pancasila and Citizenship.

The study of Karo et al. (2018), entitled "The Result of Student Athlete Character Formation at PPLP North Sumatera" aims to find out the results of the character formation of student-athletes. The result obtained that the average student's character is worth 89.75, good categories. Character is formed through sport by instilling a sporty attitude and discipline in the santris, as well as full supervision by the head of the pesantren and the coach.

Based on some studies that have been discussed, it can be concluded that character enhancement education and certain learning media can cultivate character according to Pancasila's values in students. However, no study has been conducted on the compatibility of the character of

the student or the santri at the pesantren with Pancasila student profile in accordance with the vision and mission of Kemendikbud RI in 2020.

Have Faith (*Iman*), Show Devotion to The One God (*Takwa*), and Exhibit Noble Character

Iman's faith (belief) in The Big Dictionary of Indonesian Language (KBBI) refers to a belief that is related to religion, specifically in Allah. So, to believe in God means to believe that there is one God. In Islam, *Iman* consists of six chapters:

- a. Belief toward Allah.
- b. Belief toward the angels.
- c. Belief toward the holy books.
- d. Belief toward Rasul.
- e. Belief toward the day of resurrection.
- f. Belief toward the good and bad fate.

(HR. Bukhari Muslim)

Takwa means that someone keeps himself from keeping the commandments of God and avoiding His prohibitions (KBBI). He who fears is the one who believes in God and keeps His command (Al-Baqarah: 177). In Al-A'raf verse 201, Allah said, "Those who are righteous—when an impulse from Satan strikes them, they remind themselves, and immediately see clearly." It can be concluded that those who are fearful are those who believe in God and keep His commandments.

Noble character is a righteousness that comes because of humankind and by following the commandments of God and the Prophet. (Ahmad et al., 2013). Kinds of noble character are honesty, patience, grateful, tawadhu' (humble) merciful, righteous, and merciful. Otherwise, despicable morals are such as arrogance, bitterness, unrighteousness, anger, deceit, falsehood, and blasphemy.

Have faith (*iman*), show devotion to the one God (*takwa*), and exhibit noble character are some of the profiles of Indonesian students that is the mission of the Ministry of Education and Culture (Kemendikbud). A noble Indonesian student is a noble student in his relationship with the One God, understanding the teachings of religion and beliefs and applying the understanding in his daily life. The key elements of faith, fear of the one God and noble morality are religious morality, personal moralities, moralities to man, morality to nature, and national moralities. (Kemendikbud, 2022)

Global Diversity

Kebhinekaan (diversity) comes from the basic word *Bhinneka*, which means varied, according to The Big Dictionary of Indonesian Language. So, global humiliation means tolerance of diversity. For one of the indicators of the Pancasila student profile, the diversity also corresponds to the Indonesian national pattern of *Bhinneka Tunggal Ika*, which means different but remains one, too. *Bhinneka Tunggal Ika* symbolizes the reality of the nation and the country of Indonesia, which consists of different tribes, cultures, customs, as well as different groups and religions merged into one nation and country Indonesia (Kaelan, 2016).

This global diversity has become one of Pancasila student profiles that must be embedded in the character of all Indonesian students. Indonesian students must preserve the culture of the

locality and its identity and remain open-minded in interacting with other cultures, thus cultivating a sense of mutual appreciation and the possibility of forming a new culture that is positive and not contrary to national culture. “The key elements of global diversity are the recognition and appreciation of cultures, intercultural communication skills in interacting with each other, reflection, and responsibility for sensitive experience” (Kemdikbud, 2022).

***Gotong Royong* (Cooperation)**

Gotong royong according to KBBI means working together, otherwise helping, or helping in a community. The kind of *gotong royong* can be service work, disaster response, discharge, harvest, and study together. Indonesian students have *gotong-royong* skills, that is the ability to do activities together with volunteers so that the activities they do can run smoothly and easily. “The key elements of *gotong royong* are collaboration, care, and sharing” (Kemdikbud, 2020).

Independent

Desmita (2017) states that independent is the condition of a person who is able to make decisions and has a competitive spirit, self-confidence, and responsibility. Independent is when one acts, thinks, decides, and solves problems without the help of others (Goossens, 2006; Steinberg, 2002).

Independence consists of three forms:

- a. Emotional independence is the ability to control interpersonal emotions
- b. Behavioral autonomy is the ability to make decisions without the help of others.
- c. Value independence is the ability to define a situation whether it is right or wrong” (Steinberg, 1993).

The Ministry of Education and Culture of Indonesia has a mission to make Indonesian students independent students who are responsible for their learning processes and outcomes. “The key elements of self-reliance are self-awareness and situations and self-regulation” (Kemdikbud, 2020).

Critical Thinking

In the 21st century, there are some important skills that students must have, such as character qualities and some competencies, one of which is the ability to solve problems (critical thinking) (Hussin, 2018). Critical thinking skills can be understood as the ability to interpret, analyze, conclude, and evaluate information to solve life's problems (Hasanah et al, 2021).

Students who are competent or critical thinkers are able to process information objectively, both quantitatively and qualitatively, associate information, analyze information, evaluate and conclude it. “The key elements of critical thinking are obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting thought and thinking processes, and making decisions.” (Kemdikbud, 2020).

Creative

A creative student is capable of modifying and producing something that originally means useful and impactful. “The key element of creativity is the idea that is original and produces original work and action.” (Kemdikbud, 2020).

METHOD

This research belongs to the quantitative research category and makes use of questionnaires and survey methodologies as its instruments. A questionnaire consists of statements presented on a Likert scale, each with four scales. Researcher evaluated the validity and reliability of a questionnaire with seventy statement components, achieving a reliability value of 0.93 for highly categorized instruments. Cohen et al. (2011) assert that a questionnaire can gather a wide range of information simultaneously, at a low cost, and with ease of control. Additionally, a variety of sectors commonly utilize questionnaires to gather data from respondents (Stentz et al., 2012).

The researcher uses a quantitative research approach to gain insight into the construction of the Pancasila Students Profile, which consists of six dimensions. These dimensions are as follows: have faith, show devotion to the one God, and exhibit noble character (*IMTAK*), global diversity, *gotong royong*, self-reliance, critical reasoning, and creativity. Table 1 contains the dimensions of the instruments used for the Pancasila Student Profile.

TABLE 1. Pancasila Student Profile Dimensions

Dimension	Questionnaire Item Number	Total
IMTAK	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26	26
Global diversity	27, 28, 29, 30, 31, 32, 33, 34, 35	9
<i>Gotong royong</i>	36, 37, 38, 39, 40, 41, 42, 43	8
Independent	44, 45, 46, 47, 48, 49, 50, 51, 52, 53	10
Critical thinking	54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68	13
Creative	66, 67, 69, 70	4

A total of 4,839 pupils were enrolled in the study, which was carried out at the pesantren in Riau Province, which was awarded an A grade at the high school level. There were seven pesantrens in the local area. The sample that is required can be at least 323 samples, which can be obtained by utilizing a table that was developed by Isaac and Michael with a 5% error percentage (Sugiyono, 2020). This assumption is based on the population of 4839. However, in this particular study, samples were taken from more than ten percent of the required minimum of three hundred fifty-five samples. The purpose of this is to determine whether or not there is a questionnaire that the respondents have not yet completed in its entirety.

The full data set is then subjected to a descriptive analysis using version 22 of the SPSS software. This analysis involves transforming quantitative data into group data, which ultimately leads to a classification of the level and quality that can be qualitatively generalized. The purpose of descriptive statistical analysis, as stated by Sugiyono (2019), is to examine the data collected

from respondents in their current state, without drawing any conclusions or making any generalizations. In statistical analytics, descriptive data will be displayed in the form of frequency distribution and histogram. This measurement will include ratios, medians, modes, ranges of values, maximums and minimums, convergence values, and ranges of the data spread of the sample obtained for the entire variable of the study. A further objective of descriptive analysis is to provide answers to qualitative research questions. This is accomplished by interpreting the findings of quantitative statistical descriptive analyses and transforming them into qualitative conclusions based on particular criteria.

The count values of the results of the questionnaire data are used as the basis for the classification of the data. Based on a comparison between the ideal flat score (M_i) and the ideal default score (S_{Bi}), it is broken down into a number of different qualitative categories. Based on the information shown in Table 2, the qualifying level of the quality score is broken down into four distinct groups.

TABLE 2. The Categories of Qualification Level

No.	Score Interval	Category
1.	$X \geq M_i + 1,5 S_{Bi}$	Very Good/High
2.	$M_i \leq X < M_i + 1,5 S_{Bi}$	Good/High
3.	$M_i - 1,5 S_{Bi} \leq X < M_i$	Quite Good/Medium
4.	$X < M_i - 1,5 S_{Bi}$	Less Good/Low

The result of the difference between the highest and lowest possible scores for each variable is used to calculate the range, also known as the category interval. In addition, the following formula can be used to calculate the value of the ideal ratio (M_i) as well as the ideal default contrast (S_{Bi}):

$$M_i = \frac{\text{Ideal Maximum Score} + \text{Ideal Minimum Score}}{2} \quad (1)$$

$$S_{Bi} = \frac{\text{Ideal Maximum Score} - \text{Ideal Minimum Score}}{6} \quad (2)$$

The ideal minimum score is based on the assumption that the total sample provides responses with the lowest response. The ideal highest score is the theoretically ideal maximum score of all replies.

TABLE 3. The Categories of Pancasila Student Profile

No.	Interval	Category
1	$X \geq 227.5$	Very Good
2	$175 \leq X < 227.5$	Good
3	$122.5 \leq X < 175$	Quite Good
4	$X < 122.5$	Less Good

Then, the sampling technique uses the procedure of proportionate stratified random sampling of the total number of santris on each population member's survey. The sum of samples is obtained

from the percentage representation of the sum of the population as a whole. This technique is chosen because the population has non-homogeneous and proportionally stratified population members. Table 4 shows the distribution of each pesantren sample in the population.

As previously explained, there are a total of seven study sites throughout the entire pesantren. The sample of each pesantren is obtained by calculating the percentage of the number of santris. So, the sampling is based on the samples that represent the stratum; that is, the proportion of samples gives an image that can describe the state of the population so that it is achieved that the larger the population of santris in the pesantren, the number is also bigger.

In addition, a number of criteria were selected for the desired sample so that this study could be achieved, i.e.,

1. Santris has been conducting studies in pesantren for more than a year.
2. Santris, who are already in their adolescent years, are educated at the junior high school and senior high school levels.

Santri that does not meet these criteria will not be used as a study sample.

TABLE 4. Sample Distribution Based on A-Accredited Pesantren Population

Number	School Name	Population	Population Percentage	Sample
1.	PPS Syekh Burhanuddin	504	10,42%	37
2.	PP Al Ishlah	368	7,60%	27
3.	PPS Al-Baqiatus Sa'diyah	419	8,66%	31
4.	PPS Al Uswah	82	1,69%	6
5.	PPS Putri Ummu Sulaim	568	11,74%	42
6.	PPS Al-Imam Asy-Syafi'i	208	4,30%	15
7.	PPS Bidayatul Hidayah	2.690	55,59%	197
	Total	4.839		355

The initial phase of data collection was carried out by requesting permission from the Ministry of Religion of Riau Province to obtain data about all the santris who are in Riau territory. Next, achieving the A-accredited pesantren's data along with the number of santris. This study's approach is quantitative, using numbers as the measure of the data. The purpose of the study with a quantitative approach is to provide statistical descriptions and relationships or explanations. In order for the objectives of the study to be achieved, the data collection methods considered appropriate in the implementation of this study are documentation and questionnaires.

a. Documentation method

The documentation is intended to obtain visual data such as pictures or photographs of equipment and facilities and curriculum documents of A-accredited pesantren in the Riau region, as well as other supporting documents required in this study.

b. Questionnaire method

The questionnaire method in this study aims to obtain data from two bound variables namely Pancasila student profiles and juvenile delinquency. Indicators of the Pancasila student profile include have faith, show devotion to the one God, and exhibit noble character, independent, cooperation, global diversity, and creative. To obtain this data, use a questionnaire with a Likert scale of 1-4. Questionnaire data is obtained from the results of the questionnaires that

the santri will fill as a sample of the study. Santri filled out the questionnaire according to their circumstances and perceptions of each statement contained in the questionnaire.

To gather data, an instrument that is structured based on the variables that will be used in this study is also required. The variable development is based on aspects and indicators that match the Pancasila students profile and juvenile delinquency. Such aspects will be made more detailed in the form of statement items designed in a study instrument.

The preliminary data analysis technique is performed as a prerequisite for the initial analysis to determine the continuity of the data of the study result so that it can be used in the parametric analysis. With this preliminary analysis, normality tests is performed to prove whether the data spread is normal.

FINDINGS AND DISCUSSION

Pancasila student profile data is the outcome of filling out a closed questionnaire that already has a predetermined response size for each topic. This questionnaire was submitted by santri. In terms of statistics, the outcomes of the description for the variable Pancasila student profile may be described by describing the state of the real data score of the student profile, which was reviewed by 355 santri who participated as respondents. This includes a mean score of 223.29, a median score of 223, and a mode score of 220. The lowest possible score for the Pancasila student profile rating in the conducted surveys is 136. Given that the highest score is 277, the student profile's score range encompasses a difference of 121 between the lowest and top scores. The size of the default match in the complete score data spread is 16.764, and the highest score is 277. Table 5 illustrates the results by displaying the frequency distribution of the actual score from the Pancasila student profile questionnaire.

TABLE 5. Pancasila Student Profile Frequency Score Distribution

No.	Interval Class	Actual Frequency	Actual Relative
1	156-168	2	1%
2	169-181	2	1%
3	182-194	8	2%
4	195-207	46	13%
5	208-220	99	28%
6	221-233	100	28%
7	234-246	75	21%
8	247-259	18	5%
9	260-272	4	1%
10	273-285	1	0%
	Total	355	100%

The table displays the distribution of scores for the Pancasila student profile in pesantrens of Riau province, using score intervals and the relative actual percentage of santri who have completed

the questionnaire. Present the table illustration as a histogram graph; Figure 2 will demonstrate the resulting outcome.

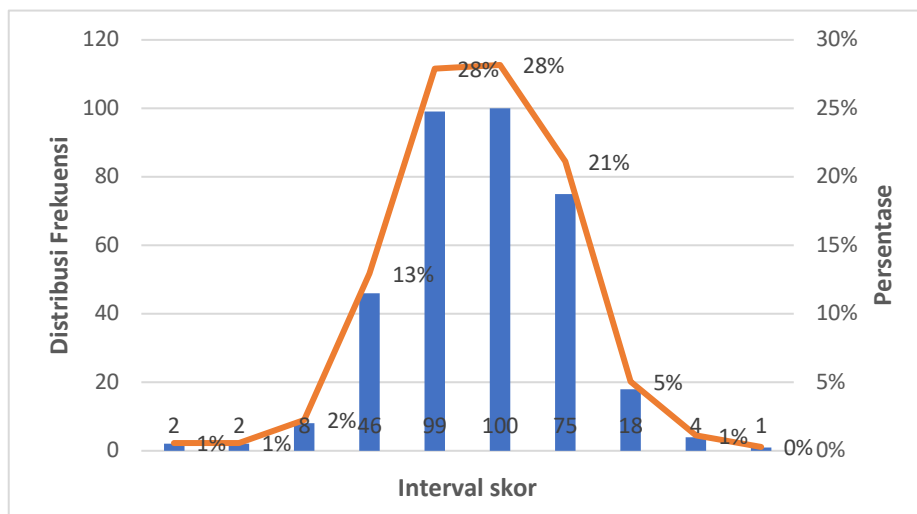


FIGURE 2. Pancasila Student Profile Score Data Distribution Histogram

The distribution of scores in the table and graph above indicates that the Santri respondents' review of the Pancasila student profile spans multiple class intervals. The histogram clearly demonstrates that the intervals with the highest frequency of data spread are found in the class of interval score 221-233, which has a frequency of 100 respondents. With this number, the score range 221-233 is the most significant contributor to the relative frequency, accounting for 28% of the total frequency relative distribution data score results from the student profile survey, which was completed by 355 Santris distributed throughout the Riau province.

Based on the data obtained from the study, the ideal average score (M_i) for the Pancasila student profile variable, which covers a total of 70 questions on the questionnaire, is 175, and the default score (S_{bi}) is 35. As demonstrated in Appendix 5, one can generally classify the quality of Pancasila student profile formation based on the collection of ideal average data, ideal maximum and minimum scores, as well as ideal standard deviation. Table 6 describes the frequency and percentage of each category interval in the Pancasila student profile score.

TABLE 6. Pancasila Student Profile Formation

No.	Interval	Category	Frequency	Percentage
1	$X \geq 227.5$	Very Good	147	41.41%
2	$175 \leq X < 227.5$	Good	205	57.75%
3	$122.5 \leq X < 175$	Quite Good	3	0.85%
4	$X < 122.5$	Less Good	0	0%

205 santris, representing 57.75% of the total santri population, have excellent Pancasila student profiles that fall into the good category. Additionally, 147 santris, representing 41.41% of the total santri population, possess Pancasila student profiles that fall into the category of very good. The

survey results represent a sample of 355 santri who participated in it. None of the santri have a Pancasila student profile that falls into the category of less good, and only three santri, representing 0.85% of the total, have a Pancasila student profile that is considered quite good. A comparison of the overall survey data score of 223.29 with the Pancasila student profile category reveals that, generally, the Pancasila student profile of santri enrolled in the Province of Riau from the study's sample, which consists of 355 santri, is considered good.

The pesantren aims to shape its santri into individuals who are faithful, devoted to Allah SWT, and possess noble character, with *akhlak* education. This, of course, aligns with the dimensions of faith, devotion to the One God, and noble character as outlined in the Pancasila student profile. *Akhlak* education is one of the subjects or learning materials that santri receive. During the *akhlak* lesson, santri learn how to behave and interact with Allah, their Creator, their fellow humans, and other creatures, such as animals. For example, the *akhlak* material teaches santri that humans must respect or treat fellow humans well, regardless of whether they share the same faith or not. Goodness can take the form of speaking kindly, offering help to others, and upholding the dignity, honor, and self-worth of individuals regardless of their body shape, skin color, origin, or religion. The content or materials provided in the pesantren lessons demonstrate that pesantren instills an understanding of appreciating cultural diversity, customs, languages, ethnicities, and religions within the community. This concept aligns with the global diversity dimension of the Pancasila student profile

The Pancasila student profile comprises six dimensions: IMTAK, global diversity, *gotong royong*, independent, critical thinking, and creative. Figure 3 illustrates these dimensions through a bar graph, which represents the average results of questionnaire completion for each statement item. Along the same lines as the findings of Huda's research (2019), IMTAK is included in each and every subject taught at the pesantren, with a greater emphasis placed on the courses that are associated with the Islamic religion. Conversely, the declaration item number, "I rarely use plastic because I am aware of its negative impact on nature," has the lowest average value of 2.50. This could potentially be attributed to a perplexing statement element, where individuals are aware of the detrimental effects plastic has on the environment, yet struggle to prevent its use in their daily lives.

The second dimension, the global dimension, received an average score of 3.23 on the questionnaire. The results of the interviews conducted by the researchers indicate that pesantren offers santri an understanding of the culture or customs of various groups of santri who come from different tribes, customs, or cultures. This aspect is quite positive and also fits with the findings of the interviews. A santri's average answer score was 2.74, which was the lowest possible score in one of the statements. This comment expresses the belief that Bali's culture is both unique and impressively indigenous. This is the least valuable statement because many santri still think Bali's culture is great. This is because the values of Islam and the modern world today are in direct opposition to the values of Bali culture.

The typical santri's statement in the *gotong royong* dimension exceeds the third score, indicating a high level of proficiency. This may be because the training environment has already established certain routines, such as pickets cleaning the room or classroom, pickets sharing culinary responsibilities in the kitchen, and other similar practices. Berliani and Sudrajat (2018), Ranam et al. (2021), and Maulana (2020) all provide further evidence that lends credence to the findings of this study. Being independent is the first skill kids learn, and it's challenging to master because it requires them to take care of themselves and leave their parents behind. The fundamental

lesson that pupils at pesantrens acquire is the ability to rely on themselves, as stated by Berliani and Sudrajat (2018) and Ranam et al. (2021). On the other hand, the average value for one of the independent statements, which is "I don't know at all what I'm going to face in the next year," is a pitiful 2.33. This statement is considered one of the least significant. Santris often misunderstand this statement, believing it implies that we are still in the process of determining what will happen next year. What they are doing now has the potential to define conditions or predict the coming year. Understanding this is crucial.

3.09 is the average score santris assign to their statements regarding the critical aspects. The fact that critical critique is permanently inserted into the santri's thinking makes it difficult for them to trust the new teachings of Islam, which are getting more violent without having a shahih sign, in accordance with Sinurat's research (2020). This explains why these qualities are deemed sufficient. In particular, the santri's average score on the statement "I have difficulty hypothesizing a problem" is considered relatively low, coming in at 2.69. The santri may not understand the word hypothesis in this statement, causing this issue.

According to the Sinurat study (2020), the final dimension is the average santri's creative score of 3.08, which is considered satisfactory. The observations of the santris at the pesantren demonstrate this, as they were able to create works that incorporated Islamic characteristics such as calligraphy. Nevertheless, the average score of the statement, "I like to make crafts that have a sales value," is relatively low, coming in at 2.52 out of a possible 5. As long as this is limited to creating works that can be used individually or collaboratively within the pesantren neighborhood, it's possible that this is due to the rare occurrence of santris developing products that can be sold.

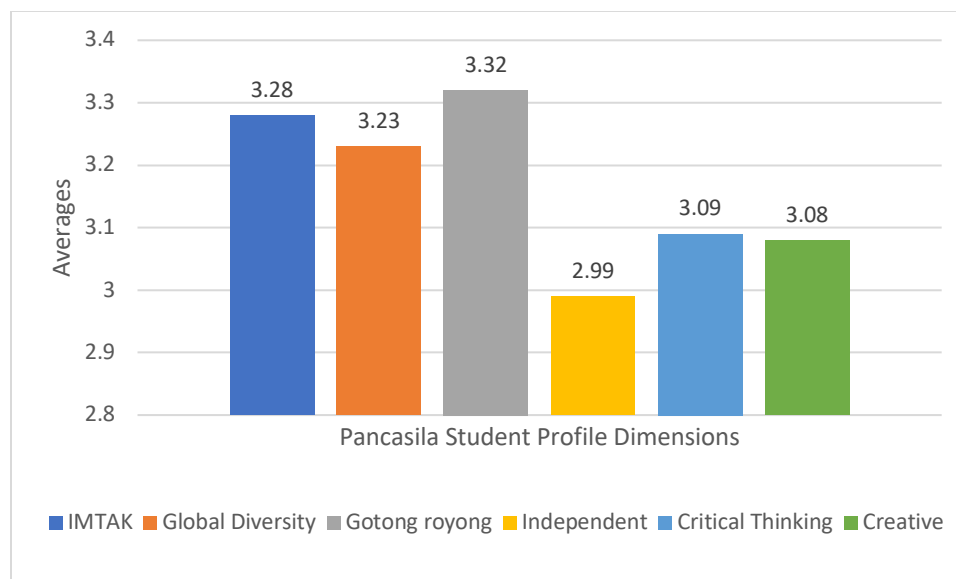


FIGURE 3. Average of Pancasila Student Profile Dimensions

This study generally found the Pancasila student profile to be at a reasonable level. This indicates that the santris who attend the pesantren in the province of Riau have a personality that is consistent with the Pancasila Student Profile. The Pancasila student profile encompasses six dimensions: have faith (*iman*), show devotion to the one God (*Takwa*), and exhibit noble character,

global diversity, *gotong royong*, independent, critical thinking, and creativity. The findings of this study provide credence to the findings of Juliani and Bastian's (2021) research, which asserts that the Pancasila student profile is attainable with the participation and collaboration of the local educational institution. Furthermore, the findings of this study demonstrate that pesantrens, in their capacity as educational institutions or schools, have successfully established the Pancasila Student Profile.

The research by Ricky and Diaz (2021) finds that certain pesantrens have incorporated the principles of Pancasila into their environment in a variety of ways, including formal, non-formal, and informal. One pesantren in Java has transformed the Pancasila student profile indicator into a goal, vision, and mission. (Amin, 2021) The curriculum incorporates it. Researchers also discovered that a number of pesantrens in the province of Riau regularly engage in *gotong royong* activities, especially outside of their classroom environment, and encourage santris to produce works that can fulfill their internship requirements. Risdiyany and Goddess's (2021) research suggests that both in-class and outside-of-class activities can contribute to the production of the Pancasila student profile. Since *gotong royong* and creativity are the dimensions of the Pancasila Student Profile, the findings of this research lend support to the findings of that research.

CONCLUSION

In general, the Pancasila student profile of the santris attending pesantrens in the province of Riau is considered to be within a satisfactory range. There is not a single santri that has a Pancasila student profile that is below average. The sixth dimension of the Pancasila student profile aligns with the fifth dimension. The average value of the IMTAK dimension is 3.28, the average value of the global diversity dimension is 3.23, the average value of the *gotong royong* dimension is 3.32, the average value of the independent dimension is 2.99, the critical thinking average is 3.09, and the average value of the creative dimension is 3.08 (on a scale of 4).

The significance of the Pancasila student profile lies in its potential to further integrate Pancasila values into the curriculum, utilizing a more comprehensive and structured approach. This can involve the creation of special courses that delve into Pancasila values, along with extracurricular activities that foster a deeper understanding of these values. 1) For the citizens of the community, in particular, the parents who want their children to avoid juvenile delinquency and obtain an education focusing on the cultivation of good character, like the character of the Pancasila student profile, which consists of six dimensions: having faith, showing devotion to the one God, exhibiting noble character, global diversity, cooperation, independent, critical thinking, and creativity, can bring their children to educational institutions such as pesantren. 2) This study draws its foundation from various theories, which have been extensively discussed in previous chapters. The research on income uncovers certain findings that can potentially contribute to related theoretical developments. In character education, especially character based on the Pancasila student profile, pesantren play a big part in teaching moral or ethical values that are in line with Pancasila's principles. This is because they are religious institutions with a mission and vision based on the Quran and Hadith. Through the pesantren curriculum or the learning programs implemented, it is evident that santris can develop their religious character, cooperation, independence, creativity, global diversity, and critical thinking. All of this is an indication of the Pancasila student profile. This research suggests that religious-based pesantren education, also known as moral education, not only shapes faith and noble character but also fosters national

values, specifically the values of Pancasila. The research results indicate that the implementation of the pesantren curriculum, which integrates Islamic religious values, can positively influence the character formation or personality of santri. The pesantren curriculum, which focuses on religious values and morals, not only serves as a learning program but can also become a character-building program.

The ideals of Pancasila, which serve as the foundation for the state of Indonesia, are among the values that are shaped by pesantrens, which play a significant role in the formation of santri's personalities and values. In addition to teaching Islam, the curriculum that is intended for pesantrens has the potential to teach Pancasila principles. These values include faith and fear of God Almighty, noble character, global variety, *gotong royong*, critical reasoning, self-reliance, and creativity. Within the scope of this investigation, the curriculum of the pesantren plays a role in the formation of the Pancasila student profile for santri in the province of Riau.

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