

# Realizing the Profile of Pancasila Students with the Foundation of Islamic Values from an Early Age at RA Al Hikmah Medan Marelan

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## Abstract

This study aims to describe how the implementation of Islamic values from an early age can realize the Pancasila Student Profile at RA Al Hikmah Medan Marelan. The main focus of this study is to examine the role of Islamic value-based character education in forming the six main dimensions of the Pancasila Student Profile in accordance with the policy direction of the Independent Curriculum. This study uses a descriptive qualitative approach with the aim of describing the phenomenon in depth and holistically. The main data sources come from school principals, teachers, students, and relevant learning documents. Data collection techniques were carried out through observation, in-depth interviews, and documentation studies. The data obtained was analyzed using the Miles and Huberman interactive model, which included three main stages, namely data reduction, data presentation, and conclusion/verification. The results of the study show that RA Al Hikmah Medan Marelan has succeeded in integrating Islamic values from an early age in learning and character formation of children. Religious values, mutual cooperation, independence, creativity, and tolerance are instilled through habituation, teacher example, and thematic learning. Children show positive behavior according to the six dimensions of the Pancasila Student Profile. Despite facing family challenges and the digital era, schools are able to overcome them through adaptive strategies such as Islamic parenting and Islamic character-based teacher training.

**Keywords:** *Pancasila Student Profile, Islamic Values, Education*

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## Introduction

Early childhood education has a very fundamental role in shaping children's character and personality as the foundation of the nation's future. At this stage, children are in the golden phase, where all aspects of development, both cognitive, affective, and psychomotor, experience very rapid growth. Therefore, the cultivation of moral, spiritual, and social values needs to be carried out intensively and in a directed manner from an early age, so that in the future children grow up to be complete individuals, have strong character, and have an identity that is in accordance with the noble values of the nation (Afnita, 2021).

Along with the implementation of the Independent Curriculum by the Ministry of Education, Culture, Research, and Technology, the government introduced the concept of Pancasila Student Profile as the main orientation in shaping the character of students at all levels of education, including in PAUD units such as RA (Raudhatul Athfal). The Pancasila Student Profile reflects six main characters that are expected to be embedded in students, namely: (1) faith, fear of God Almighty, and noble character; (2) global diversity; (3) working together; (4) independent; (5) critical reasoning; and (6) creative. However, the implementation of these values cannot be separated from the socio-cultural and religious context in which the educational unit is located (Ulfa, 2017).

RA Al Hikmah Medan Marelan as an Islamic educational institution located in an area with a strong socio-religious background, has a moral responsibility to not only carry out formal education, but also ensure that its students are equipped with solid Islamic values as the foundation of life. Values such as honesty, responsibility, discipline, compassion, and love for Allah SWT and the Prophet PBUH, are the core of Islamic character education which is very relevant and supports the formation of the Pancasila Student Profile (Hairiyah, 2019).

Problems arise when there is an imbalance between the ideal idea of the Pancasila Student Profile and the reality of implementing these values in the field. Not all PAUD institutions have a structured strategy to integrate Islamic values in an effort to shape the character of students. On the other hand, the challenges of the digital era and the influence of global culture threaten the formation of children's character if they are not fortified with strong religious values. Therefore, an Islamic value-based approach is not only complementary, but also the main foundation that strengthens the dimension of spirituality and morality of the student profile that the state expects (Scott, 2019).

RA Al Hikmah Medan Marelan is interesting to study because this institution has shown a commitment to instilling Islamic values from an early age through habituation, spiritual strengthening, contextual learning, and a holistic approach. However, the extent to which these values are aligned and contribute significantly to the formation of dimensions in the Pancasila Student Profile still requires more in-depth study. This study is important to see the effectiveness of the practice carried out by institutions in answering the challenges of character education in the contemporary era, as well as formulate an ideal model for the integration of Islamic values with the principles of the Pancasila Student Profile (Laili et al., 2023).

This research departs from the urgency to explore and analyze how RA Al Hikmah Medan Marelan realizes the Pancasila Student Profile through the foundation of Islamic values from an early age, as well as what forms of implementation, challenges, and strategies are carried out in daily educational practices. The results of this study are expected to make a real contribution to the development of a character education model based on Islamic values that is relevant to the current national education context.

## Research Methodology

This type of research is descriptive qualitative research, which is data collected in the form of words, images, not numbers (Sudarwan Danim, 2002). According to Bogdan and Taylor, as cited by Lexy J. Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behaviors (Moleong, 2000). Meanwhile, descriptive research is a form of research aimed at describing or

describing existing phenomena, both natural and man-made phenomena.

The data collection in this study is as follows, namely. Observations, interviews and documentary studies. Observation is observation that is carried out by involving oneself in the situation of the object being studied (Cardon, 1996). Then the interview, the method of data collection by way of one-sided question and answer is carried out systematically based on the research objectives (Scott, 2004). The reason for using the interview method is with the intention of obtaining information from sources in depth for the resource persons including teachers, school principals, students and other education personnel. Next is the study document, namely collect written data, in the form of documents that are considered relevant to support the discussion of the research (Nawawi, 1998).

The data analysis used is the version of Miles and Huberman, that there are three flows of activities, namely data reduction, data presentation, and conclusion drawing or verification (Akbar, 2009). The analysis has started from formulating and explaining the problem, before going into the field and continuing until the writing of the research results. Data analysis becomes a handle for further research until, if possible, a grounded theory. However, in qualitative research, data analysis is more focused during the process in the field along with data collection (Sudarto, 1997).

## **Results**

### **Research Results**

#### **Implementation of Islamic Values in the Formation of Pancasila Student Profiles**

Based on the results of observations and interviews with school principals, teachers, and education staff at RA Al Hikmah Medan Marelan, it appears that Islamic values have become the basis for all learning activities and character development of children. The implementation is carried out through three main approaches: habituation, integration in learning, and example.

##### **a. Islamic Daily Habits**

Children every day begin with religious routines such as reading morning prayers, reciting short surahs of the Qur'an, and singing Islamic songs. This activity is carried out consistently and becomes a school culture that slowly but firmly forms religious values. Teachers actively invite children to practice values such as gratitude, helping each other, asking permission before borrowing friends' things, and getting used to saying greetings and *thayyibah* (good) sentences (Syahrial Harahap et al., 2023).

These habituation rituals directly form the dimension of "faith, fear of God Almighty and noble character" in the Pancasila Student Profile. According to one of the teachers interviewed, children are not only asked to memorize but also understand the meaning behind the exemplified behavior. The teacher gave time for light discussions, questions and answers, and conveyed exemplary stories from the stories of the Prophet and his companions.

##### **b. Integration of Islamic Values in Thematic Learning**

The integrative thematic learning method used at RA Al Hikmah is also a strategic space in instilling the values of Pancasila character through an Islamic perspective. For example, the theme "Diriku" is related to the concept of faith in the creation of Allah SWT, knowing the limbs as a blessing from God, and accustoming children to maintain body hygiene as a form of gratitude (Harahap et al., 2022).

The theme "My Environment" is associated with social responsibility and mutual cooperation. Children are invited to do small actions such as cleaning the classroom together, watering plants, and sharing food, which contribute to forming a dimension of working together and being independent. Teachers and education staff are direct role models for children. They strive to create a pleasant yet disciplined educational environment, greet with kindness, and show a polite attitude. In the interview, the principal emphasized that children's character is formed not only through speech, but especially through daily vision and experience. By seeing firsthand the teacher carrying out worship, being honest, and gently enforcing discipline, children naturally absorb these values (Manshuruddin et al., 2024).

The school environment also supports with prayer posters, Islamic wise sentences, and symbols that reflect the values of Pancasila, such as the Garuda symbol, the Red and White flag, and illustrations of cultural diversity. This helps to internalize the global dimension of diversity, where children are trained to appreciate differences on the basis of moderate Islamic understanding.

### **Challenges in Solution Implementation and Strategy**

Although the institution's commitment is very strong, RA Al Hikmah still faces a number of challenges in integrating Islamic values and the Pancasila Student Profile as a whole. Based on the results of interviews and documentation, some of the challenges and solution strategies found include:

Some parents are not fully involved in the process of educating children's character at home. The principal mentioned that often the habit instilled in school is not continued at home. Children who are used to saying greetings or praying before eating at school are sometimes not accustomed to doing so in the family environment. This leads to inconsistencies in the internalization of values. As a strategy, the school conducts periodic communication with parents through parent meetings, Islamic parenting coaching, and provides children's diaries that contain behavioral development. In the parenting session, the teacher conveyed the importance of synergy between institutions and families in instilling character values (Rozana, 2024).

The limited human resources (HR) who are specially trained in Islam-based character learning and Pancasila are a challenge in itself. Teachers learn more self-taught or rely on empirical experience. As a result, the approach used has not been fully structured.

To answer this problem, RA Al Hikmah began to implement an internal training program facilitated by local school principals and education leaders. In addition, they also actively follow technical guidance from the Ministry of Religion and the Education Office, especially those related to strengthening the independent curriculum, the Pancasila Student Profile, and the character curriculum based on religious values.

The rapid development of technology and the influence of digital culture are beginning to be seen even among early childhood. Some teachers revealed that some students showed a tendency to imitate YouTube or social media content that was not in accordance with Islamic values. This is a new challenge in shaping children's characters in accordance with the dimensions of the Pancasila Student Profile.

The strategy carried out by RA Al Hikmah is to strengthen Islamic media literacy in learning. Children are introduced to Islamic educational videos, stories of the prophets in the form of animations, and positive digital activities. Teachers also actively engage in dialogue with children about what they see at home, while providing moral guidance based on Islamic teachings (Zannatunnisya et al., 2024).

In the learning documents reviewed, there is no module that explicitly maps the relationship between Islamic values and the six dimensions of the Pancasila Student Profile. Most of them are only stated in the RPPH (Daily Learning Implementation Plan) in the form of general affective goals. Responding to this need, teachers at RA Al Hikmah began to develop collaborative thematic modules by referring to the Pancasila Student Profile document and Islamic literature. These modules are created in stages and are piloted flexibly in daily learning. It is hoped that in the future there will be an internal standard document that can be a reference for strengthening Islamic-based character in a structured manner.

### **The Impact of Implementation on Children's Behavior**

The results of documentation and observation of children's behavior in the classroom and school environment show that the process of character formation through Islamic values has a significant impact on the development of the six dimensions of the Pancasila Student Profile (Widya et al., 2024).

- a. Dimension of Faith and Noble Morals: Children are able to recite daily prayers, understand commendable behaviors such as honesty, patience, non-anger, and forgiveness of each other. In observation, children help each other when there is a friend who has difficulty wearing shoes or arranging his bag.
- b. Independence Dimension: Children seem to be used to bringing their own equipment, picking up their own food, and completing tasks with enthusiasm.
- c. Critical and Creative Reasoning Dimension: Children actively ask questions when the teacher explains something, such as "Why should we pray?" or "Why did God create different animals?" They also express ideas through pictures and role-playing.
- d. Gotong Royong Dimensions: Every day there is a gotong royong session to clean toys, sweep the class, or tidy up the mats. Teachers instill the value of cooperation through praise and small appreciations.
- e. Global Diversity Dimension: Children are introduced to traditional clothing, regional songs, and folklore from various Indonesian cultures. Children learn to appreciate differences, even in a simple scope.

The results of this study show that RA Al Hikmah Medan Marelan has succeeded in integrating Islamic values in the formation of early childhood character in accordance with the six main dimensions of the Pancasila Student Profile. Through habituation, example, thematic learning, and a supportive environment, children begin to show religious, independent, creative, and tolerant attitudes toward differences. Despite being faced with various challenges such as limited human resources, digital influence, and lack of standard modules, the school continues to innovate and take strategic approaches to realize the vision of Islamic character education in line with national policies.

## Discussion

This study reveals that the implementation of Islamic values from an early age in RA Al Hikmah Medan Marelan has a significant influence on the formation of the six main dimensions of the Pancasila Student Profile. Field findings through observations, interviews, and documentation indicate a close relationship between the Islamic-based character education approach and the character dimensions mandated in the Independent Curriculum. This discussion is compiled to further analyze how this realization occurs in daily educational practices.

### 1. Integration of Islamic Values as a Foundation of Spirituality and Morality

The first dimension in the Pancasila Student Profile, namely *faith, fear of God Almighty and noble character*, gets the largest portion in the implementation at RA Al Hikmah. This can be seen from the learning routine that begins with prayer, the reading of short surahs, to worship activities such as the practice of congregational prayer. Islamic values such as honesty, gratitude, and compassion are instilled systemically in learning and school life.

This integration is in line with Al-Ghazali's idea that moral education is not only cognitive, but must be part of habituation and example. Children learn not only from what they are taught, but from what they see and feel. Teachers are the main actors who instill these values through consistent attitudes, speech, and treatment. This confirms that the Islamic approach to character education is very compatible with the direction of spirituality formation in the Pancasila Student Profile.

Another prominent finding is RA Al Hikmah's ability to insert Islamic character values into thematic learning. Each theme taught has moral, social, and spiritual relevance. For example, the theme "My Environment" not only discusses the names of places, but also instills the value of the responsibility to maintain cleanliness as a form of gratitude to Allah. The theme "My Family" teaches the importance of respecting parents, empathizing with others, and helping each other.

This shows that Islamic values can be an *ethical framework* that strengthens the substance of the Pancasila Student Profile. This approach is in line with Vygotsky's theory of

constructivism, that early childhood learns optimally through social experiences and meaningful interactions. Thus, when Islamic values are transformed into contextual and fun learning activities, the internalization of character values can be achieved naturally and effectively.

## 2. Contextual Challenges in the Application of Character Values

However, this study also found several challenges in the application of Islamic-based character values. First, inconsistencies between education at school and at home. Some children show different behaviors at home because the family environment has not fully supported the habituation of the same values. This confirms the importance of parental involvement in the character education process.

Second, the challenges of the digital era are starting to affect the way children behave and behave. Although it is still in its early stages, children are beginning to be exposed to digital content that is not in accordance with Islamic and Pancasila values. This situation requires educational institutions to provide Islamic digital literacy from an early age, so that children not only become users of technology, but also have value control over what they access.

Third, the limitation of human resources who deeply understand the integration between Islamic values and the dimensions of the Pancasila Student Profile is an obstacle in the preparation of a systematic curriculum and teaching modules. Teachers at RA Al Hikmah mostly rely on practical experience and improvisation. This opens up opportunities for the development of teacher professional training in the field of integrative character education.

## 3. RA Al Hikmah's Adaptive Strategy in Answering Challenges

Despite facing these challenges, RA Al Hikmah has shown innovation in answering existing obstacles. Through intensive communication with parents and the implementation of Islamic parenting, schools strive to synergize the values taught in school with habits at home. This is an important form of *value collaboration* in early childhood education.

The school has also begun to develop a learning module that links the theme of early childhood learning with Islamic values and the dimensions of the Pancasila Student Profile. This module is not only a guide for teachers, but also a tool in evaluating children's character formation. With this step, RA Al Hikmah began to build *a character education structure* that is not only affective, but also measurable and documented.

Other innovations are the implementation of mutual cooperation practices, strengthening Qur'an literacy, and stimulating critical reasoning from an early age. In activities such as sharing food, tidying up the class together, or having small discussions about the differences of God's creation, teachers have trained children to think critically, empathize, and be collaborative. This shows that *the dimensions of independence, creativity, critical reasoning, mutual cooperation, and global diversity* can be formed through a contextual and applicative Islamic approach.

The findings of this study strengthen the concept conveyed by Thomas Lickona that character education is not enough only in the form of teaching values (moral knowing), but must include the dimensions of moral feeling and moral action. In the context of RA Al Hikmah, children are not only invited to know the concept of values, but also accustomed to feeling them (through social and emotional experiences), and doing it in real daily activities.

This strengthens the view that Islamic education, when applied from an early age, can become a solid foundation in shaping the character of students in accordance with the values of Pancasila. This synergy shows that there is no dichotomy between religious education and national education, but rather the two can be integrated in one character education pattern that is complete and relevant to the needs of the times.

## Conclusion

Based on the results of research conducted through observations, interviews, and documentation at RA Al Hikmah Medan Marelan, it can be concluded that the implementation of Islamic values from an early age has made a real contribution in forming the six main dimensions of the Pancasila Student Profile in early childhood. Values such as faith, honesty,

responsibility, mutual cooperation, and tolerance are not only taught theoretically, but are instilled through daily habits, teacher examples, and contextual thematic learning.

The dimension of "faith, fear of God Almighty, and noble character" is the most dominant aspect and internalized through children's daily spiritual practices. Meanwhile, other dimensions such as independence, creativity, critical reasoning, mutual cooperation, and global diversity are built through collaborative activities and Islamic value approaches that are alive in the daily lives of students.

Challenges faced such as lack of parental involvement, the influence of digital culture, and limited human resources are overcome through adaptive strategies such as Islamic parenting coaching, teacher training, and the development of value-based learning modules. The integration between Islamic values and the principles of the Pancasila Student Profile is not only possible, but also very effective to be applied to early childhood education. The model developed by RA Al Hikmah is proof that religious and national character education can run harmoniously from an early age.

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