

# **The Relevance of the Pancasila Student Profile to the Values of Aswaja Education**

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**Abstract:** *Indonesia has the most prominent Islamic majority in the world, with a significant 86.7% of its population adhering to the Muslim faith. This demographic composition underscores the substantial role that Muslims in Indonesia play within the nation. Nahdlatul Ulama (NU), the most prominent Islamic organization, boasts the highest number of members, encompassing approximately 75% of Muslims in Indonesia, ranging from 60 to 120 million individuals. Thus, examining this prominent Islamic organization's approach to shaping its constituents' quality becomes imperative. The teachings of Aswaja (Ahl al-Sunna wa al-Jama'a) constitute the foundational values imparted through instruction within the NU community. Meanwhile, the Ministry of Education and Culture has introduced the Pancasila Student Profile as a framework for cultivating the character of learners. As a result, a question emerges: Does the Pancasila Student Profile align with the educational values of Aswaja, and does it contribute to enhancing the quality of Muslim individuals in Indonesia? This research scrutinizes the interrelation between these two frameworks, given that education remains a potent instrument for human development. This study is conducted through a comprehensive literature review using a qualitative research approach. In essence, the findings of this study demonstrate a substantive correlation between the Pancasila Student Profile and the values inherent in Aswaja teachings.*

**Keywords:** *Relevansi; profil pelajar Pancasila; pendidikan Aswaja.*

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## **1. Introduction**

The Muslim community in Indonesia constitutes the most influential entity shaping the future of the nation. As of December 2021, Islam continues to maintain its status as the predominant faith embraced by the populace, encompassing an approximate range of 237.53 million individuals (as of December 31, 2021). Despite Indonesia not being an Islamic state, this substantial number firmly underscores the pivotal role played by adherents of the Islamic faith. A Muslim possessing high-quality human capital would invariably propel the nation towards progress. Conversely, should the quality of this human capital degrade, Indonesia stands not only to regress but also to face potential ruin.

Across the Middle East, numerous Islamic nations stand as stark examples of the potential for devastation. From Syria, Iraq, Libya, and Yemen to Somalia, Lebanon, Sudan, and Algeria, instances of such destruction remain evident. On the contrary, various other Islamic nations around the world present a contrasting

narrative; several Muslim-majority countries have successfully advanced, as exemplified by their Human Development Index (HDI) rankings. Nations such as Saudi Arabia, Qatar, the United Arab Emirates, Bahrain, Turkey, Kuwait, and Brunei Darussalam stand as prime examples of this advancement.

Indonesia must adopt a more earnest approach to fostering national progress. While contemporary civilization is largely shaped by European countries, several Muslim-majority nations have demonstrated that Islam is not a hindrance to a nation's advancement. In 2025, Indonesia is poised to experience a demographic peak, followed by a decline in 2045. The period between 2025 and 2030 presents an invaluable window that cannot be squandered. Consequently, Indonesia must seize this momentum to enhance the quality of its human capital.

Presently, Indonesia has yet to make substantial advancements in character education, as evidenced by the prevailing situation and the lack of progress in various aspects. Corruption remains rampant, violence against religious and ethnic minorities is escalating, traffic congestion is worsening, and environmental degradation persists. Education stands as a critical indicator of a nation's progress, and in this realm, the Ministry of Education and Culture has introduced the concept of a 'Merdeka' curriculum to enhance educational quality. The Pancasila Student Profile is an integral part of this curriculum. Conceived as a guiding compass and ultimate objective of education, the Pancasila Student Profile encompasses various character traits and competencies that learners should possess, drawn from the noble values of Pancasila. Learners are molded into individuals of exemplary character, embodying traits such as faith, moral virtue, global tolerance, self-reliance, cooperation, critical thinking, and creativity.

Conversely, within the educational framework of Nahdlatul Ulama (NU), Aswaja education serves as the core value system for character development. The principles of Aswaja are ingrained and character-defining among NU community members. These educational values are extensively taught within pesantren (Islamic boarding schools) and NU educational institutions.

The NU's educational arm, LP Ma'arif NU, oversees educational units across the country, ranging from pre-schools, primary schools, junior high schools, senior high schools, Islamic primary schools, Islamic junior high schools, Islamic senior high schools, and several higher education institutions. Presently, over 6,000 educational institutions fall under its purview throughout Indonesia. Concurrently, the Ministry of Religious Affairs records a total of 36,600 pesantren with approximately 3.4 million students, a truly remarkable figure.

Given the aforementioned context, an intriguing phenomenon surfaces for examination: despite the numerous NU educational institutions in Indonesia predominantly adhering to Aswaja educational values for shaping their students (learners), the Ministry of Education and Culture has introduced the Pancasila Student Profile as a means to instill character in learners. This engenders a research question: What is the relevance of the Pancasila Student Profile to the Aswaja educational values? At this juncture, the researcher's goal is to ascertain the alignment between the Pancasila Student Profile and the Aswaja educational values.

Should a congruence be established, these frameworks could jointly serve as meaningful solutions across various sectors for enhancing the quality of the Indonesian populace. Conversely, misalignment would necessitate the formulation of resolutions to address the discord.

## 2. Methods

"In his book 'Metode Penelitian Kualitatif dan Kuantitatif' (2006), Jonathan Sarwono states that if researchers intend to explore and identify new information or seek a profound and detailed understanding of limited situations, they may employ a qualitative research approach. Therefore, this type of study falls under the category of qualitative descriptive research. Saryono (2010) elaborates that qualitative studies are designed to investigate, discover, explain, and understand the qualities or distinct social impacts that cannot be elucidated, measured, or expounded upon using quantitative approaches. Meanwhile, descriptive research, as defined by Sukmadinata (2017), refers to a form of inquiry aimed at describing existing phenomena, both natural and human-made, encompassing activities, characteristics, changes, relationships, similarities, and differences among various phenomena. This study is a literature review or library research, which can be conducted to determine the meanings and relationships between variables (Jonathan Sarwono; 2006).

The focal point of this research is on books written in the Indonesian language. The data sources for this study comprise two categories: primary sources and secondary sources. The primary sources for this research include the book 'Nilai-nilai pendidikan Aswaja' and the Official Decree of the Ministry of Education and Culture regarding the Dimensions, Elements, and Supplements of the Pancasila Student Profile within the Merdeka Curriculum, along with the PPG 2023 Module issued by the Ministry of Religious Affairs that deals with the Concepts of *Tawassuth*, *Tawazun*, and *Tasamuh*. The secondary sources in this research encompass books and journals that discuss the Pancasila Student Profile and Aswaja education.

Data collection in this study is conducted through documentation. Documentation here refers to books, journals, newspapers, magazines, or internet sources that are relevant to this research. Documents can take the form of images, writings, artworks, regulations, policies, and more.

## 3. Result and discussion

Generally, the character is associated with distinctive or exceptional qualities, often called moral strength or linked to a person's behavioural patterns (2011). When considering the alignment of the Pancasila Student Profile with the values of Aswaja education, both contribute to character formation that bestows individuals with distinctive or exceptional attributes. Their orientation is closely tied to developing unique characteristics and behavioural patterns. Encouragingly, this alignment will directly impact the quality of Indonesian individuals, as evidenced by a study conducted on 449 managers in Indonesia, which indicated that character factors exert the most significant influence on an individual's perception of success in life (Li Lanqing, 2005).

The Pancasila Student Profile emphasizes the preparation of superior individuals by cultivating complex character traits, consistent with its objective of transforming learners into lifelong learners. The six dimensions of the Pancasila Student Profile are mandatory for educators to teach as instructional orientations.

Regarding the values of Aswaja education, four attitudes serve as the foundation for a teacher's pedagogical approach, namely: 1) *Tasamuh* (tolerance), 2) *Tawasut* (moderation), 3) *Tawazun* (balance), and 4) *Ta'adul* (justice). Each instructional activity should remain rooted in these values.

In summary, the Pancasila Student Profile demonstrates relevance to the values of Aswaja education. This relevance is discernible in the fundamental underlying principles and the shared instructional orientation. The following explanation of specific values elaborates a more detailed exploration of this relevance:

### **Ethics**

The Pancasila Student Profile elucidates that within its first dimension, there are five accompanying elements. These five key elements are oriented towards shaping a complete Indonesian individual. This individual possesses an understanding of the attributes of the Divine and internalizes its teachings. Furthermore, they hold an attitude of self-care that contributes to forming a person who is intelligent, prosperous, of integrity, and consistently principled. A morality towards fellow human beings accompanies this self-attitude; Pancasila learners comprehend that all humans are equal in the eyes of the Divine. They hold respect for differences, recognizing them as an inherent reality. Hence, they prioritize equality and humanity above all existing distinctions.

These individuals exhibit commendable ethical behaviour towards the environment, expressing care for the surrounding natural world. They view themselves as integral components of the universe and thus commit to preserving environmental sustainability. The final element underscores ethical conduct towards the nation, entailing an understanding of and commitment to their rights and responsibilities as exemplary citizens. They place the welfare of the nation and the state as a collective priority above personal interests.

The exposition above resonates with the attitudes encompassed in the values of Aswaja education. Ethical conduct represents the core representation of the *Tasamuh* attitude. It necessitates that an individual respects differences. *Tasamuh* mandates that learners understand that differences are an inherent reality. Consequently, this disposition moulds an individual to be compassionate towards themselves and everything akin to their identity and extends their compassion to fellow human beings.

### **Humanity**

In the Pancasila Student Profile, it has been explicated that there are five accompanying elements within the first dimension. These five pivotal elements are oriented towards the comprehensive formation of the Indonesian individual. This

individual is aware of the Divine's attributes and internalizes its teachings. Additionally, they adopt a self-caring disposition contributing to cultivating a person characterized by intelligence, prosperity, integrity, and unwavering principles. This self-regard is paralleled by a moral stance towards fellow human beings; Pancasila learners comprehend the equality of all humans in the eyes of the Divine. They hold reverence for diversities, recognizing them as an inherent reality. Consequently, they prioritize parity and universal humanity beyond all existing differentiations.

Furthermore, these individuals manifest commendable ethical conduct towards the environment, demonstrating care for the surrounding natural milieu. They perceive themselves as integral constituents of the cosmic order, thus embracing an inherent commitment to conserving environmental sustainability. The ultimate element underscores ethical comportment towards the nation, implying an understanding of and adherence to their rights and responsibilities as exemplary citizens. They accord precedence to the nation's and the state's collective well-being over personal interests.

As mentioned earlier, the elucidation resonates harmoniously with the attitudes embodied in the values of Aswaja education. Ethical conduct embodies the quintessence of the Tasamuh attitude. This necessitates that an individual demonstrates respect for differences. Tasamuh obligates learners to internalize the concept that differences are an inevitable reality. Consequently, this demeanour shapes an individual to be compassionate, not solely towards themselves and all that shares their identity, but also extend their compassion to fellow human beings.

### **Futuristic Education**

Indonesia's opportunity to attain developed nation status by 2045 is not merely a daytime reverie. This vision has been born out of Indonesia's inherent potential, particularly regarding its demographic dividend. Consequently, the preparation of learners who are equipped to face future opportunities and challenges becomes paramount. In this context, a futuristic education is imperative.

Global perspective constitutes one of the dimensions within the Pancasila Student Profile. This dimension aligns seamlessly with the aforementioned futuristic education. Meanwhile, within the values of Aswaja education, the attitude of tawazun (balance) instructs learners not only to view religious teachings as static and spiritual, encompassing practices like prayer, fasting, and remembrance but also to recognize that preparing for a prosperous future is a vital aspect of religious doctrine. This includes achieving welfare, equitably distributing education, safeguarding the environment, and advocating for justice (*Ta'adul*).

Beyond this, Aswaja upholds a principle within the realm of *usul al-fiqh*, which asserts: "*Al-muhafadzotu' ala qodimis sholih wal akhdu bil jadidil ashlah*," translating to "preserving the old good traditions and innovating for better new traditions." This stance closely resembles one of the elements of a Global Perspective. Futuristic education also necessitates that learners are prepared to be creative, think critically, and collaborate effectively (*gotong royong*) or exhibit teamwork skills. In the Pancasila Student Profile, this dimension has become a

requirement for implementation by every educator in their teaching practices. Likewise, in the values of Aswaja education, this attitude derives from the principles of Tawassuth and Tawazun.

#### 4. Conclusion

The Pancasila Student Profile emerges as a response to the Merdeka curriculum, which systematically prepares an exemplary Indonesian populace. The dimensions encapsulated within it serve as guiding principles for educators in shaping their instructional strategies.

Upon conducting analysis, the researcher discerns a relevance between the Pancasila Student Profile and the values of Aswaja education. Ethical conduct, humanity, and futuristic education constitute the points of convergence. As previously expounded by the researcher, the substantial number of educational institutions instilling Aswaja values strengthens this conclusion. Consequently, based on the findings of this study, the Pancasila Student Profile and the values of Aswaja education exhibit relevance and mutually reinforce each other.

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