

# Character Education in Forming a Pancasila Student Profile in Junior High School Students

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## Abstract

This research aims to understand the importance of character education in forming the profile of Pancasila students. The Pancasila student profile is a new breakthrough in the education curriculum in Indonesia and is also intended as something oriented towards increasing the character values of students as the next generation of the Indonesian nation. This research uses a qualitative approach to obtain relevant data and data sources. The subjects in this research are the characters currently depicted in the students. Character as part of a person's behavior and interpreted as a form of moral actualization is an ideal indicator of achieving educational goals. Good behavior will indicate good character. Character that is well built from an early age will have an influence in adulthood. A person's character cannot be changed instantly. The result is that the initial foundation that was built was on a spiritual basis. In reality, moral decadence is currently very worrying. The character of many junior high school (SMP) students is far from character values, let alone Pancasila values. Through character education, it is hoped that we will be able to solve problems related to moral decline. Through character education, it is also hoped that it can shape the profile of Pancasila students. Middle school students who are currently experiencing a change in identity must receive more character awareness.

## 1. Introduction

It's never enough to cover a character in one title or theme section. Character will always be inherent in the field of education. This is what gives rise to character education. Understanding character is certainly no longer foreign to us, especially educators and education officials. Character education will always be present at any level and in any field of science wherever it is formed. It has become a clear conclusion that character is a symbol of the actualization of religious values and good education. In the current era between the progress and development of globalization and information and communication technology, when we talk about character education today, it will be a fundamental and is crucial, therefore the role of character education is more urgently needed to be able to provide a balance between human development and technological development [1]. The presence of character education has existed since the time of the Prophet Muhammad SAW. The main mission carried out by the Prophet Muhammad SAW was in the aspect of moral improvement. Character

education in schools should be able to reconstruct civilization into a great civilization but not lose its Islamic identity. But ironically, this hope cannot be fully felt. There is still a lot that needs to be improved. The reality of the current conflict is a harsh blow for educational institutions.

Character is not only oriented towards good or bad things, but the important core or common thread is more about the essence of cultivating habits that are carried out continuously and continuously so that the cognitive abilities of students will be created. Due to this encouragement, they become aware of which actions are good and which actions are bad, and then these values can be felt in a good and sustainable manner [2] Character is not formed in an instant way and also requires habituation and example [3] The habits and examples that are emphasized here are habits that are carried out continuously which will later turn into a culture, and vice versa, culture that is carried out continuously will shape character [3]. Culture here is related to attitudes.

Character must be built from an early age to be able to create social justice based on prosperity [3]. The character that is taught well to children at the age of three will determine their behavior in the future (ten years later) [4]. Character is a reflection of a personality that is formed completely from a person. This character will form two traits, namely cultural and intellectual [4]. Character is an integral part that cannot be separated from the role of education, whatever the type of education. Character is a component of values that have become a person's routine and habits.

From a person's routines and habits, they will eventually become habits that become ingrained in life [5]. A person's character is formed from childhood, influenced by genetics and also influenced by the environmental conditions in which a person lives. One way to shape character so that it becomes better is of course character education. Character education is also a planned effort to form students with an awareness of consistently good behavior through good values resulting from the process of worship and habits [6]. Being aware of the importance of character is certainly very necessary, because if there is no awareness, of course no results will be obtained. Just knowing does not make you aware of doing something in hardcore character education.

The industrial revolution 4.0 makes humans subject to various developments. In the era of the industrial revolution 4.0, they demand to be able to develop in various fields and technology. Technology with all its sophistication is what will happen. Undermining human morals. Any technological development and progress with any knowledge should be able to introduce us as humans to be close to ALLAH SWT. However, the reality is actually inversely proportional to the goals taught by the Prophet Muhammad SAW. Self-awareness and important awareness regarding character education in junior high school (SMP) is the next part that must be underlined, in the psychological condition of junior high school students, the role of character education is important in limiting junior high school students from the onslaught of the progress of the industrial revolution which will erode the character of the nation's successors. The cases above moved quickly towards character education, especially on the point of being devoted to God Almighty. Data on cases of intolerance (brawls between students), prostitution, promiscuity, bullying, pornography and cybercrime. It's really sad but ironically things like this still cannot be handled properly. Students who are supposed to be the foundation of the nation will one day become a very worrying picture for the Indonesian nation. Another illustration related to the lack of character education progressing to junior high school is that there are brawls between students. The smoking habit will certainly have a negative impact on the continuity of the nation's successors in the future [7]. Not only that, there are other things that are worrying about the decline in morals that cannot be controlled recently in Indonesia. One of the most serious challenges is the crucial challenge of students' character problems in balancing the world of the afterlife [5]. Islam has clearly explained that people who have good morals are of a higher rank than people who are knowledgeable. The aim is clear, to restore the essence of national educational goals. A little illustration of how sad the moral situation of teenagers (students) is today, as in the graph compiled from year-by-year juvenile delinquency data.



**Fig. 1** *Data kes kenakalan remaja*

By strengthening the Pancasila student profile which is currently being implemented through the independent curriculum. The problem of why there are so many cases of juvenile delinquency related to the character of students is due to a lack of religious instillation and discipline education from the family environment. The aspect of being devoted to God Almighty should be taught about the habit of praying five times a day. The discipline of prayer will bring closeness to Allah SWT. There are many ways that character education can be given to students, either through certain models or approaches.

In this case, character education in forming a Pancasila student profile for junior high school students focuses on one different thing that must be done in secular settings. Junior high school or what is called SMP, is the second school after the level of education in elementary school (SD). Junior high school determines the talents and talents of students. This is an important basis for examining data from various problems regarding student character output and daily behavior, which is still far from character values, which is essential. Using a character education approach using the basis of cultivating faith as the basis for further character education in forming the profile of Pancasila students. For example, getting used to activities outside of teaching and learning in the classroom. In the evening activities, the students are required to perform the midnight prayer and diligently pray five times a day.

This Pancasila learning profile is being promoted as a solution by the government or educational practitioners to be able to evaluate the crisis of moral decadence. The Pancasila student profile is the right synergy to build an educational civilization that has character and is able to create an era of success in the development of the industrial revolution now and in the future. The dimensions in the Pancasila learning profile are considered to be the right capital. This character education forms the profile of Pancasila students, especially those that focus on being devoted to God Almighty, which is an important basis for good behavior.

Discipline in praying five times a day and giving infaq. The Pancasila student profile was created as a reference for education in Indonesia to strengthen the nation's character. The Pancasila student profile is not only an educational policy in Indonesia at the national level, but more than that because its essence is also used as a guide for educators in building the character of students in small and large learning areas [9]. And the Pancasila student profile is also used as the goal of implementing character education. Forming a Pancasila student profile is an effort to answer big problems and questions related to current moral decadence related to what competencies they want to bring and also related to what the results of the Indonesian education system are like.

The competencies referred to here are none other than competencies related to students who have qualities both in terms of character and knowledge [10]. The things mentioned above provide an important domain that character education cannot be ignored, and this must be made into an awareness. From the explanation above, it can provide a strong common thread that character education in forming the profile of Pancasila students in junior high school students must be the second step after character education at the elementary school level during this junior high school period (primary school). Where the period is more crucial and must be deeper in terms of attention and discipline in character education which must be given more intensely.

## 2. Methodology

This research is qualitative research. The research method used is a qualitative descriptive method. The data source comes from when the author finds a description related to current conditions (character education) from several situations, from several descriptions, from several phenomena and also what is happening at the moment, then a literature study is carried out from credible and appropriate research, articles and journals. Data collection used is mostly through documentation and literature study. The data analysis technique uses descriptive analysis.

## 3. Results and Discussion

### 3.1 Results

#### 3.1.1 Character

In the Islamic view, the word morals is the same as character, this means that character is the same as morals [8]. Character is also a value, namely the value of human behavior as a social creature in relation to *Hablum minnallah* and *Hablum minnanas*, oneself, the environment which is manifested in the form of words, attitudes, thoughts, feelings and actions that are in accordance with religious norms, law, character, customs and culture [11]. Character is a symbol of moral traits which continue to psychological traits and also character traits, these three traits are characteristic of whether they exist or not in humans [12]. Characters are no longer a foreign discussion in the world of education. Starting from that, character education emerged. Character education is the formation of a person's identity, personality through character education which can be seen from everyday life, for example not liking to lie (prioritizing honesty), respecting fellow human beings in terms of religion, ethnicity, culture, and behaving well wherever you are [2].

Character must be truly good in terms of definition, including [13] aspects of thinking, acting and feeling that are sensitive to the environment. If you look closely, character education is very closely related to morals. One of the main missions of the Prophet Muhammad SAW was to teach us about morals. It is the character that will determine the heart. The heart in question is a clean heart that is in accordance with religion and Islamic law. Positive developmental reactions as an individual (intellectual, emotional, social and ethical) [14]. An individual with good character is someone who tries to do the best, towards God Almighty, each other, the environment, the nation and state as well as the international world in general. Namely by optimizing one's potential (knowledge) accompanied by awareness, motivation (feelings) and emotions [14].

Character is not only oriented towards good or bad things, but the important core or common thread is more about the essence of cultivating habits that are carried out continuously on an ongoing basis. So it will produce cognitive abilities from students and positive behavior will be created because they will automatically become aware of which actions are good and which actions are bad and then these values can be felt well [2]. Character is one of the most important things. We all know that a gem of life is a character that is well imprinted in humans. It is said to be the gem of life because it is what differentiates humans from animals [14]. Without character, humans will have bad and inhumane behavior. People who have good character and are strong individually and socially are those who have excellent morals, morals and character [14]. Discussing further about character means we also discuss morals. It is emphasized that character is a universal value of human behavior which includes all human activities, both in relation to God, to fellow humans, to themselves and to their environment, which are manifested in attitudes, thoughts, feelings, actions and words. based on customary norms, religious norms, legal etiquette, culture [15]. Character are integral parts that cannot be separated from the role of education regardless of the type of education. Character is a value component that has become a person's routine and habit, which will ultimately become an ingrained habit in living life [16].

Character is identity. Talking about it will give rise to indications related to character education. Talking about character education will of course be an effort and system for fostering character values in a person or student regarding their own behavior, will, awareness and actions which aims to be actualized into the actualization of religion, society, themselves, the environment and environment. nation as identity. the whole human self. The meaning of character is identity [17]. The meaning of character is identity. Talking about it will give rise to indications related to character education. Talking about character education will of course be an effort and system for fostering character values in a person or student regarding their own behavior, will, awareness and actions which aims to be actualized into the actualization of religion, society, themselves, the environment and environment. nation as identity. the whole human self. Emphasis on character education will require implementation. The implementation referred to here is the teacher (stakeholder) as the core of learning who is directly involved in the character education process. The important core of character education is emotional, cognitive and action aspects [17]. From an Islamic perspective, theoretically education has actually existed since Islam was revealed to the world, along with the sending of the Prophet Muhammad SAW to improve or perfect human morals (character). Islamic teachings invite systematic teachings that not only

emphasize aspects of faith, worship and mu'amalah, but also morals. The complete practice of Islamic teachings is a model of the character of a Muslim, even personified by the character model of the figure of the Prophet Muhammad SAW, who has the characteristics of shidiq, tabligh, amanah and fathonah. There are several terminologies that define character as follows: Firstly, character terminology contains at least two things: values and personality.

### 3.1.2 Character building

Character education is something that qualifies a person as a person (foerster), a state of mind that causes a person to act without thinking first (Ibnu Miskawih), an inner state or condition of the soul (Al-Ghazali), a person's natural nature in responding to situations morally (Thomas Lickona), a way of thinking and behaving that is characteristic of each individual for living and working together, both within the family, community, nation and state (Suyanto), a series of attitudes, behavior, motivation and skills (*Tadkiroatun Musfiroh*), character, habits, morals, or a person's personality which is formed from the internalization of various policies that are believed to be used as a basis for the way of viewing, thinking, behaving and acting [18]. The ultimate goal of character education is to form a child's personality who has noble morals like the morals of the Prophet Muhammad. Because with the success of character education that is oriented towards the morals of the Prophet, then in the future students will become a generation to be proud of. Character education is closely related to habits that are carried out continuously and are also practiced in everyday life [19]. Character education is an expression that is born from the concept of character [19]. Character education is a system that is adopted through the application of ethics, moral values and morals to students or participants. education which is carried out through example, awareness, knowledge and will, of these three things will make humans have good characteristics, the aim is to instill, introduce and strive for noble values in students who truly have a good identity.

Through character education, school institutions must have the opportunity or potential for students to be able to have values that are reflected in everyday life in the sense that schools must be able to have opportunities to educate students to have an identity of character in daily life, religion, discipline, accountability, high integrity, and the existence of social piety in terms of caring for other people [20]. The concept taken in character education is an understanding and ability that is no longer negotiable in any context, namely the form of our obedience to Allah subhanahu Wa ta'ala in a clear sense, namely to always obedient and submissive to the concept of needs, apart from that, it is a form of our own identity and our identity towards others in a leadership position or the ability to live in balance towards humans and other creatures [21]. Character education is mandatory education that must be included in the development of students [22]. Character education is something that leads to improving the quality of education and also its content regarding how to develop the character of students, and it also includes coaching students who will later have character and skills along with intellectual competence [23]. Character education is to form the successors of the nation who have dignity and good character in religion and in everyday life [24]. The purpose of character education, if understood more fully, is to make a measurable positive contribution to a person's inner personality, by providing reinforcement that has not yet been achieved. good is directed to become good while what is already good is always maintained [24].

### 3.1.3 Pancasila Student Profile

The Pancasila student profile is also an ability accompanied by character that is managed and built through daily pious management, then to be revived in each individual student by means of intracurricular development, school culture development and extracurriculars which are balanced with the Pancasila student profile [25]. Student profile Pancasila is a moderate student in religion. He avoids exclusive and extreme religious understandings and beliefs, so he rejects prejudice, discrimination, intolerance and violence against fellow humans whether because of differences in race, belief or religion.

Pancasila students are moral, tolerant and respect adherents of other religions and beliefs. It is hoped that the Pancasila student profile can run well and smoothly and can be realized well, the results of which can form Indonesian student products with strong basic faith abilities, good morals in accordance with religion, able to work together in any conditions, coordinated independently because of their curiosity. high quality with global quality through creative ideas [26]. The Pancasila student profile is also one of the policies in overcoming the moral degradation of students in Indonesia. The Pancasila student profile is also a form of character building for students to be able to improve academic competence and good values [25]. The Pancasila student profile is the result of students' thoughts about practicing the values of everyday life [26]. Based on these considerations, the

Pancasila student profile consists of six dimensional pillars, and if illustrated in the form of an image it can be observed below:

1. Believe, have faith in God Almighty, and have noble character. The first pillar is matters related to Islamic aqidah. The initial foundation of humanity. With this strong foundation, all subsequent pillars can be achieved well. Because. If the pillars of faith, devotion to God Almighty, and noble character are weak then it is certain that the pillars of the Pancasila student profile will not be achieved optimally. The Islamic religion is clear with all the perfections of Allah SWT, emphasizing that the mission brought by His Majesty the Prophet Muhammad SAW, is the perfection of moral
2. Independence, this pillar will encourage people to work independently but don't forget the key to teamwork (in terms of goodness). Independence here indicates being able to take responsibility for a process to produce somethin
3. Mutual cooperation essentially related to cooperation with other people.
4. Global diversity, to be able to maintain culture, not divide and form their own groups. United efforts
5. Critical reasoning is not easily satisfied with what is happening but will look for something new that is objective from a qualitative and quantitative perspective.
6. Creative to create new breakthroughs from anything. [27].

### 3.1.4 The principles in the Pancasila student profile include three things

- a) The first is holistic, holistic here means to always be able to consider things comprehensively and also in integration through a framework for designing the Pancasila student profile in providing meaning and also in raising deeper issues, This holistic principle will encourage us to see a synthesis between the forms of the project that will be carried out, such as the activities of students, educational units, teaching staff, community members and also regarding how it is managed in everyday life [28].
- b) Second, the second principle is related to contextual according to the contextual principle in this case it is of course related to real experience in learning activities, the contextual principle encourages students to be able to get to know the environment and be able to see the reality of life conflicts which in the future can be used as learning.
- c) While the principle third, related to explorative, there is enthusiasm in opening up learning space in the inquiry process which will later have a clear scope of exploration in intracurricular learning. Curricular roles [28].

### 3.1.5 Principles of Pancasila Student Profile

In the education unit there are teachers whose job is to convey knowledge to students, teachers as learning resources in schools. No matter how great and sophisticated, whatever the teacher, he still occupies the first position as an important component in the educational process that a person will undergo. These factors cannot be denied and cannot be changed because teachers have a role that cannot be replaced by anyone, including technological sophistication. The teacher in his role will be the main model in teaching good morals and behavior, the interaction that exists between the teacher and students will build the basis of the students' character. Social empathy from a teacher is proof that the teacher's role can be replaced by sophisticated technology. Action technology can be a substitute for teachers, not being a motivator for students, mentoring students or providing guidance to students in forming an example of character values. Improving character education in schools (SMP) means teachers in schools in terms of disciplining or guiding and also familiarizing teachers with students.

## 3.2 Discussions

Character Education in forming a Pancasila Student Profile for junior high school students is the process of providing character education in every activity at school, both in terms of learning and outside of learning, which is provided through the habituation process, learning process, discipline and also direction or guidance from teachers in schools who will later be able to form a Pancasila learning profile for junior high school students and also to provide character education which is used in forming a Pancasila student profile for junior high school students. In the process, the character education used will be studied further and in depth in schools (SMP), so that students can be formed who reflect the Pancasila student profile.

The functions and objectives of National Education explain that education at the level, including junior high school (Junior High School), is carried out in a systematic manner, this is intended to achieve the functions and objectives of national education as mentioned above [29]. So that the Pancasila student profile can be achieved



well in accordance with Pancasila values, one of them is character education accompanied by things that cannot be replaced in the list of important educational components, none other than teachers (educators), the teachers here must be able to understand education. character so that they can work together to form a Pancasila student profile which is the key to achieving educational success in Indonesia now and in the future [29].

Character education in forming a Pancasila student profile in junior high school students is a very important thing to do because in the current era children live side by side with technological sophistication during the industrial revolution 4.0 which has caused a very significant decline in character values [30]. The Pancasila student profile has an important role as a symbol of the students themselves being able to have an identity that has character and is based on Pancasila values. and culture [31]. Character education in forming a Pancasila student profile in junior high school students can be carried out using the following approach.

- a) Approach to Instilling Values The approach to this first point will provide an analysis of the things that lead to the planting of social values, the aim is to accept a social value, the next aim is to change a student's value towards an undesirable social value [32]. The approach is said to be Traditional approach, this approach is carried out by example, simulation, two-way reinforcement (positive and negative) and through role playing.
- b) Cognitive Development Approach. This second approach is characterized by an emphasis on the cognitive aspect through several developments [32]. The approach will focus on moral issues when making decisions. The aim is to provide students with the ability to discuss reasons when facing a problem. The aim of this approach is to assist students in making more complex considerations related to morals and the methods used in this approach. In the form of a group discussion method [33]
- c) Value Analysis Approach This third approach, also called the values analysis approach, this approach leads to a sub-analysis of problems regarding social value relationships (containing social value problems) so that the aim of this approach is to help think logically and analyze the achievement of social problems and help students to think nationally through social problem learning methods [32].
- d) Value Classification Approach Value Classification Approach or what is usually referred to as the values clarification approach, this fourth approach provides assistance to students in reviewing a problem of their own actions, the first aim of this approach is to help students communicate openly. and being honest with others, secondly, there is awareness in identifying one's own values and those of others, thirdly, there is emotional awareness in interpreting values and behavior [33]. In this approach the method used is dialogue and discussion[32]. Instilling character education in forming a profile Pancasila student for junior high school students are taught on the basis of faith or aqidah and the Refraction model.

From various sources of information and literature that have been read (journals and dissertation research results), together with the current conditions and moral decadence, it provides confirmation and analysis that the current character education cannot be implemented well. The character education provided is only limited to providing theory. Underlining in more depth in this article, the analysis that we want to convey is to be able to provide character education in forming a Pancasila learning profile for junior high school students. The first thing that must be formed and provided is a basis of faith or aqidah. This basis must be given first before instilling other characters.

This basic faith or aqidah will encourage a person or student to be more focused and guided. The Al-Qur'an itself confirms that one of the practices in Islam, namely prayer that is done well, will guide people to behave well, and prayer that is performed correctly will encourage someone to behave well. In the Pancasila learning profile, the first dimension is also related to having faith in God Almighty and having noble morals. This marks and also suggests that character education must be built on a strong religious foundation. In character education, the first thing mentioned is related to religion. The religious aspect will encourage moral attitudes.

Character education is aimed at changing someone to have good behavior such as telling the truth, being optimistic, disciplined, hardworking, responsible, religious and 18 other character values. However, these actions cannot be achieved if a person has a weak belief or foundation of faith and character education is what is currently being pursued to be able to form a Pancasila learning profile for junior high school students. In essence, the first thing that must be emphasized is the spiritual aspect, and This will later give birth to the character to be able to form an actualized Pancasila learning profile in terms of faith, devotion to God Almighty and noble character, independence, mutual cooperation, global diversity, critical and creative thinking. Second, through the refraction model. Appropriate refraction in instilling character education, such as refraction that is carried out continuously and continuously and is carried out using example. This example is one of the methods in teaching character education that is often used. Examples are a lesson for students in looking for the best role

models. Another thing is to use holistic, integrated methods in learning. This is often forgotten in providing character education in every learning activity.

The character education approach takes the form of a values instillation approach, a cognitive development approach, a values analysis approach and a values clarification approach. Various things, information and data that we can observe confirm one confirmation that cannot be ignored, starting to move to improve religion again, namely its *aqidah*, the answer that cannot be denied is the practice of prayer, people who pray correctly will guide their behavior to do good. There will be a hijab or fortress from bad things, to avoid bad deeds, because prayer protects evil and bad deeds, as we know prayer can prevent evil and evil deeds and believers will clearly not utter harsh words, let alone lie. It is clear that what is sought from all the root causes of character improvement is to strengthen the first foundation first, then the other aspects will follow perfectly. Strengthen our guidance as servants of Allah SWT, namely the Al-Qur'an with all its perfection. The Al-Qur'an will bring peace to the heart, if guided well it will encourage one's behavior towards Allah SWT. So someone who claims to have faith and has faith within himself, then that faith will encourage that person to something of good value, everything he hears, speaks, looks or makes decisions is always surrounded by good direction. This faith will work when you do something, for example if you do a profession in the office, you won't find anything that doesn't match your integrity and you will always have principles and priorities.

#### 4. Conclusion

An individual's character will result from the influence of the surrounding environment such as family, friends, school, teachers, workplace and so on [34]. Character is a symbol of moral traits that continue to psychological traits and also character traits, becoming something that is not in humans. Typical character education exists or is something that is adhered to through the application of ethics, a system of moral values and morals to students or students which is carried out through example, awareness, knowledge and will. These three things will make humans have good characteristics, the aim is to instill, introduce and strive for noble values in students who truly have a good identity.

The Pancasila student profile is also a form of character building for students to be able to improve academic competence and good values. The first thing that must be built is the religious aspect. This basis will be used first in the next step in providing character education, then these Pancasila students will form the current profile. The development of the times, technological sophistication and the rapid pace of culture must be responded to wisely. Keeping up with the times is a demand, but this does not have to mean that we and our nation's successors will abandon the values of the Pancasila principles. Religion (*aqidah*) must always be adhered to firmly. Providing character education that is not based on a religious foundation will be difficult to achieve success. Good religion or good religiosity will lead to being a good person. This also encourages character education in forming the profile of Pancasila students through the habit of worship, one of which is the discipline of worship, examples from teachers and holistic examples that are integrated in various activities at school. With several approaches such as the character education approach in the form of a values instillation approach, a cognitive development approach, a values analysis approach and a values clarification approach.

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