



PROFILE OF PANCASILA RAHMATAN LIL 'ALAMIN STUDENTS FROM AL-QUR'AN HADITH PERSPECTIVE: ANALYSIS OF THOMAS LICKONA'S CHARACTER EDUCATION THEORY

Muhamad Ishaac¹, Abd. Basir², M. Noor Fuady³

^{1,2,3}Universitas Islam Negeri Antasari, Banjarmasin, Indonesia

Email: 230211020031@mhs.uin-antasari.ac.id¹, abdulbasir@uin-antasari.ac.id²,
fuady@uin-antasari.ac.id¹

Abstract:

This research aims to determine the values in the Profil Pelajar Pancasila Rahmatan Lil 'Alamin and analyze them from the perspective of the Al-Qur'an hadith and with Thomas Lickona's Knowing, Feeling, and Action character education theory. The method used in this research is literature analysis of Profil Pelajar Pancasila Rahmatan Lil 'Alamin in government regulations with an interpretive approach to analyze the signs of the Koran and hadith as well as Lickona's theoretical views on Profil Pelajar Pancasila Rahmatan Lil 'Alamin character education. The results of this research explain that Profil Pelajar Pancasila Rahmatan Lil 'Alamin character education has 6 dimensions of P5, namely faith, devotion to God Almighty and noble character, global diversity, cooperation, independence, critical reasoning, and creativity, and 10 dimensions of P2RA, namely ta'addub, qudwah, muwatanah, tawassut, tazawun, l'tidal, musawah, shura, tasamuh, tatawwur wa ibtikar which are integrated using 9 principles of holistic, contextual, learner-centered, explorative, togetherness, diversity, independence, usefulness and religiosity which are in line with the values Qur'ani and hadith and prophetic practices by describing the three important components of developing Thomas Lickona's character education to achieve the student profile of Pancasila and rahmatan lil 'alamin by national education goals.

Keywords: *Pancasila Student Profile Rahmatan Lil 'Alamin, Qur'an Hadith, Thomas Lickona, Value*

INTRODUCTION

Character education is currently a major issue in education in Indonesia. Apart from being part of the process of forming the morals of the nation's children, character education is also expected to be the main foundation for the success of Golden Indonesia 2045. In Law Number 20 of 2003 concerning the National Education System, it is explained that the function of educating citizens is to develop abilities in order to make people's lives more intelligent. country, as well as producing a dignified national character and civilization. National education aims to develop the potential of students to become citizens who are faithful, devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, innovative, independent, democratic and responsible (Ilmi et al., 2021, p. 286). As a form of improving character education, the Ministry of Education and Culture, Research and Technology (Kemendikbudristek) has made the Pancasila Student Profile one of the Visions and Missions of the Ministry

of Education and Culture as stated in Minister of Education and Culture Regulation Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020 - 2024. The background to the emergence of the Student Profile Pancasila is rapid technological progress, socio-cultural shifts, environmental changes, and differences in the future world of work in the field of education at every level and cultural field (Kahfi, 2022, p. 139). This was then followed by the policy of the Indonesian Ministry of Religion based on KMA 347 of 2022 which was projected in the form of the Pancasila Student Profile and Rahmatan Lil 'Alamin Student Profile (P5 P2RA).

The Pancasila Student Profile and Rahmatan Lil 'Alamin Student Profile are graduate profiles in building the character and competence of students as well as strengthening Pancasila values and making students become role models and useful like the example of Rahmatan lil 'Alamin. P5 P2RA will not be separated from the character values that will one day become complete human beings in society. P5 P2RA is one of the efforts made to bring students to reach a level of understanding, behavior, character, which is based on the values of Pancasila and Rahmatan lil 'Alamin. So that we can make Pancasila an ideology that is understood and implemented in order to become a Rahmatan lil 'Alamin human being. This is enough to explain that P5 P2RA has a very important role in developing the character of learners and Indonesian society.

The P5 P2RA launched by the government apparently had already been hinted at in the Koran, as well as in the hadiths of the Prophet. The Al-Qur'an and hadith as a guide to human life contain various signs that describe P5 P2RA. The points of Pancasila, especially the value of Rahmatan lil 'Alamin, are basically contained in the Koran and hadith, although not directly, there are many verses and hadith that talk about this. The Qur'an and hadith do not directly mention the character values contained in P5 P2RA as P5 P2RA, but there are many signs that explicitly mention the character values of P5 P2RA which then become important things to combine or integrate messages. messages in the Qur'an and hadith on the formation of student character, in order to achieve the noble ideals of the Indonesian nation in producing students with character and nationalism in accordance with the mandate and goals of national education as stated in Law Number 20 of 2003. In its application, it is interesting to analyze Thomas Lickona's character education theory in relation to the internalization of P5 P2RA values as character education in educational institutions. In his theory, Thomas Lickona said that it is necessary to pay attention to the orientation of character education towards three important components, namely moral influence (moral knowing), moral feelings (moral feeling), and moral behavior (moral action). Moral influence consists of moral awareness, knowledge of moral values, determination of perspective, moral thinking, decision making, and moral knowledge. Meanwhile, moral feelings consist of conscience, self-esteem, empathy, loving good things, self-control and humility. Moral behavior consists of competence, desires and habits.

Based on the explanation above, the researcher is interested in conducting deeper research related to the internalization of the values of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile (P5 P2RA) in the perspective of the Qur'an and hadith to see how the Qur'an The ans and hadiths as the foundation of Islamic education are the basis and reference for internalizing P5 P2RA values and examining how P5 P2RA is internalized as character education in the view of educational figure Thomas Lickona.

RESEARCH METHODS

This research is included in the qualitative category with a library research method with an analytical description approach. Analytical description approach by reviewing scientific literature contained in journal articles and related documents regarding the Internalization of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile (P5 P2RA). The analytical description study was also used as a tool to use the analytical knife of Thomas Lickona's theory of character education on

the internalization of P5 P2RA values from the perspective of the Koran and Hadith. Apart from that, this research also uses a thematic interpretation approach which aims to explore the verses of the Koran and several hadiths related to the internalization of the Pancasila student profile and the Rahmatan lil 'Alamin student profile and analyze them.

The data sources in this research are divided into two, namely primary and secondary sources. Primary sources are government regulations which contain the internalization of the Pancasila Student Profile and Rahmatan lil 'Alamin Student Profile, Thomas Lickona's book entitled *Educating for Character: Educating to Shape Character*, translated by Juma Wadu Wamaungu in 2015, tafsir books that are relevant to the theme raised. the only interpretation of Al-Mishbah. Meanwhile, secondary sources come from books, journals and related documents. Next, the data obtained is summarized, analyzed and concluded. To ensure the data obtained, the author carried out triangulation and discussed with lecturers and colleagues.

The researcher's steps can be explained as follows: 1) collect data related to the topic of discussion, 2) the data obtained is then summarized and discussed, 3) after discussion the data will be analyzed carefully, 4) the researcher makes conclusions.

Data analysis was carried out by means of content analysis, which is a technique used to analyze and understand text. Content analysis can also be interpreted as an investigative technique that attempts to describe it objectively, systematically and qualitatively. According to H.D. Laswell said that this kind of analysis is called quantitative semantics. After conducting content analysis, the researcher then draws conclusions.

RESULTS AND DISCUSSION

A profile is a general appearance that is first shown in a person so that an assessment can be carried out and identified. The form of application of the values of Pancasila and Rahmatan lil 'Alamin which is displayed in real life both in the school environment and at home based on strong intentions by students is then termed the Pancasila Student Profile and Rahmatan lil 'Alamin Student Profile (P5 P2RA) (Kahfi, 2022, p. 140). Creating citizens who are able to become lifelong learners who are healthy, qualified, competent, prosperous, have good character and good morals, as well as preserving the values of Pancasila and the cultured and moderate values of Rahmatan lil 'Alamin is the vision of national education and as well as a vision of Islamic education in the country in order to realize the golden generation of 2045. From this vision, the characteristics that students must have are born, in the form of; 1) have faith, piety and noble morals, 2) accept diversity, 3) be able to work together or work together, 4) be able to process thoughts critically, 5) be independent, 6) have creativity, the six are depicted in the Student Profile Pancasila (P5) and several other characteristics such as 1) civility, 2) exemplary, 3) citizenship and nationality and love of the homeland, 4) balanced and impartial, 5) straight and firm, 6) taking the middle path in every problem that arises. opposing each other, 7) equality, 8) deliberation, 9) tolerance, and 10) dynamic and innovative, the tenth of which is depicted in the Rahmatan lil 'Alamin (P2RA) Student Profile. These sixteen character points are an illustration of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile (P5 P2RA) (Kusumawati, 2022, p. 887).

Studying the Qur'an and hadith which contain the values of the Pancasila Student Profile and the Rahmatan lil 'Alamin Student Profile (P5 P2RA) is very important. This is to encourage all elements of education to play an active role in making the goals and vision a success. The Al-Qur'an and Hadith as a guide to human life will certainly increase enthusiasm, motivation and encouragement in strengthening the internalization of P5 P2RA values in education. By providing an illustration that the Al-Qur'an and Hadith have provided an overview of P5 P2RA, it will encourage people, especially educational practitioners, to form a belief in the truth and even obligations in the success of the P5 P2RA vision and mission. Apart from that, it will increase confidence that internalizing the P5 P2RA value is also part of the form of worship of

Allah because it has actually been taught in the teachings of the Koran and Hadith.

No	Dimensions of Value Internalization of Pancasila Student Profile and Rahmatan lil 'Alamin Student Profile (P5 P2RA)	Government policy	Naqli's arguments in the Qur'an and hadith
1	Believe in God Almighty, have piety and have noble character	Permendikbud Nomor 22 Tahun 2020	Q.S. Ali-Imran: 102 dan Q.S. Al-Qalam: 4 H.R. Tirmidzi No. 1195
2	Global Diversity (Diversity)	Permendikbud Nomor 22 Tahun 2020	Q.S. Al-Hujurat: 13
3	Worked together	Permendikbud Nomor 22 Tahun 2020	Q.S. Al-Maidah: 2
4	Critical Reasoning	Permendikbud Nomor 22 Tahun 2020	Q.S. Ali-Imran: 190-191
5	Creative	Permendikbud Nomor 22 Tahun 2020	Q.S. Ar-Ra'd: 11
6	Independence	Permendikbud Nomor 22 Tahun 2020	Q.S. Ar-Ra'd: 11
7	Civilized	KMA Nomor 347 Tahun 2022	Q.S. Fussilat: 34-35 H.R. Tirmidzi No. 2002
8	Exemplary	KMA Nomor 347 Tahun 2022	Q.S. Al-Ahzab: 21
9	Citizenship, Nationality, Love for the Motherland	KMA Nomor 347 Tahun 2022	Q.S. Al-Qasas: 85, H.R. Al-Bukhari No. 1803
10	Taking the Middle Road	KMA Nomor 347 Tahun 2022	Q.S. Al-Baqarah: 143, H.R. Al-Bukhari No. 3091
11	Balanced	KMA Nomor 347 Tahun 2022	Q.S. Al-Baqarah: 143, H.R. Al-Bukhari No. 3091
12	Straight, Firm, and Fair	KMA Nomor 347	Q.S. Al-Maidah: 8,

		Tahun 2022		H.R. Tirmidzi No. 2337
13	Equality	KMA Nomor 347 Tahun 2022		Q.S. Al-Hujurat: 13, H.R. Tirmidzi No. 2337
14.	discussion	KMA Nomor 347 Tahun 2022		Q.S. Ali-Imran: 159, H.R. Al-Bukhari No. 4412
15	Tolerance	KMA Nomor 347 Tahun 2022		Q.S. Al-Baqarah: 256, H.R. Muslim No. 065
16	Dynamic and Innovative	KMA Nomor 347 Tahun 2022		Q.S. Ar-Ra'd: 11, H.R. Muslim No. 2664

Student Profile Believes in God Almighty, is devout, and has noble character

Becoming a person who believes in God Almighty, is devout, and has noble character is the main goal of a religious life for a religious person, especially for a Muslim. This profile is the first and main profile which is the basis and obligation for every student profile who adheres to the values of Pancasila and Rahmatan lil 'Alamin to become a religious person by believing in God Almighty which is manifested in piety and good morals. The profile values of faith, piety and morals are the most important internalization values that determine the success of the values in other profiles in P5 P2RA.

In studying the Al-Qur'an, it turns out that the Al-Qur'an was previously found to discuss the internalization of the P5 P2RA values in the dimensions of the values of faith in God Almighty, Piety and Noble Morals. One of the most profound verses that talks about the internalization of this value dimension is Q.S. Ali Imran verse 102. In this verse, it is not only a form of internalization but also discusses the importance of the dimensions of the values of faith, piety and good morals and is even stated in the translation "... never die unless you are Muslim". This shows how the Qur'an gives full attention to a person's faith, piety and morals and is even required to be the best person until the end of life. Regarding having noble character, the Qur'an further explains the concept of the importance of being a person with noble character. In fact, the Qur'an directly mentions the nobility of morals and noble character as exemplified by the Prophet Muhammad. In the Al-Qur'an surah al-Qalam verse 4, the meaning of which in the Tafsir al-Mishbah mentions the translation of the verse "... indeed Muhammad was truly above great character" as an obligation for mankind to continue to strive to follow the example of morals and great character. Rasulullah SAW. Furthermore, Quraish Shihab added that if all human beings were capable of noble morals like the Prophet Muhammad. then we can be sure that greatness and prosperity in carrying out the duties of the caliphate on earth will be achieved to the maximum (Shihab, 2002, p. 273).

Global Diversity Student Profile (Diversity)

Allah SWT. has desired diversity and diversity. His creatures were deliberately created in different conditions from one another. Each has a shape, nature, disposition, character and function which are certainly not exactly the same; including humans. The diversity of ethnicities, languages, skin colors, men and women, is a unique global phenomenon. Indonesia is very rich in ethnic diversity and the language accents of its people. Like a very beautiful flower garden with a variety of colors, that is what the Indonesian people call it. This unique diversity certainly needs to be maintained for the sake of harmony between elements of society. This is what is then desired in the

Pancasila Student Profile and Rahmatan lil 'Alamin Student Profile (P5 P2RA), the second value dimension, namely the profile of students with global diversity (diversity).

The Qur'anic hints regarding diversity have been mentioned many times in the Qur'an, one of which states "...if Allah had willed there would have been just one people, but Allah wanted to test you, then compete in goodness..." (Q.S. Al-Maidah: 48), to signs that say that Allah has created humans in a diversity of tribes, nations, languages, and various other variations in order to get to know each other and complement each other in the prosperity of Allah's earth (Q.S. Al-Hujurat: 13) . The Qur'an and hadith talk about diversity and want humans to accept each other, even complement and benefit each other without discriminating against each other with a very firm and clear command "... compete in goodness...". This suggests that the Qur'an and hadith are very prior and will certainly be a strong foundation in the Pancasila Student Profile and Rahmatan lil 'Alamin Student Profile (P5 P2RA) dimensions of global diversity values (diversity)

Mutual Cooperation Student Profile

Gotong royong has been the personality of the Indonesian people since time immemorial. As social creatures, humans will definitely not be able to meet their own needs. Humans always need other people, even small things like smiling require other people. This shows the urgency of cooperation and mutual cooperation with other people, especially for Indonesian citizens who really need a spirit of togetherness. The Indonesian nation's value of mutual cooperation is reflected in the attitude of prioritizing common interests above personal or group interests, and prioritizing togetherness rather than individual egoism. Of course, as students in order to realize the goals of national education and Indonesian Islamic education, we cannot work individually with our own egos, and of course by working together together. This is one of the value dimensions of P5 P2RA internalization (Farihurrohman, 2022, p. 70-75).

Even in the Qur'an, Allah SWT. has indicated an order and even placed the attitude of mutual cooperation and working together with one another as the highest attitude and a form of devotion to Him. This is stated in the content of Surah Al-Maidah verse 2 which calls on humans to help each other, work together to achieve the best goal and as a form of devotion to Allah. This verse also requires that positive mutual cooperation will produce good results, this is also what was implemented by the Prophet Muhammad SAW. in practice, building the City of Medina al-Munawwarah. He collaborated even with Jews and Christians in making the city of Medina prosperous. The example of mutual cooperation required by the Koran and exemplified by the Prophet should be the main basis for realizing the success of the Mutual Cooperation Student Profile in P5 P2RA.

Critical Reasoning Student Profile

Critical reasoning ability is the ability to reason in depth through a systematic and structured process starting from observation, data collection, analysis, drawing conclusions, and creation. In the perspective of the Qur'an, critical reasoning is highly recommended, in fact this critical reasoning ability is what differentiates the life styles of humans and animals if humans are able to make the best use of their reasoning powers. Allah really criticizes humans who are unable to feel with their hearts and feelings, unable to see with their eyes and unable to hear with their ears (for good things). Allah compares them to livestock, which is even more misguided (Q.S. Al-A'raf verse 179). On the contrary, Allah SWT. praise and praise people who are able to use their reasoning power to think critically and use it to remember Allah. The Qur'an states "...Verily, in the creation of the heavens and the earth, and the alternation of night and day there are signs for people of understanding. (namely) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): 'Our Lord, You have not created this in vain. Glory be to You, so protect us from the torment of hell...' (Q.S. Ali-Imran verse 190-191).

In terms of ijmal (global) meaning, the verse above explains that the best human personality is the figure of ulul albab who has the characteristic of always

remembering Allah in every situation, whether standing, sitting or lying down. Not only that, ulul albab in this verse is described as a thinker, who thinks critically using his reasoning power to think about and reflect on Allah's creation from heaven to earth, which then results from his critical thinking resulting in good morals and a fearful heart. will waste the potential of heaven and earth and fear Allah's punishment. In this case, the Qur'an intensely and clearly explains the Critical Reasoning Profile for every Muslim, which then makes him a person who is able to maximize his own potential and the natural potential of heaven and earth for world prosperity and avoid the torment of the afterlife. This shows that the internalization of the P5 P2RA value, the dimensions of the critical reasoning value have been explained in detail in the Qur'an, which of course can be the main basis for realizing the critical reasoning profile, the internalization of the P5 P2RA value.

Independent Student Profile

A sovereign nation is characterized by independence and freedom in determining its own destiny. In this case, the aspect of independence plays a role in determining the direction of a nation in accordance with the potential, abilities and needs of the nation itself. True independence lies when the independence of a nation is truly real, so that it can develop and create itself according to its potential and capabilities without having to depend on or even be pressured by other nations (Saputra, 2021, p. 197). When an independent profile is truly owned and becomes the identity of an Indonesian student, then this will become a large and strong capital for the glory of the nation and state in the future, especially in realizing the golden generation of 2045.

In this case, the Qur'an apparently suggests that human beings are able to change independently because those who are able and have the right to change the condition of a human race are only humans themselves (Q.S. Ar-Ra'd verse 11), not anyone else, not even Allah. will change a people if that people does not have the independence to change. In the Nabawiyah hadith and sirah it is also stated that the Prophet SAW. Since childhood, he has been taught to live independently and trade without having to depend on other people. In some hadiths it is even stated that people who depend on others are much worse, and the best people are those who can help others. This indicates that the profile of independence in internalizing the P5 P2RA values has really been emphasized long ago in the Koran and was taught and exemplified directly by the Prophet Muhammad SAW.

Creativity Student Profile

Independence and the desire to change independently for the better are not enough if they are not based on the value of creativity. The value of creativity requires making things better and new to things that are old and broken. This then becomes the basis for students who have P5 P2RA scores in order to fill the golden generation of 2045. Creative students are required to be able to face various challenges of the times by utilizing critical reasoning, mutual cooperation, and other P5 P2RA profiles in providing positive change. and the best for the people of his time. Creativity can only be realized if students are willing to change themselves, of course not sticking to previous generations or even being lulled by previous successes and reluctant to make changes (Utomo, 2023, p. 86-90).

In this case, the Qur'an further explains the value of independence in Q.S. Ar-Ra'd verse 11 by changing the situation of a people with creativity and not just relying on independence. Creativity is required here to change what was previously bad to be much better. Many hadiths of the Prophet also mention that a good and lucky person is a person who is able to have creativity within himself, who is able to change himself to be better than yesterday, even better than today for tomorrow. This explains how the Qur'an and hadith really guide humans to become creative individuals, which is then explained in various educational policies, one of which is in P5 P2RA.

Profile of a Civilized Student

The best humans are humans who uphold the values of civilization. The etiquette referred to here is how a person is able to maintain and position themselves in

various existing situations and conditions. In another definition, a civilized human being is a human being who is able to position himself (his morals and character) as a driver of knowledge and a reflection of behavior that is integrated into his personality. In this case, humans can become civilized creatures if they are able to synchronize the potential of their reasoning and character with the knowledge they obtain and possess in order to become a better person and produce good morals and behavior that they can place in accordance with the position he was in and when he was at that time (Nasrul et. al, 2023, p. 95).

Advanced human civilization certainly requires civilized humans. Including producing the golden generation of 2045, of course requires a civilized student profile. Civilized students will certainly uphold the value of akhlakul karimah character and use it as their identity and integrity in living their lives. The Qur'an as a guide and revelation from Allah, mentions many etiquettes and the importance of upholding these etiquettes, such as in order to maintain harmony, etiquette is needed in dealing with hostile people, to the point where it mentions very great luck. what is obtained for people who maintain their manners even in the face of enemies who really hate them (Q.S. Fussilat verse 34-35). This noble value of adab was also exemplified by the Prophet Saw. in various daily practices that always uphold adab, the results of which are clearly visible, the success of the Prophet's preaching by upholding his morals, including in the hadith of Tirmidhi No. 2002 which states that noble morals will always be important and must always be upheld for the sake of the glory and honor of humanity. This shows that the civilized value dimension in P5 P2RA has always been a top and important priority in the Qur'an and hadith in the context of progressing the civilization of the people.

Exemplary Student Profile

One of the most influential and convincing values in the success of assessing a character is example. Exemplary itself as one of the profiles of Pancasila students and the profile of Rahmatan lil 'Alamin students is something that is very urgent for students to have in order to create the golden generation of 2045. This is because the dimension of exemplary values is the basis for every moral, spiritual and social step of the participants. educate. The lack of role models possessed by students illustrates the moral crisis that has occurred. Students as students of Pancasila and Rahmatan lil 'Alamin must be able to act as role models to everyone around them, both to fellow students, to the community and friends around them. Students must be able to be good examples in their lives (Mufid, 2023, p. 145).

In this case, the Qur'an has explained the concept of the importance of being a role model as a form of effort to realize the golden generation of 2045, even more than that, namely prosperity for the entire universe, as mentioned in the Qur'an surah Al-Ahzab verse 21 which stated clearly that the Prophet Muhammad SAW. is a very good role model and deserves to be an example for all mankind. The role model of the Prophet Muhammad SAW. from all sides, being an example for all mankind should be a lesson for all mankind that in order to become a prosperous earth, it is necessary to strive to be an example and example, to a pioneer and driving force for every positive movement around, as exemplified by the Prophet, who Even in the sirah it is stated that the Prophet from youth to adulthood was always someone who was emulated by everyone, even non-believers. The Prophet's example in the Qur'an and hadith should be the basis for internalizing the P5 P2RA value of this exemplary value dimension.

student ProfileCitizenship, Nationality and Love for the Motherland

As one of the Indonesian students with the P5 P2RA profile, citizenship, nationality and love of the homeland are things that are natural and must be inherent in every student. Students who are citizens, nationalities and love their country have a nationalistic attitude towards their country and nation and try to protect, care for and defend and dedicate the identity, integrity and prosperity and strength of the nation for the sake of maintaining the harmony and harmony of the Indonesian state. This is the most important element as a P5 P2RA student because it really reflects the values of Pancasila as well as the Islamic values of Rahmatan lil 'Alamin.

In this regard, the Qur'an explains the importance of protecting the homeland where we live and the place we return to, it is even stated in the Qur'an surah al-Qasas verse 85 that Allah requires every Muslim to protect and love the place he returns to, namely his village, page and country. In the hadith, it is also stated that the Prophet raced his camel quickly because of his love for the country where he lived and returned, namely Medina (H.R. Bukhari No. 1803). The Prophet loved his country so much that he even obliged all residents of Medina to participate in maintaining harmony and harmony as well as the security of the country of Medina. This shows that the profile of love for one's homeland, citizenship and nationality has been demonstrated and even required by the Koran and was practiced directly by the Prophet in the form of enormous love and high loyalty towards one's country and nation.

Student Profile Taking the Middle Road

Religion as a source of values becomes a guide for humans to achieve salvation. In religion, its adherents always live their lives according to what they believe in the hope that their salvation and desires will be fulfilled by God Almighty. In terms of taking and choosing a path that they believe in, religious followers are required to choose the best path that can lead them to salvation. This is what is then called the middle way, the best of the best. Taking this middle path then becomes one of the mandatory profiles of P5 P2RA students because it is a form of identity as a religious follower who wants safety and prosperity. The internalization of the P5 P2RA value taking the middle path can be implemented with students who do not overdo anything, nor reduce or even go to the extreme of abandoning and ignoring religious teachings.

In the Qur'an, it is stated that the best people are those who are in the middle, which is termed in Q.S. Al-Baqarah verse 143 as *ummatan wasathan*. It is emphasized that people who are in the middle are people who do not exaggerate in carrying out certain practices, nor do they intimidate or reduce or even ignore the values of religious teachings. This is also what the Prophet Muhammad taught. In several hadiths, one of which is in H.R. Bukhari No. 3091 about the importance of being a people who is in the middle and always taking the best middle path in every decision. This shows how the Qur'an and hadith really prioritize the value of *tawassuth* or taking the middle path as a profile for all Muslims, including the P5 P2RA profile.

Student Profile is Balanced, Straight, Firm and Fair

As a differentiator from others, one of the best human characters is balance, straightness, firmness and fairness. This character is intended to be a person who is able to be balanced in all matters, including in terms of using the potential of reason, or balanced behavior without exaggeration and without reducing according to the scale. Straight, firm and fair characters are also interconnected, namely the formation of humans who are able to become upright individuals, not affected by bad influences or things that are done excessively, and are firm in determining the direction of life and every decision, while still prioritizing the principles of justice in accordance with principle. This is a mandatory element that students with the P5 P2RA profile have in order to realize the golden generation of 2045 so that they are able to become fair, firm, straight and balanced individuals in all aspects without having to be influenced by bad sides (Akhmadi, 2019, p. 46).

The Al-Qur'an itself hints at these values of balance and justice in Al-Baqarah verse 143 which calls on the people to act in a balanced manner, neither exaggerating nor reducing, according to the portion and scale of their needs in accordance with the principles. It is also stated to be fair to everyone, including people who are different from us, as in Q.S. Al-Maidah verse 8 even requires every Muslim to act fairly towards anyone and uphold justice, firmly and straightly. In the hadith it is also stated that each person has their own rights, including themselves, even guests and family, which is necessary for each person to be a fair person who is able to place them in a balanced, fair, firm and straight manner according to the proportion of the scale of their rights and obligations (H.R. Tirmidhi No. 2337). This then of course becomes the basis for the P5 P2RA profile.

Student Profile is Balanced, Straight, Firm and Fair

As a differentiator from others, one of the best human characters is balance, straightness, firmness and fairness. This character is intended to be a person who is able to be balanced in all matters, including in terms of using the potential of reason, or balanced behavior without exaggeration and without reducing according to the scale. Straight, firm and fair characters are also interconnected, namely the formation of humans who are able to become upright individuals, not affected by bad influences or things that are done excessively, and are firm in determining the direction of life and every decision, while still prioritizing the principles of justice in accordance with principle. This is a mandatory element that students with the P5 P2RA profile have in order to realize the golden generation of 2045 so that they are able to become fair, firm, straight and balanced individuals in all aspects without having to be influenced by bad sides (Akhmadi, 2019, p. 46).

The Al-Qur'an itself hints at these values of balance and justice in Al-Baqarah verse 143 which calls on the people to act in a balanced manner, neither exaggerating nor reducing, according to the portion and scale of their needs in accordance with the principles. It is also stated to be fair to everyone, including people who are different from us, as in Q.S. Al-Maidah verse 8 even requires every Muslim to act fairly towards anyone and uphold justice, firmly and straightly. In the hadith it is also stated that each person has their own rights, including themselves, even guests and family, which is necessary for each person to be a fair person who is able to place them in a balanced, fair, firm and straight manner according to the proportion of the scale of their rights and obligations (H.R. Tirmidhi No. 2337). This then of course becomes the basis for the P5 P2RA profile.

Dynamic and Innovative Student Profile

Changes that always move forward from each era require a human figure who is able to move forward (dynamic) and does not stop or become complacent with the past (innovative). A person with a dynamic and innovative spirit will not sit idly by, he will continue to make serious efforts to improve his quality in a better and more advanced direction. Including for Indonesian students, who continue to face various challenges in an ever-advancing era, a dynamic and innovative profile is needed to be able to compete and keep up until they are able to move forward dynamically and innovatively towards something better (Wahid, A., Naemuddin, R., Suhermanto, S., & Wafa, 2022). Students are required to continue to change and not stagnate so that they are able to respond to the challenges of the times, to create the golden generation of 2045. Various challenges always come and confront them, but with sufficient provisions, students with the P5 P2RA profile will be able to face the challenges of the times with a dynamic and innovative attitude. (Alim, 2021, p. 265).

As in the Qur'an, Allah has said that what can and is capable of changing the condition of a people and freeing them from the shackles of evil, damage, destruction is the efforts of a people themselves to move dynamically, change towards a better direction, and be innovative. moving forward and improving quality. (Q.S. Ar-Ra'd verse 11). Dynamic and innovative values are also mentioned in the hadith that Muslims who are able to struggle, are strong, dynamic and innovative are far more favored and loved by Allah than Muslims who are weak and move stagnant and lose to the challenges of the times. This is because it is feared that if it loses and is weak, Islam will fall and be defeated by the influence of other religions. This then becomes the basis for the importance of being a dynamic and innovative person which has actually been hinted at in the Qur'an hadith, which was then implemented in P5 P2RA.

No	Dimensions of Internalization of P5 P2RA Values	Internalization of the P5 P2RA Value in the Qur'an hadith
1	Have faith in God Almighty,	Understand, master, apply religious

	be pious, have noble principles character	
2	Global Diversity	Respect culture, tolerance, and compete in goodness
3	Worked together	Demonstrate a collaborative, participatory attitude without unhealthy competition
4	Critical Reasoning	Think about everything in the world for good and reflect on and remember Allah
5	Creative	Able to change yourself for the better
6	Independence	Able to change yourself for the better without depending on others
7	Civilized	Uphold noble morals
8	Exemplary	Striving to be a pioneer, mover, example, in positive things like the Prophet
9	Citizenship, Nationality, Love for the Motherland	Nationalism, Loving the Motherland, Maintaining Harmony
10	Taking the Middle Road	Understanding and practice that is not excessive and does not reduce or ignore all aspects, especially religion
11	Balanced	Balance and place things according to the scales
12	Straight and Firm	Placing things according to the scales firmly, straightly and fairly
13	Equality	Equality, non-discrimination
14	discussion	Solving problems through deliberation and consensus and placing benefit above all else
15	Tolerance	Recognize and respect all forms of differences
16	Dynamic and Innovative	Make positive changes and move better and forward

Internalization of P5 P2RA Values in Thomas Lickona's Character Education Theory

Character education in Thomas Lickona's theory states that it is a conscious and planned effort with the aim of internalizing moral values, morals, so that they are realized in the implementation of good attitudes and behavior. Implementation of character education involves theoretical aspects of knowledge (knowing), feelings (feelings), and actions (action). Thomas Lickona's character education in his description is as follows (Saiful, 2021, p. 11-16): (1.)Moral Knowing, which means moral knowledge. There are six components related to moral knowledge, namely moral

awareness in using moral intelligence, knowing moral values and their application in all situations, taking points of view from other people's thoughts, moral reasoning in interactions, decision making in acting and being able to face problems, self-knowledge, and ability to evaluate yourself. (2.) Moral Feeling, which means feelings about morals which include six elements, namely conscience which consists of cognitive and emotional feelings, to know right from wrong and to do what is right and avoid what is wrong. Self-esteem has the correct measure of self-esteem, and four, namely the ability to recognize and understand other people's situations, as well as self-control and helping someone to behave in accordance with ethics and humility. (3.) Moral Action, namely the real manifestation of moral knowing and moral feeling which has three aspects, namely competence, namely the ability to feel morally, the desire to maintain emotions, see thinking and resist pressure and temptation, and habits, namely getting used to doing good.

In its application to the internalization of P5 P2RA values, Thomas Lickona's character education theory can be seen in the following table:

No	Aspects of Thomas Lickona's Character Education	Aspects in P5 P2RA
1	Moral awareness in using intelligence	Critical reasoning, creative, independent, innovative and dynamic
2	Know moral values and their application	Civilized, Global Diversity, Faithful, Pious, Noble, Balanced
3	Take the point of view of other people's thoughts	Tolerance, Deliberation, Equality, Mutual cooperation
4	Moral reasoning in interaction	Moral reasoning in interaction
5	Making decisions in action and being able to face problems	Deliberation, Firm and Straight and Fair, Dynamic and Creative and Innovative, Independence
6	Knowledge about oneself and self-evaluation	Critical reasoning, civility
7	Conscience	Faithful, Faithful, Noble, Taking the Middle Path, Balanced, Straight and Firm, Independence, Creative, Dynamic and Innovative
8	Pride	Global Diversity, Tolerance, National Citizenship and Love for the Motherland
9	Empathy	Tolerance, Exemplary
10	Self-control	Working together, equality, global diversity
11	reference	Dynamic and Innovative, Creative, Exemplary, Independent

12	Desire	Independence
13	Habit	Independence, Creative, Dynamic and Innovative

CONCLUSION

The internalization of P2RA's P5 values includes 16 value dimensions which were clearly and firmly hinted at in the Al-Qur'an and hadith long before the P2RA's P5 values internalization project was formed. This proves that the Al-Qur'an and Hadith are very relevant as guidelines and instructions for human life in various eras because the answer to every problem of the people can always be found in these two guidelines. The P5 P2RA value that has been mentioned in the Koran turns out to be much in line with Thomas Lickona's principles of character education which prioritizes 13 aspects of character education that are reflected in each dimension of the P5 P2RA value that has been mentioned based on the Koran and hadith.

REFERENCES

- Akhmadi, A. (2019). Moderasi Beragama dalam Keragaman Indonesia. *Jurnal Diklat Keagamaan*, 13(2), 45-55.
- Alim, M. S., & Munib, A. (2021). Aktualisasi Pendidikan Moderasi Beragama di Madrasah. *Progress*, 9(2), 263-285
- Aziz, A., & Hasanah, U. (2022). Penguatan Profil Pelajar Pancasila melalui Pendidikan Karakter Berbasis Nilai-Nilai Islam di Madrasah Ibtidaiyah. *Journal of Education and Learning Sciences*, 2(2), 1-14. <https://jurnal.gerakanedukasi.com/index.php/gerasi/article/view/19>
- Aswaruddin, A., Ajrina, N., Azizi, A. R., Putri, E., Aisyah, Y., & Situmorang, H. S. B. (2024). Manajemen kinerja dalam Meningkatkan Advantage Competition pada SD-IT Tahfizil Qur'an Yayasan Islamic Center Sumatera Utara (YIC SU). *Jurnal Pendidikan Tambusai*, 8(1), 4034-4041.
- Dwi Saputra, Y., & Ramlan, R. (2021). Penerapan Prinsip Self Determination terhadap Pembentukan Negara Kosovo Ditinjau dari Perspektif Hukum Internasional. *Uti Possidetis: Journal of International Law*, 1(2), 193-223. <https://doi.org/10.22437/up.v1i2.9867>
- Kahfi, A. (2022). Implementasi profil pelajar Pancasila dan Implikasinya terhadap karakter siswa di sekolah. *Dirasah: Jurnal Pemikiran dan Pendidikan Dasar Islam*, 5(2), 138-151. <https://doi.org/10.51476/dirasah.v5i2.402>
- Kusumawati, E. (2022). Sosialisasi Kurikulum Merdeka Belajar Untuk Mewujudkan Profil Pelajar Pancasila Di Jenjang Sekolah Dasar di Sd Al-Islam 2 Jamsaren Surakarta. *Bernas: Jurnal Pengabdian Kepada Masyarakat*, 3(4), 886- 893. <https://doi.org/10.31949/jb.v3i4.3483>
- Mufid, Muchammad. (2023). Penguatan Moderasi Beragama Dalam Proyek Profil Pelajar Rahmatan Lil 'Alamin Kurikulum Merdeka Madrasah. *QuranicEdu: Journal of Islamic Education*, 2(2), 141-154.
- Naemuddin, R. (2022). Internalisasi Nilai-Nilai Pendidikan Agama di Sekolah: Perspektif Manajemen Pendidikan Islam. *Journal of Educational Management Research*, 1, 82-94.
- Saiful. (2023). Pendidikan Karakter: Perspektif Al-Ghazali dan Thomas Lickona. *Islamuna: Jurnal Kajian Pendidikan Islam*, 4(1), 1-15.
- Shihab, M. Q. (2005). *Tafsir Al-Mishbah* (Vol. 7). Jakarta: Lentera Hati.
- Sulastri, S., Syahril, S., Adi, N., & Ermita, E. (2022). Penguatan pendidikan karakter melalui profil pelajar pancasila bagi guru di sekolah dasar. *JRTI (Jurnal Riset Tindakan Indonesia)*, 7(3), 583. <https://doi.org/10.29210/30032075000>