



The Role of School Management in Implementing the Pancasila Student Profile from The Perspective of Islamic Religious Education at Man 9 Jakarta

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Received: Nov 28, 2023	Revised: Dec 12, 2023	Accepted: Dec 12, 2023	Online: Dec 22, 2023
ABSTRACT School management is the administration of a school in accordance with its predetermined vision and mission. School management plays a crucial role in enhancing the quality and achievements of the school. Therefore, this research aims to: 1) understand the implementation of school management; 2) determine the role of school management in implementing the student profile of Pancasila; 3) identify the challenges faced by school management in applying the perspective of Islamic education. In the context of the Merdeka curriculum, the study also seeks to explore the supporting and inhibiting factors, as well as the strengths and weaknesses perceived by teachers and students in the school. This research utilizes a descriptive qualitative approach based on observation, interviews, and documentation of the research subjects to obtain detailed information. The findings reveal that the implementation of the Pancasila Student Profile is not optimal due to various obstacles, leading to a lack of detailed information provided by educators. The research results indicate that the school management implemented is quite effective, encompassing learning management, student management, personnel management, facility management, financial management, community relations management, and special services management. The Pancasila Student Profile aims to shape Indonesian students into lifelong learners with global competence and behavior in accordance with Pancasila values, featuring six main characteristics: (1) faithful, devoted to God Almighty, and possessing noble character, (2) globally diverse, (3) collaborative, (4) independent, (5) critical thinking, and (6) creative. Keywords: <i>Islamic Education, Pancasila Student, School Management</i>			

Journal Homepage <https://ejournal.staialhikmahpariangan.ac.id/Journal/index.php/alhijr/>

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How to cite: Rohimah, Rohimah., Pudjiono, Pudjiono & Guntari, D. (2023). The Role of School Management in Implementing the Pancasila Student Profile from The Perspective of Islamic Religious Education at Man 9 Jakarta. *Al-Hijr: Journal of Adulearn World*, 2(3), 201-216. <https://doi.org/10.55849/alhijr.v2i1.571>

Published by: Sekolah Tinggi Agama Islam Al-Hikmah Pariangan Batusangkar

INTRODUCTION

School management is a process that involves planning, organizing, directing, and supervising to effectively run a school and achieve its educational goals (Ehsanpur & Razavi, 2020; Hale dkk., 2021; Supriyatno & Kurniawan, 2020). As a school manager, the principal plays a key role in the organizational structure of the school. One of the

principal's primary priorities in school management is overseeing the learning process. However, there are currently challenges in implementing the values of Pancasila within the school environment, where Pancasila has not been fully integrated and understood, especially by the millennial generation or young people. The importance of understanding and implementing Pancasila is evident in the life of the nation and society, which currently experiences a lack of clarity in understanding the values of Pancasila (Hassan dkk., 2020; Mohamed dkk., 2020). Pancasila often becomes symbolic without clear meaning for the millennial generation. This is reflected in various symptoms such as an increase in deviant behavior and conflicts among students. This condition also contributes to the decline in the moral values of students in the country, specifically due to a low understanding of the correct implementation of Pancasila values. Therefore, instilling Pancasila values from an early age is crucial, and this responsibility is not only on the shoulders of teachers but also involves the role of parents. Instilling Pancasila values is not limited to theoretical knowledge or values; it also requires concrete examples to be set by all parties involved, including religious education teachers in schools.

According to the Ministry of Education and Culture (Kemendikbud), the strong roots of Indonesia's cultural identity and the values of Pancasila are expected to shape the future Indonesian society into one that is open to global citizenship (Abu Talib dkk., 2020; Suyadi dkk., 2022). This society is anticipated to be capable of embracing and leveraging the diversity of sources, experiences, and values from various cultures worldwide without losing its distinctive characteristics and identity. Kemendikbud hopes that students can independently enhance and apply their knowledge, assess, internalize, and implement noble character values and ethics in their daily lives.

The Pancasila Student Profile Program is an initiative launched by the Minister of Education and Culture, namely Nadiem Anwar Makarim. The creation of this program is one of the steps taken by the government to shape Indonesian students to have basic competencies and behaviors that align with the values of Pancasila. Additionally, the government's goal through this program is to cultivate an outstanding generation of Indonesians, with excellence referring to the competencies of Indonesian students.

According to Dini Irawati and colleagues, the integration of the Pancasila Student Profile in the learning process is a continuation of efforts initiated in the Strengthening Character Education policy (Alhammadi dkk., 2022; Asadzandi, 2020; Lopes Cardozo & Srimulyani, 2021). In the context of Pancasila values education, this integration needs to be carried out in supportive learning activities and environments, where the dimensions of the Pancasila Student Profile are designed holistically and comprehensively through habituation and exemplification. These dimensions are not only long-term goals but are also integrated into learning through at least three approaches: 1) as subject matter in intracurricular activities, 2) as learning experiences or teaching strategies employed by teachers, and 3) as projects in co-curricular activities. These three approaches are not choices; rather, all of them need to be fulfilled for the effective development of the Pancasila Student Profile within each student.

The main characteristics of the school management's role in implementing the Pancasila Student Profile from the perspective of Islamic Education include six values: faith, piety towards the Almighty God, and noble character; global diversity; mutual cooperation; independence; critical thinking; and creativity. These six key characteristics can be illustrated in a visual format, as presented by the Ministry of Education and Culture in 2020. As explained in the picture below:



Islamic religious education is a concept rooted in two fundamental aspects, namely "education" and "Islamic religion." One interpretation of education, as explained by Plato, is the process of developing students' potential so that their moral and intellectual aspects can flourish, enabling them to attain ultimate truth (Hamzah dkk., 2019; Lebdaoui & Chetioui, 2021; Wardani dkk., 2023). According to Plato, the role of the teacher is crucial in motivating and creating an environment that supports such development. Meanwhile, from Aristotle's ethical perspective, education is defined as an effort to shape human attitudes to be appropriate in all actions.

Islamic religious education is designed with the aim of shaping learners into individuals with strong faith and piety towards the Almighty, as well as possessing noble character. High moral values, encompassing ethics, morality, and good behavior, are considered tangible manifestations of this religious education. The recognition, understanding, and communication of these values in personal and societal life are deemed crucial steps in the development of individual spiritual potential (Hasanah dkk., 2022; Mohamed Yusoff dkk., 2021). The ultimate goal of spiritual potential development is to create individuals worthy of being creations of God.

In this research, it is explained that school management plays a crucial role in implementing the Pancasila student profile from the perspective of Islamic religious education at MAN 9 Jakarta. Therefore, the author will conduct a research proposal to examine how school management, the Pancasila student profile, and the perspective of Islamic religious education have strengths and weaknesses. Supporting and inhibiting factors are all related to the phenomenon of declining behavior, which always goes hand in hand with changes in the modern world today (Fauziah dkk., 2023; Taneo & Madu, 2023; Van Lancker & Parolin, 2020). These changes are reflected in the advancements in current technology and evolving culture, influencing the behavior of students as a

consequence of such progress. Youth and students in Indonesia are facing a decline in moral and ethical values, given that these changes permeate all aspects of life, including education. The current use of information and communication technology is considered inadequate for current needs and may lead to deviant behavior.

The identity of Indonesian culture and the values of Pancasila are expected to make citizens open to universal citizenship, receptive to diverse sources of knowledge, experiences, and global cultural values, without losing local characteristics and identity. Pancasila students are expected to develop independent skills, utilize knowledge, research, and internalize values of character and noble conduct in their daily lives. Considering the increasing issues, millennials tend to pay special attention to the challenges of the Pancasila student profile (Koo dkk., 2020). The Pancasila generation needs to be prepared from an early age to face the rapidly evolving global challenges. Islamic religious education or character education is expected to be a solution to address unwanted behavioral changes among millennials, in line with the aspirations of the Indonesian nation. In the effort to enhance character education, the Minister of Education and Culture (Mendikbud) Nadiem Anwar Makarim has incorporated the Pancasila Student Profile as one of the Vision and Missions of the Ministry of Education and Culture, as outlined in Ministerial Regulation Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for the years 2020-2024. The emergence of the Pancasila Student Profile is driven by rapid technological advancements, socio-cultural shifts, environmental changes, and future challenges in the field of education at all levels and cultural domains (Muhardis, 2023; Rose, 2020). The goal of Pancasila education is to instill the values inherent in Pancasila, with the expectation of cultivating a Pancasila-oriented personality that complements the professional attitudes of students. Cultural and habitual study programs are expected to shape the ethical, moral, and behavioral identity of students in accordance with the values found in Pancasila. The implementation of Pancasila values in school life, academics, and religious norms is expected to develop through habitual practices and organizational programs and activities in the school.

The placement of the first tenet of Pancasila, "Belief in the One Supreme God," as the ideological foundation reflects the adoption of the core ideology of Islam, namely Tauhid (Oneness of God). Nevertheless, this does not lead Muslims to adopt an antagonistic attitude towards others; on the contrary, Muslims are expected to respect people of other religions in line with Islamic values, which also influence the second tenet of Pancasila emphasizing fair and civilized humanity (Weiss dkk., 2020; Zhang dkk., 2020). Thus, Islam contributes its fundamental values, such as the attribute of justice, a primary characteristic of Allah that should serve as a human example, and the attribute of civility, contrasting with the unjust behavior. The development of Pancasila is intertwined with specific limitations, including binding laws, as stated in Al-Hujurat verse 13.

Meaning : "O mankind, indeed We have created you from a male and a female, and then made you into nations and tribes so that you may know one another. Verily, the noblest among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Aware." (Quran, Al-Hujurat 49:13)

RESEARCH METHODOLOGY

This research employs a field research approach, where primary information and main data are obtained directly from the field. The technique for collecting and analyzing relevant data is conducted directly within the natural context (Hsiang dkk., 2020; Zakso dkk., 2021). The type of research applied is descriptive qualitative research. According to the definition by Muhammad Ramdhan, qualitative research with a descriptive approach is a type of study that produces detailed data. This approach is conducted in a naturalistic manner, describing the actual reality, including behaviors, observations, or actions, and analyzing them to draw conclusions based on these findings (Muhammad Ramdhan: 2021).

RESULT AND DISCUSSION

Following the research and the findings obtained through observations, interviews, and documentation, the researcher has gathered various information from the relevant parties involved in this study, namely the students of class X and the Akidah Akhlak teacher. The research results delve into the school management in implementing the Student Profile from the Perspective of Islamic Religious Education at MAN 9 Jakarta. The researcher will now present these findings in accordance with the research questions posed in this study.

1. How is the Description of School Management in Implementing the Pancasila Student Profile from the Perspective of Islamic Religious Education at MAN 9 Jakarta.

The Pancasila Student Profile embodies Indonesian students as lifelong learners with global competencies and behavior aligned with Pancasila values. It comprises six key characteristics: faith, piety towards Allah, noble conduct, global diversity, mutual cooperation, independence, creativity, and critical thinking. Mrs. Umu Arifah Rahmawati expresses, "In my view, school management of the Pancasila student profile is a competency or character expected to be attained by students, fundamentally rooted in the noble values of Pancasila (Benawa & Sihombing, 2023; "The Special Education Teachers' Ability to Develop an Integrated Learning Evaluation of Pancasila Student Profiles Based on Local Wisdom for Special Needs Students in Indonesia," 2023). According to me, the Pancasila student profile is commendable because during teaching, the focus is not solely on the process of knowledge transfer but also on instilling character based on Pancasila in students." Mrs. Atik Hajar Zaidah adds, "So, the Pancasila student profile represents students who embody Pancasila values in their lives. During teaching and project work, Pancasila values such as responsibility, cooperation in tasks, tolerance, mutual assistance, critical thinking, independence, and creativity manifest in their lives. According to me, the Pancasila student profile is excellent, especially with school

management that can implement this profile from the perspective of Islamic religious education. This way, children can become more creative, think critically, be independent, and take responsibility through the formation of cohesive groups. In the past, many topics could be conveyed by teachers, and now, with the independent curriculum, we are striving to apply Pancasila values. Children are given the freedom to understand the material critically and work on tasks independently, responsibly, and actively." Hazirah Alia Septarania from class X-C also remarks, "School management implementing the Pancasila student profile from the perspective of Islamic religious education is a manifestation of student behavior in accordance with Pancasila values." Therefore, the conclusion from this discussion is that school management, in implementing the Pancasila student profile from the perspective of Islamic religious education at MAN 9 Jakarta, is an activity of shaping students' character based on Pancasila values, aligning with Islamic religious education (Zein dkk., 2023). The Pancasila student profile does not conflict with Islamic religious education but supports the formation of student character to be more creative, independent, collaborative, and helpful.

2. Supporting and Inhibiting Factors in School Management Implementing the Pancasila Student Profile from the Perspective of Islamic Religious Education at MAN 9 Jakarta.

Mrs. Umu Arifah Rahmawati mentioned that "supporting factors include students becoming more enthusiastic, understanding the projects they work on, and being increasingly creative in generating new ideas. The dedicated role of guiding teachers and supportive parents who always try to facilitate all needs are also essential. On the inhibiting side, factors such as limited time for project preparation, as the independent curriculum is still new, and we can say that we are still navigating during the early stages, gradually striving for improvement (both for teachers and students)." Additionally, Mrs. Atik Hajar Zaidah stated that "supporting factors include unity, discipline, and creativity among students. On the inhibiting side, sometimes students' focus is divided with other coursework tasks." Meanwhile, according to Kayla Annesa Syakira from class X-D, "Supporting factors stem from our school being a madrasah, especially since the project is named P5 Rahmatan lil alamin. Some guiding teachers want us to create projects related to Islamic religious education. As for inhibiting factors, it may come from the desire of students who want to explore other topics for research, so it depends on the students' preferences." Therefore, supporting factors can arise from adequate facilities and knowledgeable teachers, while inhibiting factors may be due to inadequate preparation and a relatively high level of student laziness. Hence, improvement is needed to reduce inhibiting factors. Therefore, supporting and inhibiting factors in school management implementing the Pancasila student profile from the perspective of Islamic religious education

include school management that successfully implements the Pancasila profile with an Islamic perspective through the alignment of values between Pancasila and Islam, active support from the school community, clear leadership, and training of human resources related to these values. However, differences in value perspectives, low understanding of Pancasila and Islam, external environmental instability, and limited resources can be obstacles. It is important to achieve a good understanding and overcome these differences through effective communication, strong leadership, and active participation from all school members to create an inclusive and harmonious environment.

3. Advantages and Disadvantages of the Pancasila Student Profile from the Perspective of Islamic Religious Education at MAN 9 Jakarta.

Hazirah Alia Septarania from class X-C stated that "the advantage is that we can explore each project with events that make it more measurable, structured, and well-organized based on experiences and other personalities. Meanwhile, the disadvantage is the exhibition project, which usually requires personal expenses." Meanwhile, Muhammad Billal from class X-C stated that "the advantage is the improvement of cooperation with friends, especially in groups, while the disadvantage is causing confusion in general subjects." Therefore, school management with the Pancasila Student Profile from the perspective of Islamic Religious Education at MAN 9 Jakarta has significant advantages, including the development of in-depth understanding of Islamic values, holistic character formation, and the promotion of tolerance and harmony among students with diverse religious backgrounds. However, attention should be paid to the potential conflict of values between Pancasila and Islam, time constraints that may hinder the smoothness of the curriculum, and the heterogeneous level of understanding among students. Therefore, educational management needs to pay special attention to managing value conflicts, optimizing the use of learning time, and providing adequate training to teachers so that the integration of these two perspectives can run effectively and provide a rich learning experience for all students. Ironically, many educational institutions respond to (or even intentionally create) such situations as an excuse to meet their market needs, shamelessly offering various types of education, especially in the fields of economics and management, to anyone (Rohimah: 2018).

Ibu Umu Arifah Rahmawati stated, "In my opinion, the advantages are that students become more active, can collaborate, and can be more creative in generating ideas about the project. As for the disadvantages, it may be in terms of time, which is still not well-organized, so students still have to allocate their time to other subjects." According to al-Ghazali, education is the educator's effort to eliminate bad morals and instill good morals in students so that they become closer to Allah and achieve happiness in this world and the hereafter. On the other hand, Ibn Khaldun sees education in a broader sense. According to him, education is not limited to the learning process, with space and time as its boundaries, but signifies the process of human awareness to

perceive, absorb, and appreciate natural events throughout time (Mokh. Iman Firmansyah: 2019). For John Dewey, education is growth, development, and life itself. He views it progressively and holds an optimistic attitude about students' progress in the educational process. Ki Hajar Dewantara sees education as guidance for the growth of students' potential to become individuals and parts of a free society, thus achieving safety and happiness (Yanuarti, E. (2017).

In general, the Pancasila student profile with the perspective of Islamic religious education at MAN 9 Jakarta demonstrates significant potential in developing Islamic values, shaping holistic characters, and promoting tolerance among students with diverse religious backgrounds. However, meticulous educational management is required to address potential conflicts in values, manage time constraints in learning, and handle varying levels of understanding among students. By paying special attention to these aspects, the integration of Pancasila and Islamic religious education at MAN 9 Jakarta can become a successful model, providing a profound and meaningful learning experience for the entire school community.

- a) Education is a process that takes place through feedback.
- b) Students are individuals who have freedom and are considered to have potential, which is then cultivated and developed through education.
- c) Educators are individuals who play a key role in the education process, including inspiring and creating a conducive environment.
- d) The goal of education is to shape individuals with intellectual intelligence and good character so that they can achieve safety and happiness.

According to Zakiyah Darajat, Islamic Religious Education is an effort to nurture and educate students so that they can always understand the teachings of Islam comprehensively, internalize its purposes, and ultimately practice and embrace Islam as their way of life. Islamic Religious Education is a conscious effort by educators to prepare students to understand, believe in, and practice the teachings of Islam through guidance, teaching, or planned training activities to achieve predetermined goals (Abdul Majid: 2012). Ismatul Izzah states that Islamic Education, known as Islamic Studies, is simply an effort to study aspects related to Islam and the methods used in Islamic education. It is not just a transformation of knowledge but also aims to enhance and elevate morality/ethics (Ismatul Izzah: 2018). Meanwhile, according to Hasan Baharun, Islamic Education fundamentally aims to shape a complete Muslim individual (kaffah) and develop human potential, both in physical and spiritual aspects (Hasan Baharun: 2017). Uci Sanusi and Rudi Ahmad Suryadi explain that Islamic Education is an effort to develop the individual and social potential of humans based on Islamic teachings. Education is a conscious effort made by one person to another to develop their entire potential, leading to growth and development towards the formation of a Muslim personality (Uci Sanusi and Rudi Ahmad Suryadi: 2018).

According to Wahid, the general goal of Islamic religious education is to guide students to become good Muslims, possessing noble character, and being individuals who

can contribute to their environment and family. Athiyah Al-Abrasyi suggests that the primary aim of Islamic religious education is to cultivate moral virtues and enrich the spiritual education of a child (Arman: 2021). Meanwhile, Hidayat Nurul expresses that Islamic education aims to facilitate individuals in learning and actualizing their potential, both physically (bodily) and non-physically (spiritual). In the Quran, a person who believes, is knowledgeable, and is productive in performing righteous deeds in accordance with Islamic teachings is depicted as *ulil albab*, a complete Muslim individual (Hidayat Nurul: 2018).

In achieving the quality of an institution or organization, the focus on three main activities, namely planning, supervision, and continuous management improvement, becomes the full responsibility of a leader or manager, whether in the role of a top manager, middle manager, or low manager. Management improvement at the organizational level can be carried out by optimizing the functions of management to enhance the utilization of available resources and achieve organizational goals (Rohimah: 2019). To complement our understanding, it is necessary to delve into the definition of Islamic Religious Education (PAI) in the regulations in Indonesia. According to the Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education in Chapter 1 Article 1 and 2, it is stated that "Religious and religious education is carried out through subjects or courses at all levels of education with the aim of providing. Namely :

1. The foundation of Islamic religious education is firmly based on the values taught in the Qur'an. The Qur'an is considered the word of Allah or revelation given to Prophet Muhammad SAW, aimed as a guide to truth for humanity. The Qur'an contains many descriptions that provide answers to various issues facing humans in the world, including educational challenges. Agus Nur Qowim asserts that the implementation of Islamic religious education always refers to the sources and values found in the Qur'an. This is because the Qur'an serves as the primary reference in the field of education (Agus Nur Qowim: 2022).
2. As Sunnah functions as the second guidance in Islamic teachings. As Sunnah encompasses the words and actions of Prophet Muhammad SAW. Its presence serves as reinforcement and clarification for the teachings found in the Qur'an. In situations where certain matters are not explicitly detailed in the Qur'an, As Sunnah acts as a supplementary source that has been elucidated by the Prophet. Consequently, Islamic religious education is intricately connected to and rooted in As Sunnah.
3. Ijtihad** holds significant importance in human life, as it represents the opinions of scholars to establish a legal ruling based on the Qur'an and As Sunnah. Ijtihad plays a crucial role in human life, especially as the challenges faced by humanity continue to expand with the passage of time. Therefore, to address these issues, individuals must adhere to the guidance of the Qur'an and As Sunnah, reinforced by the principles of ijtihad..

There are also two things that are the basis of Islamic religious education, namely:

1. **Religious basis**, the basics that come from Islamic teachings contained in the Qur'an and the Prophet's Hadith. As Allah SWT says:

Meaning: "O you who believe, when it is said to you, "Make room in the assembly," make room, and Allah will make room for you. And when it is said: "Stand up", then stand up, surely Allah will elevate those who believe among you and those who are given knowledge a few degrees. And Allah knows best what you do." (QS. Al-Mujadilah: 11).

2. **Juridical basis**, refers to the foundation for the implementation of religious education derived from the prevailing legal regulations in Indonesia. This includes laws and regulations that directly or indirectly provide guidelines for the execution of religious education.

- a) The ideological foundation is rooted in the philosophical basis of the Republic of Indonesia, namely Pancasila. Pancasila, as the state ideology, signifies that every Indonesian citizen should embrace the spirit of Pancasila, with the first principle emphasizing belief in the One and Only God, serving as the inspiration and foundation for the implementation of the other principles. Simultaneously, the definition of education in the Republic of Indonesia Law No. 20 of 2003 regarding the National Education System states: "Education is a conscious and planned effort to create a learning environment and a learning process so that learners actively develop their potential, encompassing spiritual strength, self-control, personality, intelligence, noble character, and the skills required by themselves, society, nation, and state." Therefore, it is evident that education, in a broader sense, involves a conscious endeavor undertaken by educators or individuals responsible for guiding, improving, mastering, leading, and nurturing the holistic growth of individuals toward the establishment of a distinguished personality.

- b) Structural Basis

Namely, what is stated in the 1945 Constitution Chapter XI Article 29 paragraphs 1 and 2 which reads:

- a. The State is based on the belief in the One and Only God.
 - b. The State guarantees the freedom of every citizen to embrace their respective religions and to worship according to their beliefs. From the 1945 Constitution above, it implies that Indonesia provides freedom to its citizens to practice all the teachings of their respective religions.
 - c. Operational foundation. This operational foundation directly underlies the implementation of religious education in schools in Indonesia. In accordance with the Republic of Indonesia Law No. 20 of 2003 concerning the National Education System and the clarity of
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the operational foundation concept, it will continue to evolve in line with the development of educational curricula and the dynamics of science and technology. It is subject to change with each change of the Minister of National Education and the President, and will always adapt to the development of international science and technology.

The objectives of Islamic religious education, as outlined by Ahmad Tafsir, can be delineated into three aspects: (1) achieving insan kamil, who serves as God's representative on Earth, (2) shaping insan kaffah with three dimensions—religious, cultural, and scientific, and (3) fostering awareness of human roles as servants, Allah's caliphs, heirs to the prophets, and providing adequate preparation to fulfill these roles (Tafsir, A.: 2017). Examining the definition and goals of Islamic Religious Education, both according to scholars and regulations in Indonesia, allows for several conclusions to be drawn namely :

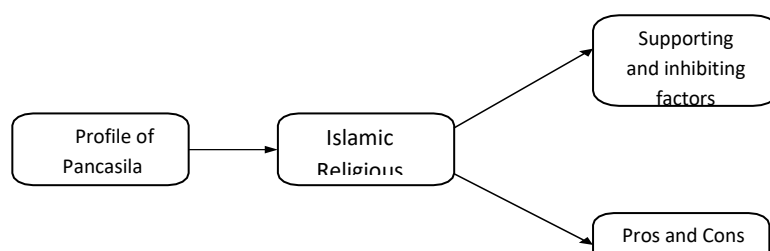
- a. Islamic Religious Education has left its mark on the education process in Indonesia.
- b. Islamic Religious Education is an educational process with Islamic teachings as the content being delivered.
- c. Islamic Religious Education is taught in schools by professional Islamic Religious Education teachers.
- d. The goal of Islamic Religious Education is to educate, guide, and direct students to become Islamic individuals (faithful, obedient, and moral) within the framework of the student's identity as an individual, family member, part of society, citizen, and global citizen. This point emphasizes that the goal of Islamic Religious Education is not to make students experts in Islamic religious knowledge.
- e. Achieving insan kamil is the highest goal of Islamic Religious Education, enabling individuals to become a source of blessings for the universe (rahmatan li al-'alamin).

From this conclusion, Islamic religious education aims to build and enhance faith through the provision of knowledge, understanding, practice, and experiences for students regarding Islam. The goal is for them to become continually developing Muslim individuals in terms of faith, piety, nationalism, and citizenship, as well as to have the ability to pursue higher education. One crucial aspect in the study of Islamic religious education is the ethics of aqidah. The term "Akhlak" originates from the Arabic language, specifically the plural form of the word "khuluqun," which linguistically denotes virtues, behavior, conduct, manners, courtesy, etiquette, and actions. The term "akhlak" is also related to the words "khalaqa" or "khalqun," signifying creation, and has a close connection with "Khaliq," meaning the Creator. This is associated with terms like "al-khaliq," signifying the creator, and "makhluq," meaning the created (Mahmud, A.: 2019). The understanding of ethics, as explained by scholars in the field, although phrased

differently, remains focused on a single point: behavior. In everyday language, "akhlak" has the same meaning as manners, courtesy, virtues, or ethics.

1. Here are some definitions of morals according to experts:
2. Ibrahim Anis defines akhlak as inherent qualities within the soul that manifest in diverse actions, whether positive or negative, without necessitating thought or consideration.
3. Imam Ghazali interprets akhlak as innate qualities within the soul that readily and effortlessly lead to diverse actions without the need for thought or consideration.
4. According to Quraish Shihab, Islamic akhlak has a broader meaning than previously mentioned and includes elements not only related to physical traits but also connected to the inner self and thoughts. From these various akhlak theories, it can be inferred that akhlak is the inherent qualities or behavior embedded within the soul that result in positive or negative actions without requiring thought or consideration.

Based on the conclusion, the role of school management in implementing the Pancasila student profile from the perspective of Islamic Religious Education is to ensure that students are able to embody the values of Pancasila. This should be associated with the teachings of Islamic Religious Education in the illustration below:



The performance of quality self-efficacy can be realized immediately by implementing self-efficacy measures with high Organization Citizenship Behavior and fulfilment of optimal job satisfaction. Teachers who have self-efficacy carry out the work to be carried out with pride because they will provide behaviour that is manifested by the quality and fun teachers The efforts made in assessing the quality of seriousness in work are given directlyby wise citizens, especially teachers,in the form of how well the level of self-efficacy is given according to their expectations. Therefore, conformity with the wishes of the high Organization Citizenship Behavior levelis the leading benchmark. At the same time,the problem of how to make it happen effectively and efficiently is implementing organizations that must work hard towork optimally. Combiningthe three things above will synergize various elements of the organization so that effective programs and actions can be made to realizequality leadership with quality Organization Citizenship Behavior -level servicesandproven and sustainable job satisfaction. To improve the quality of leadership ability of teachers in schools (Rohimah : 2022).

The final outcome of implementing the school management role in the Pancasila student profile from the perspective of Islamic Religious Education at MAN 9 Jakarta is

based on a strong foundation in the principles of Islamic education. It remains steadfast in following the guidance of the Qur'an, As Sunnah, and Ijtihad. The Qur'an, regarded as the word of Allah, offers guidance on truth for humanity. Meanwhile, As Sunnah, comprising the actions and words of Prophet Muhammad SAW, serves as reinforcement and explanation of Islamic values. Ijtihad, representing the opinions of scholars, plays a crucial role in establishing laws based on the Qur'an and As Sunnah. The two foundations of Islamic education encompass both religious and juridical aspects, with Pancasila serving as the ideal foundation and the 1945 Constitution as the structural foundation. The objective of Islamic education is to mold an exemplary Muslim, known as insan kamil, who embodies Islamic principles and possesses strong faith. Additionally, character (akhlak) holds significant importance in Islamic education, defined as inherent qualities or behavior rooted in the soul, leading to virtuous actions without requiring extensive thought. Consequently, the role of school management is pivotal in implementing this student profile, with the expectation that students can adeptly embody the values of Pancasila and Islamic education.

CONCLUSION

The success of implementing the school management program, which includes planning, organizing, and directing, relies heavily on factors such as the availability of adequate learning infrastructure in the school, the support of parents, and the backing of the Education Department. Meanwhile, some obstacles that occasionally hinder the success of program implementation involve differences in parents' educational patterns for students that do not align with the school's concept, as well as teachers facing difficulties in instilling an understanding of educational concepts at MAN 9 Jakarta..

The Student Profile of Pancasila from the Perspective of Islamic Religious Education at MAN 9 Jakarta is a process or activity aimed at shaping students who possess piety, collaborative abilities, creativity, independence, and the capability to implement Pancasila values in their daily lives, particularly in connection with Islamic religious education. The activities associated with the Student Profile of Pancasila from the Perspective of Islamic Religious Education at MAN 9 Jakarta include P5 RA (Project Strengthening the Profile of Pancasila Students for Rahmatan lil 'Alamin). In the execution of this project, students are typically taught to think creatively, collaborate, be independent, and instill Pancasila values based on the teachings of Islamic religious education in every action they take.

The conclusion drawn from the implementation of the school management program with the Pancasila student profile from the perspective of Islamic Religious Education at MAN 9 Jakarta indicates that success is highly dependent on the availability of learning facilities, support from parents, and coordination with the Department of Education. Some challenges involve differences in parental education patterns and difficulties in conveying educational concepts at MAN 9 Jakarta. The P5 RA activities demonstrate student participation in creative, independent activities and the implementation of Pancasila values based on Islamic religious education. Supporting factors include student enthusiasm,

adequate facilities, teacher support, and varied themes in each project. However, some challenges include the unfamiliar timing of implementation, teachers' limited understanding of themes, and financial constraints. The advantages of implementing the student profile include increased creativity and student collaboration, while the drawbacks involve limited understanding and difficulties in effectively conveying the benefits of the Pancasila student profile. Therefore, improving understanding and coordination among schools, teachers, and parents are key to achieving the full success of the Pancasila student profile at MAN 9 Jakarta.

ACKNOWLEDGEMENT

This is a short text to acknowledge the contributions of specific colleagues, institutions, or agencies that aided the efforts of the authors.

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